

## EXPLORING ISLAMIC EDUCATIONAL VALUES IN THE TRADITION OF TOMB VISITATION: A CASE STUDY IN TANJUNG MENANG MUSI VILLAGE, RANTAU BAYUR DISTRICT, BANYUASIN REGENCY

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### Abstract

This study aims to explore the Islamic educational values embedded in the ziarah kubur (grave visitation) tradition practiced by the community of Tanjung Menang Musi Village, Rantau Bayur District, Banyuasin Regency. This tradition is not merely a religious ritual but also serves as a medium of social and spiritual learning that contributes to the moral and character formation of the community. The research employs a qualitative descriptive approach through in-depth interviews, participatory observation, and documentation. The findings reveal four main dimensions of Islamic educational values within the ziarah kubur tradition: (1) the religious dimension, which cultivates faith in Allah and awareness of mortality; (2) the moral and ethical dimension, which fosters humility, sincerity, and respect for ancestors; (3) the socio-educational dimension, which strengthens brotherhood, cooperation, and social responsibility; and (4) the internalization dimension, which transforms these values into daily religious and communal practices. These results affirm that local Islamic traditions can serve as effective forms of non-formal Islamic education, consistent with Albert Bandura's social learning theory and Thomas Lickona's character education theory. Thus, the ziarah kubur tradition functions as a form of cultural da'wah that integrates spiritual, moral, and social aspects within the framework of Islamic education in the community.

**Keywords:** Grave Visitation, Islamic Education, Social Values, Value Internalization, Religious Tradition

### Abstrak

*Penelitian ini bertujuan untuk menggali nilai-nilai pendidikan Islam yang terkandung dalam tradisi ziarah kubur masyarakat Desa Tanjung Menang Musi, Kecamatan Rantau Bayur, Kabupaten Banyuasin. Tradisi ini tidak hanya dipahami sebagai ritual keagamaan, tetapi juga sebagai media pembelajaran sosial dan spiritual yang berperan dalam pembentukan karakter masyarakat. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi ziarah kubur memiliki empat dimensi utama nilai pendidikan Islam: (1) dimensi religius, yang menanamkan kesadaran akan kematian dan keimanan kepada Allah; (2) dimensi moral dan akhlak, yang menumbuhkan sikap tawadhu', ikhlas, dan hormat*

kepada leluhur; (3) dimensi sosial-edukatif, yang menumbuhkan nilai ukhuwah, gotong royong, serta tanggung jawab sosial; dan (4) dimensi internalisasi nilai, yang membentuk perilaku dan budaya religius masyarakat dalam kehidupan sehari-hari. Temuan ini memperkuat pandangan bahwa tradisi keagamaan lokal dapat menjadi sarana pendidikan Islam nonformal yang efektif, sejalan dengan teori pembelajaran sosial Albert Bandura dan teori pendidikan karakter Thomas Lickona. Dengan demikian, ziarah kubur berfungsi sebagai ruang dakwah kultural yang mengintegrasikan dimensi spiritual, moral, dan sosial dalam proses pendidikan masyarakat.

**Kata Kunci:** Ziarah Kubur, Pendidikan Islam, Nilai Sosial, Internalisasi Nilai, Tradisi Keagamaan

## INTRODUCTION

Religious tradition is a form of spiritual expression of society that contains noble values and has an important role in shaping the social character of Muslims. In the context of Indonesian society, traditions such as grave pilgrimage are not only a ritual activity, but also part of a non-formal education system that instills moral, spiritual, and social values. Through the pilgrimage, the community is reminded of the nature of death, the immortality of charity, and the importance of maintaining good relations between the current generation and its predecessors. These values are in line with the basic principles of Islamic education which not only emphasizes the cognitive aspect, but also fosters spiritual awareness and social ethics in social life (Azra, 2019).

In terms of social reality, the tradition of grave pilgrimage still survives strongly in various rural areas in Indonesia, including in Tanjung Menang Musi Village, Rantau Bayur District, Banyuasin Regency. This tradition is carried out collectively ahead of the months of Ramadan, Eid al-Fitr, and the month of Sha'ban. People flocked to the cemetery to clean the cemetery area, read prayers, and perform tahlilan together. This activity is a momentum to strengthen the bond of ukhuwah, foster social solidarity, and teach mutual cooperation. In the midst of the rapid flow of modernization and digitalization, the continuity of this tradition shows that people still have a strong awareness of spiritual values and the importance of preserving religious heritage (Hasanah, 2021).

However, ideally, the practice of grave pilgrimage is not only maintained as a hereditary habit, but needs to be reinterpreted as a medium of character and spiritual education that is in line with Islamic teachings. In the context of Islamic education, this activity is in line with the principle of value internalization as explained by Hakam & Nurdin (2016), which is the process of instilling Islamic values through example, habituation, and social experience. Thus, the tradition of pilgrimage can be used as a means to internalize values such as sincerity, social concern, gratitude, and awareness of the transience of life. These values are an important foundation for the formation of Islamic character that is rooted in the local culture and spiritual life of the community (Langgulung, 2003).

Previous research has shown that grave pilgrimage has been widely studied from theological aspects and religious traditions, but it is still rare to highlight the dimension

of Islamic education and its social-educational value. For example, research by Rukmana (2020) highlights pilgrimage as a medium of cultural da'wah, while a study by Khasanah (2021) sees it as a form of preserving the religious traditions of the pesantren community. Meanwhile, research by Nurhayati (2022) emphasizes the spiritual meaning in pilgrimage practices. However, these studies have not explored much about how Islamic educational values are internalized through social experiences and community interaction in grave pilgrimage activities, especially in rural areas such as Tanjung Menang Musi.

The novelty of this research lies in its efforts to explore the socio-educational dimension in the tradition of grave pilgrimage as a form of community-based Islamic education. This research not only highlights the ritual aspect, but also examines how social processes and interactions between citizens in pilgrimage activities can be a vehicle for learning Islamic values. Through a descriptive qualitative approach, this study seeks to display the reality of grave pilgrimage as a form of living education practice in the community, which plays a role in shaping the religious character and social solidarity of Muslims (Muhaimin, 2012).

Based on this background, this research aims to explore the values of Islamic education contained in the tradition of grave pilgrimage in Tanjung Menang Musi Village. In particular, this study seeks to answer two main questions: (1) how the practice of grave pilgrimage is carried out and understood by the people of Tanjung Menang Musi Village, and (2) how the values of Islamic education are internalized through social and spiritual activities in the tradition. The results of this research are expected to make an academic contribution to the development of Islamic education studies based on local culture and become an inspiration for efforts to revitalize religious traditions as a medium of da'wah and character education in the modern era.

## **METHOD**

This study uses a descriptive qualitative approach with the aim of understanding the religious, social, and educational meaning in the tradition of pilgrimage to the graves of the people of Tanjung Menang Musi Village. This approach was chosen because religious traditions that live in society can only be understood through direct experience and the perspective of cultural actors. Data were obtained through participatory observation during the pilgrimage ahead of Ramadan and Eid al-Fitr, in-depth interviews with religious leaders such as Kiai Ahmad Fauzi and Ustadz H. M. Amin, as well as documentation in the form of photos of activities and field notes. The researcher is directly involved in community activities to capture the symbolic meaning and values contained in the practice of pilgrimage, such as respect for ancestors, instilling ukhuwah values, and moral learning between generations.

Data analysis was carried out inductively using the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn. The findings were then analyzed using the theory of internalization of values in Islamic education (Hakam

& Nurdin, 2016) and the theory of Islamic character education (Lickona, 1991; Langgulong, 2003) to see how religious and social values are integrated in the pilgrimage tradition. The validity of the data is strengthened through triangulation of sources and methods, namely comparing the results of interviews with observations and documentation, and conducting member checks on key informants so that interpretation is in accordance with social reality. Thus, this method allows researchers to describe in depth how the grave pilgrimage functions as a vehicle for cultural da'wah and moral education of the community in Tanjung Menang Musi.

## RESULTS AND DISCUSSION

The discussion of these research findings indicates that the tradition of visiting graves in Tanjung Menang Musi Village serves not only as a religious ritual but also as a comprehensive medium for Islamic education encompassing spiritual, moral, social, and cultural dimensions. This tradition represents a form of community-based non-formal education that unfolds naturally through religious experiences and social interactions. From an Islamic educational perspective, this practice aligns with the concept of *tarbiyah ruhiyyah*, which refers to spiritual nurturing aimed at fostering an awareness of God and human existential reflection on life and death (Asrori, 2017). The religious significance of the grave-visiting tradition is strongly evident through the practice of *tazakkur al-maut*, or remembering death. This activity provides the community with a profound awareness of the transience of life and the importance of preparing for the afterlife through righteous deeds. This awareness is part of reflective faith education, in which individuals not only understand religious concepts cognitively but also internalize them within their spiritual consciousness (Hanafi, 2020). In this context, visiting graves serves as an educational tool that encourages individuals to engage in self-reflection (*muhasabah*) and strengthens their vertical relationship with Allah SWT.

Furthermore, visiting graves also carries strong monotheistic values. The practice of reciting Surah Yasin, tahlil, and collective prayers reflects the acknowledgment of Allah's oneness as the sole possessor of authority over life and death. This activity not only strengthens aspects of faith but also collectively shapes the theological consciousness of the community. In Islamic educational theory, the integration of cognitive and affective aspects in religious learning is crucial for fostering a holistic faith (Hanafi, 2020). Therefore, visiting graves can be viewed as a form of contextual learning that combines religious knowledge with direct spiritual experience. Another prominent dimension is the aspect of *tazkiyatun nafs* or the purification of the soul. Through reflection at the gravesite, individuals are encouraged to humble their egos, acknowledge their mistakes, and strive for self-improvement. This process is part of the internalization of values that occurs through direct experience (*experiential learning*), as explained by Hakam and Nurdin (2016). The spiritual experiences encountered during the pilgrimage possess transformational power capable of shaping individual behavior toward the better. Thus, grave visits not only impact spiritual aspects but also foster moral and social behavioral changes within the community.

In a social context, the tradition of visiting graves plays a highly significant role in strengthening social cohesion and community solidarity. Collaborative activities such as cleaning graves, repairing facilities, and preparing food reflect the value of *ta'awun* (mutual aid), which serves as a foundational principle in Islamic teachings. This aligns with the concept of *ukhuwah Islamiyah*, which emphasizes the importance of brotherhood and togetherness in social life (Nasution, 2019). According to social learning theory, social and moral values can be effectively transmitted through direct interaction and collective experiences (Nurdin & Hakam, 2016).

Furthermore, this tradition also serves as a medium for social reconciliation. In some cases, visiting graves becomes an opportunity for the community to mend strained relationships and rebuild social harmony. This demonstrates that the spiritual values inherent in grave visits can foster the development of empathy, tolerance, and mutual forgiveness. This process aligns with the concept of *tazkiyah al-nafs*, which is not only oriented toward the purification of the individual but also toward the formation of harmonious social relationships (Abdurrahman, 2020). From a character education perspective, the tradition of visiting graves contains moral and etiquette values passed down through generations. People are taught to maintain proper manners, such as speaking gently, dressing modestly, and keeping the cemetery environment clean. These values are part of moral education that emphasizes the formation of behavior through habit formation (*habit formation*) (Munir, 2018). The theory of *tahdzib al-nafs* proposed by Al-Ghazali also affirms that the continuous practice of good behavior will shape a noble character (Hafidhuddin & Tanjung, 2020).

The role of religious figures, particularly kiai, is crucial in preserving the continuity and purity of values within the tradition of grave visitation. The kiai serves as a *murabbi* who not only provides guidance on the proper procedures for grave visitation in accordance with Islamic law but also instills spiritual and moral values in the community. In this context, the kiai functions as an agent of social transformation, guiding religious practices to remain consistent with the principle of tawhid (Abdurrahman, 2020). This role aligns with the theory of transformational leadership in Islamic education, which emphasizes the importance of fostering religious awareness among the community (Auda, 2021).

Additionally, the kiai plays a role in correcting practices that deviate from Islamic teachings, such as the belief in seeking blessings at graves. Through a persuasive da'wah approach (*da'wah bil hikmah*), the kiai is able to correct the community's understanding without erasing deeply rooted cultural values. This approach reflects the concept of cultural da'wah, which emphasizes the harmonization of religious values and local traditions (Azra, 2017). Thus, the tradition of visiting graves can be preserved as an educational medium without losing the essence of Islamic teachings. Another educational dimension is evident in the process of intergenerational value transmission. Children participating in grave-visiting activities learn firsthand about the importance of respecting parents, praying for ancestors, and maintaining social relationships. This

process constitutes an effective experiential form of education in shaping character (Kolb, 1984). In character education theory, the internalization of values occurs through three stages: moral knowledge, moral feelings, and moral actions (Lickona, 1991). The tradition of visiting graves encompasses all three aspects simultaneously.

Furthermore, this tradition also reflects the practice of *community-based learning*, where the learning process takes place within the context of community life. Education does not occur solely in the classroom but also through meaningful social interactions and cultural practices (Tilaar, 2012). This reinforces the view that Islamic education is holistic and encompasses all aspects of human life, as articulated by An-Nahlawi (2008). In the context of value internalization, the tradition of visiting graves demonstrates how religious values can be integrated into daily life. Values such as humility, sincerity, and social concern are not merely understood theoretically but manifested in concrete actions. This process is reinforced through the exemplary conduct of religious figures and ongoing social conditioning. Bandura's (1986) social learning theory explains that individuals learn through observation and imitation of others' behavior, particularly those perceived as possessing moral authority.

Furthermore, the tradition of visiting graves also contributes to building the social and spiritual resilience of the community amidst the tide of modernization. In a society that tends toward individualism, collective practices such as visiting graves serve as a means to strengthen social identity and community solidarity (Hidayat, 2021). Thus, this tradition holds strategic value in maintaining a balance between modern development and the preservation of cultural and religious values. Overall, the findings of this study indicate that the tradition of visiting graves in Tanjung Menang Musi Village is a form of Islamic education that is alive and thriving within the community. This tradition not only teaches spiritual values but also shapes moral character and strengthens social bonds. Through an approach rooted in local experience and culture, grave visits serve as an effective educational medium for instilling Islamic values in a holistic manner. This underscores that Islamic education is not confined to formal institutions but can also flourish through cultural practices rich in spiritual and educational significance.

## **CONCLUSION**

Based on the results of research on the values of Islamic education in the tradition of grave pilgrimage in Tanjung Menang Musi Village, it can be concluded that this tradition has a very deep meaning, not only as a religious ritual, but also as a medium of social and spiritual education that lives in the community. Through the implementation of the grave pilgrimage, the community not only prays for the spirits of their ancestors, but also builds religious awareness, togetherness, and strengthens the character and morals of Islam in daily life. First, from the results of field findings, the pilgrimage to the grave functions as a means of religious learning that instills awareness of death and faith in Allah SWT. Activities such as reading Yasin, tahlil, and joint prayer are a medium of spiritual reflection that encourages people to multiply pious deeds and

improve relationships with others. Second, this tradition contains strong moral and moral values. The community is taught to behave politely, maintain cleanliness, and be humble while in the cemetery area. Values such as *tawadhu'*, sincerity, and respect for parents and ancestors are embedded through real practices that are inherited from generation to generation. Third, from the social-educational aspect, the pilgrimage to the grave strengthens the bond of brotherhood between citizens.

The activities were carried out collectively, accompanied by mutual cooperation to clean the tomb and joint prayers, which fostered a sense of togetherness, solidarity, and social responsibility. This tradition is a form of community-based Islamic education that fosters social concern and the spirit of *ukhuwah*. Fourth, the results of the study also show that this tradition plays a role as a means of non-formal learning for children and the younger generation. Through direct involvement in pilgrimage activities, they learn the values of manners, spirituality, and togetherness without having to go through a formal education process. The values obtained are then internalized in daily life, forming religious and social behaviors that are in harmony with Islamic teachings. Overall, it can be concluded that the tradition of grave pilgrimage in Tanjung Menang Musi Village is a cultural practice that is loaded with Islamic educational values. This tradition is able to form individuals who have faith, morals, and care for others, while strengthening the social cohesion of the community. Pilgrimage to the grave not only preserves spiritual heritage, but also becomes an effective educational instrument in instilling Islamic values in a contextual and sustainable manner.

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