

## **THE INTERNALIZATION OF ISLAMIC EDUCATIONAL VALUES IN THE RUWAT BUMI TRADITION IN PURWONEGORO VILLAGE, PURWONEGORO DISTRICT, BANJARNEGARA REGENCY**

**\*<sup>1</sup>Sri Mulyani, <sup>2</sup>Muhamad Slamet Yahya**

<sup>\*1,2</sup>UIN Prof. K. H. Saifuddin Zuhri Purwokerto

Email: <sup>\*1</sup>srimul4500@gmail.com, <sup>2</sup>msyahya0410@uinsaizu.ac.id

### **Abstract**

This study analyzes the internalization of Islamic educational values within the Ruwat Bumi tradition in Purwanegoro Village, Banjarnegara Regency. Using a qualitative ethnographic approach, the study reveals how Islamic educational values are internalized through cultural rituals. The results indicate that the Ruwat Bumi tradition successfully internalizes Islamic educational values through processes of transformation, transaction, and transinternalization of values. Collaboration between cultural and religious authorities creates a harmonious integration between local values and Islam. This tradition functions as an effective medium for non-formal education through an experiential learning approach. The research findings enrich the theory of the indigenization of Islam and offer a model of character education based on local wisdom.

**Keywords:** value internalization, Islamic education, Ruwat Bumi tradition

### **Abstrak**

*Penelitian ini menganalisis internalisasi nilai-nilai pendidikan Islam dalam tradisi Ruwat Bumi di Desa Purwanegoro, Kabupaten Banjarnegara. Melalui pendekatan kualitatif etnografi, penelitian mengungkap bagaimana nilai-nilai pendidikan Islam diinternalisasikan melalui ritual budaya. Hasil penelitian menunjukkan bahwa tradisi Ruwat Bumi berhasil menginternalisasikan nilai-nilai pendidikan Islam melalui proses transformasi, transaksi, dan transinternalisasi nilai. Kolaborasi antara otoritas kultural dan agama menciptakan integrasi harmonis antara nilai lokal dan Islam. Tradisi ini berfungsi sebagai media pendidikan non-formal yang efektif melalui pendekatan experiential learning. Temuan penelitian memperkaya teori pribumisasi Islam dan menawarkan model pendidikan karakter berbasis kearifan lokal.*

**Kata kunci:** internalisasi nilai, pendidikan Islam, tradisi Ruwat Bumi

### **INTRODUCTION**

Islamic education is an educational system that enables every individual to develop their full potential so that they may live their lives in accordance with Islamic values that have been internalized into their personalities. Islamic education is not only oriented toward the transfer of religious knowledge but also emphasizes the holistic development of students' character, morality, and spirituality (Al-Attas, 1991). From an Islamic perspective, education is understood as a comprehensive and lifelong process aimed at shaping human beings as servants of Allah SWT and as His vicegerents on earth.

Therefore, Islamic education serves as a vital instrument in fostering individuals who are civilized, possess noble character, and are capable of making positive contributions to society.

The concept of Islamic education encompasses various complementary terms, such as *tarbiyah*, *ta'lim*, *ta'dib*, *tadris*, *da'wah*, *irsyad*, *tadbir*, *tazkiyah*, and *uswah*. Each of these terms has a broad meaning and reflects dimensions of education that are not only related to the relationship between humans and Allah the Almighty but also to relationships with fellow humans, society, and the surrounding natural environment (Al-Attas, 1991; Nata, 2016). These concepts collectively indicate that Islamic education is not limited to formal educational institutions alone but also takes place within the family, society, and various socio-cultural activities that form part of the lives of Muslims. Thus, Islamic education can be realized through various educational pathways, including formal, non-formal, and informal channels.

As a nation with a long history of civilization, Indonesia has undergone various processes in discovering, shaping, and developing noble values that form the foundation of communal life. These values are then integrated into the national culture, which serves as a guide in realizing a harmonious, just, and prosperous life. In this context, religion plays a crucial role as a source of values that provide direction and meaning for community life. As a country with exceptionally high cultural diversity, Indonesia is rich in traditions and cultural practices that have developed across various regions. This diversity constitutes the nation's wealth, serving not only social and cultural functions but also containing diverse educational values that can be passed down to future generations (Koentjaraningrat, 2009).

Islamic education fundamentally emphasizes the harmony between knowledge and action. From an Islamic perspective, knowledge is not merely understood as a collection of theoretical concepts but must be manifested in concrete actions that benefit both the individual and society. Therefore, Islamic education teaches that the best knowledge is that which is put into practice in daily life. This principle demonstrates that Islamic education possesses a very strong practical dimension, as it aims to help humanity achieve happiness and salvation both in this world and in the hereafter (Langgulung, 2003).

Nevertheless, in the practice of community life, there is often a tension between Islamic values and cultural traditions that have been passed down through generations. Some members of the community view certain local traditions as conflicting with Islamic teachings, while other groups see traditions as a medium that can be used to convey and internalize religious values. These differing perspectives are generally caused by a limited understanding of the nature of Islamic education and the universal essence of Islamic values. In fact, Islamic education is a system that enables people to direct their lives in accordance with Islamic teachings without having to eliminate cultural identities that do not conflict with the principles of Sharia (Azra, 2012).

In the context of multicultural Indonesia, local traditions and cultures hold a very important position in community life. Various traditions passed down from generation to generation not only serve as a means of cultural preservation but also act as an effective medium for transmitting moral, social, and spiritual values to the younger generation. One tradition that has survived to this day is the Ruwat Bumi tradition, often known as Bersih Desa. This tradition is an expression of the community's gratitude to God Almighty for the harvest, safety, and blessings bestowed upon them. Additionally, this tradition serves as a symbol of respect for nature and ancestors, who are believed to contribute to the continuity of community life (Geertz, 1960).

The Ruwat Bumi tradition is widely found across various regions of Java, particularly among agrarian communities whose livelihoods heavily depend on the agricultural sector. The observance of this tradition typically involves a series of activities such as communal prayers, feasts, traditional art performances, cultural processions, and various other symbolic rituals that reflect the harmonious relationship between humans, nature, and God. The existence of this tradition demonstrates that Indonesian society possesses the ability to integrate spiritual values into cultural practices that evolve within daily life (Koentjaraningrat, 2009).

The village of Purwonegoro, located in Purwonegoro Subdistrict, Banjarnegara Regency, is one of the areas that to this day still preserves the Ruwat Bumi tradition as part of the local community's cultural identity. This tradition is carried out routinely every year and involves all segments of the community. For the people of Purwonegoro Village, Ruwat Bumi is not merely viewed as a ceremonial activity but also as a means to strengthen social solidarity, foster closer community bonds, and enhance spiritual awareness. Through the various activities conducted, the community is encouraged to give thanks for Allah's blessings, maintain good relations with one another, and preserve the environment as a shared trust that must be safeguarded collectively.

Interestingly, the practice of the Ruwat Bumi tradition in Purwonegoro Village demonstrates a process of acculturation between local culture and Islamic values. Although this tradition has historical roots in the local Javanese culture, over time various Islamic elements have been integrated into its practice. This is evident in the presence of communal prayers, recitations of Quranic verses, religious study sessions, and various expressions of gratitude directed toward Allah SWT. This phenomenon demonstrates that cultural traditions can serve as an effective medium in the process of internalizing Islamic educational values among the broader community (Azra, 2012).

On the other hand, Islamic education is often narrowly understood as an activity that takes place only in formal educational institutions such as madrasahs, schools, Islamic boarding schools, or religious study circles. In reality, the essence of Islamic education is the process of instilling Islamic values that takes place across all aspects of human life. Values such as tawhid, gratitude, cleanliness, Islamic brotherhood, social concern, mutual cooperation, and environmental responsibility can be instilled through various social and

cultural activities that flourish within the community (Muhaimin, 2012). In this context, the Ruwat Bumi tradition can be understood as a medium of cultural education that serves to instill Islamic values in a contextual and meaningful way.

A cultural approach in Islamic education has distinct advantages because it allows the process of value internalization to occur naturally and to engage the affective aspects of society. Unlike formal education, which tends to be instructional in nature, culture-based education enables people to understand Islamic values through direct experience and social engagement. Thus, religious values are not merely understood cognitively but are also internalized and manifested in concrete actions. Such a process is crucial in fostering a deeper and more sustainable religious consciousness.

Nevertheless, studies on the Ruwat Bumi tradition have so far been dominated by anthropological, sociological, and cultural semiotic perspectives. Previous research generally focuses on the symbolic meanings of rituals, socio-cultural functions, or forms of acculturation occurring within the tradition. Research specifically examining the Ruwat Bumi tradition as a medium for the internalization of Islamic educational values remains relatively limited. Yet, the Islamic educational perspective is vital for understanding how religious values are transmitted and internalized through living local cultural practices within the community.

Given these conditions, there is a research gap that warrants academic attention. Research on the Ruwat Bumi tradition in Purwonegoro Village from an Islamic education perspective remains very limited, particularly regarding the process of internalizing the Islamic values embedded within it. Therefore, this study was conducted to examine in depth how the process of internalizing Islamic educational values takes place in the implementation of the Ruwat Bumi tradition in Purwonegoro Village, Purwonegoro Subdistrict, Banjarnegara Regency. It is hoped that this study will provide a more comprehensive understanding of the relationship between local culture and Islamic education, as well as its contribution to the formation of the community's religious character.

## **METHOD**

This study employs a descriptive qualitative method. This method was chosen because it aligns with the study's objective, which is to describe the actual conditions in the field. The data used were obtained from interviews, personal documents, and photographic documentation related to the practice of the Ruwat Bumi tradition in Purwonegoro Village, Purwanegara Subdistrict, Banjarnegara Regency. The research location was determined purposively, that is, selected based on specific considerations that could support the achievement of the research objectives. The objectives of this study are to analyze the implementation of the Ruwat Bumi tradition, identify the Islamic educational values contained within it, and describe the forms of internalization of Islamic educational values through this tradition.

## RESULTS AND DISCUSSION

The Ruwat Bumi tradition is one of the cultural heritages of the Javanese people that is still preserved today as a form of religious, social, and ecological expression within the community. Terminologically, the terms *ruwat* or *ngruwat* in Javanese culture signify nurturing, cleansing, purifying, and freeing from various forms of misfortune or *sukerta*. Meanwhile, the term *bumi* refers not only to the physical earth but also reflects the living space that connects humans with God, nature, and fellow humans. Therefore, Ruwat Bumi can be understood as a cultural ritual aimed at maintaining the balance of relationships between humans and Allah, humans and the environment, as well as humans and their social communities. In Purwonegoro Village, Banjarnegara Regency, this tradition is not merely viewed as a cultural heritage of ancestors but also as an effective medium for contextualizing and sustainably instilling Islamic educational values within the community. This tradition serves as a collective expression of the community's gratitude for the blessings of life, agricultural harvests, safety, and the bounties bestowed by Allah SWT, while simultaneously functioning as a vehicle for social and spiritual learning for all villagers.

From an Islamic education perspective, the process of internalizing values within the Ruwat Bumi tradition occurs through the community's direct involvement in every stage of the ritual. Islamic education is not merely understood as a knowledge-transfer process occurring in formal institutions but also as a values-instillation process taking place in daily life through experience, exemplary behavior, and social participation (Al-Attas, 1991; Muhaimin, 2012). In this context, Ruwat Bumi functions as a vehicle for cultural-based education that enables the community to learn Islamic values through practical application. These values are not taught doctrinally but are embodied in collective actions involving all segments of society, making them easier to understand, internalize, and practice.

The stages of implementing Ruwat Bumi in Purwonegoro Village demonstrate a systematic and layered process of value internalization. During the preparation stage, the community carries out various activities such as installing *layur* or decorative banners, mobile religious study sessions, and community service to clean the village environment. These activities embody the values of order (*al-nizham*), cleanliness (*an-nazhafah*), social solidarity (*ukhuwah*), and environmental responsibility as part of the trust entrusted by Allah SWT. The community service activities carried out through mutual cooperation serve as a tangible manifestation of Islamic teachings regarding the importance of maintaining cleanliness and preserving nature as Allah's creation. Through direct participation in these activities, the community not only understands the value of cleanliness conceptually but also practices it in daily life. Thus, values education takes place through direct experience (*experiential learning*), which is more effective than purely theoretical learning.

The core phase of the Ruwat Bumi tradition is the stage richest in symbolism and Islamic educational values. Various activities such as visiting graves, collecting water from seven springs, preparing *leri* water, renovating homes for the less fortunate, cultural

processions, torch parades, and various forms of traditional art performances serve as vehicles for conveying moral and spiritual messages to the community. Grave visits teach the value of respecting parents and ancestors (*birrul walidain*) while reminding the community of the afterlife. Collecting water from seven springs and using *air leri* as a symbol of fertility convey the message of the importance of being grateful for Allah's blessings—water, soil, and agricultural produce—which are the sources of life for an agrarian society. Meanwhile, social activities such as home renovations for the underprivileged serve as a tangible implementation of the values of *ta'awun* (mutual aid), social solidarity, and compassion for others—core tenets of Islamic teachings.

In the concluding phase, all ritual activities are consolidated through religious study sessions and a grand *salawat*, which mark the pinnacle of the community's communal spirituality. Through these activities, the community is encouraged to reaffirm the value of monotheism, strengthen their love for the Prophet Muhammad (peace be upon him), and deepen their awareness that all blessings come from Allah the Almighty. Religious lectures and collective prayers serve as a means of spiritual reflection that connects all cultural activities with religious values. Additionally, the *wayang kulit* performance featuring the *Murwakala* play serves as a medium for cultural *da'wah*, conveying a moral message about humanity's struggle to overcome various forms of evil and maintain the balance of life. Thus, the entire Ruwat Bumi tradition demonstrates a harmonious integration between local culture and Islamic values.

One of the most prominent Islamic educational values in the Ruwat Bumi tradition is the value of gratitude (*syukur*). From the perspective of the Purwonegoro village community, gratitude is expressed not only through spoken words but also through concrete actions that reflect appreciation for the blessings of Allah SWT. The Village Head, who is also a traditional leader, explained that protecting the environment, engaging in mutual cooperation, and preserving traditions are part of the implementation of gratitude toward Allah SWT. This value of gratitude aligns with Allah's revelation in Surah Ibrahim, verse 7, which affirms that those who are grateful will receive additional blessings from Allah. Therefore, activities such as donating agricultural produce, collective prayer, and environmental conservation are not merely viewed as cultural rituals, but as a form of devotion to Allah manifested through social and ecological actions. Through this tradition, the value of gratitude, which was originally individual in nature, is transformed into a collective consciousness that unites all members of the community in a shared action.

In addition to the value of gratitude, the Ruwat Bumi tradition also serves as an effective means to internalize the values of social bonding and Islamic brotherhood (*ukhuwah Islamiyah*). The entire series of activities within this tradition involves the active participation of the community across various age groups, social backgrounds, and economic levels. Collaborative work, communal feasts, religious study sessions, and various forms of social cooperation create spaces for interaction that strengthen inter-community relationships. From an Islamic perspective, social bonding is a practice of great importance because it strengthens brotherhood and social solidarity. Through the

Ruwat Bumi tradition, the community is not only taught the importance of social bonding in theory but is also given the opportunity to practice it directly. Collective activities carried out together help reduce social distance, resolve potential conflicts, and strengthen the collective identity of the community as a harmonious whole.

Another prominent Islamic educational value in the Ruwat Bumi tradition is noble character and cultural da'wah. This tradition demonstrates that da'wah does not always have to be delivered through formal sermons but can also be conveyed through culture deeply rooted in community life. Local religious leaders explain that traditions inherited from ancestors are not abolished but rather infused with Islamic values consistent with the principles of faith and sharia. The transformation of the meaning of "earth alms" from an offering to supernatural forces into an expression of gratitude to Allah is a concrete example of how local culture can serve as an effective medium for da'wah. Through this approach, the community can embrace Islamic values more naturally and without resistance. Activities such as community service, distributing harvests to the poor, religious study sessions, and collective prayers serve as moral education tools that teach social compassion, cleanliness, generosity, and piety toward Allah SWT.

Advances in information technology have also expanded the role of the Ruwat Bumi tradition as a medium for education and da'wah. Documentation of the activities published across various social media platforms enables the values embedded in this tradition to reach a broader audience. Thus, the Ruwat Bumi tradition is not only a means of preserving local culture but has also transformed into a digital da'wah medium that disseminates Islamic messages visually, interactively, and contextually to the younger generation. This phenomenon demonstrates that the values of Islamic education can continue to evolve and adapt to the changing times without losing the substance of its teachings.

Overall, the Ruwat Bumi tradition in Purwonegoro Village demonstrates that local culture can serve as an effective medium in the process of internalizing the values of Islamic education. Values such as gratitude, social bonding, Islamic brotherhood, social responsibility, ecological responsibility, noble character, and monotheism are not merely taught theoretically but are embodied in the daily practices of the community. This tradition proves that Islamic education can take place contextually through a cultural approach that is closely tied to community life. Thus, Ruwat Bumi functions not only as a cultural heritage that must be preserved but also as a social and spiritual laboratory that continuously shapes the religious, social, and ecological character of the community from one generation to the next.

## CONCLUSION

Based on the overall analysis and research findings, it can be concluded that the Ruwat Bumi tradition in Purwonegoro Village, Banjarnegara Regency, is not merely a cultural ritual but an effective non-formal educational mechanism for internalizing Islamic educational values through a contextual cultural approach. This tradition successfully transforms universal Islamic values such as gratitude, *ukhuwah Islamiyah*, da'wah, noble

character, and monotheism into living cultural practices that are widely accepted by the community. This internalization process occurs through ritual symbols rich in meaning, such as the torch parade as a metaphor for the purification of the heart (*tazkiyatun nafs*), the power outage as a reminder of absolute dependence on Allah, and the offering of agricultural produce as an expression of vertical and horizontal gratitude. Thus, this tradition functions as an educational medium that not only conveys values cognitively but also provides a profound emotional and spiritual experience for all participants. Furthermore, this study reveals that the success of internalizing Islamic educational values within the Ruwat Bumi tradition is significantly influenced by the synergistic collaboration between cultural authorities (represented by the Village Head) and religious authorities (represented by Religious Leaders). The Village Head plays a role in legitimizing the tradition as an inclusive socio-cultural space, while the Religious Leader infuses it with religious meaning consistent with Islamic principles. This collaboration creates a harmonious model of cultural and religious integration, where local values such as mutual cooperation and social bonding are enriched with Islamic values such as brotherhood and trust in God. These findings reinforce the theory of the indigenization of Islam, which emphasizes the importance of adapting Islamic values to local contexts without compromising the essence of Sharia.

From a character education perspective, the Ruwat Bumi tradition offers a holistic and multidimensional *experiential learning* approach. The community does not merely learn about the value of gratitude through lectures but directly experiences the process of giving thanks through participation in the ritual of offering agricultural produce and collective prayer. They do not merely understand the concept of *ukhuwah* (brotherhood) theoretically but directly experience a sense of togetherness without social status barriers during the torch parade. This approach has proven effective in instilling Islamic values more sustainably as it engages affective and psychomotor aspects, while reinforcing previous research findings on the effectiveness of culture-based education in shaping religious character. This tradition also demonstrates strong relevance to contemporary issues, such as ecological education, social resilience, and adaptive *da'wah*. The value of gratitude expressed through environmental conservation aligns with the Islamic principle of sustainability (*hifz al-bi'ah*). The sense of community fostered within this tradition strengthens social cohesion amidst the challenges of disintegration in the digital age. Meanwhile, the cultural *da'wah* strategies implemented by Religious Leaders offer an alternative model for conveying Islamic messages to the younger generation without a doctrinal tone, thereby reducing resistance to religious values.

Finally, this study concludes that the Ruwat Bumi tradition has functioned as a living laboratory for inclusive, contextual, and locally-based Islamic education. Its success lies not only in the preservation of cultural heritage but also in its ability to create a space for dialogue between tradition and modernity, between local contexts and the universality of Islam. To optimize this potential, systematic efforts are needed, such as integrating traditional values into the formal education curriculum, actively involving the younger

generation in preserving traditions, and conducting further research to quantitatively measure the impact of the internalization of values on community behavior. Thus, the Ruwat Bumi tradition not only serves as a successful example of culture-based character education but also as an inspiration for developing models of Islamic education relevant to the challenges of the times.

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