



Local Wisdom Policy and Islamic Education: Exploring Values in the “Wiwit Padi” Ceremony

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ABSTRACT

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This study examines the values of Islamic education in each stage of the Wiwit Padi Tradition. Qualitative research methods with a descriptive approach are used in this study. Data collection techniques used include interviews, observations, and documentation. To ensure the validity of the data, this study uses source and technique triangulation. Data analysis involves the stages of data condensation, data presentation, and conclusion. The results of the study indicate that there are Islamic educational values that include Aqidah, which provides for belief in Allah SWT as the giver of life, Gratitude, which is reflected in the Wiwit Padi Tradition through sharing food and harvests, and Community (social) which is reflected in this tradition as a means to strengthen social relations between farmers in Purwobinangun Hamlet, which includes cooperation, discussion, and eating together. The implications of this study suggest that integrating Islamic educational values into local traditions like Wiwit Padi can foster a more profound sense of community and moral responsibility. It also emphasizes the importance of maintaining cultural practices that align with Islamic teachings, which can enhance social cohesion and character-building in rural communities.

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INTRODUCTION

Education is a human effort to develop spiritual and physical potential in individuals, involving reason, conscience, five senses, and other abilities (Andrei, 2023; Muid et al., 2023; Aithal et al., 2024). In the context of education in Indonesia, the formal, non-formal, and informal education systems are regulated in Law Number 20 of 2003 concerning the National Education System, which emphasizes the importance of three centers of education: family, school, and society (Rahman, 2022; Syaadah, 2022). However, education is not only limited to school formalities but is also related to traditions, culture, and customs (Tohri et al., 2022; Ismail et al., 2022).

A critical aspect of education that is often overlooked is the role of local culture and traditions in shaping individual character. Character education

produced through the traditions and culture of society can contribute significantly to the formation of moral values, ethics, and positive attitudes in social life. In this case, cultures such as the Wiwit Padi tradition, which originates from the Javanese tribe, reflect profound educational values, especially in the context of togetherness and gratitude to God.

However, educational theory has a gap that discusses the relationship between Islamic education and local cultural traditions, especially in communities that transmigrate, such as Samarinda City. This gap can be seen from the limited studies connecting local traditions with Islamic religious education in transmigrant communities. Previous studies have indeed discussed character education and local wisdom. Still, few have examined how Islamic educational values are integrated into the Wiwit Padi tradition in Samarinda City, especially in Makroman Village. Previous studies have shown the importance of cultural influence in character education. Sidi Gazalba (Zainuddin & Hasanah, 2022) stated that culture and customs are important in shaping human personality. In addition, Muliadi (2020) emphasized that education is a cultural process in society through social interaction. However, although many studies are focused on education, not many focus on integrating cultural values into local traditions, such as those found in Wiwit Padi.

The novelty of this study is the focus on the analysis of Islamic educational values in the Wiwit Padi tradition carried out by the Javanese transmigrant community in Samarinda. This topic has rarely been studied, especially about the relationship between Islam and local traditions. This study will reveal how Islamic educational values, such as gratitude, solidarity, and obedience, manifest in implementing the Wiwit Padi tradition and how this affects the character of the community in Purwobinangun Hamlet.

The main objective of this study is to identify and analyze the Islamic educational values contained in the Wiwit Padi tradition, which is still carried out in Purwobinangun Hamlet, Makroman Village, Sambutan District, Samarinda. This study is expected to contribute to a deeper understanding of the importance of culture and tradition in Islamic education and explore how these traditions can enrich teaching and moral values in society.

Through this study, a clearer relationship can be found between Islamic education and local culture and how transmigrant communities in Samarinda City maintain their traditions despite facing social and cultural changes in the surrounding environment. This research can also provide new insights into the importance of preserving traditions based on religious values in the context of education.

RESEARCH METHOD

This study uses a descriptive qualitative approach, where researchers observe certain phenomena or events in people's lives and ask subjects or groups of subjects to share their experiences. Researchers then re-express these facts as a detailed chronology (Rusandi & Rusli, 2021). This approach allows researchers to get an in-depth picture of the phenomena that occur in society, in this case, related to implementing the Wiwit Padi tradition and the Islamic educational values contained therein.

Data collection techniques used in this study include observation, interviews, and documentation (Sugiyono, 2021). Primary data were obtained through in-depth interviews with informants of the Head of Makroman Village, the Head of RT 15, the head of farmer groups, religious figures, farmers, and residents. Secondary data were obtained through monographic documents of Makroman Village and images relevant to the research topic. This data collection aims to get comprehensive information regarding implementing the Wiwit Padi tradition and the Islamic educational values contained in the tradition.

The data analysis technique used in this study involves three main stages: data condensation, data presentation, and drawing conclusions or verification (Birsyada, Saefudin, & Kurniawan, 2022). In addition, to ensure the validity of the data, this study uses source and technique triangulation. Source triangulation is carried out by comparing data from various informants, while technique triangulation uses in-depth interviews, participant observation, and documentation. This approach aims to ensure the data's validity and reliability and gain a deeper understanding of the phenomenon being studied (Shidiq & Choiri, 2019).

RESULT AND DISCUSSION

Result

Aqidah

The head of the Karya Makmur farmer group said that in the Wiwit Padi Tradition, there is a belief in Allah SWT because farmers are obliged to be grateful and acknowledge that eating, drinking, and everything they get comes from Allah SWT. The farmers' belief remains in Allah SWT because Allah is the one who is considered to have provided a source of life for humans. According to religious figures, namely Mr. Ahmad Juhariyadi, Islam is a religion that is rahmatan lil alamin, so in the Wiwit Padi Tradition, there is one goal, namely as a form of expression of gratitude from farmers and a form of recognition of the sustenance that Allah SWT has given. In the Wiwit Padi tradition, a joint prayer is held using prayers aimed at the safety of farmers and the people around them, as well as at plants so that the plants can be blessed and get abundant

sustenance.

According to one of the religious figures of Purwobinangun Hamlet, some farmers are still considered far from religion because they still carry out the traditions or habits of their elders. People who still carry out the Wiwit Padi tradition are dominated by elders and people considered far from religion. This is not just an assumption, but there are still some beliefs in supernatural powers, such as placing offerings in the corner of the rice field, aiming that the harvest is not disturbed and gets a better harvest. However, Mr. Ahmad Juhariyadi said this has begun to erode, and only a few farmers are still doing it. Furthermore, the belief in Dewi Sri is believed to be able to provide an abundant harvest. However, in essence, the Wiwit Padi Tradition has a good purpose, namely as a form of gratitude from farmers for the harvest they get.

Gratitude

The primary purpose of carrying out the Wiwit Padi Tradition is a form of gratitude to Allah SWT, which shows the gratitude of farmers for what has been obtained. In addition, farmers hope that the rice plants will be blessed and blessed and ask for abundant sustenance. The Wiwit Padi Tradition also aims to ask for safety so that unwanted things do not happen. The gratitude of farmers is interpreted by sharing food during the Wiwit Padi Tradition, where the food is the result of the cooperation of farmers, starting from collecting contributions and then being cooked together by farmers of Purwobinangun Hamlet. Then, the food is taken to the rice fields for us to eat together during the Wiwit Padi Tradition event. In addition to cooking and preparing food together, farmers prepare food independently by bringing rice and side dishes.

In addition to sharing food during the Wiwit Padi Tradition, farmers of Purwobinangun Hamlet also share the harvest in the form of rice obtained from farmers. Farmers collect the harvest in the form of grain, then the grain is milled into rice; then, the rice is distributed to parents who do not plant rice or the elderly in Purwobinangun Hamlet. Sharing rice is also done with relatives, neighbors, and rice field owners (if the rice fields used are not theirs). The next sharing activity is also carried out in the form of leftover rice after the harvest that is still growing in the fields. Usually, farmers invite anyone willing to harvest the remaining rice.

According to Mr. Ngasman, one of the religious figures of Purwobinangun Hamlet, many practices can be done, one of which is carrying out zakat mal if the farmer's income is by the provisions. Mr. Ahmad Juhariyadi said that several farmers have carried out zakat mal. However, these farmers still have difficulty calculating, and in the end, these farmers intend to pay zakat by exceeding the amount of zakat issued.

Community (social)

The enthusiasm of farmers in participating in the Wiwit Padi Tradition is very high. It can be seen in the tradition attended by farmers, which consists of rice field owners, people who work the rice fields, neighbors of the rice fields, and people who are employed in the rice fields. The Wiwit Padi Tradition is also attended by the head of the farmer group, the agricultural service, and usually people who attend according to the host's invitation. Farmers participate in the Wiwit Padi Tradition by sacrificing time, energy, and economy for the sake of the tradition. Sacrificing time, farmers take time to implement the Wiwit Padi Tradition. Sacrificing energy, farmers help energy by taking part in preparing the Wiwit Padi Tradition from start to finish. Sacrificing economy: In addition to sacrificing time and energy, farmers also help the economy byng as much as they can to implement this Wiwit Padi Tradition.

The Wiwit Padi Tradition strengthens the friendship ties between farmers in Purwobinangun Hamlet because it is tough to gather members of the farmer group into one. In addition, farmers can convey the shortcomings and difficulties that need to be discussed, and then they can be conveyed directly to the agricultural service that also attended the event. The Wiwit Padi Tradition is also a means for farmers to share information about fertilizer prices, agricultural programs, or anything related to agriculture. Social relations and togetherness between farmers are getting closer, which is also established during the meal together in the Wiwit Padi Tradition.

Discussion

Faith

Referring to the research results presented above, it is known that there are faith values contained in the Wiwit Padi Tradition. This is reflected in the farmers' belief in Allah SWT. Farmers believe Allah SWT is the One who has given life and life. Giving life can be interpreted that Allah SWT is the One who has created humans. In addition, Allah SWT is also believed to be the One who has given life to humans. This can be interpreted that Allah SWT is the One who has given life, such as eating, drinking, and even sustenance to humans.

This is in line with the interpretation of the QS. Al-A'raf verse 172 discusses the nature of monotheism; in this verse, Allah SWT shows the process of human creation to the human spirit, and then Allah SWT finds recognition of Allah SWT's divinity, that there is no God worthy of worship besides Him (Muqit, Zulfikar, 2021). The interpretation of this verse shows that Allah SWT is the Essence who created humans, and there is no god other than Allah who is worthy of worship other than Him.

Belief in Allah is also reflected in the joint prayer activities carried out in the Wiwit Padi Tradition. The meaning of the prayer is to ask for the safety of the rice plants so that they are kept away from pests and diseases or unfavorable weather, ask for abundant harvests, and ask for the rice plants to be a blessing. Apart from that, this is a relationship between humans and God in life. This is to the theory contained in the *Syifa Fitriyya* journal that Islamic aqidah is related to the pillars of faith and is implemented in everyday life, such as prayers carried out in the Wiwit Padi Tradition (Fithriyya, Suresman, Anwar, 2023).

Some farmers in Purwobinangun Hamlet consider the Wiwit Padi Tradition a deviant tradition and not by Islamic teachings. This is because the Wiwit Padi tradition still believes in Dewi Sri, the Mother of Rice entity that provides safety and abundant harvests. In addition, the Wiwit Padi tradition still believes in things other than Allah SWT, such as giving offerings (carried out by farmers individually) placed in the corners of the rice fields. This is intended for entities that guard the rice fields so that these entities can help guard the rice fields and not interfere. They are a form of alms to Allah's creatures living in the rice field environment.

Some factors cause the Wiwit Padi Tradition in Purwobinangun Hamlet to still believe in Dewi Sri and the placement of offerings in the rice field area. This can happen because it is supported by the elders who passed down their habits of believing in Dewi Sri as the Mother of Rice and placing offerings in the rice field area, which is believed to ward off disturbances. This is in line with Gibbon Rangel's opinion in his journal that tradition is passed down from generation to generation until it becomes a tradition (Rangel, 2022).

According to researchers, some of the explanations above do not follow Islamic aqidah values. Research conducted by Qina Rikhanatul Jannah shows that in the Wiwit Padi Tradition, there are beliefs other than Allah SWT. Research conducted in Kanorejo Village shows that the Wiwit Padi Tradition is a custom carried out by the community as a form of respect for Dewi Sri, the Goddess of Rice. In addition, farmers in Kanorejo Village also bring offerings in the rice fields (Jannah, 2023). According to researchers, the belief in Dewi Sri as the Goddess of Rice and the giving of offerings in the rice fields is not by Islamic aqidah values. The conclusion that can be drawn from the explanation above is that there are aqidah values in the Wiwit Padi Tradition procession, such as the belief in Allah that Allah SWT is the One who gives them life and existence. Aqidah values can also be seen in joint prayer activities that reflect the relationship between humans and God. However, in practice, the Wiwit Padi Tradition has elements not Islamic beliefs carried out by some farmers, namely by believing in Dewi Sri and giving offerings in the rice field area.

Gratitude

First, the Wiwit Padi Tradition is a form of gratitude and gratitude from farmers. Farmers in Purwobinangun Hamlet feel happy and grateful when entering the rice harvest season. Because this is what farmers are waiting for. Implementing the Wiwit Padi Tradition is a forum to express gratitude and is a form of gratitude from farmers to Allah SWT.

Furthermore, the value of gratitude in the Wiwit Padi Tradition in Purwobinangun Hamlet is sharing food during the Wiwit Padi Tradition procession. Farmers prepare food from their homes individually. In addition, farmers also prepare food that has been prepared together. The food is then distributed to everyone who attends the event, whether farmers, the community, or anyone involved in the tradition.

In addition to sharing food, after the implementation of the Wiwit Padi Tradition, there is also an activity of sharing the harvest with others. Usually, the harvest is rice or grain. Farmers share the harvest with parents or older adults who are or reside in Purwobinangun Hamlet. Farmers collect the harvest into one, and after being collected, the rice is milled and distributed to parents or older adults in Purwobinangun Hamlet. In addition to the elderly, farmers share their harvest with neighbors, relatives, siblings, and land owners (if the farmer himself does not own the land used).

Furthermore, some farmers have also actualized their gratitude by paying zakat mal. However, there are still difficulties in calculating it, so farmers give zakat mal in an amount that is more than calculated. This is by the explanation explained by Salmah Muzaki and Adnan in their journal that gratitude is a form of realization of gratitude and is a form of flattery to the giver for what has been given, both verbally and in actions such as using sustenance according to its function (Muzaki, Adnan, 2021). This is reflected in the Wiwit Padi Tradition activity, which is a form of acknowledgment of the blessings and gratitude of a farmer to Allah SWT and sharing food and harvests, which is a form of actualization of the use of sustenance according to its function. This is also supported by previous research conducted by Muhammad Taufiqur Riyadi, which states that in the Wiwit Padi Tradition, there are activities of sharing food and drinks for anyone involved or just taking a short break during the Wiwit Padi Tradition (Riyadi, 2014).

Community (social)

Social or social values contained in the Wiwit Padi Tradition are the friendship established between farmers in Purwobinangun Hamlet, cooperation, and the Wiwit Padi Tradition as a form of effort to preserve traditions inherited from ancestors.

The friendship in the Wiwit Padi Tradition can be seen from the many parties who participate in the series of activities in the tradition, such as the head of the Purwobinangun Hamlet farmer group, the head of the Purwobinangun Hamlet RT, agricultural officers or the agricultural service, farmers, and people who are employed in the fields. The Wiwit Padi Tradition is also a meeting place for farmers to share or discuss problems or obstacles in planting rice. In addition, the Wiwit Padi Tradition is also a means to convey agricultural programs and fertilizer promotions carried out by agricultural officers. The friendship between farmers and residents of Purwobinangun Hamlet is also established when eating together at the Wiwit Padi Tradition. This is due to previous research conducted by Miftahul Farid, which found that the Wiwit Tandur Pari Tradition has social value. Namely, it can strengthen the bonds of brotherhood between the people of Krenceng Hamlet (Farid, 2021).

The value of cooperation is evident in the Wiwit Padi Tradition in Purwobinangun Hamlet; it can be seen from the beginning to the end of the Wiwit Padi Tradition that all farmers work together to realize the event. Cooperation activities can be seen at the beginning of the preparation, namely the costs of organizing, which the farmers bear together. Furthermore, cooperation prepares everything needed in the Wiwit Padi Tradition, such as cooking food, preparing the place to be used, and cleaning the place when finished. In addition, cooperation activities are also seen in helping each other when harvesting rice; farmers take turns working together to harvest rice in the fields.

This is based on the results of previous research conducted by Muhammad Taufiqur Riyadi, stating that one of the cooperation activities in the Wiwit Padi Tradition is working together to bear the costs of organizing the tradition. In addition, it can also be seen during cooperation in preparing food and places and cleaning the places used in the Wiwit Padi Tradition (Riyadi, 2015). In addition to being a place for friendship and cooperation, the Wiwit Padi Tradition is also a form of effort to preserve traditions inherited from ancestors. Maintaining traditions so they can continue to be preserved is very important for the people of Purwobinangun Hamlet because carrying out the Traditions inherited from ancestors is a form of respect for the ancestors and elders of Purwobinangun Hamlet. Quoting an explanation in a journal written by Fahrurrazi, this is a form of social behavior, namely about how to behave in dealing with events that occur around which relate to a person's relationship with others, ways of thinking and social relationships in society between one individual and another (Fahrurazzi, 2021).

CONCLUSION

The value of Islamic education is very clearly seen in every stage of the Wiwit Padi Tradition which includes three aspects: 1) Aqidah, this is proven by the belief in Allah SWT as the Almighty Creator and the reading of prayers which are a form of belief or trust of farmers in Allah SWT, but in its implementation there are still polytheistic things such as belief in Dewi Sri and giving offerings in the rice fields, 2) Gratitude, which is reflected in the Wiwit Padi Tradition activities as a manifestation of farmers' gratitude, in addition, farmers' gratitude is also realized in activities sharing food and sharing the harvest with others, 3) Community (social), this can be seen from the social behavior of the community such as mutual cooperation, sharing or discussion and eating together, farmers in Purwobinangun Hamlet still uphold a sense of togetherness and social relations in society by carrying out the Wiwit Padi Tradition as a means of establishing friendship between individuals and between farmers and the Purwobinangun Hamlet community.

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