



Internalization of Islamic Educational Values in The *Ngapati* Tradition in Gondang Village Karangreja District, Purbalingga District

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Abstract

This study aims to find out how the *Ngapati* tradition is carried out by the community in Gondang Village, Karangreja District, Purbalingga Regency, and to find out how the Internalization of Islamic Education Values in the community in the *Ngapati* tradition in Gondang Village, Karangreja District, Purbalingga Regency. This type of research is field research where researchers go directly to the field to obtain data and information related to the research being conducted. This research is presented in a descriptive form to describe a process that occurs in the field. While the approach taken is qualitative. Data collection techniques used: observation, interviews, and documentation. While the data analysis technique uses three steps of data analysis: Data Reduction, Data Presentation, and Drawing Conclusions. The results showed the internalization of Islamic Education's values in the *Ngapati* tradition in Gondang Village, Karangreja District, Purbalingga Regency. The implementation of the *Ngapati* tradition in Gondang Village, Karangreja District, Purbalingga Regency, has two phases. Namely the pre-event phase of the *Ngapati* tradition and the event at the time of carrying out the *Ngapati* tradition. The processes within are internalized with general procedures which include three internalization stages: Value Transformation, Value Transactions, and Value Transinternalization.

Keywords *tradition; ngapati; internalization; islamic education*

A. INTRODUCTION

Education is an effort to pass on values, which will be a helper and guide in living life, and at the same time to improve the fate and civilization of mankind. In the educational process, before getting to know the wider community and getting guidance from the school, children first receive care and guidance from both parents. Thus the

education of the child in the womb must be considered by both parents, especially the mother who is pregnant with it, because the education of the child in the womb is the beginning of the role of education, as laying the foundation for further education. Therefore, Islam pays great attention to children's education as early as possible, even from the time they are in the womb (Mansur, 2004). Through this education, he will be able to easily shape his life by the values of Islamic teachings that he believes in (Al-rasyidin, 2005). The value is all the characteristics or things that are important or useful for human life. Value also has the meaning "think that somebody or something is important" (Oxford, 2009).

Islam is an understanding of humanist religious teachings, namely a religion that emphasizes humans as a fundamental goal based on the concept of "theocentric humanism", namely the axis of Islam is monotheistic which aims to improve human existence and civilization. Theocentric humanism in Islam gave birth to ideals of liberation and emancipation in the context of conflict with Javanese culture, thus giving birth to a new cultural format with two dimensions, namely the transcendental dimension and the temporal dimension. Although the physical form retains traditional Javanese culture, the new Javanese cultural format will eventually be loaded with Islamic-based material (Ridwan et al, 2008).

According to legal expert F. Geny, tradition as part of culture is a phenomenon that always recognizes the demands of society. For what is certain in relations between people, the provision of their rights and the necessity for equality, which is the principle of all justice, mandates that the norms enforced by good custom have material benefits, as required by law. These guidelines correspond to deep human inclinations, which manifest as respect for standard traditions and individual feelings of anxiety when people violate what their ancestors did (Aliyah, 2004). However, the term "tradition" is usually meant to allude to an old value, norm, or habit that is still accepted, followed, and even perpetuated by certain groups (Bawani, 1993).

Javanese culture is famous for its many customs and celebrations. Many Javanese, who are mostly Muslim, keep their original cultural traditions alive. Because Islam is widely embraced in Java, most people identify Islam with the local culture that develops in society. Usually, everything that is considered important for human life is viewed from the point of view of security. The Javanese practice of salvation (safety) is described as a

party or ritual tradition, such as birth rituals, marriages, and so on. *Ngapati* or *ngupati* is a Javanese ceremony/selamatan performed to mark the presence of a fetus when it reaches the age of four months, derived from the Javanese word *papat* (four). Several new Islamic community groups consider these hadiths to be heretical practices known as bid'ah, arguing that there are no guidelines for the implementation of both the Qur'an and Assunnah that can be used as a basis for practicing these hadiths. However, some Javanese people show that in carrying out this tradition there is an acculturation of Islamic religious and cultural values.

According to initial findings, the majority of the population in Gondang Village still practices the culture and customs passed down from their ancestors. They still perform the slametan, the custom of remembering pregnancy, the tradition of commemorating births, the wedding ceremony, and the tradition of commemorating death. *Ngapati* is one of the rituals that must be carried out by the people of Gondang Village in commemoration of pregnancy. According to them, the *Ngapati* practice must be carried out as a kind of prayer to pray to Allah SWT for the health and safety of mothers and babies in the womb, as well as efforts to educate children in the womb. In carrying out the *Ngapati* event, the people of Gondang Village often pray for the safety, blessings, and welfare of the baby and the woman she is carrying. Apart from that, the family asked that his life be extended, his wealth increased, and his body fit and blessed. As a result, as part of the *Ngapati* tradition, the people of Gondang Village recited verses from the Koran, including those of Yusuf and Maryam. The two Suras hope that the baby will grow into a human being who always repents to Allah SWT and has strong *tauhid*.

We can see that carrying out the *Ngapati* tradition is more than just a customary activity; it is the internalization of traditions that are loaded with Islamic practices. There are Islamic educational values that can always be implemented in tradition, such as compassion, *tauhid*, and gratitude. Therefore, it is very important to examine the values of Islamic education in the *Ngapati* tradition.

B. METHOD

This study is descriptive research, therefore using qualitative data as a basis for descriptive and data analysis. The data outlines what you want to do with the challenge at hand. Data from informants was immediately extracted using the snowballing technique in this study. The internalization of the values of Islamic education in the

Ngapati tradition of the people of Gondang Village, Karangreja District, Purbalingga Regency is the subject of this research.

The first step of researchers in collecting data is to make interview criteria. These questions will be expanded upon during the interview based on the circumstances. The author also made observations and documentation to find out more about the implementation of the *Ngapati* tradition in Gondang Village. In particular, the pre-event stage of the *Ngapati* ritual and the event when the *Ngapati* practice is carried out. The author will ask what activities are in the pre-event stage of the *Ngapati* tradition and what must be prepared for the pre-event stage of the *Ngapati* tradition and the implementation of *Ngapati*. While the analytical method used is a qualitative method using data reduction, data presentation, and verification.

C. RESULTS AND DISCUSSION

Ngapati or *ngupati* is a ceremony or slametan which aims to commemorate the presence of a fetus in the womb when it is 4 months old. The ceremony or slametan known as "Ngapati" or "Ngupati" is indeed a traditional Javanese ritual that commemorates the presence of a fetus in the womb when it reaches four months of gestation. It is a significant event in Javanese culture and is considered a way to express gratitude and seek blessings for the well-being of the mother and the unborn child.

The *Ngapati* ceremony is typically conducted in a Javanese household and involves several customary practices. Family members, close relatives, and friends gather to participate in the event, creating a sense of community and support. The ceremony is often organized by the pregnant woman's family or close female relatives. During the *Ngapati* ceremony, various rituals take place. These rituals may vary based on local customs and traditions, but they generally include offerings, prayers, and communal feasting. Offerings, such as flowers, fruits, traditional Javanese dishes, and other symbolic items, are prepared and placed on a special table or altar.

Prayers and invocations are recited by religious leaders or individuals with knowledge of Javanese customs and traditions. These prayers typically express gratitude for the health and well-being of the mother and the unborn child, as well as seek protection, blessings, and a smooth pregnancy and delivery. After the religious rituals and prayers, the participants share a communal meal together. This feast is an essential part of the *Ngapati* ceremony and serves as a way to strengthen the bond among the attendees

and celebrate the joyous occasion. Throughout the Ngapati ceremony, there is an emphasis on fostering a positive and supportive environment for the pregnant woman. The event also provides an opportunity for the community to offer advice, share experiences, and provide emotional and social support to the expectant mother.

It's important to note that the Ngapati ceremony is deeply rooted in Javanese cultural and religious practices. While it may have variations across different regions and communities in Indonesia, the underlying purpose remains consistent: to honor and celebrate the presence of the unborn child and invoke blessings for a healthy and safe pregnancy. The essence of this celebration is actually to pray that the future baby will be safe, full of blessings, have a long life, expand fortune, and be given a good fate. The mention of the *Ngapati* or *Ngupati* tradition is essentially the same. *Ngapati* because a 4-month-old fetus is taken from the Javanese word *papat* (four). It is also called *ngupati* because the food served at the ceremony is in the form of rhombus.

The people of Gondang Village mostly call this tradition *Ngapati*, because this tradition is indeed to commemorate the existence of a 4-month-old fetus. The reason why the Gondang people still preserve the *Ngapati* tradition is that the people think that this tradition has been a hereditary habit of the people since ancient times. This tradition is local wisdom in which the community believes that even though there are no clear instructions in the Al-Qur'an and Hadith, the sequences in these traditions do not conflict with the teachings of Islam. So that they will always carry out this tradition with the aim of not only being a place to thank God for the gifts they have received but also as a place to respect ancestral heritage while preserving this local wisdom. As explained in the theory that the tradition is carried out according to the "traditional agreement" of a group of people or the majority of the local community, the series of *Ngapati* traditions agreed upon and carried out by some of the people of Gondang Village are as follows:

1. Pre-Event *Ngapati* Tradition

- a. Determine the date

In carrying out this tradition, the first thing to prepare is to determine the date or day that the tradition will be carried out. This is so that the tradition can be properly prepared so that it runs smoothly.

b. Picking and plucking Janur

There are rules in the selection of coconut leaves. Some people think that Janur which is still closed is easier to make *ketupat*. The shape is also neat so that when it is filled with rice and steamed, it will produce a good *ketupat*.

c. Making *Ketupat*

Ketupat is usually made a few days before the day of the *Ngapati* tradition. A maximum of one day before the implementation of the *ketupat* must be ready. This is so that the shohibul bait family can focus on the traditional *ngapati* event and be able to please the neighbors who are present by serving *ketupat*.

d. Make side dishes

The side dishes provided are usually peyek, rice vermicelli or noodles, prawn crackers, swipe (salted fish), fried chili sauce, serundeng, jengkol, and petai if you have them, and kumbu peanuts. There are no special rules for the side dishes that are provided when carrying out the *Ngapati* tradition. It's just that to make it easier, the community "joins in" by cooking side dishes like other neighbors who have carried out the *Ngapati* tradition before. So indirectly these side dishes are characteristic when carrying out the *Ngapati* tradition.

e. Preparing *pacitan*/ snacks

Snacks/*pacitan* are usually served with tea when neighbors are present. Types of snacks depend on the wishes and abilities of the family.

f. *Bersih Kuburan*

The next step is *Bersih Kuburan* (community work cleaning family graves, usually those that are still related by blood). *Bersih Kuburan* is usually done two days or one day before the *ngapati* event. They think that being clean is a form of cleansing their heart and mind before performing a certain ritual as well as an expression of the happiness they are feeling.

g. Preparing *Berkat* (Souvenirs containing staple foods accompanied by side dishes)

As a form of gratitude for the gifts given by Allah SWT, the family of *Shohibul hayat* prepared food apart from serving as a meal during the event, they also distributed *Berkat* to those who attended the event. This distribution of

blessings was carried out not only as a form of gratitude to God for the gift of having a baby but also as an opportunity to get closer to the community.

2. Implementation of the *Ngapati* Tradition

The implementation of the *Ngapati* tradition in Gondang Village is divided into three parts, namely the Morning Procession until Afternoon and before Asr, the Afternoon Procession (*Ba'da ashar*), and the Night Procession (*Ba'da maghrib* or *Ba'da isya*).

- a. Morning procession until noon and before Asr, consisting of preparing the place, preparing dishes, *Ngundang Sedulur*, namely inviting family and relatives to attend the event in this case to attend the recitation of *tahlil* and prayer, and *Nyumbang*, namely making several donations to *shohibul hajat*.
- b. Afternoon Procession (Ba'da Asr)

1) *Tausiyah*

Before the reading of Mawlid Al-Barzanji or Yasin's Sura, there is a presentation of *tausiyah* by a local figure which contains advice to do more good deeds, such as reading the Qur'an so that the child conceived will later have morals loving the Al-Quran, read more blessings so that his child will be born to inherit the characteristics of the prophet, it is forbidden to harm animals, especially to the point of mutilating them because it is feared that it could have a bad impact on the child to be born, do not use harsh and dirty words so that the children who are born later also do not say harsh and dirty words, be devoted to parents, God willing, children those in the womb will also be devoted to the mother.

2) Reading Surah Yasin and Mawlid Al-Barzanji

Indeed, in Gondang Village there are no specific regulations regarding what must be read during the *Ngapati* tradition. *Shohibul hajat* is free to choose by reading Mawlid Al-Barzanji or by reading Surah Yasin. The essence of reading Mawlid Al-Barzanji or reading Surah Yasin is the same, namely praying to Allah to be given well in life.

3) Prayer Reading

After completing the reading of Sura Yasin and or reading Mawlid Al-Barzanji, the activity is closed with prayer. The prayers that are offered vary

regarding all the good that is expected for the mother and fetus, such as so that the expectant mother who is pregnant is given smooth sailing until the birth process, especially for the prospective baby being conceived to be given a good fate, to be a pious child, to be a good child. useful for the homeland, nation, and religion, and can be a child that can be proud of, especially by both parents.

c. Evening Procession (*Ba'da maghrib* or *Ba'da Isya*)

1) Reading *Tahlil*

The men who had previously been invited were asked by *shohibul hajat* to read the *tahlil*. *Tahlil* which is read like a general *tahlil*, namely: tawasul, Sura al-Ikhlâs, 3 times, Sura al-Falaq, 3 times, Sura an-Nas, 3 times, Sura al-Fatihah, Sura al-Baqarah verse 1 to 5, Sura al-Baqarah verse 163, Sura al-Baqarah verse 255 (verse chair), Sura al-Baqarah verses 284 to 286, Sura Hud verse 73, Sura al-Ahzab verse 33, Sura al-Ahzab verse 56, Surah Ali Imran verse 173, Sura al-Anfal verse 40, reading *Hauqalah*, *istighfar*, *tahlil*, blessings on the Prophet, *tasbih*, blessings on the Prophet and Sura al-Fatihah. Then it closes with a prayer led by local elders or the head of the *tahlil*.

2) Distributing *Berkat*

After all the processes were completed, then the Muslim men who were present were treated to food that had been prepared beforehand. Furthermore, before going home, the men were given *berkat*.

Based on the results of observations, interviews, and documentation that researchers conducted in the field, it can be described regarding the Internalization of Islamic Education Values in the *Ngapati* Tradition in Gondang Village, Karangreja District, Purbalingga Regency, namely:

1. The Value of *Tauhid*/Aqidah (Faith)

Tauhid or aqidah (faith) is a belief that is deeply planted in the heart with full confidence, there is no feeling of doubt (doubt), and influences the orientation of life, attitudes, and daily activities (Zulkarnain, 2008). In the series of *ngapati* traditions, the values of Tawhid/Aqidah (Faith) are shown by reading prayers. Pray to Allah the Almighty so that the expectant mother who is pregnant is given smoothness until the birth process, especially for the future baby who is conceived to be given a good fortune, to be a pious child, and other good wishes are granted by Allah SWT. If it is related to education, the above teaches people to pray before doing something so that everything they do becomes a blessing. Apart from praying, the value of faith contained in the *Ngapati* tradition is *Bersih Kuburan*. *Bersih Kuburan* (community work cleaning family graves, usually those that are still related by blood). Cleaning (communal work cleaning graves) includes faith education.

The value transformation stage, simply informing the community about good and bad values, which is purely verbal communication (Muhaimin, 2004). At this stage, it was shown by the Ustadz/Ustadzah conveys the importance of praying for women who are pregnant. This is intended so that the child conceived will be born as a pious/pious child. The value transaction stage is a stage of value education by carrying out two-way communication. At this stage, it does not provide information about good and bad values but is also involved in carrying out and providing examples of real practice (Muhaimin, 2004). In this *tauhid* value, the value transaction stage is marked by the audience participating in guaranteeing the prayer that the Ustadz/Ustadzah prays.

The transinternalization stage is the communication of two personalities, each of which is seen actively. The process of transinternalization starts with the listening (receiving) stage (Muhaimin, 2004). In this stage, the audience and especially the *shohibul hajat* (community) heard about the importance of praying (in this case for women who are pregnant). The second stage is responding (responding). Every

Ustadz/Ustadzah conveys the benefits or uses of praying, the audience and especially *shohibul hajat* both say *Amin*. The third stage is giving value (valuing), namely as a continuation of the activity of responding to values, society can give new meaning to values that are believed to be true (Muhaimin, 2004). When the ustadz/ustadzah conveyed the importance of praying, the people who were present at that time seemed to be listening seriously. All eyes and ears are on the Ustadz/Ustadzah to see and listen to what is being said.

The fourth stage is the stage of organizing values (organization of values), namely community activities to regulate the enactment of a value system that he believes is the truth in his behavior so that he has a value system that is different from other people (Muhaimin, 2004). At this stage, people, especially *shohibul hajat*, are seen nodding their heads which means they are aware of the importance of praying, especially for women who are pregnant. The fifth stage is the characterization by a value or value complex stage, in which the community gets used to the true values that are believed and which have been organized in their behavior so that these values have become their character (personality), which cannot be separated from society in his life. In each observation, the researcher always asks *shohibul hajat* about important things to do, especially when she is pregnant. They all agreed that the first and most important thing to do was pray that they always pray every day.

2. Value of Worship

The value of this worship besides being useful for worldly life, most importantly is as evidence of human obedience in fulfilling the commands of Allah SWT (Zulkarnain, 2004). There are two values of worship in the *Ngapati* tradition, namely worship that connects humans with God (*hablum minallah*) and worship that connects humans with other humans (*hablum minannas*). Worship that connects humans with God (*hablum minallah*) in the *Ngapati* tradition is marked by the reading of QS Yasin and *Tahlil*. At the transformation stage, it was shown by the Ustadz/Ustadzah conveys the importance of reading the Al-Qur'an and the benefits obtained after reading the Al-Qur'an for baby development. At the transaction stage, values do not present information about good and bad values but are also involved in carrying out and giving examples of real practice, and the community is asked to give

the same response, namely to accept and practice these values, both through advice and *tausiyah* but also through reading Sura Yasin and *Tahlil*.

At the transinternalization stage, the audience and especially the *shohibul hajat* (community) listened to the importance of reciting the Qur'an, especially for women who are pregnant. The second stage is responding (responding). Every Ustadz/Ustadzah conveyed the benefits of reading the Qur'an, the audience and especially *shohibul hajat* both said Amiin. The third stage is Giving value (valuing). The community considers reading the Suras in the Qur'an important for the development of the future baby. The fourth stage is organizing values (organization of values). In this stage, the community, especially *shohibul hajat*, is seen nodding their heads which means they are aware of the importance of reading Yasin's Sura, especially for women who are pregnant. The fifth stage is the characterization by a value or value complex stage, in which the community gets used to the true values that are believed and which have been organized in their behavior so that these values have become their character (personality), which cannot be separated from society. his life. In each observation, the researcher always asks *shohibul hajat* about important things to do, especially when she is pregnant after praying.

Whereas shows the relationship between humans and other humans is in the *Ngapati* tradition, namely making side dishes, preparing *pacitan*, preparing food, preparing blessings, and preparing a place. All of these processes are carried out to please, respect, and thank all the people present who participate in the context of praying for *shohibul hajat*. If these things are done to the maximum, it will strengthen the ties of Silaturrahmi. And the essence of these services is to strengthen the ties of Silaturrahmi.

At the value transformation stage, it is shown by the Ustadz/Ustadzah conveying the importance of maintaining a friendship for people's lives. This aims to maintain relations between communities with one another so that they can help each other in good. The value transaction stage is a stage of value education by carrying out two-way communication. In this stage, it does not present information about good and bad values but is also involved in carrying out and giving examples of real practice. For example, in carrying out the *ngapati* tradition, when a new Ustadz/Ustadzah attends the majlis (reading of Yasin's Sura in the afternoon for the female

congregation and evening *Tahlil* reading for the male congregation) they greet the attendees first.

Then at the transinternalization stage, the audience and especially the *shohibul hajat* (community) heard about the importance of establishing friendly relations with the community. The most complex stage is the characterization by a value or value complex stage, in which the community gets used to the true values that are believed and which have been organized in their behavior so that these values have become their character (personality), which cannot be separated anymore. from his life. In every implementation of religious activities, for example, Yasinan, *Tahlilan*, and others, the community always greets and greets when they meet at the majlis.

3. Moral Values

The word morality is the plural form of *khuluk* which means character, temperament, and behavior. Imam Al-Ghazali said that morality is a trait embedded in the soul that causes various actions easily, without the need for thought and consideration (Abdullah, 2007). The moral values contained in the *Ngapati* tradition include *shohibul bait* (pregnant women who are carrying out the *Ngapati* tradition and their husbands) not allowed to say harsh words, let alone dirty, and are not allowed to hurt animals to the point of killing them. The community believes, if it comes to *shohibul bait* some do things that are not good, it will have bad consequences for the prospective baby. At the value transformation stage, it is shown by the Ustadz/Ustadzah conveys the dangers of speaking harshly, let alone dirty, and not being able to hurt animals let alone kill them.

At the value transaction stage, it does not present information about good and bad values but is also involved in carrying out and giving examples of real practice. In addition to conveying the prohibition of saying bad words, the ustadz/ustadzah also asked the community not to say harsh and dirty words and asked them to love animals. Meanwhile, at the transinternalization stage, the audience, and especially the *shohibul hajat* (community) heard about the importance of avoiding harsh and dirty words and inviting all creatures including animals to be loved. The most complex stage is the characterization by a value or value complex stage, in which the community gets used to the true values that are believed and which have been organized in their behavior so that these values have become their character

(personality), which cannot be separated anymore. from his life. The community will always carry out many taboos during pregnancy, even though rationally and studied in terms of health factors are often unrelated but will still be carried out by the local community because it has become a cultural belief that must be continued for generations and tends to be obeyed even though the individual who carries it out may not understand it and not be rationally convinced of the reasons given and is only a manifestation of a sense of obedience to local traditions and obedience to parents.

4. Community Value

The social field includes arrangements for the association of human life on earth, for example, arrangements regarding objects, state administration, relations between countries, relations between humans in the social dimension, and so on (Anshari, 2004). Relations in society have a very important role because it involves harmony in social life. An example in this study is an ingrained tradition. These traditions have been embedded in the soul of the community with various rules from their ancestors. According to the theory put forward by Zulkarnain, this field of society includes arrangements for the association of human life on earth, for example, arrangements regarding objects, state administration, relations between countries, relations between humans in the social dimension, and others (Zulkarnain, 2004). In the *Ngapati* tradition, societal values are reflected in the process of:

First, determine the date. Dates that can be taken for carrying out the *Ngapati* tradition are the 4th, 14th, or 24th in the 4th month of pregnancy. Determining the date when the tradition will be carried out, in this case, the *Ngapati* tradition, is quite important. Because the family needs to prepare many things, especially costs before the tradition is carried out. It is intended that the tradition runs smoothly. Second, choose and pick coconut leaves. In the *Ngapati* tradition, people believe that when picking coconut leaves, it is better if the coconut leaves are still closed. According to the community, if the leaves are still closed, if they are taken and made into rhombuses, they will produce good rhombuses.

Third, make *ketupat*. In making *kupat* or *ketupat*, people usually make several types of *ketupat*. Namely there are *Kepel ketupat*, *Gunung ketupat* and *Kite ketupat*. No one knows exactly why they have to make *ketupat* with these shapes. They simply followed what their predecessors did. Fourth, invite friends. *Ngundang Sedulur* is a

term for inviting a family member from a nearby neighbor to attend a certain event or celebration to say a prayer. The prayer referred to here is the reading of the *tahlil* which is carried out at the Maghrib or Isya Ba'da. Fifth, donate. *Nyumbang* is a term for people who come to a certain event by bringing some basic food (usual rice and other food ingredients according to the ability of the person donating) as an expression of being happy for something that other people get or carry out. It is common for people to do Numbang not only during pregnancies but also at other events. Such as weddings, circumcision, and death. The stages of internalization of values in moral values are as follows:

In the value transformation stage, a community leader in Gondang Village once said that the processions carried out in the *Ngapati* tradition in Gondang Village contained traditional values which were ancestral heritage. These stages should be carried out as a manifestation that these individuals respect the cultural heritages that their predecessors did as long as they do not conflict with Islamic teachings. At the value transaction stage, it does not present information about good and bad values but is also involved in carrying out and giving examples of real practice. The procession of determining the implementation date, making *ketupat*, *Ngundang Sedulur*, and giving gifts is part of the *Ngapati* tradition which has become the custom of the people in Gondang Village. They do all of this because the tradition has been carried out by other Gondang Village residents.

At the transinternalization stage, the audience and especially the *shohibul hajat* (community) heard about the importance of establishing friendly relations with the community. Whereas in value characteristics (characterization by a value or value complex), there is a process to determine the implementation date, make *ketupat*, and invite *sedulur* and *nyumbang* which are inherent in the *ngapati* tradition in Gondang Village. They feel comfortable when carrying out these processions because it is by the prevailing customary traditions of the community. The community believes that what they are doing is an effort to protect and preserve local wisdom that develops in society as long as it does not conflict with Islamic teachings.

D. CONCLUSION

Based on the results of the research that the author described in the description and analysis of the Internalization of Islamic Education Values in the *Ngapati* Tradition in

Gondang Village, Karangreja District, Purbalingga Regency in the previous chapter, and as explained in the theory put forward by Muhammad Sholikhin that tradition is carried out according to "traditional agreements a group of people or the majority of the local community, then the following conclusions can be drawn:

1. The implementation of the *Ngapati* tradition in Gondang Village, Karangreja District, Purbalingga Regency, has two phases. Namely the pre-event phase of the *Ngapati* tradition and the event at the time of carrying out the *Ngapati* tradition. In the pre-event phase of the *Ngapati* tradition, the things that are done are determining the date of the *Ngapati* ceremony, selecting and picking coconut leaves, making *ketupat*, making side dishes, preparing *Pacitan*/snacks, cleaning the graves, and preparing blessings. Meanwhile, during the phase of carrying out the *Ngapati* tradition, it is divided into three parts. First, Morning Processions until Noon and before Asr, this is the time for neighbors to contribute. Second, the Afternoon Procession (Ba'da Asr), is the time for the congregation of Muslim women, usually reading Mawlid Al-Barzanji or Surah Yasin, depending on the request of *Shohibul hajat*. Third, the Night Procession (*Ba'da maghrib* or *Ba'da isya*), is the time for Muslim men, they recite the *tahlil*.
2. The values of Islamic Education that are internalized, namely the Value of Faith or the value of Aqidah *Tauhid*, namely prayer. Second, is the value of worship. Worship that connects humans with God is marked by the reading of Mawlid Al-Barzanji, QS Yasin, and *Tahlil*. Whereas what shows the relationship between humans and other humans is making side dishes, preparing *pacitan*, preparing food, preparing blessings, and preparing a place, which if done optimally will please neighbors and result in the creation of increasingly close ties of silaturahmi. Third, moral values, you can't say harsh words, let alone dirty ones, and you can't hurt animals to the point of killing them. Fourth, Community Value, namely determining the date of implementation, making *ketupat*, inviting relatives, and contributing. Such internalization is integrated with general procedures which include three internalization stages: Value Transformation, Value Transactions, and Value Transinternalization. There are five stages of the transinternalization of values, namely receiving, responding, valuing, organizing values, and characterization by a value or value complex.

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