

The value of islamic education in the yaa qowiyyu tradition in Jatinom

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ABSTRACT

The yaa qowiyyu tradition is one of the traditions that is still being preserved for generations in Jatinom village, Jatinom district, Klaten regency. This tradition is a form of respect for kyai ageng gribig as a scholar figure who plays a role in spreading Islamic teachings in Jatinom District. In fact, many things have changed following the development of zama but do not disturb the preservation of the originality of this tradition remains as it should be, only adding a few cultural festivals to be more relevant to the development of the times and more easily accepted by young imaginary. This study aims to find out the value of education and religiosity contained in the Yaa Qowiyyu Tradition in Jatinom Village, Jatinom District, Klaten Regency. This research is included in qualitative research with an ethnographic approach. The data collection technique in this study uses observation, interviews and documentation. The three methods are expected to be able to complement each other so as to obtain the expected information. Furthermore, in the data analysis process, the researcher uses a method consisting of three steps, namely data condensation, data presentation, and conclusion drawn. The results of the study show that the Yaa Qowiyyu tradition is full of educational values and religiosity values. The main icon in this tradition is the spread of apem on Friday after Friday prayers, which then the sense of tolerance of each community who follows the implementation is also included in one of the educational values applied. Then, the value of religiosity is such as a form of gratitude for the blessings given by Allah SWT by issuing alms through the making of apem to be distributed to everyone who participates in the implementation of the tradition.

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Introduction

Every ethnic group certainly has religion as a central belief value that affects human life as an individual which then also becomes a handle on life. In addition to religion, human life is also influenced by the existence of culture. It is undeniable that culture plays an important role in community life, with the existence of culture will become a color in community life because maintaining and preserving culture means reviving the values in society that will continue to exist until later.

Indonesia is a country that has ethnic and cultural diversity, with this diversity certainly forms a different identity. Because in essence, culture and religion are related, even though they are actually different. Culture is a basic understanding pattern of a group of people or it can be said that the way of life of many people is systematically arranged from generation to generation through the learning process to create the right way of life according to their environment (Miharja, n.d.). The implementation of culture in society can be directly felt, namely by the manifestation of human behavior that has been contained in mandatory rules or patterns in society. In addition, Indonesia as one of the countries with a majority of Muslims or Muslims should make religion one of the reasons that religion in the community has an important role as a guide to life and grace for all nature, through this role it is restored that religion has a function as the task of Islamic da'wah in society as a whole and fostering a civilized and valuable social order (Darwin et al., n.d.). Therefore, Islam is called rahmatan lil'alam.

The presence of paara wali or often called walisongo, Islam began to be accepted in the midst of Javanese society because the da'wah method used by the wali was packaged politely, adaptive and did not contradict the teachings of Javanese or Javanese culture (Darmawan & Makbul, 2022). The success of these guardians is also supported by the attitude of the Javanese people who are tolerant of foreign cultures entering the country. Apart from that, Java, with its various cultures, blends with Islamic teachings so that an identity is formed that is full of Islamic religiosity with its Javanese style. In other words, Javanese Islam is a form of Islam mixed with domestic traditions which then gives rise to fusion with special characteristics of Javanese culture and Islam in Javanese Islamic religiosity (Wardani, 2022).

There is a struggle between the dynamics of human life and various customs that ultimately give birth to a life phenomenon, namely tradition. The emergence of this has a positive impact, namely the continuous sustainability of culture that will exist only according to the way people live in their time (Wandansari, 2022). This tradition exists as a life experience and leads to cultural values that are reflected in real community behavior and interaction. As is the case in Klaten Regency, it has various tourist attractions in it. One of the interesting things is the tomb of Kyai Ageng Gribig and the Yaa Qowiyyu ceremony, this tourist attraction is interesting because there are interesting historical, cultural, and traditional values in it.

Cultural socialization in Jatinom sub-district is interesting to study because it is being worked hard by related institutions to continue to preserve it. Kyai ageng gribig is one of the scholars who still has a close relationship with Sultan Agung Haryokusumo from Mataram. According to the story, Kyai Ageng Gribig succeeded in inviting the Duke of Palembang to return to power in Mataram without bloodshed, but by means of diplomacy. Based on this, Kyai Ageng Gribig was given a gift of part of the Mataram territory in Java, but he preferred to remain a scholar in the Jatinom area (KRT.M.Daryanto, 2024). Then, another request of Sultan Agung was to want kyai ageng gribig to accompany him to carry out the hajj where after the implementation of the hajj he gathered his students to resume da'wah. While giving food in the form of apem (derived from the word Al-Afwu which means forgiving) where the philosophy of the word was obtained by him to provide an understanding that giving is not only limited to giving but also Allah SWT is the most forgiving. Then this word is the basis and part of the journey of the tradition of spreading apem in Jatinom district.

There are many interesting things about the Yaa Qowiyyu tradition, namely the implementation of the event which has started a week before the peak of the event. Usually it starts with an art festival, carnival and the peak of the spread of apem which has guidelines that must be

carried out between the 12th and 20th of the second month and must fall on Friday as stated above. The main icon of this tradition is the procession of spreading apem which is carried out on the north and east stages in the 5-meter high klampeyy field, then religious leaders spread the apem from the stage while the people below scramble to take the apem (Dzaniar, 2018). In addition to teaching the point of almsgiving, it also teaches about asking for forgiveness from Allah SWT which can be seen from the prayer process and the meaning of the word apem itself.

Based on the results of research conducted by Dina Wahyuningrum (Wahyuningrum, 2023) stated that the Yaa Qowiyyu tradition exists as a form of respect for Kyai Ageng Gribig as one of the scholars who has an important role in the spread of Islam in the Jatinom area. This tradition is mainly related to the procession of distributing apem which means that through this tradition the people of Jatinom in particular work together to make apem and will be distributed to anyone present in this tradition as a form of Friday shodaqoh because it is carried out every Friday in the month of Sapar and is carried out once a year. The value of religiosity is so thick in this tradition such as the value of worship, the value of jihad, the value of sincerity and many other values are contained in it.

This tradition will continue to be preserved until later, because there is already a special institution responsible for the implementation and maintenance of the culture. Based on preliminary observations, research still found dangerous things in the tomb of Kyai Ageng Gribig, but over time this has been greatly minimized by the Kyai Ageng Gribig Heritage Preservation Manager (P3KAG) who actively carries out sweeping at the tomb and continues to pay attention to the needs of worshippers who attend the tomb of Kyai Ageng Gribig, so that conducive tomb conditions are created and in accordance with Islamic rules. The existence of the education side is expected to be able to provide understanding to the community that the values of Islamic teachings are well contained at every level and in the life activities of the community so that there is harmony in life (Hermawan, 2020).

Method

This research is a qualitative research with an ethnographic approach (Sugiyono, 2019). The purpose of ethnographic research is to describe a culture as a whole and to study intensively the background of the culture in a group of individuals which then produces a broad and in-depth picture. The data collection technique in this study uses observation, interviews and documentation. The three methods are expected to be able to complement each other so as to obtain the expected information. Furthermore, in the data analysis process, the researcher uses a method consisting of three steps, namely data condensation, data presentation, and conclusion drawn (Hardani, 2020). Data condensation involves reducing information from the results of the observation of the resource person, where less relevant data will be filtered and selected based on the formulation of the problem or research objectives that have been set. Data presentation is carried out through various forms such as descriptions, narratives, and arguments. After the two stages were carried out, a conclusion was formulated regarding the value of religiosity and education in the Yaa Qowiyyu tradition in Jatinom Village, Jatinom District, Klaten Regency.

Result

A. The Value Of Traditional Education Ya Qowiyyu In Jatinom Village

Tradition is a cultural heritage that must be preserved, one of which is the tradition of ya qowiyyu which is a cultural heritage and a means of da'wah left by Kyai Ageng Gribing in Jatinom village, Klaten Regency. Kyai ageng gribing or whose real name is Raden Joko Dolo or East Wasibagna is the 117th son of the lineage of Brawijaya V with his concubine's wife (KRT.M.Daryanto, 2024). Kyai ageng gribing is an Islamic scholar who spreads Islamic da'wah in the Jatinom area. He also participated in the Islamization of Jatinom in 1613-1645. At that time, Islam was still under the auspices of Mataram Islam, which when drawn from the line of struggle of Kyai Ageng Gribing he had an influence on the development of Islam in Mataram.

Entering the development of Islam in Jatinom itself, jatinom or is an abbreviation of "jatinom" (young teati) which is an area of alas or forests so that there were not many residential areas at that time. Even so, Islam has existed since there was no kyai ageng gribig, but there are still not many who understand the essence of Islam or there are still bid'ah, superstitions and so on (KRT.M.Daryanto, 2024). This is what became the task or then the desire of Kyai Ageng Gribig to spread Islamic da'wah in Jatinom. Since the existence of the Yaa Qowiyyu tradition, there are also various values contained in it, namely:

1. The educational value of history

Returning to the main essence of this tradition which began from the history of the Islamic struggle initiated by a scholar, namely kyai ageng gribig in the Jatinom area. The historical value is clearly thick in this tradition, starting from the existence of the da'wah padepokan used by kyai ageng gribig. In addition to his famous Islamic da'wah, Kyai Ageng Gribig also left several petilasan in the Jatinom area that still exist today such as the existence of Belan Cave, Suro Cave, Sendang Klampeyan, Amphi Theater, Oro-oro Tarwiyah, Oro-oro Yaaqawiyu and the tomb of Kyai Ageng Gribig itself, all of which are still well maintained and functioned. Cultural transformation is certainly inevitable, the people of Jatinom maintain how this culture will be maintained until later. Children around the tomb of Kyai Ageng Gribig have been accustomed to enjoying the culture so that its historical value is maintained and so that children understand the essence of keeping history alive despite various advances of the era or times (SYARIFAH, 2014).

2. Educational values about respecting elders

In the process, the ritual in the yaqawiyu tradition of every human being is taught to be respectful of the elders, this is illustrated in a series of traditions before the peak of the event, namely the community and figures making a nyekar or pilgrimage to the tomb of Kyai Ageng Gribig and predecessors in the Jatinom area. Like pilgrimages in general that aim to pray for elders, teachers, and religious leaders who have preceded them. This is intended to send prayers because it is like a child's obligation to parents, namely to continue to send prayers even though they are no longer in this world. Mr. KRT. M. Daryanto (KRT.M.Daryanto, 2024) revealed: "This tradition aims to show respect for parents or elders is also an attitude of always remembering that every living creature will definitely die, this is evidenced by the existence of grave pilgrimages, dhikr and tahlil before the implementation of the distribution of apem."

3. The value of education about gratitude to Allah SWT

In the implementation of this tradition, of course, the main value is about gratitude to Allah SWT which has given a lot of pleasure to his people, in this ya-qawiyu ritual in essence takes out part of the harvest, part of the income and sincerely gives shodaqoh apem to the committee in charge to manifest gratitude to Allah SWT for everything that has been given. This provides a lesson that the current generation must be literate about the conditions around them, in addition to preserving the culture, this value can be intended to continue to inherit positive habits so that it will continue until future generations (Saputro, 2018).

4. The value of education about humanity

The Yaa Qowiyyu tradition is a manifestation of a means of socialization between communities, both people who have settled in the Jatinom area and people who deliberately come from various parts of the city to follow the course of this tradition, so that harmony and a sense of humanity between communities are created. In the implementation of the tradition, all will be equal, even though there are various levels of society who are present and follow the course of the ritual, but all are the same. Both respect each other, respect each other and treat each other with asor (Amanah et al., 2020). In addition, it can be seen that the interest of the people outside Jatinom every year must increase, even those from outside the city are deliberately present to enliven and see how the event goes. This certainly implements a verse in the Qur'an which explains that every Muslim and other Muslims are brothers, even though they do not know each other, but gather in one place, connect each other's friendship, then an indirect brotherhood is formed (Nurhaliza, 2018).

5. The Value Of Education Regarding Social Society

In the reality of Javanese culture, this social society is not only about actualization operationally in the materialistic aspect but also in the non-materialistic aspect. This is illustrated in the implementation of traditions where every level of society has the same thing, which is a unit, regardless of their social status. This is an important value, namely that every human being is the same, therefore we must respect and respect each other. Because what distinguishes every human being is only his faith and devotion to Allah SWT. (Algani, 2023) The existence of this tradition not only builds good friendship between communities but also builds the socio-economic community around the area of the Kyai Ageng Gribig tomb.

From the various explanations of the values contained in the Yaa Qowiyyu tradition above, we can conclude that social relations are the main background for the smooth implementation of this tradition. The background is detailed as follows: there is solidarity of mutual respect and appreciation between people of the same religion. Where the implementation of this social value can be created because of the educational value applied where the basis of human beings is able to treat other humans well, it is the impact of the existence of education in that human being (TRAPHAGAN, 2018). With the exposure to the educational value above, it has actually been enough to prove that this tradition is full of educational values in it so, in addition to preserving culture, this tradition is also a means to provide knowledge through direct implementation to the easy generation as an agent who will continue the sustainability of the tradition in Jatinom village.

B. The Value of The Religiosity of The Ya Qowiyyu Tradition In Jatinom Village

The existence of the tradition of yaa qowiyyu also comes from the school of his da'wah path, where yaa qowiyyu comes from the name of Allah, namely asmaul husna Al Qawiyyu which means the most powerful. He laid down the essence that all strength comes from Allah SWT which then became the forerunner of this tradition until now. Starting from the name, it has been clearly exposed that this tradition is full of Islamic values, it's just that there are still a handful of people who misinterpret or have a different perception of the existence of this tradition. It is carried out in the month of Safar which is the second month in the Hijri calendar, when viewed etymologically, Safar in Arabic means "empty, yellow, and the name of the disease". The month of Safar is interpreted as "empty" because of the custom of the Arabs in the past to leave their residences in that month to fight or travel far away (Nur et al., n.d.).

The month of safar is also believed by some people to be a less favorable month. Islam influences tradition and culture and vice versa, culture influences the implementation of Islamic teachings. The struggle between ceremonies and the process of human dynamics has given birth to a worldly phenomenon that begins with the cultural or customary conditions of the community, just as the culture or custom of the Javanese people welcomes the month of Safar. The values of religiosity in the Yaa Qowiyyu tradition include:

1. Worship Values

The value of this traditional worship is still not far from history, since the time when Kyai Ageng Gribig was still alive and providing knowledge through his ta'lim assembly, he always emphasized an advice to each of his students to always ask for forgiveness from Allah SWT and to fellow humans. This message is worth worshipping because it means that every human being who lives must always remember that he is full of sin and must always remember to ask for forgiveness every time he prostrates himself in prayer (Wahyuningrum, 2023). It comes from the philosophy of al afwu which means asking for forgiveness from Allah SWT.

As we know that in Islam prayer is a thing that is very closely related to the lives of its adherents. In short, we feel less anxious when we pray and ask for strength from the creator. As Kyai Ageng Gribig taught his students in his ta'lim assembly, namely: "Ya Qawiyyu Ya Aziz Qowina Wal Muslimin" which means "O Allah the Strongest, O Allah the Strongest, Give Your Strength to the Muslims." "Ya Qowiyyu Ya Rozaaq Warzuqna Wal Muslimin Wal Muslimat" which means "O Allah the Strongest, O Allah the Most Giving Rizqi to the believers and Muslims." The prayer taught by Kyai Ageng Gribig above is certainly worth worshipping because he surrenders everything to the power of Allah SWT, be it halal sustenance, great strength and generous patience.

In addition to the value of worship taught by kyai ageng gribig, he is thick with his dhikr which he always chants, namely "ya qowiyyu ya afwun", the sentence thoyyibah is always his dhikr and he instills in his students. Then, in addition to that, the value of worship that is loaded in this tradition is pilgrimage and recitation of dhikr at the tombs of elders who have preceded (Suhendro & Subroto, 2023). In other words, praying at the graves of these elders is a worship value that is included in a series of traditions or traditional ceremonies, ya qawiyyu. Another value of worship, namely the habit of sharing with others carried out by the community, is the implementation of the teachings of kyai ageng gribig.

If in the implementation of this tradition the community as a whole sadaqah apem for the implementation of the distribution of apem, then beyond this the people of Jatinom actually have a habit of sharing, namely Friday blessings after Friday prayers in mosques in the Jatinom area, then providing food to break the fast not only in the month of Ramadan but Friday in several sunnah fasts, such as Monday-Thursday fasting, arafah fasting and so on. This value of worship can be imitated by several other regions because it is a positive habit.

2. Moral Values

Moral values can be reflected when kyai ageng gribig cares about his students but is still conveyed by prioritizing the attitude of morals and karimah. Where kyai ageng gribig ordered his wife to make cakes as a substitute for cakes that previously did not have enough number of students. This is a reflection of his clean soul who always strives to entertain his guests or students fairly and appropriately, so that his students also avoid feeling discouraged (KRT.M.Daryanto, 2024). Then other moral values are reflected in the shodaqoh apem activities carried out by the entire Jatinom community, and even some from outside Jatinom with full sincerity participate in giving shodaqoh to the Yaa Qowiyyu committee then gathered into one and made a mountain of apem to be given to the people present. This moral value is a form of teaching left by kyai ageng gribig to always share and add gratitude to Allah SWT.

3. The Value of Jihad

The value of jihad taught in this tradition is still centered on the teachings of kyai ageng gribig, namely if humanity wants to complete the 5 pillars of Islam completely and on the condition of praying to the Almighty, namely Allah SWT. Through this message, it is strongly related to the value of jihad, which is to encourage humans to always fight with seriousness in order to achieve what Allah SWT commands, the value of jihad can also be seen from the enthusiasm of his students in learning religion, reciting and then passing down the knowledge to their children and grandchildren (Saputro, 2018).

4. Exemplary Values

This exemplary value has also been taught by Kyai Ageng Gribig during his life, where honoring his students even with only a glass of water and food, namely apem cake, is a reflection of honoring guests when connoted in today's times. The Yaa Qowiyyu tradition is an ancestral heritage that until now continues to be preserved by the people of Jatinom. The sense of responsibility that every level of society has in the Jatinom area needs to be emulated for the public. Apart from that, another example that can be imitated is the life of the Jatinom community which is full of religious values, namely the habituation of the tadarus routine on Tuesday nights and the high tolerance of the community.

5. The Value of Trust and Sincerity

The value of the mandate of this tradition can be seen from the sincerity and trust of the committee in carrying out their duties for the smooth running of various customary processes (Wiranda, 2024), where the committee is divided into three parts, namely: The committee for this tradition is led directly by the Tourism Office, with a small committee at

the sub-district level involving the Education UPTD and other related agencies. In Jatinom District, village heads, religious leaders, youth, and cultural/artistic leaders work together to handle ceremonial aspects. What is interesting about the religious procession is the role of P3KAG, which takes care of the religious field, including the handover of mountains and the distribution of apem in the Plampeyan field, complete with prayers and advice from religious leaders for visitors. Entering the value of kindness, it can be seen in the way kyai ageng gribig sets an example when giving treats to his students. Not only the treats in the form of food, the most important thing is his sincerity, he provides provisions of religious knowledge that until now can be useful for his students, even until the next generations, the knowledge will continue to exist and be conveyed well. He did not ask for any reply, only sincerely conveyed the teachings of Islam as a teaching that is rahmatan lil'alamin (Rosita, 2012).

All symbols in the implementation of the Yaa Qowiyyu ceremony are based on the life teachings of Kyai Ageng Gribig as a pious Muslim and always try to restore the teachings of Islam by worshipping Allah SWT, besides that he also invites his students to carry out the obligation of prayer, fasting, giving alms, helping fellow Muslims, seeking halal sustenance. He is still one of the students of Sunan Kalijaga, a wali who is famous for having high tolerance, as well as kyai ageng gribig who spreads da'wah as well as reviving the culture in Jatinom (Wulandari, 2021). He left a traditional heritage in the form of distributing food, namely apem as a form of alms to others, he started from a simple thing, namely distributing food that was specially made by his wife. From this, it can be seen that to give to others we do not have to wait for ourselves to be rich or above the word capable, because in fact sincerity does not come from wealth but from the heart.

Discussion

The Ya Qowiyyu tradition is a tradition carried out in Jatinom District, Klaten Regency, Central Java. The tradition is carried out once a year every month of Safar, more precisely it is carried out on Friday in the month of Safar which takes place in the field of Klampeyan in the area of the Jatinom Grand Mosque and the area of the tomb of Kyai Ageng Gribig, of course. Initially, this tradition only contained main activities such as the opening which was carried out on D-7 from the peak event later, Shodaqoh Apem which was usually held on D-1 and the peak of the apem distribution event, Jatinom residents used to make this celebration a means of staying in touch with relatives. Each house makes apem cakes and then serves them to guests who come (Suhendro & Subroto, 2023). This tradition began with Kyai Ageng Gribig who gave apem cakes to his students, but the number of apem cakes was only small so that in order to distribute them fairly, his wife taught him how to make apem so that when there would be a study of the ceremony in his pendopo the apem that was collected was much more because it made not only one person.

As time goes by and the development of the times, there is a development in this tradition, namely when entering the month of safar or on the 1st of safar, the tradition of *megar sengseng winadi* is carried out, at this stage of tradition, usually community leaders who are part of P3KAG will fast, then before asar, these figures will take a bath and prepare to wear traditional clothes, can be solo or jogja customs, then walk barefoot while topo be mute (silent but pray in the heart). Until before the event was held, a series of openings containing various activities namely: semaan

Al-Qur'an bil ghaib then continued with khataman and also carried out a grand recitation or haul kyai ageng gribig. Then enter one week before the peak of the spread of apem is held first a cultural festival (Kusmiatun, 2023). Starting from the performance of various arts then to the accompaniment of hadroh from various regions around Jatinom. Then entered on the 1st day of the event, namely the existence of the Apem Mountain Carnival which is a shodaqoh from the community in the Jatinom area. In the end, the implementation of the distribution of apem is carried out in ba'da on Friday in the month of Safar. It does not stop there when the month of Safar is over, there is also a closing event, namely *mingkupe sangsang winadi* which is usually held on Wednesday in the month of Safar, which marks the end of a series of saparan events in Jatinom District. (KRT.M.Daryanto, 2024)

Cultures with their various shades will be highly dependent on the values that underlie the process of forming them. It can be interpreted that the level and pattern of culture arise on the basis of the values that are believed because culture is ontologically centered on humans. Like culture, education has simply existed since humans existed. Education is a means of inheriting values from generation to generation. Culture and the education system are a unit, the level of cultural progress in society is highly dependent on intelligence, then that intelligence is obtained from education (Davitri Utomo, n.d.). It is also clear that in this yaa qaawiyu tradition there is an educational value, namely that this person can be tolerant, even though in the implementation they are fighting for apem, in social society the people who are present in the implementation of this tradition are easy to blend in so that a harmonious relationship is established with fellow humans (Damayanti et al., 2020). Meanwhile, from a religious perspective or religious perspective, this tradition as a means to get closer to Allah SWT began since the existence of kyai ageng gribig who routinely carried out ta'lim ceremonies and provided religious studies. Then continuing to the cultivation of moral values as seen from a series of events which in essence is food shodaqoh, namely apem as a form of mutual concern between fellow humans.

Conclusion

The Yaa Qowiyyu traditional ceremony is a tradition carried out by the Jatinom people every safar month and has existed since the time when Indonesia was not yet independent. In essence, this tradition exists as part of the history of Kyai Ageng Gribig who spread Islamic da'wah in Jatinom District. At first, it was only about the distribution of apem as a food served by kyai ageng gribig to his students, which then the food was adapted as one of the authentic foods from jatinom for the commemoration ceremony every month of Safar. The difference is only when the kyai ageng gribig period this food became a treat for the students, but in modern times this apem can be enjoyed by every level of society, even not only for the residents of Jatinom but for the community at large. Can participate in the celebration of the tradition of spreading apem which is part of a series of Yaa Qowiyyu traditional ceremonies. This activity with cultural value is not far from the existence of an educational element in it where rituals which are a form of cultural preservation are still widely carried out even modernization is not able to change the essence of its cultural values, educational values in it such as the value of history education, the value of education about gratitude, the value of education about humanity, even the value of education about filial piety to the elders is found in this tradition, Not only that, this tradition is also thick with its religious value. Covering the value of worship, the value of jihad, the value of morality, the value of exemplary and

the value of trust and sincerity. These things are in accordance with what Kyai Ageng Gribig has taught to each of his students and are able to maintain their habits until now.

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