

Transformative Islamic Education through Cultural Traditions: A Case Study of the *Haul* of Ki Ageng Tarub

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Abstrak

Tradisi *haul* kerap dipersepsikan sebagai ritual simbolik yang bersifat seremonial keagamaan. Pandangan ini perlu diluruskan karena dalam konteks tertentu, tradisi *haul* justru merepresentasikan praktik pendidikan Islam transformatif yang berakar kuat pada budaya lokal. Penelitian ini bertujuan mengkaji peran tradisi *haul* Ki Ageng Tarub sebagai media pendidikan Islam transformatif dalam memberuk karakter generasi muda di tengah dinamika perubahan sosial dan tantangan global. Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus melalui teknik observasi partisipatif pada penyelenggaraan acara *haul* Ki Ageng Tarub, dokumentasi, wawancara kepada panitia *haul*, kepala desa, juru kunci (sesepuh) dan masyarakat. Analisis data dilakukan dengan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa transformasi pendidikan Islam dalam tradisi Haul Ki Ageng Tarub berlangsung melalui internalisasi nilai-nilai religius, penguatan solidaritas sosial serta revitalisasi ekspresi budaya lokal seperti kirab gunung dan pagelaran wayang kulit dakwah. Rangkaian aktivitas tersebut membentuk ruang pembelajaran intergenerasional yang menumbuhkan kesadaran spriritual, etika sosial serta apresiasi terhadap kearifan lokal pada generasi muda. Dengan demikian tradisi haul Ki Ageng Tarub dapat dipahami sebagai laboratorium sosial pendidikan karakter Islami yang kontekstual, inklusif dan berkelanjutan, sekaligus relevan dengan upaya penguatan pendidikan berbasis budaya lokal dalam kerangka pembangunan manusia berkarakter.

Kata kunci: haul, pendidikan Islam transformatif, tradisi budaya

Abstract

The haul tradition is often perceived as a symbolic ritual with a religious ceremonial nature. This view needs to be corrected because in certain contexts, the haul tradition actually represents a transformative Islamic educational practice deeply rooted in local culture. This study aims to examine the role of the Ki Ageng Tarub haul tradition as a medium for transformative Islamic education in shaping the character of the younger generation amidst the dynamics of social change and global challenges. The study used a descriptive qualitative approach with a case study design through participatory observation techniques on the Ki Ageng Tarub haul event, documentation, and interviews with the haul committee, village head, caretaker (elders), and community members. Data analysis was carried out through data reduction, data presentation, and conclusions. The research findings show that the transformation of Islamic education in the Haul Ki Ageng Tarub tradition takes place through the internalization of religious values, strengthening social solidarity, and revitalizing local cultural expressions such as the mountain parade and the Islamic wayang kulit performance. These activities form an intergenerational learning space that fosters spiritual awareness, social ethics, and an appreciation for local wisdom in the younger generation. Thus, the Haul Ki Ageng Tarub tradition can be understood as a social laboratory for contextual, inclusive, and sustainable Islamic character education, while also being relevant to efforts to strengthen local culture-based education within the framework of developing human character.

Keywords: haul, transformative Islamic education, cultural traditions

INTRODUCTION

Education in this century faces significant challenges, with demands not only producing intellectually superior individuals but also shaping well-rounded individuals. In the context of Indonesia's multicultural society, Islamic education needs to be developed in a transformative manner, one that integrates spiritual values with local social and cultural realities (Abidin, 2023). This transformation is becoming increasingly important amidst the currents of globalization and digitalization, which tend to erode religious values, social solidarity, and the sense of nationalism of the younger generation. Therefore, an approach to Islamic education is needed that is not only normative but also contextual and based on local culture, so that Islamic teachings can be internalized through social practices that exist in society (Syifa, 2024). Transformative Islamic education is believed to be a middle ground for internalizing values through a comprehensive approach (Sarnoto, 2025). Transformative Islamic education is able to respond to the challenges of the times that demand a deep understanding of religion while adapting to social, technological, and cultural changes (Yanti, et al., 2025). Transformative Islamic education can be implemented through various channels, including tradition.

Tradition serves as a means of transformation when it serves as a medium for social, spiritual, and cultural learning for the community. In the context of the Haul Ki Ageng Tarub, the transformation process is realized through the community's collective involvement in religious rituals, mutual cooperation activities, and the preservation of local arts and culture. These activities not only maintain traditional practices but also internalize religious values, strengthen communal solidarity, and foster an appreciation for local wisdom. Through cross-generational interactions, this tradition produces sustainable changes in awareness and behavior, thus serving as a vehicle for character formation and cultural identity for the community, especially for the younger generation.

Strong religious traditions within the community, such as the haul (anniversary) of ulama (Islamic scholars), are a relevant medium for Islamic learning.

The haul (anniversary) commemoration not only commemorates the death rituals of ulama but also preserves culture, internalizes values, and fosters collective spiritual awareness (Azra, 2021). One concrete example of this tradition is the Haul Ki Ageng Tarub (anniversary) in Grobogan, which features a cultural procession of gunung (mountain statues), communal prayers, and Islamic-themed shadow puppet performances. This tradition demonstrates the inclusive and moderate face of Indonesian Islam. All generations participate in this tradition, directly and indirectly learning about local wisdom, brotherhood, and noble morals. This tradition serves as a transformative Islamic educational space to strengthen the Islamic character of the next generation (Hasanah, 2023). This haul tradition reflects a non-formal and cultural model of Islamic education, where learning occurs through experience, social interaction, and role models (Rahman and Fauzi, 2021).

Furthermore, the Haul Ki Ageng Tarub tradition also plays a role in preserving Indonesian Islamic culture, presenting an inclusive, moderate Islam that is deeply rooted in local traditions (Sondakh & Rasyid, 2025). For example, shadow puppet performances during the Haul celebration serve as a medium for cultural da'wah, conveying Islamic moral messages through heroic stories and symbols of virtue. This demonstrates that Islam in the archipelago does not present itself as a confrontational approach to culture, but rather synergizes with local wisdom to instill universal values such as justice, compassion, and social responsibility (Baihaqi et al., 2025). Globalization and the penetration of digital culture have given rise to a tendency among today's younger generation, even children, towards instant culture. Culture born of globalization certainly weakens the spiritual values and local wisdom that have existed for a long time. Several studies have shown that without contextualization efforts within traditions, local Islamic traditions will lose their power for social transformation (Yusuf; 2022).

From a national development perspective, this culture-based Islamic education model holds strong relevance, placing character building as the foundation for developing superior human resources (Syukri, 2025). Religious traditions involving

cross-generational community participation can serve as social laboratories for contextual and sustainable Islamic character education (Khomsinnudin et al., 2024). Meanwhile, the participation of younger generations in this religious tradition can strengthen religious literacy, strengthen national identity, and foster a peaceful and inclusive community environment (Alatas, 2021). This haul tradition has great potential to be used as a model for local wisdom-based education that can strengthen the Islamic character of the younger generation (Mahmood, 2020).

Several previous studies have extensively discussed this haul tradition, such as the research of M. Ariful Bahri et al., who discussed how the study of local wisdom, such as the haul tradition, can be used as a source of social studies learning (Bahri, et al.: 2022). Another study stated that the haul tradition is an internalization of spiritual values in Islamic boarding schools (Arifin, et al.: 2025). Meanwhile, this study focuses on exploring the values of transformative Islamic education in the Ki Ageng Tarub haul tradition, seen from a religious, social, and cultural perspective that embraces a broader perspective of transformative Islam. The themes discussed are the Ki Ageng Tarub haul tradition as a cultural and religious practice, and transformative Islamic education in the implementation of the Ki Ageng Tarub Haul. This research is expected to enrich the academic treasury of local wisdom-based Islamic education while providing practical solutions in building a generation with character.

RESEARCH METHOD

This research uses a descriptive qualitative approach with a case study approach. Therefore, this research is directed at examining real-life phenomena. The location of this research is in Tarub Village, Grobogan Regency, Central Java, which is known as the center of the Ki Ageng Tarub haul tradition. The main subjects of the research include religious figures and elders of Tarub village who have important roles in preserving and organizing the haul tradition. The research informants are Tarub village officials, village youth, and residents who regularly participate in the haul. The object of the research is the Haul Ki Ageng Tarub process which consists of

several processions, namely sending prayers to the ancestors of Tarub village, Gunungan, and a wayang da'wah performance. The selection of subjects, informants, and objects was carried out using a purposive sampling technique, namely selecting participants deliberately based on their knowledge, experience, and involvement in the tradition.

The data collection process was conducted through three main techniques: participant observation, in-depth interviews, and documentation studies. Participatory observation involved researchers being directly present during the haul activities, observing the cultural procession, communal prayers, and shadow puppet performances to observe emerging Islamic values. In-depth interviews were then conducted with religious leaders, village officials, youth, and the community to explore the experiences and perceptions of the haul as a medium for character education. Documentation was also conducted by collecting data in the form of historical haul records, village archives, photos, videos, and local news to support the analysis. Data analysis was conducted in three stages: data reduction, data presentation, and drawing conclusions. This analysis process was interactive and ongoing throughout the research, starting from the data collection stage to the interpretation of the findings. To ensure data validity, source triangulation and method triangulation techniques were used.

RESULTS AND DISCUSSION

This research yielded several important findings regarding the role of the Haul Ki Ageng Tarub tradition in character formation. Key findings include dimensions of religious values, social solidarity, and the preservation of local culture. These findings were derived from observations, interviews, and documentation, then analyzed using transformative Islamic education theory.

a) The Haul Tradition of Ki Ageng Tarub as a Cultural and Religious Practice

The 2025 Haul tradition of Ki Ageng Tarub will be held again on the 15th of Safar every year. The 2025 Haul series of events will be slightly different from previous

years. In previous years, the Haul Ki Ageng Tarub included prayers to ancestors and a cultural parade (gunungan) (documentation). This year, the Haul tradition will include prayers to ancestors, a cultural parade (gunungan), and a shadow puppet performance. All processes begin with a collective prayer.

The Haul event not only serves as a commemoration of ancestral figures but also serves as an effective medium for Islamic education, fostering spiritual awareness and strengthening religious identity based on local wisdom. Moreover, the various activities in this Haul are meaningful, viewed from any perspective. This aligns with the statement of the caretaker of Ki Ageng Tarub's tomb, Hastono, who stated:

“Leluhur desa Tarub adalah seorang wali yang menyebarkan ajaran-ajaran Islam dengan santun dan itu diakui global terbukti dengan peziarah yang datang semakin banyak dari tahun ke tahun. Tentu hal ini menjadi sesuatu yang harus kita jaga sampai kapanpun. Salah satu cara generasi sekarang dalam menjaga dan menghormati ajaran leluhur adalah menerapkan ajaran yang dibawa dengan santun juga. Beliau mengajarkan kepercayaan terhadap Tuhan yaitu Allah, bersyukur, sodakoh, menyayangi sesama manusia dll. Nah itu semua ada di dalam rangkaian haul ini. Tetapi ajaran itu tidak hanya dilaksanakan di haul saja, di kehidupan sehari-hari pun harus kita implementasikan” (Interview, 2025).

The series of events in the haul commemoration are sending prayers to ancestors through tahlilan, gunungan cultural parade, and closing with an Islamic-themed shadow puppet show (observation). **First**, the tahlil, dhikr and prayer activities were packaged in a religious study event held one day before the Cultural parade, namely on the 14th of Safar. This activity was held at the tomb of Ki Ageng Tarub which was attended by the Tarub village government and the general public consisting of tahlilan groups totaling 4 RW and further divided into 36 RT, all students from 5 Islamic boarding schools in the area of Ki Ageng Tarub's tomb and all schools in the area by alternating days (Documentation, 2025).

This momentum serves as a spiritual learning process for the younger generation, helping them understand the concepts of tawasul (religious obedience) and barakah (blessings), while simultaneously cultivating sincerity and love for the Prophet Muhammad and the saints. The active involvement of students and teenagers

in leading prayers and participating in all activities strengthens religious character based on real-life experiences. Furthermore, these activities foster a sense of submission and gratitude to Allah SWT and instill respect for their predecessors who contributed to the spread of Islam. The prayer gathering is also packaged within a public religious study program, which is a key component of the haul (haul) celebration, serving as a space for value transformation.

The lecture material generally highlights the importance of morals, respect for teachers and parents, and moral responsibility in social life. Third, the social and spiritual dimensions are also evident in the gunungan tradition, which is steeped in the open almsgiving of agricultural produce to the community. The values of Islamic brotherhood are embodied through this practice of togetherness. This tradition demonstrates the balance between the vertical relationship with God (Hablu minallah) and horizontal relationships with fellow human beings (hablu minannas), which are the main principles of Islamic education. Thus, the religious values internalized through the Ki Ageng Tarub haul tradition are not ceremonial in nature, but rather become the energy of Islamic education that fosters spirituality, morality, and Islamic identity in the younger generation.

Second, after the prayer sending event, the next series is the "gunungan cultural parade" which is held on the 15th of Safar. The gunungan cultural parade is a procession of 2 gunungan parades from the Tarub village hall to the village field which are then prayed for by the Tarub village elders and then distributed to the community, but in fact, before being distributed, the community has been fighting because they believe that whoever gets the contents of this gunungan will receive blessings. The parade is continued with the wilujengan activity and ends at the tomb of Ki Ageng Tarub. The contents of the gunungan are local community produce such as star fruit, crystal guava, water guava, long beans, chilies, eggplant, carrots, bitter melon, white mustard greens, and apem cakes arranged high using bamboo to form a mountain with a height of 2.5 meters totaling 2 gunungan (Observation, 2025). The head of Tarub village, Ali Maskuri stated

“Semua isi dari gunungan ini adalah hasil pertanian dari warga setempat, isi gunungan sebesar ini panitia tidak membeli tetapi secara sukarela warga memberikan sebagai bentuk kontribusi untuk menguri-uri budaya yang telah lama menyatu dengan masyarakat. Mereka berharap dengan kesukarelaan atas sodakoh ini hasil panen yang akan datang berkah melimpah. Bahkan gunungan sebesar itu para pemuda yang membuat, kami para orang tua hanya mengarahkan saja. Sementara apem yang berjumlah ratusan itu ibu-ibu secara sukarela datang ke balaidesa untuk membuat sampai larut malam” (Interiew, 2025)

The creation of this gunungan involved the village government and the general public, consisting of the younger generation and elders of Tarub village. The community voluntarily donated some of their harvest to be made into the gunungan. Women gathered at the village hall to bake 500 apem cakes to be combined with other crops. The "gunungan" was made the night before the cultural parade. This cultural parade was attended by the general public, all school students in the area of Ki Ageng Tarub's tomb, invited guests from the Surakarta Kasunanan palace, and representatives from the Grobogan district government (the regent or his staff). They even used their creativity in the costumes they wore, resembling a carnival (Observation, 2025).

The shape of the gunungan resembles a mountain and forms a triangle where the triangle is a symbol of the meeting of the human world and the spiritual world, namely the relationship between humans and God Almighty. In the gunungan ceremony, the contents of the gunungan, which are agricultural products, are fought over by the community because they are a symbol of blessings. The philosophy of the gunungan, which is made from local agricultural products, symbolizes that the land is fertile and abundant, so it is very closely related to the tradition of thanksgiving. There are many Islamic values contained in this tradition, such as charity, friendship, mutual assistance, respect for *urf* (culture). This finding is in line with Raihani's research (2018) that transformative Islamic education does not only convey knowledge, but also forms a religious awareness that is able to change behavior. Transformative Islamic education prioritizes the values of humanism, justice and

freedom. As the opinion of KH Abdurrahman Wahid, Islamic education is not only formal education, but education that also builds inclusive, tolerant characters and brings positive change in society.

Third, the third series is a shadow puppet performance with Islamic nuances. One interesting finding in the field shows that the Haul Ki Ageng Tarub tradition is not only a religious celebration, but also a space for preserving a very rich local Islamic culture. In its implementation, the community not only performs ritual activities such as tallil, communal prayers and religious studies, but also holds a shadow puppet performance as a form of religious artistic expression rooted in Javanese culture. This activity demonstrates how Islamic values integrate with local traditions without losing their religious substance. Shadow puppet performances in the context of the haul are not merely public entertainment, but become a medium for cultural da'wah that conveys moral messages, Islamic values, and teachings of virtue through the language of symbols and puppet stories.

Based on an interview with puppeteer Sri Setyo, owner of Wayang Dakwah Senopati Al Falah, the plays chosen for the haul usually highlight the themes of monotheism, the struggle against lust, and the importance of trust and honesty in life. The theme/play performed at the Haul Ki Ageng Tarub performance is "Wahyu Katentreman" which depicts identity and the perfection of life. In this way, Islamic da'wah is conveyed subtly and aesthetically through a cultural approach that is familiar to the community.

Furthermore, the presence of wayang kulit performances also fosters a harmonious dialogue between religion and culture. The Tarub community does not view traditional art as contradictory to Islamic teachings, but rather as a creative means to deepen religious understanding. Cultural elements such as gamelan music, suluk, and wayang symbols are combined with spiritual values through prayers and religious recitations that begin and end the performance. This demonstrates the natural and profound process of cultural Islamization. This approach reflects Fazlur Rahman's (1982) idea in Yarun (2023) that Islamic education must be contextual and

dynamic, integrating revelation with social reality. The involvement of the younger generation in these activities is an indicator of the success of preserving local Islamic culture. Many teenagers participate as committee members and take part in these activities. Their involvement signifies the process of cross-generational value transfer, where local culture is not only preserved but also revived with a contextual Islamic spirit. These activities are a tangible form of character education through culture, fostering pride in local heritage while instilling a love for Islam.

Observations show that the synergy between religious, social, and cultural elements in the Haul tradition makes Haul Ki Ageng Tarub a model for transformative Islamic education based on local culture. Islamic values are not conveyed verbally alone, but are internalized through cultural experiences and social participation. This tradition demonstrates that cultural da'wah can be an effective bridge between Islam and Javanese culture, while maintaining harmony between spirituality and national identity (Observation). Thus, the preservation of local Islamic culture through shadow puppet performances in the Haul Ki Ageng Tarub tradition demonstrates that traditional arts can function as a contextual and sustainable instrument for Islamic education.

b) Transformation of Transformative Islamic Education in the Implementation of Haul Ki Ageng Tarub

The implementation of Haul Ki Ageng Tarub is a concrete manifestation of the application of transformative Islamic education that has grown naturally within the community. This tradition combines spiritual, social, and cultural elements into a harmonious whole, resulting in a learning process that touches on the dimensions of knowledge, emotion, and action. This pattern aligns with the concept of transformative learning theory by Jack Mezirow (2009), where learning ideally results in changes in thinking and self-awareness through critical reflection on experiences.

Education within the Haul Ki Ageng Tarub tradition is not delivered through formal methods, but rather through social experiences and experiences that foster spiritual awareness naturally. This finding reinforces Abdurrahman Mas'ud's (2019)

view that transformational Islamic education must be oriented toward fostering spiritual awareness that has a tangible impact on social behavior. Religious practices within the Haul tradition serve as a means of internalizing values, where religious values are not merely memorized but lived out in action. A series of activities, including sending prayers to ancestors, a cultural parade, and a shadow puppet performance, serve as a means of implementing transformative Islamic education.

First, the transformation of spiritual and moral awareness. All activities in the "haul" lead to transformative Islamic education, spiritually and morally. For example, in the prayer service, the belief is that prayer can be a means of getting closer to God through love for God's saints. Religious values are not merely theoretical but are truly brought to life through various events such as tahlilan (religious recitation), religious study groups, and so on. Furthermore, during the cultural parade, the gunungan (mountain) can be seen philosophically, as it is triangular, signifying the relationship between creatures and God, and between creatures and fellow creatures, all of which lead to one ultimate goal. The contents of the gunungan provide answers on how to be grateful for the blessings God has given through charity. The closing event of the haul was a wayang kulit (puppet puppet show) performance themed "wahyu katentreman," a play that explores the philosophy of true serenity.

Second, the haul tradition also fosters social transformation, leading to strengthened solidarity and togetherness among residents. The Ki Ageng Tarub haul tradition serves not only as a spiritual and religious event but also as an important platform for strengthening social solidarity. Interviews with community leaders, the haul committee, and observations of community involvement revealed that this activity fosters a sense of togetherness, social awareness, and a spirit of mutual cooperation across generations. The social values embodied in this haul tradition reflect the spirit of ukhuwah (brotherhood) and ta'awun (mutual assistance), which are the main foundations of Islamic society.

One concrete manifestation of strengthening social solidarity is seen in the community's collective participation in preparing and implementing the haul (haul)

activities. Residents from various social backgrounds help organize the venue, prepare food, and actively participate in all aspects of the "haul" (traditional gathering). This mutual cooperation is not merely a technical activity, but a symbol of social harmony that strengthens bonds between residents. This process fosters awareness that the success of religious activities depends on the togetherness and contributions of all parties. This was also conveyed by one of the haul committee members Ahmad Musyafak

“Kami sebagai panitia haul tidak dapat mensukseskan acara ini tanpa bantuan dari warga, kita lihat kerangka “gunungan” yang sangat besar itu adalah karya pemuda, hasil pertanian yang dipasang di “gunungan” adalah kesukarelaan warga, kue apem yang dipasang adalah karya Ibu-ibu. Kesemuanya ini dibuat malam hari sebelum acara kirab berlangsung yang bertitik pusat di balai desa. Warga dengan kesadaran sendiri ikut membantu dari awal hingga akhir prosesi walaupun tidak ada honor untuk mereka. Hal ini tentu dapat menumbuhkan persaudaraan diantara kami, kemudian menumbuhkan rasa saling memiliki budaya ini dan akhirnya dapat kita “uri-uri” bersama” (Intervie, 2025)

Almsgiving and food distribution during this Haul (traveling) celebration are tangible manifestations of social empathy. Those with surplus wealth willingly share with those less fortunate, emphasizing the values of *ihsan* (good deeds) and *rahmah* (compassion) in social life. These activities not only strengthen relationships between individuals but also foster social awareness among the younger generation regarding their surroundings. Thus, Haul serves as a means of social education, instilling the importance of solidarity, social balance, and concern for others.

Furthermore, the interactions across ages and professions that occur during the haul create an inclusive and egalitarian social space. Teenagers work alongside their parents and community leaders without distinction of social status, demonstrating strong values of equality and togetherness. This interaction serves as an effective medium for social character education, where the younger generation learns directly about the values of cooperation, tolerance, and respect for differences. Research also shows that the social solidarity that develops within the haul context is resilient to social change. This tradition binds the community in a spirit of unity and collective

responsibility even amidst increasing modernization and individualism. The social values formed within it align with the principle of *ukhuwah wathaniyyah* (national brotherhood), which strengthens social cohesion toward a harmonious and just society.

Another tangible form of Islamic *wayang kulit* performance also suggests strengthening solidarity. The play "*wah katentreman*" (revelation of *katentreman*) discusses community relations before moving on to actual *katentreman* (observation). Thus, the Haul Ki Ageng Tarub tradition serves as a vehicle for social education, fostering mutual cooperation, empathy, and community solidarity. These values align with the spirit of transformative Islamic education, which focuses not only on spiritual aspects but also on fostering social and humanitarian awareness.

One of the key characteristics of transformative Islamic education evident in the Haul Ki Ageng Tarub is its ability to integrate spiritual teachings with local cultural wisdom. Research also reveals that the involvement of young people in the Haul committee and activities has a positive impact on fostering a sense of religious responsibility, discipline, and pride in local Islamic traditions. They experience an active learning process that fosters faith, piety, and manners without going through a formal system, but through role models and social experiences. This Haul tradition can be viewed as a form of hidden curriculum that instills religious values through social interaction, cultural symbols, and shared spiritual activities.

CONCLUSION

The Haul Ki Ageng Tarub tradition is a concrete representation of a transformative Islamic education model that has grown and developed organically within Javanese society, particularly in Tarub Village, Grobogan. This tradition is a form of non-formal education that not only conveys religious teachings verbally but also instills Islamic values through social experiences, role models, and active involvement across generations. In this context, Islamic education is not simply defined as a process of knowledge transfer but also as a process of developing spiritual, moral, and social awareness rooted in local culture. The transformative Islamic educational values within the Haul Ki Ageng Tarub tradition are manifested through

three main dimensions: religiosity, social solidarity, and cultural preservation. The religiosity dimension is reflected in tahlil (recitation of the Koran), dhikr (remembrance of God), communal prayer, and religious study groups, which serve as a space for the internalization of spiritual and moral values. This spiritual experience fosters a religious awareness that is not dogmatic, but rather reflective and contextual.

The second dimension is social solidarity, which grows from the practice of mutual cooperation and collective care during the haul celebrations, accompanied by the gunungan tradition. This tradition demonstrates how the values of ikhuwah (brotherhood), ta'awun (mutual assistance), and ihsan (good deeds) are brought to life in the community's social life. The participation of people of all ages and social backgrounds demonstrates that this tradition is not only a spiritual commemoration but also a vehicle for social education that instills a spirit of togetherness, empathy, and social responsibility. Mutual cooperation in the preparation and implementation of haul activities is a concrete practice of community-based character education that shapes the younger generation to care for their social environment.

The third dimension is the preservation of local culture, manifested through shadow puppet performances and the gunungan cultural parade, as symbols of the harmony between religion and tradition. These performing arts are not merely popular entertainment, but serve as a means of cultural da'wah, conveying Islamic moral messages in a subtle and aesthetic manner. This integration of spiritual values and cultural expression demonstrates that Islam in the archipelago is not a religion that rejects culture, but rather one that inspires and enriches local cultures. The synergy between Javanese culture and Islamic teachings makes the haul tradition a model of inclusive, moderate, and rahmatan lil 'alamin Islam that is relevant for all generations by strengthening the character of a younger generation who are religious, have integrity, and have a spirit of mutual cooperation. Thus, the haul tradition is not merely a religious heritage, but also a model of community-based Islamic education that plays a vital role in developing individuals with superior character and civilization.

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