

Tutuk Ningsih_3915

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Submission date: 05-Oct-2021 04:06PM (UTC+0700)

Submission ID: 1665808401

File name: 3915-Article_Text-9869-1-10-20201111.pdf (198.93K)

Word count: 5418

Character count: 29956

THE ISLAMIC CHARACTER VALUES OF KUPATAN TRADITION IN BANGKALAN, MADURA, EAST JAVA

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Abstract: Characters are formed in a community through tradition, custom, and cultural activities. A religious tradition called Kupatan has been carried out by the Madurese community, especially in Bangkalan, and has been passed down from generation to generation. This study aims to determine the Islamic character values in the Kupatan tradition. The results of this study reveal that the Kupatan tradition could build Islamic character values of the Bangkalan community through various activities in it, namely silaturahmi, anjang-sana, and almsgiving. The Kupatan tradition is held every year in the month of Shawwal, to be precise after seven days of the Sunnah fast by following the instructions of their ancestors. Through this tradition, people could increase friendships (maintaining kinship ties) through visits to the houses of family, friends, and fellow community members (silaturahmi). Silaturahmi is highly recommended in Islam since it could extend life and expand sustenance (rezeki). Besides, the tradition of almsgiving (sedekah), in which all members of the community, both the fortunate and the less fortunate ones, exchange gifts, could also build moral values. The gift-givers should not expect anything in return but the pleasure (ridha) of Allah SWT. The manifestation of Islamic character values in Kupatan could form a community that is religious, responsible, socially and environmentally caring, friendly and communicative, loves the homeland, and is creative.

Keywords: Value, Character, Islam, and kupatan tradition.

Abstrak: Penelitian ini bertujuan ingin mengetahui nilai-nilai karakter Islam dalam tradisi *Kupatan* di Bangkalan Madura. Hasil penelitian mengungkapkan bahwa tradisi *Kupatan* dalam membangun nilai-nilai karakter Islam masyarakat Bangkalan melalui silaturahmi, anjongsana, dan sedekah. Tradisi *Kupatan* diadakan setiap tahun setelah tujuh hari puasa

sunnah di bulan Syawal oleh masyarakat mengikuti leluhurnya. Orang akan meningkatkan pertemanan (menjaga ikatan kekeluargaan) dan mengunjungi rumah keluarga dan teman dengan sesama anggota masyarakat. Silaturahmi sangat dianjurkan dalam Islam, karena seseorang dijanjikan diperpanjang masa hidupnya dan rezekinya diperluas. Karakter dibangun dalam masyarakat melalui kegiatan adat dan budaya seperti ibadah masyarakat Madura, khususnya di Bangkalan. Sebuah tradisi kegiatan keagamaan yang dilakukan oleh masyarakat Bangkalan karena telah diwariskan secara turun-temurun. Membangun nilai budi pekerti juga bisa dilakukan dengan memberikan sedekah: bingkisan asli dari yang beruntung sampai yang kurang mampu. Para pemberi hadiah jangan mengharapkan apapun kembali dari masyarakat tetapi hanya mengejar ridho Allah SWT. Pengejawantahan nilai karakter Islam kemudian mampu membuat masyarakat religius, tanggung jawab, peduli sosial dan peduli lingkungan, bersahabat dan komunikasi, cinta tanah air, kreatif.

Kata kunci: nilai, karakter, Islam dan tradisi kupatan

A. INTRODUCTION

Character values built in a society are a manifestation of people's lives in general. Therefore, to build character values in accordance with the custom of Madurese people who are predominantly Muslim, every Islamic holiday in Bangkalan such as *Suro* (Islamic new year), Mawlid (Birth of the Prophet Muhammad), the Isra' and Mi'raj and others are celebrated through various religious activities. Additionally, the diverse traditions carried out is also aimed as a gathering event to connect people and communities in Bangkalan. As said by Johansyah (2011), Islam emphasizes that character-building is fundamental in forming good individuals. The formation of one's character, meanwhile, can be achieved by reinforcing noble values, through efforts to improve by internalizing the teaching of Quran, so that one will emphasize more affective and concrete aspects of Quran in their daily activities. In addition, Islam sees that each individual possesses one's own personal identities, and that morality is a mirror of that. Therefore, Allah SWT firmly said that a noble man is a man of piety (subject to all His commands and avoid all His prohibitions). Individual who is glorious before Allah SWT is not one measured by *nasab* (ancestor), abundant wealth, or perfection, but one's intrinsic value: one who is faithful and can carry it in their attitudes, beha-

viours, words and deeds in accordance with their level of faith.

One of the character reference used in society is the character of Rasulullah SAW. As described by Askar Ahmad (2012), people follow Rasulullah as an example and reflection because of the positive characters he possessed. Rasulullah's prominent moral characters are honesty, courage, patience, hard-working attitude, respect to fellow human beings, politeness in speaking, gracefulness in the act, responsible, loving and compassionate—and more importantly, submission and the resolution of his faith in God. Therefore, the Prophet's personality is considered to be truly perfect. Even though it is not possible to adhere to all of them, but there are still some Prophet's characteristics that can be set as examples and be followed by people. Based on the explanation above, this paper will elaborate on how being a good Muslim through the act of *silaturahmi* will reflect in the form of a community's daily attitudes used in society in accordance with the character of Rasulullah SAW.

Character is built in the community through traditional and cultural activities such as religious observances of the Madurese community, especially in Bangkalan. These traditions are customs in the community; a tradition of religious practices carried out by Bangkalan people that has been passed down from generation to generation from their ancestors. The *kupatan* tradition is held annually by the public after seven days of sunnah fasting. Therefore, the formation of character values in Bangkalan, Madura, cannot be separated from the traditional or cultural activities celebrated on Islamic holidays such as the *kupatan* which is carried out every year.

Kupatan is a tradition of *slametan* (gathering/celebration to ask for safety) which is connected to Islamic holidays. It is a tradition from the past that is still celebrated by the people in Bangkalan Regency, Madura Island. *Kupatan* is handed down from generations, carried out by the community in Bangkalan to facilitate *silaturahmi*, an act of maintaining ties with the closest neighbors and relatives, as social life can not be separated from social interactions. This activity will bring the community closer and be trusted as a way to find safety in their daily lives.

Holidays are a tradition that is always celebrated every year. One of these traditions is commonly called *slametan*. Koenjoroningrat (1984) stated that *slametan* is a ceremony where neighbors and relatives congregate to eat and pray together, as well as to connect with each other—which in Javanese

is also called as *Wilujengan*. *Wilujenganis* the main ceremony attended by the community and is the most essential element that starts from most religious cultures that exist in Java. Clifford Geertz (1983) argues that *slametan* has cultural characteristics, one of which is the presence of distinctive cuisine (each *slametan* tradition uses different dishes). In the Indonesian tradition, especially in Javanese society, there are many different types of *slametan*. One form of *slametan* in Javanese society is one arranged during *Syawalan* (the month of Shawwal in Islamic calendar), which is the *kupatan* tradition in Bangkalan, Madura. It is a religious activity carried out after the fasting of Shawwal, an exciting and lively celebration that is commemorated enthusiastically together in the community. Therefore, the local government arranged the seventh day of Eid as a tradition following what has been implemented by the Bangkalan people. The *Kupatan* tradition that is celebrated by the Bangkalan people after all is a tradition passed down from their ancestors.

The purpose of this study is to describe and analyze how Bangkalan people build character values in their community through *kupatan* tradition. The theoretical benefit of this research is to produce theories on character values in the *kupatan* tradition; meanwhile, the practical benefits of this research are as a reference in the sociology of education courses and as a foothold for tertiary institutions in developing scientific knowledge in the field of sociology and religious character.

B. VALUE

Value is one part of a person's potential which has no form and it is different from the spiritual world. However, value has a very strong influence in every action or appearance on everyone. Meanwhile, Nurdin et al. in (Tutuk Ningsih, 2001: 209) provides an understanding that values are a set of beliefs or feelings that can be considered as one of the identities that give special characteristics to human behavior, thought patterns, attachments, and behaviors.

Fraenkel in (Kartawisastra, 1980: 1) explains that values are standards of behavior, justice, beauty, efficiency, and truth which bind a person and implemented as well as maintained. In another opinion, it is defined that value is a normative pattern that determines the desired behavior for a system related to the surrounding environment and it does not differentiate between these

functions (Arifin, 2012: 104). Meanwhile, according to Rohmat Mulyana, value is a reference to confidence in determining an option (Ade Imelda F. 2017: 299)

Value is a normative benchmark that influences humans in determining their choices among alternative ways of action (Kuperman, 1983: 97). This definition has an emphasis on norms as an external factor that affects human behavior, this definition reflects the views of sociologists like sociologists in general. Kupperman views norms as one of the most important parts of social life, because by enforcing norms, a person can actually feel calm and free from accusations by society that excite him. Therefore, one of the most important parts in the value judgment process is the involvement of normative values that apply in society (RohmatMulyana, 2011: 9).

C. THE CONCEPT OF COMMUNITY

Sidi (Gazalba, 1976: 76) states that “community” is often equated with the word “social.” The word community, which in Bahasa Indonesia is called *masyarakat*, initially originated from the word *syarikat* in Arabic, and subsequently underwent a language adaptation that resulted in the Indonesian word *sarekat* which means a gathering or group of individuals who are interconnected with each other.

According to (Soejono Soekanto, 2010: 25), a community is a collection of individuals numbering above three, who live in a geographical area with specific regional demarcation, where the primary reference is a two-way interaction between individuals and a larger group member of the community group, and are adjusted to the community outside the area.

From several definitions that have been described above, it can be concluded that a community is a social group consisting of more than three people, either from the same environment or different environment. In general, people who are members of the community have the same interests, whether in terms of intent, belief, progress, resources, preferences, needs, risks, hobbies and a number of other similar conditions.

D. THE CONCEPT OF KUPATAN

PiotrSztompka (2007) states that tradition or culture is related to material objects or human thoughts and ideas from the past that survives and is preserved by society; all these objects exist, are in good condition, still in use

and are remembered. Tradition is a legacy, what is left of the past. In practical language, tradition is a culture that has been carried out from the ancestors. Traditions cannot be separated from consciousness, beliefs, norms/customs, and values that we adhere to in a society, which were created in the past. Moreover, tradition is a cultural heritage that is exceptionally beneficial in human life. Piotr Sztompka (2007) discusses more deeply that culture is a collection of ideas and material objects that can be used by people in the current era, for the future, based on past activities. Traditions provide a 'blueprint' for action, such as customs, art, crafts, medicine, or profession. Examples of roles that must be emulated are heroism and charismatic leadership. Additionally, tradition provides various activities from the past to build something prepared in shaping the community's environment. Every tradition carried out would not inhibit creativity so that it remains full of reform spirit.

Traditions always employ new methods, so innovations will be discovered through old methods, which will also produce tested and safe new methods. Possible outcomes then proceed smoothly. Moreover, culture, as said Yayuk Yuliati (2003), is all the ideas that exist in individuals to create works and initiatives that are not rooted in human instincts. Culture in the community is the process and the creation of initiatives produced by humans, in accordance with the habits in the community activities. In understanding society, the emergence of culture in the community is a result of the dynamics of life.

Ketupat is a typical food from rice, wrapped in a container made from *janur* (young coconut leaves) that is woven in the shape of a rhombus, then boiled. *Kupatan* is one of the traditions in the Javanese Muslim community that is still sustained today. Generally, *kupatan* is only celebrated individually in the community (Wildan Rijal Amin, 2017). Clifford Geertz (2013) revealed that *kupatan* is a small *slametan* tradition conducted on the seventh day of Shawwal. Only those who have young children and deceased family members are encouraged to hold this celebration. The requirement certainly includes almost every family in Java, despite the fact that this *slametan* is not often held. Javanese people also often hold *slametan*, because it is a Javanese tradition.

Kupatan is a tradition of the Javanese community, which is celebrated annually by Muslims as part of Eid al-Fitr after observing fasting. It has been

celebrated from generation to generation from the ancestors of East Java and Central Java.

E. DISCUSSION

Character is the identity of the Indonesian people based on Pancasila and is reflected in the five Pancasila principles. According to Zamroni in Ningsih (2015), a good community character will support the government if the government performs according to the wishes of the community. Therefore, the character values in society must always be maintained based on Pancasila, where the five principles of Pancasila represent the character of the Indonesian people. The five principles also build character values in the community through daily social life, both in daily behavior and activities-both public and socio-religious, because people's lives will be without purpose if not to form character through various pursuits in society.

One of the community's attempts in shaping characters through religious practices is the implementation of the *kupatan* tradition carried out in the Bangkalan community. The tradition is a *slametan* celebrated by the people of Bangkalan. *Slametan*, as elaborated by Masdar Hilmi (1994), is a religious event known by Javanese Muslims; a religious ceremony that has been entrenched in the Javanese Islamic community and held as essential for the Javanese who practices Islam. Additionally, the *kupatan* tradition in Bangkalan, Madura, is a tradition that the community celebrates every year on the seventh day of Eid al-Fitr after Shawwal fasting.

Kupatan, which is celebrated in Bangkalan, Madura, is one of the many religious celebrations. The term "*kupat*" is rooted in Javanese "*ngakulepat*" (that people create many mistakes), implying that as an individual, someone makes mistakes both to God and to each other. The term "*kupatan*" is from the Arabic "*Kaffatan*" (perfect individual), which later gets pronounced as "*kupatan*." Therefore, *kupatan* also means perfection. Perfection, in this context, suggests being the final point of perfection that has been given by God in the form of *fitra*. In the community, the existence of "*kupatan*" signifies the soul's perfection, both physically and mentally, through making amends for both intentional and unintentional mistakes

Ketupat itself is food made from rice. The rice grains are washed first until clean and soaked for an hour to get a nice and fluffier *ketupat*. After that, the rice grains are drained, then put into the weaved *janur* made in the shape of a

rhombus, or rectangular, according to people's taste. After the filling process, it is then boiled for up to three hours to produce a durable and delicious *ketupat*. *Ketupat* is a special food on Eid day and has become a symbolic food of Islamic religious traditions.

The use of “*janur*” to wrap *ketupat* comes from the Arabic term “*ja a nur*” which means the light has come; as Muslims, we believe that Allah will give light to humans. The contents of *ketupat*, the rice grains, are cooked until finally joined or “*kempel*,” which holds a sign of togetherness and unity closely related to prosperity in the community. The rhombus shape of *ketupat* with its four sides is a tangible manifestation that the *ketupat* is recognized as a symbol; “*kiblat papat lima pancer*,” suggesting a harmony, cohesiveness, and balance with the natural surroundings. It cannot be separated from the other meaning in *ketupat*, which is the four main cardinal directions, namely east, south, north, and west, which convert to one center, Allah SWT. The meaning is wherever humans are in this world; they are always expected to remember that God is around, and in essence, God is always near.

From the description above, the united and lumpy rice (*kempel*) in the ready-to-be-eaten *ketupat* represents a sense of togetherness in the community; to unite through various religious practices in a spiritual and supportive communal life and come together through different community events. Meanwhile, the term “*ja a nur*” means the light has come. “*Janur*” signifies the expectation of the Muslim communities, particularly those carrying out the *kupatan* tradition, to receive light from God for protection, as well as a blessing in the hope that the community receives strength to carry out His commands and avoid His prohibitions. So, what is interpreted from this religious tradition is the reflection of a religious character and social care through forgiving one another in social interactions. Therefore, *kupatanas* a tradition contains great enthusiasm and high expectations in seeking compassion from Allah. It is to achieve betterment in everyday human life as people learn from previous experiences and seek blessings before Allah SWT. Meanwhile, the *kupatan* tradition builds the community's character values through:

1. Silaturahmi

The *kupatan* tradition held in Bangkalan is a space to strengthen friendship and togetherness through *silaturahmi*. The community will increase

silaturahmi (maintaining ties of kinship) and *anjangsana* (visiting families and friends' houses) with fellow community members. After all, the *anjangsana* tradition has already begun to diminish due to globalizing technology, particularly with increasingly advanced cell phones. However, the Bangkalan community owns a tradition carried out every year, the *kupatan* tradition, which is celebrated to continue the ways of their ancestors. Hence, Javanese Muslims believe that *kupatan* is a passed-down tradition that must be preserved and be well-celebrated in society at large, like every other religious practice, so that religious traditions continue to survive despite the existence of a globalized millennial era. The event of *kupatan* is not new for the people of Bangkalan in particular, and Madura in general. This tradition is carried out in the community as a legacy from ancestors that must be preserved. This tradition is also believed to be a space of *silaturahmi*—the strengthening of friendship and kinship—that forms the character of caring for the environment. By possessing this specific character, the kinship with neighbors and relatives will be maintained, so that this character will develop by itself. Even though the time has changed to the millennial era, in socializing with neighbors or relatives, people will continue to communicate or interact directly, so that eventually the friendly and communicative character will be increasingly formed through *silaturahmi*.

In conducting *silaturahmi* and *anjangsana*, companionship will be strengthened. In connecting with relatives or neighbors, people will interact and communicate directly so that the values of friendship will emerge, and people will become civilized individuals who recognize that humans are social creatures who still need others. *Silaturahmi* will create companionship and provides long life and prosperity as conveyed by the hadiths:

The shari'a hadith about *silaturahmi* includes:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ 8

That is:

“Whoever wants to expand his rizkin and lengthen his age, then let him continue *silaturahmi*” (Narrated by Bukhari and Muslim).

According to the Hadiths of Imam Bukhari and Shahih Bukhari: “Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship”; hence this hadith becomes the

basic reference for the *kupatan* tradition in Bangkalan. The community believes in carrying out the *kupatan* tradition because they understand that maintaining ties of kinship is considered to be beneficial in social life, both among young people and the elderly. ⁹*silaturahmi* also teaches people to respect older people regardless of their economic conditions. Furthermore, *silaturahmi* will build character values such as (1) religious, (2) honest, (3) tolerant, (4) disciplined, (5) cooperative, (6) creative, (7) caring for the environment, (8) friendly and communicative, so that the characters of the community will establish itself through the *kupatan* tradition in Madura.

According to Rijal Amin (2017), Imam Bukhari's Hadith in Sahih Bukhari number 5986 states that "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship." This hadith is used as a reference for the *kupatan* tradition that has been practiced in the community. Moreover, in the *kupatan* tradition, *anjangsana* direct visits to one's house with fellow neighbors and relatives takes precedence in the maintenance of kinship in the community. Through *silaturahmi*, the relationship between citizen, *santri* (Islamic students), and religious elders are strengthened. *Silaturahmi* is an excellent thing that can support the life in a society; it also encourages people to become human beings who are loved by God and always serve God and respect each other because humans are social creatures. The community members perform *silaturahmi* as an effort to achieve sustenance and longevity.

2. Giving Alms

Hadiths that talk about giving alms include:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

"Keep yourselves from hellfire, even if only by giving a piece of dates"
(Narated by Bukhari and Muslim)

As stated in this verse, Muslims are obliged to give alms even though it is only in a small amount. Rijal Amin (2017) defines giving alms as a charity that is carried out voluntarily, sincerely, or unconditionally, simply to wish for Allah's blessings. Humans who have high social value and help others will feel the happiness of other humans.

In the *kupatan* tradition of Bangkalan Muslims, besides serving food at

home, they also have an “*ater-ater*” tradition. *Ketupat lepet* (made from sticky rice and wrapped in young coconut leaves), vegetables and side dishes are delivered by using a tray covered with a small cloth so it looks neat—to families and close neighbors in the afternoon after all the cooking is prepared. Community members prepare *ketupat* along with side dishes and vegetables on the table, arranged in such a way, and thereafter is given a prayer by the family head. Then the food on the table is delivered to neighbors and relatives. At night after sunset, people go to the mosque in their neighborhood with a tray of *ketupat*, side dishes, and vegetables to receive prayers from the *kyai* (religious leader). Some brought their food back home, and others took it to their neighbors. The activity is carried out on the seventh evening of Shawwal after the community finished their Shawwal fasting. Therefore, through performing *kupatan*, the public will understand the message contained in the tradition where *ater-ater* becomes the means of sharing with others. Moreover, people also believe that giving alms in the form of the *kupatan* tradition will make them live long and happy.

Thus, in social relations, observing *kupatan* is a tradition held by Muslims as a space to share, give alms to neighbors, and care for one another, including those of the less fortunate and non-Muslim communities. They mingle and tolerate and do not distinguish between different religious believers. Likewise, for other religious communities, they also feel delighted to receive gifts from Islamic communities so that the culture of tolerance is embedded in Bangkalan society. *Ater-ater* is a tradition in Bangkalan where people share and care deeply with the surrounding community. Social care in the community is a characteristic of the Bangkalan people.

3.2 *Pawai dokar (parade of horse-drawn carriage) and rokat tasek*

The *kupatan* tradition in Bangkalan is enlivened by an ornamented *delman* parade and *rokat tasek*. The local government held this activity in collaboration with communities close to the sea area. According to Ambar, horse-drawn carriages are actually rare but still exist in rural areas. The ornamented parade still withstands to enliven the *kupatan* tradition, which is held annually on the seventh day of the Eid month. Moreover, this tradition will have a positive impact by introducing the Bangkalan area because it is a tourism and cultural asset. Many of those who watched the show in Bangkalan came from other regions such as Surabaya, Gresik, Sampang,

Pamekasan, and many others. They came to see the *kupatan* event that was brightened by a parade of *dokar* and *rokat tasek*. Ornamented *dokar* parade is held by going around the village streets. As explained by the head of the committee, Umar Faruk, the ornamented *dokar* parade is presented by going around the village streets so that the people watching did not need to travel too far. The road covered by the ornamented *dokar* parade is about five kilometers, and this activity is deliberately held on the *kupatan* Eid with the aim of preserving *kupatan* culture in Bangkalan.

The road traveled by the *dokar* parade had been previously determined so that the Bangkalan community, or those from other neighboring regions, could wait on the side of the road to be passed by the neatly decorated and beautiful *dokar*. The public who witnessed the elaborate *dokar* parade felt genuinely entertained by the event's festivity. This shows that Indonesian people still love domestic products and that the character of the Bangkalan people loves Indonesian products. Moreover, as explained by Ambar, people need creativity and innovation to decorate because a beautiful and unique *dokar* will become the champion in the parade. This tradition brings a positive impact on the Bangkalan community in terms of both economic and socio-cultural aspects. The community feels entertained, sellers get additional economic benefits, and for the region, it promotes tourism and the socio-cultural community of Bangkalan, Madura.

In addition to the ornamented *dokar* parade, the Bangkalan people also carry the *rokat tasek* tradition to celebrate the *kupatan* tradition on the *lebaran ketupat* day. *Rokat tasek* is a traditional ritual that fishermen observe to pray and ask Allah SWT for abundant and plentiful fortunes. As stated by Wahyu Ilaihi and Siti Aisah (2012), *rokat tasek* is a tradition of the fisherman community that runs the ceremony as an expression of pleading for salvation from disasters and obstacles when fishing at sea and of asking God for an abundance of catch. In the *rokat tasek* ceremony, there are many kinds of symbols that only fishermen understand, which ordinary people could not catch by merely looking.

A decorated small boat will carry various kinds of food as offerings to be brought to thesea. In the decorated boat, there are also symbols whose meanings ordinary people could not understand. In the *rokat tasek* ritual, religious leaders read prayers for all offerings brought to the middle of the

ocean, asking for safety while seeking for fortune at sea. The fishermen also offer prayers as a form of gratitude to Allah SWT, who has provided sustenance from their fishing results. After praying together, the community took the boats with the offerings out to the sea. The fishing boats are also decorated beautifully and creatively so that people are interested in riding boats prepared by its owners. Fishers and the surrounding community in Bangkalan take the boat and bring prayed offerings to the middle of the sea, accompanied by Madurese music and escorted by boats boarded by the community members. The joy of the people who practice this tradition is extraordinary. Building the community's character is not difficult with the annual *kupatan* tradition that has been embedded in the community. Therefore, without realizing it, the character values that exist in each community are already well-established. These include religious characters, togetherness, kinship, giving alms, cooperation, peace-loving, and creativity, so that people will always respect each other in the community.

F. CONCLUSION

Character is built in the community through traditional and cultural activities such as religious observance of the Madurese community, especially in Bangkalan. These traditions are customs in the community; a tradition of religious activities carried out by Bangkalan people because it has been passed down from generation to generation. The *kupatan* tradition is held annually after seven days of sunnah fasting in the month of Shawwal by the public following their ancestors. The community's character values are developed in the *kupatan* tradition from the togetherness within *silaturahmi/anjangsana*. People will increase *silaturahmi* (maintaining ties of kinship) and *anjangsana* (visiting families and friends' houses) with fellow community members. *Silaturahmi* is highly suggested in Islam, as one is promised having his term of life prolonged and his provision expanded. Building character values can also be done by giving alms: genuine gifts from the fortunate to the less fortunate. The gifters should not expect anything back from the community but only to pursue the blessings of Allah SWT. The *kupatan* tradition in Bangkalan is enlivened by an ornamental *delman* parade and *rokat tasek*. The local government held this activity in collaboration with communities close to the sea area. Building the community's character is not difficult with the annual *kupatan* tradition that has been embedded in the community.

Therefore, without realizing it, the character values that exist in each community are already well-established. These include religious characters, togetherness, kinship, giving alms, cooperation, peace-loving, and creativity, so that people will always respect each other in the community.

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