

## The Actualization of Islamic Education Values in Intercultural Culture in the Antar Dulang of Telaga Piru West Seram Regency, Maluku Province

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**Abstract:** This paper examines the problem of actualizing Islamic education values in the “*Antar Dulang*” culture in Telaga Piru Hamlet, West Seram District, West Seram Regency, Maluku Province. On the one hand, the existing culture in society must be maintaining and developing. However, on the other hand, there are values of Islamic education that must be upheld and practiced. It is fear that the culture in society is against the teachings adopted, namely Islam. Islam is said to be healthy if its instructions are rooted and cultured in the community because it is one of the determining factors in the sustainability of Islam's teachings. Data were collect through observation, interviews, and documentation. The culture “*Antar Dulang*” in Telaga Piru Hamlet, West Seram District-Maluku, Indonesia, is not just a culture that has been root in society. However, it is full of actualized Islamic education values in its implementation, such as the value of giving thanks to Allah for all the favors, grace, and sustenance bestowed upon them, the value of the spirit of unity and integrity, the value of the nature of brotherhood (*ukhuwah*), the amount of the habit of giving alms and sharing, the cost of *Khatam* Al-Qur'an, and the importance of deliberation and cooperation. It has been possible since long ago until now because it is base on the spirit of “*Fastabiqu al-Khairat*” (competing in goodness).

**Keywords:** Actualization, Islamic education value, culture

### 1. Introduction

Regional cultural diversity is one of the national wealth that needs to be preserving. Local culture is expecting to support and contribute to strengthening, enriching, and coloring national culture. Thus, this diversity is a color in social life. These colors will feel beautiful if there is awareness to always create and like harmony in life through a beautiful union manifested through social integration (Ihromi, 2001).

A society's culture is the principal capital, which is the foundation of development because the culture is the manifestation and result of human thoughts and feelings in the context of the development of his personality, behavior patterns, and life orientation. The creation of culture results from interactions between humans and humans and between humans and this unfolding universe. Humans are gifted by Allah SWT with the potential of reason and mind so that they make humans as caliphs in this world to make the earth prosperous (Setiadi, 2012).

According to the Sociology of Education expert who expressed by Naim and Sauqi in their book *Multicultural Education, Concept and application*, there is a “reciprocal relationship” (reciprocal) the world of education and the social conditions of society. This relationship means that what goes on in education is a picture of the real conditions in complicated community life. Likewise, society's need from the aspects of progress, civilization, and so on is reflected in the world of education requirements. Thus, the advancement of the world of education can use as a measure of society's progress and knowledge; on the other hand, the chaos in the world of education also reflects that the community is full of various problems (Naim & Sauqi, 2008).

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Islamic education is an educational system that can give a person the ability to lead his life following Islamic ideals because Islamic values have inspired and colored his personality. Muslim humans who have received Islamic education must live in peace and prosperity following Islamic standards. Islamic education is an education system that covers all aspects of life needed by Allah's servants because Islam guides all aspects of Muslim human life both in the world and the hereafter (Arifin, 1996; Papilaya et al 201).

In a dynamic society, education plays a decisive role in the existence and development of that society. Knowledge is an effort to preserve and transfer and transform cultural values in all its aspects and types to the next generation. Likewise, the role of Islamic education among Muslims is to maintain, share and instill (internalize) and transform these Islamic values to the person of the next generation so that the aspired cultural-religious values can continue to function and develop in society from time after time. In this regard, Islamic education encourages humans to become better individuals (Lubis, 2015).

When viewed from human cultural life, Islamic education is nothing but one of the means of cultivating human society itself. As a tool, knowledge can direct the growth and development of human life (as a personal and social being) to the optimal point of its ability to obtain welfare in the world and happiness in the hereafter (Arifin, 1996) because Islamic education has a theological foundation (Sahin, 2018).

In social life, various forms of culture and community traditions serve as guidelines for life in certain areas. Cultural values that develop in society are among the traditions or cultures that bind all elements of that society. Religion and culture in social reality are an integral component of integration between one another, in Indonesian society and Maluku society. It happens because the spread of Islam in Indonesia did not destroy the cultural roots developed in a previous place where the community embraced Islam. When observed, it often happens that local customs or culture are colors with religious teachings. There is a mixture of religion and culture, meaning that spiritual teachings are still alive on one side. The local community still considers the other side of culture.

Islamic teachings can be stated as strong if they have entrenched in Islamic society. Culture is very decisive in the continuity of *Islam's syiar* when the culture is integrating with Islamic teachings. Because culture is the flesh and blood of the community while changing the culture is very difficult. So it is a wise step when culture is the entrance to teachings, such as the culture of "Antar Dulang" carried out by Muslims in Telaga Piru Hamlet, West Seram District always be considered and maintained.

The "Antar Dulang" culture carried out by the community in Telaga Piru Hamlet is an effort to unite all the people in the village (young and old, men, women, teenagers, and even children) as a sign of the unity of the local Muslims. According to Telaga Piru residents, who are the Hamlet heads, the "Antar Dulang" culture was carried out after seven days of Eid prayer. This has been going on for decades until now since the Telaga Piru Hamlet was forming" (Interview from La Tanini, Head of Telaga Piru Hamlet, June 23 2018). This culture is carried out before the children of the local population will *Khatam* al-Qur'an. In implementing this culture, it is loading with Islamic educational values that need to be researching.

Research on the value of Islamic education on a cultural implementation like this has been conducted by Kurniasih (2018), who explores the significance of Islamic education at the Banyumasan "Panggih Penganten" ceremony. Kunaloh (2015) explores the importance of Islamic religious education in literary fibers *Gendhing*. Muchtar and Asniati (2020) explore the value of Islamic education in the Kajang Bulukumba community's marriage culture, and Sere (2019) explores the importance of Islamic education in the Popolo culture of the Wabula community. Meanwhile, Syahputra (2020) examines the value of character education in Nengah Ngappur culture. Research on implementing the importance of Islamic education in culture was conducting by Sada (2018), and Wardi (2012). Further research by Selasih and Sudarsana (2018) examines the value of local wisdom on education.

The culture "Antar Dulang" in Telaga Piru Hamlet starts from the parents' economic limitations who will take part in the *Khatam* al-Qur'an activity. The majority of parents cannot afford the cost of the *Khatam* al-Quran event. However, through the "Antar Dulang" culture, all the Telaga Piru Hamlet people work together to bear all the costs of implementing the *Khatam* al-Quran. All people participate in the implementation of the *Khatam* Al-Quran. This can foster an attitude of social solidarity. From the aspect of education, it is closely relating to humanism (Idris and Tabrani, 2017). Even on the other hand, culture can overcome poverty (Lamont and

**Small, 2008**). This community dynamic is interesting to study. This aims to determine the actualization of Islamic education values in the "*Antar Dulang*" culture in Telaga Piru Hamlet, West Seram sub-district, Maluku province.

## 2. Material and Methods

The main instrument in this research is the researcher himself. The research instrument used was in the form of data cards, namely interview guides, observation guides, and documentation. The research informants were community leaders, religious leaders, traditional leaders, the head of the congregation, the chairperson/committee of the "*Antar Dulang*" committee, and young intellectual figures of Telaga Piru Hamlet considered to know the culture "*Antar Dulang*". Data were collecting through observation, interviews, and documentation. The research data were analyzed using Miles and Huberman's analysis model, which consisted of three processes, namely data reduction, presentation of data, and drawing conclusions or verification.

### Cultural Meanings

Etymologically, the word culture is the plural form of the word "*Budi*" and "*Daya*" has the meaning of love, intention, and feeling. When traced further, the word culture comes from Sanskrit, namely, *budhayah*, which is the plural form of *buddhi*, which means mind or reason. Meanwhile, according to English, the word culture comes from the word culture (**Setiadi, 2012**).

According to Clifford Geertz, quoted by **Pujileksono (2015)**, cultural terminology is a system of symbols and meanings, something with which it can be understood and can give sense to our lives. Culture refers to a pattern and meaning embodied in historically derived symbols, systems, and ideas inherited and expressed in symbolic forms by which humans convey, preserve and develop their knowledge of their attitudes and attitudes towards life.

Meanwhile, according to E.B. Tylor, quoted by **Harsojo (1977)**, culture is a complex whole, which contains knowledge, beliefs, arts, morals, customary laws, and other abilities and habits acquired by humans as members of society. Likewise, C. Kluckhohn, quoted by **Koentjaraningrat (1990)**, argues that what distinguishes a culture from a broad culture from a universal element is applying each culture because of the circumstances give birth to cultural values.

Cultural values are seeing as the highest and most abstract element of customs (**Koentjaraningrat, 1990**). Furthermore, **Muhammad (1978)** defines businesses as all difficulties in all life fields, including all patterns of legal rules that govern life together in society.

Based on the description above, it can said that culture is the whole of human behavior and work that is ordered by the action obtained by learning. The results of behavior in people's lives are visible in the form of objects, tools, furniture, human living equipment, and art objects. These behaviors can change, ideals, rules or norms, views and life stance, laws governing society, beliefs or beliefs, attitudes are all acquired because they are teaching, inherited, and at the same time driving human activity.

## 3. Results

### The actualization of Islamic Education Values in Intercultural Culture in Telaga Piru Hamlet, West Seram District, Maluku Province

In general, culture can foster a spirit of unity and togetherness and kinship (social solidarity). The culture's assessment varies depending on the point of view of each, both positive and negative values. Likewise, with the intercultural culture carried out by the people of Telaga Piru Hamlet. In this connection, positive values can be used as a forum to unite and build a civilized society, including:

#### The value of gratitude for Allah blessings

One of the goals of implementing this culture, "*Antar Dulang*" every year on the seventh day of Eid, is an expression of gratitude to Allah for the blessings given to Telaga Hamlet. According to their understanding, gratitude for Allah's blessings and mercy is manifesting in sharing. So that the enjoyment obtained by the rich can also be felt by those who lack wealth. It is in line with the teachings of Islam in life, as told by one of the informants:

Not contradictory. In fact, in my opinion, the culture "*Antar Dulang*" is very suitable and in line with Islamic teachings. For example, one of the purposes for holding these trays is first always to be grateful for the blessings Allah has given us. Are not we obliged always to be thankful to the Supreme Giver of favors? They have

bestowed countless favors, including faith favors, Islamic favors, health favors, etc. including the blessings of sustenance present on us (interview from La Tanini, Head of Telaga Hamlet, June 23 2018).

The same thing was starting by one of the informants who is a youth leader that: One of the values of Islamic education from the "*Antar Dulang*" culture carried out in the Telaga Piru Hamlet is the value of being grateful for Allah's blessings to us people here. There are so many blessings that Allah has given so far, especially the benefits of sustenance in the form of sea and land products (forests, gardens), which are quite decent. Therefore, this gratitude is evidenced by us providing the food that we cook together and then serve it to the guests who come to our village during the intercropping process (interview from Husen, a young leader of Telaga Hamlet, June 23, 2018).

Based on the data above, it can be expressing that gratitude for the grace and sustenance that Allah has given to the people of Telaga Piru Hamlet is expressing by feeding the community and guests who come to watch the "*Antar Dulang*" event. The district sets aside a portion of the sustenance obtained during the year for the needs of the *Dulang*. Equipment is available to each community group.

### The Value of Unity and Unity

In building a healthy and peaceful society, there is a need for unity across all existing communities, young and old, men and women, in various ways. One of them is by holding a culture of "*Antar Dulang*" where it can unite all society levels in Telaga Piru Hamlet. In its implementation, all people participate in the success of this activity. As stated by the Head of Telaga Piru Hamlet that "If we look at the holding of this "*Antar Dulang*" culture from planning to implementation on the D-day, it appears that the community is united, shoulder to shoulder, young, old, male, and female together make this "*Antar Dulang*" activity a success" (interview from La Tanini, Head of Telaga Piru Hamlet, June 23, 2018).

The data above also strengthened by the results of Telaga Piru (June 21 2018): You can see that the women are dividing into groups of 12 trays. They are busy with their respective jobs and tasks. Some make (weave) *ketupat*, some burn (coarse) fish, cook (fry) fish, lobster, shrimp, and to complete the contents of the "*Dulang*" later. Some cook rice, fish, vegetables, and others and then eat together. They look very friendly and full of a family atmosphere.

Apart from mothers as cooks, gentlemen are also not left behind. They also took part in their respective assignments. Some were tasked with fishing in the sea. Some took garden products to complete the pan, while other men how to design, repair, and renovate and paint the "*Dulang*" so that the "*Dulang*" looked attractive to the eye. This description can be seen in the following data expressions:

For yourself, you can see how togetherness was built between each group to present the "*Dulang*" and its exciting contents. Most of the mothers were busy cooking the menu to complete the "*Dulang*" contents. If there was a lack of ingredients, the groups contacted each other and coordinated to solve the shortage. Mothers gathered and cooked at the head of the "*Dulang*." Meanwhile, gentlemen are busy with their respective duties. Some renovated and painted the "*Dulang*," and some went to look for seafood and garden produce to complete the "*Dulang*" contents. The point is that they work hand in hand, work together to present the best "*Dulang*" and its contents so that it is attractive to the public and the invitation (interview from La Saari, mosque head Telaga Piru Hamlet, June 23, 2018).

Apart from their parents, young men and women are also not left behind. They take part as recipients of the parents' next baton. They took part in decorating the outer appearance of the "*Dulang*" with attractive decorations. This can be seen in one of the informants' statements: young people look so severe and enthusiastic with occasional jokes in decorating and decorating the outside of the "*Dulang*" paraded tomorrow morning. They look friendly and give each other the best input" (interview from Arman, an intellectual figure of Telaga Piru Hamlet, August 8, 2018).

In essence, the implementation of this "*Antar Dulang*" has a good and positive impact on the people of Telaga Piru Hamlet in building a spirit of unity and integrity from a long time ago. This can be seen from the results of the interview excerpt below:

It seems that the existing society has led to it not to overly say that they are united, at least when facing this inter-tray event, which is a celebration moment for all levels of society from parents to children, male and female, young and old. This can be seen from their cooperation and seriousness in solving their "*Dulang*" needs. Everyone who has expertise in the sea is welcome to search for marine products. Land experts (farmers) are welcome to

look for materials related to the "*Dulang*" needs. Those with renovation or decoration skills such as craftsmen or carpenters are welcome to decorate the "*Dulang*." At the same time, mothers are ready to help each other hand in hand to cook things filling in the "*Dulang*". If something is missing, immediately coordinate and find a way out. This means that the people work together in this "*Antar Dulang*" culture (interview from Arman, an intellectual figure of Telaga Piru Hamlet, August 8, 2018).

The same thing was conveyed by one of the informants that: If we talk about the size or standard of society uniting with cultural activities "*Antar Dulang*," there are quite a number of them, namely:

- a. There is a good coordination relationship between policymakers in this village, such as the Hamlet head, Mosque Imam, the customary head, and the Jama'a head so that the culture "*Antar Dulang*" can be carried out properly according to the predetermined plan.
- b. Likewise, with the existence of people who are members of each "*Dulang*." It seems they are so close, united, and working together to solve any shortcomings in their "*Dulang*". All of that happened because of the trust between fellow members. The built belief is because of the person in charge of "*Dulang*" namely the chairman of "*Dulang*." He always coordinates with his members. He divided the work that had to be done and sent other members to complete the less than perfect job. That's how it happened so that the "*Dulang*" was in time finished and looked very beautiful and enchanting after being decorated by the "*Dulang*" members, especially the young people.
- c. The coordination between the committee (head of the committee) and its members and between one committee and the other committee is quite excellent and well coordinated (interview from La Saari, Imam of the Telaga Piru Hamlet Mosque, August 23, 2018).

An activity can run well if someone is responsible for the action, such as a committee formed to be responsible for the activity's running. Likewise, with the cultural activities "*Antar Dulang*" in the Telaga Piru Hamlet, there is a committee formed by the Hamlet Head. They work day and night, coordinate among committee members, cross-check each other which "*Dulang*" are ready, which are not, which are 80%, which are 90%, which are almost 100%, and which are still 60-70 %. They did all that well with a full sense of responsibility as a committee and as village children. This is following the data below:

As the committee, we are fully aware that to make this "*Antar Dulang*" activity a success, we cannot remain silent. After we were appointing as committee members, we began to conduct meetings and coordinate with fellow members to discuss what needs to be resolving. We surveyed what "*Dulang*" is lacking, what should be improved. We prepare and monitor the Hadrat team prepared to pick up and accompany the "*Dulang*" delivery process. We did this until the day of the "*Antar Dulang*" celebration. As well as making sure all the "panes" are in the mosque (interview from Darmin, Chair of the 2018 Telaga Piru "*Antar Dulang*" Committee, June 23, 2018).

**Value Building a strong spirit of unity / *ukhuwah***

An activity that requires many people has become necessary to build cooperation and a sense of belonging, responsibility, and spirit of *ukhuwah* to make a move a success. Because without it, all the goals and dreams are difficult to achieve. The same is the case with the "*Antar Dulang*" culture in Telaga Piru Hamlet, which requires cooperation and a family spirit (*ukhuwah*). With this culture's implementation, it is clear that the community strengthens and strengthens the brotherly relationship (*ukhuwah*). This was being disclosed by one of the informants:

There is a similar awareness among fellow citizens, both young and old. They discussed each other, greeted each other, worked together happily, rejoiced, and joked at each of the "*Dulang*" entrusting to their respective distribution of 12 "*Dulang*." There is a fraternal awareness that has been instilled by parents in the past until now that the existence of this "*Antar Dulang*" culture has further strengthened the bonds of brotherhood and kinship among fellow villagers (interview from La Analisa, Head of the Telaga Piru, June 23, 2018).

The data above was also reinforced by other informants that: They once saw a superior family bond. Each person does his job following what has been entrusting to him. Those who are in charge of completing the renovation of the "*Dulang*." Artisans focus on their duties, the mothers who cook their tasks, the young men practice the Hadrat dance so that when they appear on the h day, it will look astonishing and unique (interview from Landolo, Head of Telaga, June 22, 2018).

The "*Antar Dulang*" celebration was not only attended by the people of Telaga Piru but was also observed and witnessed by the people from the neighboring Hamlets. This proves a sufficiently good attraction in the context of establishing kinship and brotherhood relationships (*ukhuwah*) by holding these interceptions. The following interview data reinforce this:

With the existence of this "*Antar Dulang*" culture, stable brotherly relations (*ukhuwah*) are evident. Previously, the community did not stay in touch with one another due to their busy lives because they made a living every day. Still, with this "*Antar Dulang*," especially before the day's implementation, there was a robust brotherly relationship because they had visited each other. , discussing, deliberating, and even eating together where the "*Dulang*" is placing. Furthermore, kinship (*ukhuwah*) is also establishing with neighboring villages with the arrival of neighboring communities before and on the day of implementing this intercropping event. Likewise, residents of the Telaga Piru village who are far away from abroad come to celebrate and watch this cultural event "*Antar Dulang*" that has been going on for hundreds of years. In addition to managing and celebrating "*Antar Dulang*" together, they also came to stay in touch and visit their existing parents and homesickness feelings. They have long left their hometowns (interview from Landolo, Head of the Telaga Hamlet *Jamaah*, June 22, 2018).

The above expression is also reinforcing by the results of observations (June 22, 2018): On the D-day, to be precise, Friday, June 22, 2018, from 9:00 a.m. to 6:00 p.m., Telaga Piru Hamlet and the neighboring Hamlets around Telaga Piru village even had people flocking to the town for a long time. They came to Telaga Piru to witness the "*Antar Dulang*" culture. They come not only alone but with their relatives, children, and wives. They visited and stayed in touch with relatives in Telaga Piru Hamlet. This further strengthens the bonds of brotherhood (*ukhuwah*).

**The Value of Getting Society to Give Alms**

Apart from the value of gratitude for Allah's favor, the amount of unity and integrity, the amount of *ukhuwah*, which is taking from the "*Antar Dulang*" culture, the fourth is the value of accustoming people to charity. This can be traced through the speech of one of the following informants:

Apart from the above, as you said earlier, the value that can be retaking from this "*Antar Dulang*" culture is to familiarize or train people to give alms every year. Giving alms, such as feeding the poor or feeding guests who come, believes that it will lengthen life and facilitate sustenance (interview from La Tanini, Head of Telaga Piru Hamlet, June 23, 2018).

The above statement is also strengthening by the data below: Many positive values that can be taken from this "inter-pane" celebration include:

- a. the amount of gratitude for the blessings and gifts of Allah,
- b. which have been bestowing upon us with great marine products and agricultural products (gardens),
- c. the value of unity and integrity,
- d. the importance of friendship and brotherhood,

e. the amount of alms, and the amount of *Khatam Al-Qur'an*.

Giving alms means increasing sustenance, extending life, besides being an order of our religion (Islam), isn't that so (interview from La Saari, imam of the Telaga Piru Hamlet mosque, June 23, 2018). Based on the description of the interview above, it can be said that giving alms is an order for every Muslim because Allah SWT has prescribed it.

### **The value of *Khatam Al-Qur'an***

If traced from the beginning, the celebration of the "*Antar Dulang*" culture is a tradition of the *Khataman Al-Qur'an*. This is done because of several considerations, including to the *Khatam* requirements given by each Pengajian Park, the parents felt that it was a bit heavy for the parents to cause their children not to be able to participate in the *Khatam* in the existing Qur'an recitation parks. Second, the reading of the al-Qur'an was completed together with the *Santri* at the same time in each *TPQ*. This corresponds to the following data views:

If traced from the beginning, the essence of implementing this "*Antar Dulang*" culture is mass-chanting Al-Qur'an, which is devoted to *Santri* children who have not been concerned with the recitation gardens Telaga Piru Hamlet. This is done because the requirements for understanding the Qur'an on students are considered quite heavy. Among them, every *Khatam Santri* must prepare chicken, white cloth, etc. Due to the varied life backgrounds of the students with different levels of economic income. For example, some students are orphans. Therefore, the solution is to massacre the students by involving the community. This was spearheaded by the decision-makers of Telaga Piru Hamlet, such as the Hamlet Head, Mr. Imam, the Customary Head, and the Head of the *Jamaah* (interview from La Saari, imam of the Telaga Piru Hamlet mosque, June 23, 2018).

Other informants also confirmed the data above: At first, the process of carrying out this "*Antar Dulang*" was held to memorize the recitation of the Al-Quran in the month of Ramadan, during which for a full month, the young people performed *tadarusan* at the mosque. The finished reading of the Qur'an is not immediately recited on the night before Eid Al-Fitr but is postponing until the 7th day of Eid. Together with the students in the existing prayer gardens who had not yet had time to participate in the *Khataman*, they were told together on the 7th day of Eid (interview from La Tanini, Head of Telaga Piru Hamlet, June 23, 2018).

### **Value of Consideration and Collaboration**

The last value of Islamic education that can be taking from implementing this "*Antar Dulang*" culture is deliberation and cooperation. Consideration and collaboration is a must that should be paid attention to involved and those who are responsible for an activity. So it is with "*Antar Dulang*." Initially, the "*Dulang*," which was only one fruit, has grown to 12 according to the times. This can be learning from the excerpt from one of the informants, namely:

At first, the "*Dulang*" was only in a *nyiru* (baking dish), which consists of a variety of food menus from farming and fishermen products (bananas, chicken, diamond cakes, rice, fish, and so on). Based on the meeting (deliberation) and cooperation with community leaders, the "*Dulang*" originally only one piece, was mutually agreed to be several pieces. Finally, it is currently 12 pieces. Where the 12 pieces representing the number of months in 1 year. The "*Dulang*" model changes to various models such as mosques, traditional houses, and others, as you can see in each of the existing "*Dulang*" (interview from La Hamzah, Staff of the Head of Mesjid Dusun Telaga Piru, June 23, 2018).

From the interview results above, it can be said that with the results of deliberation and cooperation, it agreed that the "*Dulang*" which initially was only one and had a simple shape turned into 12 and was designed in various forms. The existence of the existing "*Dulang*" was not instantaneous as it sees today. The shape requires thought and energy to create an attractive model that is easy for anyone to see. Therefore, discussion, deliberation, and cooperation are needed here to create a beautiful "*Dulang*" model. The above statement is following the results of the interview excerpt below:

Usually, the determination of this "*Dulang*" content is determined through a collaborative deliberation process by members of the entire existing "*Dulang*" group. They decide who can provide the grilled fish, the pickled fish, the ripe bananas, the cookies, the amount of money each head of the family will pay. They decide where the "*Dulang*" will be made, what kind of model, and what to decorate it. This depends on the joint deliberation (interview from Landolo, Head of the Telaga Piru Hamlet *Jamaah*, June 23, 2018).

From the explanation above, it can be said that with coordination and through a process of deliberation and good cooperation between fellow group members in each of the existing 12 months of "*Dulang*", a family atmosphere has been creating and produced a creative "*Dulang*" that is sufficient. Excellent and exciting and impressive to anyone who saw and looked at it.

#### 4. Discussion

The above research results indicate six actualizations of the values of Islamic education in the "*Antar Dulang*" culture in Telaga Piru Hamlet, West Seram District, Maluku Province, which can be taken, namely:

##### The value of gratitude for the blessings and gifts of Allah

As gratitude for Allah's pleasures has bestowed upon His servants, there are various ways for humans to express appreciation and gratitude. Personally, some immediately prostrate gratitude for the blessings they receive. In groups, appreciation and gratitude are carried out through well-coordinated activities to have a positive impact on the community. One of the existing "*Antar Dulang*" activities, one of the values that can be captured, is an expression of gratitude and gratitude to Allah for their blessings. This is in line with the word of Allah in Q.S. Ibrahim (14): 7

وَإِذْ تَأْتِيَنَّكُمْ رِيبُكُمْ لَمَّا لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

The meaning:

"Also call to mind when your Lord proclaimed: "If you give thanks, I will certainly grant you more; but if you are ungrateful for My favors, My chastisement is terrible." (Kementerian Agama RI, 2015).

Interpreting verse 7 of the letter Abraham above, Allah reminds us always to be grateful for the blessings and gifts that are obtaining. With gratitude, Allah will add, if denying His punishment is very painful. This is what the people of Telaga Piru understand: carrying out the "*Antar Dulang*" activity by removing part of the existing sustenance for the "*Dulang*". This shows that we have been grateful for the care provided by Allah SWT. Allah reminded with an affirmative question that "So which blessings of God have you lied?"

فَيَأْتِيَّ الْعَاءِ رَبُّكُمَا تُكذِّبَانِ

The meaning:

"So which blessings of God have you lied?" (Kementerian Agama RI, 2015).

Verse 13 of the letter ar-Rahman above provides understanding and affirmation that the Creator gives so much enjoyment and sustenance to his servants. The above verse is repeating 31 times so that if you think about His blessings, you will not count them. This has confirmation in His word Q.S. an-Nahl (16):18:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ

The meaning:

"And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful" (Kementerian Agama RI, 2015).

Thus the "*Antar Dulang*" culture in the people of Telaga Piru Hamlet has theological value in expressing gratitude to God. Culture as an expression of appreciation is similar to the suroan tradition in Jatirejo Village, Suruh Subdistrict, Semarang Regency (Safera, 2018).

##### Cultivate a spirit of unity and integrity

The second value built into the "*Antar Dulang*" culture is unity and oneness. This can be seen from the implementation of the "*Antar Dulang*," where all society components are united, working hand in hand in completing their respective duties and responsibilities. The community was very enthusiastic and enthusiastic in following the "*Antar Dulang*" process. Suppose the unity and integrity that has existed so far are not properly nurturing and nurtured. In that case, this "*Antar Dulang*" culture will no longer be possible or can last until now. The people of Telaga Piru Hamlet are well aware that this "*Antar Dulang*" can unite all levels of society, including the elderly, young people, teenagers, men, women, etc. Regarding unity and integrity, being a necessity for Muslims to unite as introduced by Swt in the Q.S. Al-Imran (3): 103:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

The meaning:



"All together, hold fast the rope of Allah (Faith of Islam) and be not divided among yourselves. Remember Allah's favors upon you when you were enemies; He united your hearts, so by His favor, you became brethren".

**(Kementerian Agama RI, 2015).**

Listening to the explanation of the verse above, it is very imperative that we unite and not divorce because we are all brothers, both compatriots, and fellow believers. Therefore, fellow brothers and sisters must love each other, help each additional help, help each other. Allah Most High said in Q.S. al-Maidah (5): 2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

The meaning:

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. **(Kementerian Agama RI, 2015).**

The verse above teaches and explains that for good work that is appropriate and recommended in Islam, we are obliged to help each other and help each other. If that action or job is not right, and contrary to Islam, it is prohibited.

#### **Cultivate a spirit of brotherhood (*ukhuwah*)**

The third value learned from the implementation of "*Antar Dulang*" at Telaga Piru Hamlet was the spirit of fostering brotherly relations (*ukhuwah*). Brotherhood among Muslims is Sunatullah and a stipulation from Allah SWT because Allah affirms in Q.S. Q.S. Al-Hujurat (49): 10, which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The meaning:

" The believers are but brothers, so make a settlement between your brothers. Moreover, fear Allah that you may receive mercy." **(Kementerian Agama RI, 2015).**

Based on the explanation of the above verse, it can be said that all Muslims are our brothers as long as they believe and believe that there is no God but Allah and Muhammad SAW is the messenger of Allah. Without distinguishing the origin and skin color.

The brotherhood built because of Allah is self-awareness that we are one. That is, it is the result of His creation, and we are assigned to be caliphs, reconcilers on this earth. This is what Mustafa Al-Qudhat means that brotherhood because Allah is the unifier of the Muslims, who are bound in one strength beyond the other's strength. *Ukhuwah*, because Allah is a brotherhood that can unite the hearts of different individuals so that from here, a robust and healthy community will be built (Al-Qudhat, 2002: 58-59).

With brotherhood (*ukhuwah*) embedded in society's soul for a long time, what has become the culture they have inherited is continued and maintained and even developed according to the times. The brotherhood that is intertwining in the intercultural culture not only occurs among fellow villagers but also involves neighboring communities. They were present with the entourage to watch the "*Antar Dulang*" procession with great enthusiasm.

#### **The Value of Getting Society to Give Alms**

Almsgiving must be considered in Islamic teachings because charity means that we erode the arrogance and stingy nature. Islam teaches that our possessions also belong to other people. This can be seen in the word of Allah QS. At-Taubah (9): 103

حُدِّثُوا عَنْ آلِبَيْتِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

The meaning:

" Take, [Muhammad], from their wealth a charity by which you purify them and cause them to increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them." **(Kementerian Agama RI, 2015).**

The above verse confirms to us that behind the property we have, there is someone else's. The above verse begins with the command word that "take zakat (alms)" from their property, which aims to cleanse the property owner and purify their souls from arrogant, arrogant, and stingy traits. Islam also teaches that almsgiving can erase the sins we commit like water extinguishing the fire, like the Prophet Muhammad's hadith:

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا تُطْفِئُ الْمَاءُ النَّارَ

The meaning:

"The alms can wash away sins as water extinguishes fire." (H.R. At-Tirmidzi).

On another occasion, the Prophet said that

تَصَدَّقُوا فَإِنَّ الصَّدَقَةَ فَكَافٍ مِنَ النَّارِ

The meaning:

"Give charity to you because almsgiving is your deliverer (redeemer) from the fire of hell".

Apart from the above explanation, Islam teaches that giving alms can also facilitate sustenance and even increase food. One of the logics that can be put forward here is that the more we practice or teach the knowledge we have to others, the more skilled and understanding that science is, not less or less and less lengthy. Or the parable of the sun's rays that radiate its rays on the earth since a long time ago is still hot and getting hotter. This is in line with what was stated by one of the informants that "thank God with this *Antar Dulang*" activity where our people are inviting to give alms, spend part of their property every year to be given to those in need and to guests, so the results our results on land and at sea are still there, even quite right" (interview with La Tanini, Head of Telaga Piru Hamlet, June 23, 2018).

Islam also teaches us that Allah will multiply the value or reward for those who give alms, as Allah emphasized in Q.S. Al-Baqarah (2): 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

The meaning:

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. Moreover, Allah multiplies (His reward) for whom He wills." (Kementerian Agama RI, 2015).

### The value of *Khatam al-Qur'an*

Al-Qur'an is a guide and differentiation between what is right and what is false, so the Qur'an must be used as reading material every day and time. Al-Qur'an is not just read but must be practiced and applied in real life. It is endeavoring to read the Al-Quran and recite it from the first to the last juz. At least one time or three months one time or six months one time or one year one time. There are many benefits for those who practice the Qur'an. According to the Prophet's words, it is a habit carried out by the Prophet Muhammad and his companions according to the Prophet's words:

مَنْ قَرَأَ الْقُرْآنَ نَطْرًا وَظَاهِرًا حَتَّى يَخْتِمَهُ غَرَسَ اللَّهُ لَهُ بِهِ شَجْرَةً فِي الْجَنَّةِ

The meaning:

"Whoever reads the Qur'an to finish, Allah will plant a tree in heaven for him."

The above hadith describes and explains to us that those who read and memorize the recitation of the Qur'an will benefit from Allah as Allah will provide and plant a tree in heaven for them. The scholars argue that when we have almost finished reading the Qur'an (already in the last chapters 30), then we should invite and gather our family members, our relatives, or the community around us to attend and hear the recitation and *Khatam* our Qur'an (Al-Andalusy, 2014). Thus the culture of interceptions has educational value in respect of the Qur'an.

### Deliberation and work together

The sixth value of Islamic education is the value of deliberation and cooperation. Consideration and collaboration are imperative that must be carried out to achieve the common good. In Islam, deliberation is emphasized and paid attention to because, by reflection, everything we will carry out is by the results of joint decisions, and must carry it out together. If a good is obtaining, it will be shared, and if the failure is achieving, it will be shared, and no one blames each other. Al-Qur'an has hinted at the issue of deliberation according to the word of Allah SWT in the Q.S. al-Imran (3): 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

The meaning:

"So by mercy from Allah, [Muhammad], you were lenient with them. Moreover, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter." (Kementerian Agama RI, 2015).

The above verse illustrates how important it is to consult in any matter. For example, any work in arranging a war strategy, as exemplified by the Prophet, always held deliberations beforehand. As a prophet and a leader. The Prophet always listens to the opinions of his friends before decisions are made. For example, the Badr war, the Khandak war, and other wars were ever won by the Muslims because the strategy previously pursued was a mutual agreement and carried out according to the results of collective deliberations. In contrast to the Uhud war

results where the Muslims suffered defeat, and many close friends were martyred at that time because they were negligent of the results of the joint deliberations.

Likewise, the story of Prophet Ibrahim As, when Allah ordered Prophet Ibrahim to slaughter his son Prophet Ismail As, he did not immediately carry out the order. Still, a dialogue process (deliberation) was carried out with the child. This incident is narrating in QS. Ash-Shafaat (37): 102

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ

The meaning:

“And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanding.” (Kementerian Agama RI, 2015).

In another story by Rasulullah Saw with Prophet Musa As, on the Isra 'Mi'raj incident, where the essence of the event is the acceptance of prayer five times a day and night, which was previously stipulated by Allah SWT the obligation to pray 50 times, but on the Prophet's suggestion. Musa As by saying that, ask Allah for relief because your people will not be able to carry it out because it is very hard. Finally, the process of dialogue (deliberation) occurred repeatedly between Allah, the Creator, the Messenger of Allah, and the Prophet Musa, receiving prayers five times a day.

Based on the explanation above, it can be said that the value of deliberation and cooperation is significant in deciding and carrying out a case related to many people's interests. Likewise, the implementation of "*Antar Dulang*" in Telaga Piru Hamlet does not immediately become as seen but goes through quite a long process. Starting from the meeting (deliberation), the formation of the organizing committee, how are they prepared, who will be invited, designing the event, the menu in the "*Dulang*," creating the "*Dulang*" to be attractive, and so on.

The data presented above illustrates that the "*Antar Dulang*" activity's success is due to their great attention and importance to the agreed-upon deliberation value, after which it is carrying out jointly. Islam cares, pays attention, and teaches us about deliberation to be carried out, as seen in QS. Ash-Shura (42): 38, which reads:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

The meaning:

“And those who have responded to their lord, and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.” (Kementerian Agama RI, 2015).

Based on the description above, it can be argued that the "*Antar Dulang*" culture carried out by the people of Telaga Piru Hamlet is a form of acculturation or a reciprocal relationship between Islam and culture (Ainiyah and Mardan, 2019) in the implementation of *Khatam* al-Qur'an for the local community.

## 5. Conclusion

Based on the previous description, it can be concluding that the implementation of the "*Antar Dulang*" culture carried out in Telaga Piru Hamlet, Seram Barat District, Maluku, has actualized the values of Islamic education. These values include the amount of gratitude to Allah for all the blessings, mercy, and sustenance bestowed upon them. The amount of the spirit of unity and integrity that is well developed. The value of building a spirit of brotherhood (*ukhuwah*) has been embedding since long ago until now. The importance of community habits for giving alms and sharing. The amount of *Khatam* Al-Qur'an and the amount of deliberation and cooperation.

All of the above values accumulate in the "*Antar Dulang*" activities that have been going on since the Telaga Piru Hamlet was formed based on the spirit of competing for good, known as "Fastabiqu al-Khairat."

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