


## **Islamic Educational Values in the Baritan Tradition in Maron Village Garung District Wonosobo Regency**

**Moh. Amin<sup>1\*</sup>, Robingun Suyud El Syam<sup>2</sup>**  
Al-Qur'an Science University, Wonosobo, Indonesia<sup>1,2</sup>  
mohamin@unsiq.ac.id, robyelsyam@unsiq.ac.id

### **ABSTRACT**

Indonesia's pluralistic society faces cultural erosion due to globalization, necessitating the preservation of local traditions infused with religious values. The Baritan tradition in Maron Village, Wonosobo, exemplifies Javanese-Islamic syncretism, yet its Islamic educational dimensions remain underexplored. This study aims to uncover the Islamic educational values within Baritan, framing it as a tool for spiritual and communal resilience. A qualitative phenomenological approach was employed, with data collected through observation, interviews, and documentation, analyzed to reveal deeper meanings beyond generalizations. Baritan embodies Islamic values—gratitude, disaster prevention, kinship, mutual cooperation, and ecological spirituality—serving as a conduit for personal, social, and ecological piety. Its rituals (e.g., *Wedus Kendit* sacrifice, communal feasts) reinforce divine-centric worship and environmental stewardship. The study advocates integrating Baritan's values into Islamic education curricula to counteract cultural degradation. Future research should explore its role in sustainable development and intergenerational transmission.

**Keywords:** Islamic Educational Values, Baritan Tradition

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### **INTRODUCTION**

The Republic of Indonesia is a pluralistic country inhabited by various religions, tribes, languages and cultures. Each tribe has its own traditions that are different from the others, because each tradition is an identity owned by the tribe. As stated in the Qur'an, Surah Al-Hujurat verse 13 (Agama, 2020), diversity is a necessity from Allah. Based on this verse, culture is basically a creation of ideas or concepts that will be poured into society. Thus, culture is a container owned by society (Littlejohn, 2023; Paray & Fulware, 2021).

This is because individuals in society are always in contact with each other, either directly or indirectly, so that they together have the same culture because the symbols for connecting or communicating are sourced from culture. Therefore, the importance of culture for humans and social life will have a good impact on society and the world of education (Zhu, 2024). Education and culture will be together and advance each other if the values of local wisdom of the nation are included in the education curriculum. The scope of culture is very broad, covering all aspects of human life, so education as one aspect of life must be in culture (Giménez, 2023; Serli Muh. Ichwan Musa & Nurman, 2023).

The modern learning paradigm in the era of globalization has caused degradation in students' knowledge of local wisdom values. The reality in the field is that knowledge of local

wisdom and national culture has begun to be eroded by the development of globalization, especially among the younger generation who do not even know what local wisdom their region has (Nasrah & Siraj, 2023). This requires the importance of re-establishing local wisdom values, so that local wisdom is maintained and the younger generation has the awareness to preserve local wisdom so that future generations continue to know the traditions of local wisdom (F. N. Fauziah K. Saddhono & Suryanto, 2023).

Local wisdom as knowledge derived from the culture of local communities that is manifested and practiced in the fields of agriculture, health, food, education, natural resource management and various other activities in community life (A. Misriani S. Cintari & Zulyani, 2023), such as the Baritan tradition in Maron Village Garung District Wonosobo Regency. This tradition has become an annual routine for local residents whose majority are Muslim, of course the essence of the tradition does not conflict with Islam so that it is preserved until now.

Similar studies were found including: Griyanti et al (2018), tracing the traces of Islam in the Baritan tradition. Hanik et al (2022), photographing the Baritan tradition of the Wonodadi Blitar community as a form of gratitude to God for what has been given to them in the form of an abundant harvest. The writing of Yusuf et al (Muhammad Yusuf Sri Rahayu & Amin, 2023), reveals the meaning and dialectical relationship of community-structure through the Baritan tradition carried out by the Muslim community in Wonosobo Regency. Wardana & Fauzi [13], examines the procession and implementation of the baritan custom and the Islamic view of this custom.

Zahrotul Izzah, et al (2022), focuses on studying the meaning of the Baritan Tradition according to local residents and relating the values contained in it to the study of living hadith. Syafitri et al [15] research examines the meaning of offerings in the Baritan tradition in Dormojayan Village Blitar Regency, and Fajrul Falah [16] researched the same theme, only the location was different. Septiyani (2019) focusing on the character of mutual cooperation in the Baritan tradition, and Prasta (2021) is more on the tourism element.

During this research, the researcher has not found any specific research that examines the value of Islamic education from the Baritan tradition, therefore the researcher tries to fill this gap as an element of novelty. This is the starting point for determining the purpose of the research, namely to reveal the value of Islamic education in the Baritan tradition in Maron Village Garung District Wonosobo Regency.

The current study fills a critical gap by specifically examining the Islamic educational values embedded in the Baritan tradition, a focus absent in prior research. While existing studies explore Baritan's cultural, symbolic, or ecological aspects (H. E. Griyanti S. Sunardi & Wardo, 2018) on Islamic traces; Hanik et al. (2022) on eco-spirituality; Yusuf et al. (2023) on community-structure dialectics), this research uniquely positions the tradition as a manifestation of Islamic piety, integrating gratitude (*syukur*), disaster prevention, kinship (*ukhuwah*), mutual cooperation (*gotong royong*), and ecological spirituality. Unlike Wardana & Fauzi (2022), who analyze symbolic meanings, or Zahrotul Izzah et al. (2022), who link Baritan to living hadith, this study systematically ties the tradition to Islamic education frameworks, emphasizing its role in shaping communal identity and piety. It also diverges from Syafitri et al. (2022) and Falah (2020), who focus on ritual offerings, by highlighting Baritan's pedagogical potential in preserving Islamic values amid modernity.

## **METHOD**

This research is qualitative with a phenomenological approach according to Olmos-Vega et al (2023), conducted descriptively on the phenomena of reality that occurs or a real experience of an individual, namely a tradition that runs in Maron Village Garung District Wonosobo Regency from generation to generation. Researcher data was obtained through observations in the field, interviews with actors and documentation of Baritan activities (Matta, 2022; P. Jarzabkowski and A. Nigam, 2021; S. Bhangu F. Provost & Caduff, 2023). The qualitative method was chosen by researchers to obtain natural conditions in the field, where researchers become key instruments, then the data was collected and analyzed qualitatively (Hanik et al., 2022; Yadav, 2022). The results of qualitative research in this research emphasize more on the depth of meaning or findings of phenomena that occur rather than just generalization (Chamberlain, 2022; Guzel, 2023).

## **RESULTH AND DISCUSSION**

### **Baritan Tradition in Maron Village, Garung District, Wonosobo Regency**

Maron Village, Garung District, Wonosobo Regency, once again held the third Baritan tradition with the theme Sangkan Paraning Dumadi. Dozens of bucu ingkung and gunungan were served as a form of gratitude in the momentum of the annual celebration. The Baritan tradition itself is known as a thanksgiving carried out by the community living on the edge of **Telaga Menjer**.

Telaga Menjer is the largest lake located at the foot of the Dieng mountains. Telaga Menjer has a depth of 45 meters and an area of about 70 hectares. Located at an altitude of 1,300 meters above sea level, making the atmosphere at this destination cool. This destination is located in Maron Village, Garung District, Wonosobo Regency, Central Java. The distance from the center of Wonosobo City is about 8 km. The entrance ticket price to the Telaga Menjer tourist attraction is IDR 3,000 per person.

Telaga Menjer offers stunning natural beauty, the charm of the lake water is so beautiful. The expanse of the lake is wide and surrounded by high and green hills, very beautiful and pleasing to the eye. In addition to being used as a tourist destination, Telaga Menjer is also used as a hydroelectric power plant (Agustin, 2023).

This tradition begins with a thanksgiving at several water sources. Continued by holding a download-unduhun or festival with all the villagers. And closed with an art performance and religious study around the Telaga Menjer location. This tradition is an annual agenda, but the celebration on a large scale is held every two years. This year the event has a different theme symbolized in the form of a mountain.

Baritan has become a tradition carried out from generation to generation by the people of Maron village. However, in its implementation it is usually only carried out in each hamlet, not united in a large village-level event. We put it together in one agenda that is packaged quite lively and involves all levels of society.

By taking the theme of Sangkan Paraning Dumadi, this is none other than to continue to remind where humans come from, including the history and traditions of the village. Grounding good habits that have been carried out for generations. At the same time as a form of gratitude from the community to God for the abundance of sustenance that has been given. We do it in

the month of Suro or the new Hijri year as a form of our gratitude for the abundance of sustenance that God has given. Its manifestation is in the produce of the earth that we have received so far (Supriyadi, 2024).

There are at least 46 mountains brought by the villagers. Each representative of the Neighborhood Association (RT) in the area was asked to bring the crops they had obtained. He hopes that this baritan tradition is not just a routine agenda. However, it will continue to be pushed to become an attraction for regional and national tourists.

The Baritan tradition itself is known as a thanksgiving ceremony carried out by the people who live on the edge of Lake Menjer. This tradition begins with a thanksgiving ceremony at several water sources. Continued by holding a download-unduhan or festival with all the villagers. And closed with a shadow puppet show around the location of Lake Menjer.

Previously, we held a similar activity in 2019, this year we held it with a different theme, which is symbolized in the form of a mountain. According to Muwaris (2024), Baritan has become a tradition carried out from generation to generation by the people of Maron Village. However, in its implementation it is usually only carried out in each hamlet, not united in a large village-level event.

With the intention of preserving tradition, this ngrumat panguripan is none other than to continue to ground the good habits that have been carried out for generations. At the same time as a form of gratitude from the community to God for the abundance of sustenance that has been given.

This Baritan tradition is carried out on the last Friday of the month of Sura. As a tradition, Baritan has symbols that have meaning for the community. The Baritan tradition still exists today because of the role of the village elders as guardians. This ceremony consists of several series of events led by the village elders. This tradition is intended to protect the community from disasters and dangers, so that life is safe, peaceful and peaceful.

This procession begins on Thursday night with the langlang bhuawana activity or going around the village carried out by the traditional leaders. This activity begins at certain hours, according to the existing petungan. The activity continues on Friday morning at 06.00 WIB with the slaughter of the Wedus Kendit. Wedus kendit is a white goat with black fur that curls around its body, and is male. The head and four legs are cut, washed clean, wrapped in white cloth or white cloth, and then prayed for with certain readings. While the other body parts are cooked to later become dishes to eat together (Wahyudin, 2024).

After the prayer was read, the group of traditional leaders, modin and puppeteers, and village elders walked to the place where the head and feet were planted. The order of planting is as follows: First, the left front foot (jatra kiwa) is planted in the north-east (lor wetan) corner of the village, then the group stops at the second village intersection and at the third village intersection. Second, the head of the Wedus Kendit is planted in the middle of the village.

After planting the head, the group is greeted at the fourth and fifth village intersections. Third, the left back foot After Friday prayers, the community heads to the designated place, at the first village intersection. The main activity is parading the head and feet of the Wedus Kendit around the village accompanied by the sounds/music of rodad, bedug, kuda lumping/embeg and accompanying players. This activity begins by preparing several people to carry the head and feet of the Wedus Kendit, carry fragrant incense and wuwur incense, carry flowers, carry kreweng and cowek lemah (Muwaris, 2024).

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After planting the head, the group is welcomed at the fourth and fifth village intersections. Third, the left back foot (pancal kiwa) is planted in the north west (lor kulon), then the group arrives at the sixth village intersection. Fourth, the right back foot (pancal tengen) is planted south west (lor wetan), and the group is then welcomed by the community at the seventh intersection. Fifth, the right front foot (jatra tengen) is planted in the south east (kidul wetan). All the positions of the Wedus Kendit head and feet face east (Fatih, 2024).

At each intersection of the village, food, market snacks, various drinks, flowers, cigarettes and betel nuts, bananas, polo pendem, tumpeng, ingkung, and various side dishes have been provided. Then one of the traditional leaders takes turns with the modin to read a prayer, and is ended by the puppeteer who is in charge of surrendering everything to nature. After that, the food is fought over (dirayah) by the local residents and the procession escorts.

The event ends with wilujengan or selamatan with eating and praying together, with a dish of five-colored tumpeng rice, namely black, red, yellow, green, and white, Wedus Kendit curry, ingkung, polo pendem, market snacks, bananas, various fruits, various side dishes, and so on. This activity was also attended by village officials, religious leaders, traditional leaders, and the community. The event continued with a kuda lumping or embeg performance, and other arts.

### **Islamic Educational Values in the Baritan Tradition in Maron Village Garung District Wonosobo Regency**

Tradition is an activity and action that is bound by rules that have been determined by customs and religion (Setyawan, 2024). According to KBBI (Kemdikbud, 2025), tradition is a habit or custom that is passed down from ancestors from generation to generation and is still preserved to this day (Amin & Syam, 2023). According to Merriam-Webster (2025), tradition is an inherited, established, or customary pattern of thought, action, or behavior. Tradition can also be defined as social customs or religious practices.

Tradition in the anthropology dictionary is the same as customs, namely the magical-religious habits of the life of an indigenous population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that is already established and includes all conceptions of the cultural system of a culture to regulate social actions (Suyono, 1985). In the sociology dictionary, it is defined as customs and beliefs that can be maintained from generation to generation (Soekanto, 1993). Culture that is the result of tradition (Sakir et al., 2022).

The Baritan tradition is a traditional ceremony related to people's beliefs and their relationship with nature which is carried out in the month of Sura. The Baritan tradition is usually held at road intersections. This tradition grows and develops in the lives of people who make their living as farmers and fishermen to celebrate the harvest. This baritan tradition aims to be grateful for the blessings given and ask God for the safety of the people (Muwaris, 2024).

The baritan tradition is a cultural tradition originating from the Javanese community, especially in Central Java and East Java. The word "baritan" itself comes from the word "barat,"

which in Javanese means to travel or wander. In the context of this tradition, baritan means a spiritual journey that begins with a joint prayer and is continued with various activities involving the local community (Aprilia, 2022).

This tradition is usually carried out at certain times, such as harvest celebrations, births, weddings, or thanksgiving events, as an expression of gratitude and a request for blessings to God Almighty. Although baritan has strong roots in Islamic teachings, this tradition also unites elements of Javanese customs that have existed since ancient times, making it a very distinctive and unique tradition among the Javanese community. The series of events in the baritan tradition begins with a joint prayer or dhikr, which is usually led by a religious figure or traditional leader. The purpose of this joint prayer is to ask for safety, blessings, and protection (Setyawan, 2024).

After that, the procession continues with a procession or parade, where various symbols and attributes, such as tumpeng, are carried around to be distributed to residents as a form of sharing blessings. Tumpeng itself is rice shaped into a cone and decorated with side dishes, which symbolizes gratitude for the produce of the earth and the tumpeng mountain has a symbolic meaning where we live surrounded by many mountains. In general, this tradition is not only interpreted to maintain environmental security, but also to ward off disasters. The specific meaning and values of the Baritan Tradition include the values of simplicity and not being arrogant, the values of harmony and togetherness, and religious values and the values of mutual cooperation (Muwaris, 2024).

This year's stern tradition takes the theme Sangkan Paraning Dumadi which is one of the profound concepts of Javanese philosophy that emphasizes the importance of human awareness of the origin and ultimate purpose of life. Literally, "eling" means remember or aware, "sangkan" means origin, "paraning" means direction or purpose, and "dumadi" refers to the process of becoming or human existence (Pamungkas et al., 2023; R. Amaliah N. A. Shofah & Tawakal, 2022; Yantari & Permadi, 2023). The concept teaches humans to always remember their origin (from God) and the ultimate goal of their lives (returning to God). This philosophy contains spiritual values that direct humans to always be connected to God in all aspects of their lives. Humans are reminded not to get lost in the glitter of the world, but to always remember that their life in the world is only temporary (L. Prasetyo S. Sutrisno & Dewi, 2022; Qalyubi & Misrita, 2023; Saputri & Arif, 2023; T. Trisakti and F. I. N. Abida, 2022).

In the context of Islamic education, the baritan tradition for the Wonosobo community is believed to be an expression of gratitude to Allah, as well as being hung as a hope for safety in living life, namely as a form of effort to be free from disasters or bad events. This activity can be interpreted as a community activity in the form of a Javanese tradition in the form of a ritual tradition that still relies on Allah as the center of worship. From this fact, it can be concluded that the buritan tradition has a noble purpose to strengthen and strengthen the cultural order in general, without departing from the joints of Islam.

The Buritan tradition held by the Maron community in Wonosobo Regency contains noble Islamic educational values, namely: the value of divinity in the form of the belief of the villagers that only Allah SWT is the center of everything, so the essence of worship is only directed to Him. The activity itself can contain worship because all activities related to the celebration of the Buritan tradition are solely directed to Allah alone. Human values are attempted to be maintained by strengthening brotherhood and mutual cooperation which are

prioritized in preserving the tradition. Ecological spirituality is attempted to be realized by raising awareness of the surrounding environment where nature is a gift from Allah whose good fortune is solely for the sake of human survival.

## CONCLUSION

The study concludes that the Baritan tradition is a Javanese cultural construct reflecting communal identity, integrating Islamic educational values—gratitude, disaster prevention, kinship, mutual cooperation (*gotong royong*), and ecological spirituality—making it a manifestation of personal, social, and ecological piety. Future research could explore its role in community resilience and sustainable development, examining: (1) ecological sustainability (e.g., its influence on conservation and modern eco-initiatives); (2) social cohesion and disaster mitigation (e.g., crisis solidarity and *gotong royong*-based risk reduction); (3) intergenerational transmission amid modernization; and (4) comparative studies with similar traditions in Muslim-majority cultures. Such research would highlight how indigenous practices like Baritan foster holistic development, bridging spirituality, social harmony, and environmental stewardship.

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