

## AN ETHNOGRAPHIC STUDY OF ISLAMIC EDUCATIONAL VALUES IN THE 1 MUHARRAM TA'ARUF PARADE TRADITION AMONG THE TEGAL REJO VILLAGE COMMUNITY

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### Abstract

*This study explores the embodiment of Islamic educational values within the 1 Muharram Ta'aruf Parade tradition in Tegal Rejo Village, Indonesia. Employing a qualitative ethnographic approach, it investigates how Islamic values are expressed, transmitted, and internalized through this annual communal event. Data were obtained through participant observation, in-depth interviews, and documentation involving religious leaders, educators, and community members. The findings reveal that the Ta'aruf Parade embodies three core values of Islamic education: aqidah (faith), akhlaq (moral conduct), and ibadah (worship). These values are manifested through collective participation, cooperation, and symbolic performances that merge religious devotion with cultural expression. The study further demonstrates that this tradition represents a living model of ta'dib the holistic cultivation of faith, morality, and spirituality through experiential and contextual learning. In conclusion, the 1 Muharram Ta'aruf Parade functions as a culturally rooted pedagogical system that reinforces Islamic values, strengthens social cohesion, and preserves cultural identity. It underscores the vital role of community-based traditions as effective educational media for sustaining moral and spiritual development in contemporary Muslim society.*

**Keywords:** *Islamic education; Cultural Tradition; Ethnography; Ta'aruf Parade; Community Pedagogy*

### A. Introduction

The integration of Islamic educational values into community traditions represents a crucial yet understudied dimension of religious pedagogy in Indonesia. As the world's largest Muslim-majority nation, Indonesia presents a unique landscape where Islamic belief and local culture coexist in a symbiotic relationship that continuously redefines the boundaries between religion, education, and tradition (Azra, 2023; Abdullah, 2021). Within this dynamic context, cultural expressions such as religious parades, communal rituals, and local festivities not only serve religious purposes but also function as informal pedagogical spaces for transmitting moral and spiritual values. One such expression is the 1 Muharram Ta'aruf Parade in Tegal Rejo Village, a community-based celebration marking the Islamic New Year. This annual event embodies a rich synthesis of religious symbolism, social participation, and educational purpose, making it an ideal ethnographic site to explore how Islamic educational values are expressed, internalized, and sustained within community life.

From an Islamic philosophical standpoint, education (*tarbiyah*, *ta'lim*, and *ta'dīb*) extends beyond institutional instruction to encompass the holistic formation of human character—spiritual, moral, intellectual, and social (Al-Attas, 1991; Halstead, 2007). This conception aligns with the Islamic worldview that knowledge must transform the self and guide human conduct toward *akhlaq al-karimah* (noble character). The Ta'aruf Parade vividly enacts this educational paradigm: villagers of all ages participate in expressions of gratitude (*syukur*), solidarity (*ukhuwwah*), and moral discipline (*tartīb*). Through aesthetic performances, chants of *shalawat*, Qur'anic recitations, and collective cooperation, the event functions as a form of living pedagogy in which values are not merely taught but embodied and experienced.

In the broader literature, scholars increasingly recognize the significance of community-based and informal educational settings in cultivating Islamic moral consciousness. Recent studies emphasize that the transmission of Islamic values is most effective when learning occurs within authentic social contexts that integrate faith, culture, and experience (Hefner, 2020; Hashim & Langgulung, 2008; Sulaiman & Trinova, 2022). Oviyanti et al. (2024) found that character formation in Islamic universities particularly through student organizations such as MAPALA is enhanced by experiential and collaborative learning that fuses religious ideals with lived practice. Similarly, Oviyanti et al. (2023) highlight that the diminished teacher authority during the COVID-19 pandemic revealed the essential humanistic foundation of Islamic pedagogy, rooted in moral exemplarity, interpersonal interaction, and social engagement rather than mere cognitive transmission.

This research contributes significantly to the development of the concept of *ta'dīb* within community-based Islamic education, demonstrating that communal traditions like the 1 Muharram Ta'aruf Parade function as powerful pedagogical systems that embody the integration of faith (*aqidah*), morality (*akhlaq*), and worship (*ibadah*) through participatory and experiential learning.

Despite these advances, a significant research gap remains concerning the ethnographic study of Islamic educational values in rural communal traditions. Much of the existing literature privileges formal educational institutions such as *madrasahs* and *pesantrens* as the primary loci of Islamic pedagogy (Mahmood, 2022; Fauzia, 2021). Consequently, the educational dimensions of local rituals and festivals are often relegated to the domain of folklore or cultural anthropology, detached from the theoretical discourse of Islamic education. This conceptual segregation limits our understanding of how moral and spiritual values are internalized through community-based practices that integrate Islamic piety with local identity. The 1 Muharram Ta'aruf Parade in Tegal Rejo Village provides a compelling case of how indigenous communities reinterpret Islamic education through performative and participatory means.

Methodologically, this study employs an ethnographic approach to explore the embodied, symbolic, and dialogical dimensions of the Ta'aruf Parade as a vehicle for

Islamic moral education. Ethnography enables the researcher to engage directly with cultural actors, observe lived experiences, and interpret the meanings embedded in ritual performances within their natural social settings (Hammersley & Atkinson, 2019). Through participant observation, interviews with community leaders, and document analysis, this research investigates how Islamic values are articulated and transmitted via the parade's visual symbols, ritual sequences, and intergenerational interactions. Such a methodological orientation aligns with the growing call among contemporary Islamic education scholars to situate pedagogy within sociocultural contexts that reflect lived religiosity rather than abstract theorization (Azra, 2023; Abdullah, 2021).

Theoretically, this study is grounded in the concept of *ta'dīb* the cultivation of ethical and spiritual discipline as elaborated by Al-Attas (1991) and further developed by subsequent scholars of Islamic education (Rosnani, 2017; Halstead, 2007). Within this framework, the Ta'aruf Parade is interpreted as a communal enactment of *ta'dīb*, wherein ethical conduct and religious consciousness are transmitted through collective performance and symbolic interaction. This perspective also resonates with Bourdieu's (1977) theory of "cultural reproduction," which posits that social practices function as mechanisms for transmitting values and legitimizing collective identity. Accordingly, the parade can be understood both as a pedagogical process and as a cultural structure one that reproduces Islamic morality while adapting to contemporary social dynamics.

In an era of digital globalization and cultural homogenization, the *1 Muharram Ta'aruf Parade* of Tegal Rejo offers an alternative model of educational continuity rooted in collective spirituality and local wisdom. The ethnographic exploration of this tradition reveals that moral learning can flourish beyond institutional boundaries within the rhythms of communal worship, aesthetic expression, and social solidarity. Ultimately, this study reaffirms the premise that Islamic education is not merely a system of knowledge transmission but a living moral process a continuous act of remembering, performing, and embodying the divine values that shape both individual and communal life.

## **B. Method**

### **Research Design and Approach**

The ethnographic approach employed in this study is highly appropriate for exploring the values of Islamic education as they are manifested in the social practices of the community. This research utilized a qualitative approach with a descriptive-ethnographic method. The qualitative approach was chosen because the study seeks to gain an in-depth understanding of the meanings, values, and Islamic educational messages embedded within the 1 Muharram Ta'aruf Parade tradition in Tegal Rejo Village.

As Sugiyono (2019) explains, qualitative research aims to explore social phenomena from the participants' perspectives, emphasizing meaning, interpretation, and contextual understanding of lived experiences. This methodological choice is particularly

relevant to the present study, as the Ta'aruf Parade represents a complex intersection of cultural, social, and religious dimensions. Through direct engagement and holistic interpretation, the ethnographic method enables the researcher to reveal how Islamic educational values are expressed, transmitted, and internalized within community traditions that blend faith with local identity.

The descriptive-ethnographic orientation enables the researcher to describe and interpret the symbolic and pedagogical dimensions of the tradition as a lived educational experience. In line with Denzin and Lincoln (2018), qualitative ethnography emphasizes "the study of people in their natural settings" through prolonged engagement, reflexive interpretation, and deep cultural immersion. Thus, the researcher positioned themselves as a participant observer to capture both explicit and implicit meanings conveyed through ritual activities, performances, and communal interactions.

### **Research Site and Duration**

The study was conducted in Tegal Rejo Village, located in Lawang Kidul District, Muara Enim Regency, South Sumatra Province, Indonesia. This site was selected purposively because it consistently holds the 1 Muharram Ta'aruf Parade, which involves extensive participation from diverse community groups, including religious leaders, teachers, youth organizations, and village officials. The location provides a culturally rich context where Islamic values are vividly expressed through collective action and intergenerational interaction.

The research was carried out over a three-month period (July–September 2025), encompassing three main phases: preliminary observation, field data collection, and analytical synthesis. This timeframe allowed the researcher to engage in preparatory meetings, observe the parade in its entirety, and conduct post-event interviews to capture participants' reflections and interpretations.

A total of 12 informants were selected through purposive sampling, based on their active involvement and relevance to the Ta'aruf Parade tradition. The informants included three religious leaders (ustadz and ustadzah), two Islamic education teachers, three community leaders, two youth representatives, and two village officials. This composition ensured diverse perspectives representing both generational and functional roles within the community.

To ensure data validity, triangulation techniques were employed, combining participant observation, in-depth interviews, and documentation. The use of multiple sources and methods allowed for cross-verification of findings, enhancing the credibility and authenticity of the research results.

### **Participants and Key Informants**

The participants of this research were members of the Tegal Rejo Village community who were directly involved in organizing and participating in the *1 Muharram Ta'aruf Parade*. The selection of informants employed a purposive sampling technique, which

involves choosing participants based on their relevance and contribution to the research objectives (Moleong, 2021).

Informants were categorized into four main groups:

1. Religious figures (ustadz/ustadzah): who play central roles in planning and delivering Islamic messages during the event.
2. Community leaders and village officials: who serve as organizers and coordinators of the parade.
3. Islamic education teachers (PAI teachers): who guide students' participation and interpret the pedagogical dimensions of the activity.
4. General participants and youth representatives: including students and villagers actively involved in the performance and procession.

This diverse range of informants provided multidimensional perspectives on the embodiment and internalization of Islamic educational values in the *Ta'aruf Parade* tradition.

### **Data Collection Techniques**

To ensure comprehensive and credible data, the research employed three primary techniques of data collection: observation, in-depth interviews, and documentation.

#### **1. Participant Observation**

The researcher engaged in participant observation, directly attending and observing the *Ta'aruf Parade* from preparation to execution. Observation focused on ritual sequences, social interactions, visual symbols, and moral expressions that reflect Islamic educational values. According to Spradley (2016), participant observation allows the researcher to identify cultural patterns through participation and systematic note-taking, thus providing insight into both the overt and covert aspects of community behavior.

#### **2. In-depth Semi-structured Interviews**

Semi-structured interviews were conducted with religious leaders, community organizers, PAI teachers, and participants to explore their interpretations, motivations, and reflections regarding the *Ta'aruf Parade*. This flexible format encouraged participants to share narratives in their own words while allowing the researcher to probe emergent themes (Moleong, 2021). Each interview was recorded, transcribed, and analyzed for recurring patterns related to educational meanings and value transmission.

#### **3. Documentation Study**

Documentary data were collected to complement observations and interviews, including event photographs, village archives, committee records, written announcements, and relevant secondary literature. Documentation served as an additional source for triangulation and historical validation of the tradition's continuity and transformation over time. Data analysis was conducted following the interactive model of Miles and Huberman (2014), which consists of three concurrent stages:

1. Data Reduction: selecting, categorizing, and simplifying field data relevant to the research focus while preserving contextual meaning.

2. Data Display: organizing and presenting the data in descriptive narrative form, supported by tables, thematic matrices, or visual diagrams to facilitate interpretation.
3. Conclusion Drawing and Verification: interpreting the meanings of the data to construct theoretical and practical insights, followed by verification through cross-comparison with other sources and field evidence.

Throughout the analytical process, triangulation of sources and methods was applied to ensure reliability and depth of understanding. Data from observation, interviews, and documentation were continuously compared and validated to confirm consistency and reduce potential researcher bias (Denzin & Lincoln, 2018).

### **Trustworthiness and Data Validation**

To ensure the credibility and rigor of the research, four criteria of qualitative trustworthiness proposed by Lincoln and Guba (1985) were employed:

- a. Credibility: achieved through prolonged engagement, triangulation of data sources, and member checking with key informants to verify interpretations.
- b. Transferability ensured by providing detailed contextual descriptions of the research setting and participants, allowing readers to assess the applicability of findings to similar contexts.
- c. Dependability: maintained through systematic documentation of research procedures and analytical decisions, enabling transparency and replication of the study process.
- d. Confirmability: attained by maintaining a reflexive stance and audit trail to ensure that findings emerge from the data rather than researcher bias or presupposition.

By adhering to these standards, the study upholds methodological integrity and ensures that the representation of Islamic educational values within the *1 Muharram Ta'aruf Parade* is both authentic and academically reliable.

## **C. Finding and Discussion**

### **1. Finding**

You must explain the important points of your findings so that there is a correlation with the discussion. The analysis of the paper must be clear and comprehensive. The author must be explained research findings in the specific sub-topic. Strengthen statements or findings with data evidence from the data collection techniques used. The finding section summarizes the data collected and the statistical or data analytical treatments used. Report the data in sufficient detail to justify the conclusions. Mention all relevant results. If the finding contains the form of tables, graphs, verbal descriptions, or a combination of the three, so they should not be too long and too large.

#### **a. General Description of the Ta'aruf Parade Tradition in Tegal Rejo Village**

The *1 Muharram Ta'aruf Parade* in Tegal Rejo Village represents a long-standing religious and cultural tradition that has been transmitted across generations. It serves not only as a commemoration of the Islamic New Year but also as a manifestation of communal identity and moral solidarity. Each year, the parade is jointly organized by the

village government, local religious institutions, and schools as an expression of gratitude and unity among villagers. The event draws participation from all social groups children, youth, adults, and elders creating a shared space where religious devotion, cultural creativity, and social cohesion converge.

The parade typically begins with congregational prayers and religious sermons delivered at the village mosque, followed by a procession through the main streets. Participants wear Islamic attire, carry banners and flags inscribed with Qur'anic verses and moral slogans, and display creative decorations symbolizing Islamic values such as brotherhood, sincerity, and perseverance. The atmosphere of festivity is accompanied by chants of *shalawat*, Qur'anic recitations, and local drum performances (*rebana*), blending spiritual reverence with artistic expression.

Field observations revealed that the event is perceived by the community not as a mere ceremonial procession but as a form of collective learning a living classroom in which participants internalize Islamic values through active participation. According to religious leaders interviewed during the study, the *Ta'aruf Parade* symbolizes a communal journey of *hijrah* a renewal of faith and moral consciousness at the beginning of the Islamic year. The villagers interpret this tradition as a reminder to strengthen gratitude, discipline, and spiritual resilience in daily life. Beyond its religious dimension, the parade also functions as a social mechanism that reinforces intergenerational bonds. Children learn through imitation, observing the enthusiasm and cooperation of adults, while elders pass on cultural wisdom and religious norms through direct engagement. The event thus fosters a sense of belonging, moral discipline, and social responsibility, aligning collective celebration with educational purpose.

### **b. Islamic Educational Values Reflected in the *Ta'aruf Parade***

The ethnographic data indicate that three major dimensions of Islamic educational values are embodied in the *Ta'aruf Parade*: faith (*aqidah*), morality (*akhlaq*), and worship (*ibadah*). Each dimension is manifested through specific symbols, rituals, and social interactions that carry pedagogical meaning.

#### **1) Aqidah (Faith and Belief)**

The value of *aqidah* is evident in the spiritual intentions that underlie the organization of the *Ta'aruf Parade*. For the Tegal Rejo community, the act of participating in the event signifies gratitude for the gift of a new Islamic year and a commitment to renew faith and moral direction. The notion of *hijrah*, moving from darkness to enlightenment is interpreted not as a physical migration but as a transformation of the heart and conduct.

During the pre-parade ceremony, villagers collectively recite prayers and listen to sermons emphasizing devotion to Allah, obedience to prophetic teachings, and perseverance in upholding righteousness. These shared moments of worship cultivate a sense of spiritual accountability and communal remembrance. The *Ta'aruf Parade* thereby becomes an experiential reinforcement of *tauhid* (the oneness of God), nurturing awareness that all human actions should be oriented toward divine purpose.

## 2) Akhlak (Moral and Social Ethics)

The second major value observed is *akhlaq*, which encompasses the ethical and social dimensions of Islamic education. Throughout the preparation and implementation of the *Ta'aruf Parade*, participants display cooperation, humility, and discipline. The preparation phase—such as decorating floats, organizing processions, and preparing costumes encourages teamwork and social empathy. Villagers from different economic and educational backgrounds collaborate harmoniously, illustrating moral equality and mutual respect. During the parade itself, interactions among participants demonstrate tolerance and unity. Younger participants show respect to elders, volunteers maintain order without coercion, and the entire community upholds the spirit of cleanliness, patience, and sincerity. This moral order emerges organically, guided by collective understanding rather than formal regulation. The event thus serves as a practical model of moral education rooted in social interaction, where ethics are learned through shared experience rather than formal instruction.

The *Ta'aruf Parade* also encourages the practice of empathy and social care. Residents voluntarily contribute food, beverages, and materials for participants, reflecting a strong sense of solidarity and compassion. This communal generosity fosters moral awareness that transcends individual interests, reinforcing the Islamic principle of collective well-being (*masalahah 'ammah*).

## 3) Ibadah (Spiritual and Ritual Practice)

The third dimension, *ibadah*, is manifested through the series of devotional activities that frame the entire event. The *Ta'aruf Parade* begins and concludes with congregational *dhikr* and *doa*, followed by a religious sermon that invites participants to reflect on moral transformation in the new year. The integration of spiritual practices within the social event strengthens the understanding that worship is not limited to ritual acts within the mosque but extends to all aspects of communal life. Moreover, participation in the parade itself is considered an act of devotion an expression of gratitude and remembrance of Allah through movement, sound, and unity. The harmony between worship and social celebration embodies the holistic nature of Islamic education, in which spiritual and practical aspects are inseparable. For many villagers, the *Ta'aruf Parade* thus functions as both a *'ibadah jama'iyah* (collective worship) and a *ta'lim ijtima'i* (social learning process), where faith and action reinforce one another.

### c. The *Ta'aruf Parade* as a Culturally Rooted Model of Islamic Education

The findings reveal that the 1 Muharram *Ta'aruf Parade* operates as an experiential and culturally grounded medium of Islamic education. It combines cognitive, affective, and behavioral dimensions of learning in a natural social context, allowing participants to experience Islamic values through real-life engagement. This process represents a form of experiential learning, where understanding arises from doing, reflecting, and interacting rather than from abstract teaching.

The *Ta'aruf Parade* illustrates how local traditions can serve as an effective nonformal educational system. Its pedagogical function emerges from the community's ability to translate abstract Islamic teachings into tangible practices gratitude is expressed through collective celebration, unity through cooperation, and devotion through symbolic performance. This synthesis of religion and culture ensures that moral education remains embedded within the daily rhythms of community life.

Furthermore, the tradition strengthens the continuity between religion and culture, demonstrating that Islamic education can thrive within indigenous forms of expression. The event reinforces social cohesion, shapes collective identity, and cultivates moral awareness across generations. Through its participatory nature, the *Ta'aruf Parade* transforms the village into an open classroom where every resident, regardless of age or status, becomes both a learner and a teacher.

The ethnographic observation also suggests that such traditions play a vital role in preserving the moral fabric of society amid modernization and cultural change. The *Ta'aruf Parade* embodies a model of education that is communal, value-driven, and spiritually centered, offering a counterbalance to the individualistic tendencies of contemporary life. It revitalizes the concept of education as *pembinaan jiwa* the nurturing of the soul where knowledge and practice unite in the pursuit of harmony, justice, and divine consciousness. In essence, the 1 Muharram *Ta'aruf Parade* of Tegal Rejo is not merely a cultural celebration but a living pedagogical system a form of community-based Islamic education that perpetuates faith, morality, and spirituality through collective experience. Its enduring vitality underscores the potential of local traditions to serve as transformative educational spaces that sustain both cultural heritage and the moral development of the Muslim community.

## 2. Discussion

The findings of this study indicate that the 1 Muharram *Ta'aruf Parade* in Tegal Rejo Village serves not only as a cultural celebration but also as a living pedagogical institution in which Islamic values are collectively experienced, embodied, and transmitted. Through its ritual structure and communal participation, the event bridges the gap between religion, education, and social life. This synthesis highlights the *pedagogical potential of local traditions* as nonformal educational spaces that sustain Islamic moral consciousness in a rapidly modernizing society.

### a. The Paradigm of Ta'dīb: Integrating Knowledge, Faith, and Character

From an Islamic philosophical standpoint, the *Ta'aruf Parade* aligns with the concept of *ta'dīb*—the process of cultivating ethical and spiritual discipline through lived experience. According to Al-Attas (1991), *ta'dīb* represents the highest form of education, aiming not merely at intellectual training (*ta'lim*) or nurturing (*tarbiyah*), but at the formation of a virtuous self grounded in the awareness of God (*ma'rifah*). The villagers' interpretation of the parade as a moment of *hijrah* and self-renewal demonstrates this

principle in action. It emphasizes transformation of the soul (*tazkiyah al-nafs*), where learning becomes inseparable from worship, gratitude, and moral refinement.

The pedagogical structure of the event reflects *ta'dīb* in three interrelated dimensions. First, the spiritual dimension manifests through rituals of remembrance, prayer, and collective reflection that reorient participants toward divine consciousness. Second, the ethical dimension is expressed in social harmony, cooperation, and mutual respect observed among participants. Third, the intellectual dimension emerges in the interpretive discussions and religious speeches that frame the parade with theological meaning. These interwoven aspects of faith, morality, and intellect create a comprehensive model of *adab*-based education, consistent with the holistic vision of Islamic learning as articulated by Al-Attas and later elaborated by Rosnani (2017).

This form of education, rooted in communal practice rather than formal instruction, reinforces the Islamic understanding that moral excellence is cultivated through social experience. The *Ta'aruf Parade* thus functions as a collective enactment of *adab* the disciplined harmony between knowledge, faith, and behavior wherein the community becomes both the educator and the curriculum.

#### **b. Experiential and Contextual Learning in Religious Education**

The *Ta'aruf Parade* exemplifies the application of experiential learning within Islamic pedagogy. Experiential learning theory, as conceptualized by Kolb (1984) and later expanded by educational theorists, posits that meaningful understanding arises from direct engagement, reflection, and social interaction. In the context of Tegal Rejo, participation in the parade allows villagers to internalize Islamic values not through abstract discourse but through embodied practice by walking, chanting, cooperating, and reflecting together.

This model resonates with the Islamic principle of *'ilm al-hāl* knowledge derived from lived experience which is considered essential for the moral transformation of individuals. By participating in the parade, individuals undergo a process of *learning by doing*, where every symbolic act, from carrying banners to performing *shalawat*, serves as a medium of moral instruction. Such experiential participation transforms the community event into a form of nonformal education that fosters *imān* (faith), *islām* (submission), and *ihsān* (excellence in conduct).

Furthermore, the *Ta'aruf Parade* provides a model of contextual learning, where educational content is directly linked to the sociocultural environment of the learners. In this sense, the tradition aligns with the idea that Islamic education must be rooted in *'urf* (local wisdom) while maintaining fidelity to universal Islamic principles. The contextual integration of religion and culture in Tegal Rejo's tradition demonstrates that Islamic pedagogy is most effective when it resonates with local realities, linguistic expressions, and social structures.

This finding echoes contemporary educational thought emphasizing *situated learning* and *community of practice* (Lave & Wenger, 1991), in which knowledge and identity are co-

constructed through participation in social activities. In Tegal Rejo, the *Ta'aruf Parade* operates as a community of practice where each member contributes to and learns from shared religious experience.

### **c. Cultural Pedagogy and the Continuity of Islamic Education**

The integration of Islamic values into the *Ta'aruf Parade* underscores the importance of cultural pedagogy the use of cultural forms and practices as educational media. In many rural Muslim societies, religious education is not confined to institutional settings but embedded in the fabric of everyday life. Cultural expressions such as parades, rituals, and festivals become tools for value transmission, ensuring that religious teachings remain relevant and dynamic across generations.

In Tegal Rejo, the *Ta'aruf Parade* operates as a symbolic text through which Islamic virtues are narrated, visualized, and performed. The community's collective participation ensures the intergenerational continuity of both faith and culture. Elders serve as moral exemplars, youth as learners, and children as observers together forming a cycle of moral reproduction. This process exemplifies what Bourdieu (1977) describes as the "reproduction of habitus," where social and religious values are transmitted not through explicit instruction but through participation in structured cultural practices.

Moreover, the parade reinforces *ukhuwah islamiyah* (Islamic brotherhood) and *ukhuwah insaniyah* (human solidarity), illustrating how religious education can nurture both spiritual devotion and civic virtue. It embodies the integration of the sacred and the social, demonstrating that moral education in Islam is inherently communal rather than individualistic.

This communal pedagogy aligns with Ki Hadjar Dewantara's vision of education as "*the cultivation of character within culture*", where learning is inseparable from the social environment and national identity. In this sense, the *Ta'aruf Parade* not only sustains Islamic values but also contributes to cultural resilience, enabling local communities to negotiate modernity without abandoning their spiritual roots.

### **d. Implications for Contemporary Islamic Education**

The pedagogical model embodied in the *1 Muharram Ta'aruf Parade* offers critical insights for contemporary Islamic education. First, it illustrates that moral and spiritual formation can occur effectively outside formal institutions, through participatory and culturally embedded practices. This challenges the prevailing paradigm that confines Islamic education to classroom settings, inviting educators to recognize community traditions as legitimate spaces for moral learning. Second, the findings highlight the transformative power of collective ritual as an educational medium. By engaging the senses, emotions, and social relations, such traditions cultivate *habituation (ta'wīd)* a key mechanism in Islamic moral education through which virtues become embodied dispositions.

## **E. Conclusion**

The 1 Muharram Ta'aruf Parade in Tegal Rejo Village represents an authentic form of community-based Islamic education that harmonizes spirituality, morality, and culture within a unified pedagogical framework. The study demonstrates that the core Islamic educational values *aqidah* (faith), *akhlaq* (ethical conduct), and *ibadah* (worship) are not only taught but embodied through collective ritual, symbolic performance, and social participation. This tradition exemplifies the principle of *ta'dib*, emphasizing moral cultivation through experiential and contextual learning grounded in local wisdom. It reaffirms that Islamic pedagogy is most effective when integrated into the lived realities of the community, functioning as a cultural mechanism for sustaining faith, moral order, and social cohesion. Ultimately, the Ta'aruf Parade illustrates how Islamic education can thrive as a dynamic and transformative force within the continuum of faith, culture, and society. In practical terms, the findings suggest that formal and non-formal Islamic education in Indonesia can draw inspiration from such community-based models by incorporating experiential, participatory, and culturally grounded learning activities. Integrating these values into school curricula, extracurricular programs, and community learning initiatives can strengthen students' moral awareness and spiritual engagement while preserving Indonesia's diverse Islamic cultural heritage.

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