

## Values of Character Education in The Javanese-Islamic Tradition: *Tingkeban*

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### ABSTRACT

The process of Islamization in Java was carried out peacefully and creatively so that it could touch all levels of society. The spread of Islam is done by incorporating Islamic values into the traditions of society. Community habits seem to be a tradition that must be carried out in order to bring goodness in survival. One of the traditions carried out by the Javanese people, contains Islamic values, namely the seven monthly ceremony or familiarly called tingkepan/tingkeban, in general it means a salvation held by a person who is pregnant to pray for the future child she is carrying, so that the birth process is safe and becomes a pious child. and sholihah. In practice, pregnant women who hold tingkeban events have to perform several rituals and prepare many dishes in the form of food, all of which have symbolic meanings. This socio-cultural based research is a qualitative descriptive research using data collection techniques with (1) techniques observation, (2) interview techniques, (3) recording techniques, (4) recording techniques, (5) transcription techniques, (6) translation techniques. The results of research on the values of character education in the Islamic-Javanese tingkeban tradition originate from universal noble values, namely the character of love for God and all of His creation, independence and responsibility, mutual cooperation and generosity as well as the characters of tolerance, peace and unity.

### Introduction

The Islamization of the Archipelago could not be separated from the role of *walisono* in spreading Islam, especially on the island of Java in a relatively short time, where the majority of Javanese people adhered to Hindu-Buddhist religions at that time. The spread of the Islamic religion that touches all levels of society in a peaceful and creative way, combining Islamic values with local arts and culture attracts the attention of the community so that they are able to embrace them to embrace Islamic teachings. The process of Islamization in this way makes people practice habits which then become customs in an area, it is not surprising if the

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customs and culture of the people that contain Islamic values are different from one region to another. This reflects the intelligence of the walisongo in reading the situation and strategizing so that Islamic teachings can touch their hearts, so that they convert to Islam not because they are forced or forced, but because they know that Islam is a religion that is polite, true, peaceful and flexible (Javanese: *luwes*).

The insertion of Islamic teachings into certain creativity by Walisongo as an effort to Islamize the archipelago presents many differences of opinion. First, walisongo blends Islamic teachings with Hindu-Buddhist customs in the community, secondly, walisongo uses local community customs as a tool by inserting Islamic teachings into it so that the movement of Islamic values indirectly blends into people's lives. Both of these opinions can be justified in one point of view, namely that the culture of the local community is used as a tool to broadcast Islamic teachings by inserting Islamic values into that culture, so it is very clear that the radical Islam that has been widely discussed lately is not true, because according to the history of the entry of Islam into the archipelago, even during the time of the Prophet there was never coercion, war or suppression in the spread of Islamic teachings.

The habits of the people in an area where there are Islamic values in it have been passed down by their children and grandchildren and become customary so that it seems as if a feeling of "must be done" arises so that bad things don't happen and bring good things into their lives such as one of the tingkeban traditions in the life of the Javanese people.

Many people give different meanings to tingkeban, the meaning of tingkeban in popular scientific dictionaries is happy month of pregnancy.<sup>1</sup> In another sense, tingkeban is one of the traditions of the human life cycle during the pregnancy of the first child who is seven months pregnant.<sup>2</sup> However, in general, tingkeban is a ceremony of salvation held by pregnant people to pray for the future child they are carrying to have a safe birth and become a pious and pious child.

The tingkeban ceremony has a quite unique and complicated procedure, starting from the dish that must be prepared in the form of several kinds of food and snacks that have symbolic meaning, to the ritual of splashing or bathing in flowers. There are differences of opinion regarding the dishes at the tingkeban ceremony, especially regarding food that has a symbolic meaning according to the local people's customs, but in general the dishes that must be prepared include

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<sup>1</sup> Pius A Partanto, M Dahlan Al Barry. Popular Scientific Dictionary. (Surabaya; Arkola, 2006) p. 751

<sup>2</sup> Geertz, Clifford. Javanese Religion: Abangan, Santri, Priyayi in Javanese Culture. (Depok: Bamboo Community, 2013) p. 41

procot, rujak surrender, dawet, and nasi tumpeng. In carrying out the ceremony, when viewed from the point of view of society in general, it has many educational values including love for the motherland; love the nation's culture which has become customary and has been passed down from generation to generation, respect each other -the opinions of former people in an effort to produce good generations of offspring -, please help -to neighbors or families who have needs -, be polite and courteous -obey parents' orders to carry out safety for the baby in the womb.

Besides the educational value above, the tingkeban ritual has educational values both from a historical and social point of view, one of which is character education. Character according to the Ministry of National Education<sup>3</sup> is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of the decisions they make. In another sense<sup>4</sup>, it is stated that character is the application of good values into behavior. It can be concluded that character is a form of a person's personality that is applied in behavior, a person who is used to telling the truth has a good personality, also has a noble character, while a person who likes to lie has a bad character.

Character education in the discussion this time is juxtaposed with traditions that have been ingrained in the life of Javanese-Islamic society, in fact seen from any point of view there are many educational, religious and social values in this tradition. In addition, belief in the implementation of a tradition will indirectly form moral traits which then become the character of a person. Thus, character education in a tradition also has an influence on the inculcation of values that guide the nation's traditions so that they are internalized within the community in realizing good attitudes and behavior.

## Method

Socio-cultural based research we need a method that can explain clearly through expressions of words so it can describe those concepts studied. Research on socio-culture entitled Values of Characters in the Javanese-Islamic Tradition; Tingkeban using a research design descriptive qualitative.

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<sup>3</sup> Muchlas Samani, Hariyanto. The concept and capital of Character Education (Bandung: Rosdakarya's Youth, 2012) p. 42

<sup>4</sup> Wyne revealed that the word character comes from the Greek word "karasso" which means "to mark", namely to mark or engrave, which focuses on how to apply the value of kindness in the form of action or behavior. See Ngainun Naim, Character Building (Jogjakarta: Ar-Ruzz Media, 2012) p. 51

Data collection technique is a part of the research very important. Oral literature research requires a very strong theory and well, because it is based on an appropriate theory for research that is factual and can be answer the questions you want to ask on the materials collected making it easier for writers in collect the appropriate materials with the needs of researchers. In In this study, researchers used techniques data collection with (1) techniques observation, (2) interview techniques, (3) techniques recording, (4) recording techniques, (5) transcription techniques, (6) translate techniques (translation).

Data collection technique is a part of the research very important. Oral literature research requires a very strong theory and well, because it is based on an appropriate theory for research that is factual and can be answer the questions you want to ask on the materials collected. Data validation techniques used in this research is using the triangulation technique. Tringulation in the credibility tester interpreted as checking data from various sources in various ways, and various times. Source triangulation informants come from informants or interpreters The key interviewees are: (1) Mr Abu Sofyan, 67 Years Old, Village Elder Sukolilo, (2) Lasmiran, 58 Year, head of Sukolilo Village (2018-present).

## Result and Discussion

### Values in Character Education

Value is something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that requires empirical evidence, but social appreciation that is desired, liked and disliked.<sup>5</sup> Value is a normative pattern, which determines behavior desired for a system that has to do with the surrounding environment without distinguishing the functions of its parts. Values prioritize the pattern maintenance function of the social system.<sup>6</sup>

Experts express opinions about the meaning of value, including:

1. According to Chabib Thoha, value is a trait that is attached to something (a belief system) that is related to a subject that gives meaning (a person who believes). So value is something useful and useful for humans as a reference for behavior.<sup>7</sup>
2. According to Lauis D. Kattsof quoted by Syamsul Maarif, value is defined as follows: First, value is an empirical quality that cannot be defined, but we can directly experience and understand the quality contained in that object. Thus the value is not solely subjective, but there is a definite benchmark that lies in the essence of the object. Second, value as an object of interest, namely an object that

<sup>5</sup> Mansur Isna. *Islamic Education Discourse* (Yogyakarta: Global Pustaka Utama, 2001) p. 98

<sup>6</sup> M. Arifin. *Philosophy of Islamic Education* (Jakarta: Bumi Aksara, 1996) Ed.I, cet. 5. Page 139

<sup>7</sup> M. Chabib Thoha. *Capita Selecta of Islamic Education*. (Yogyakarta: Student Library, 1996) Cet. 1. page 61

exists in reality or in thought. Third, value as a result of giving value, value is created by life situations.<sup>8</sup>

Everything is considered valuable if the level of one's appreciation has reached the level of the significance of this value to him/her. So that something of value to someone is not necessarily valuable to other people, because that value is very important in this life, and there is an important relationship between subjects and objects in this life.<sup>9</sup>

Character education comes from two words education and character, according to some experts, the word education has different definitions depending on the point of view, paradigm, methodology and scientific discipline used, including: According to D. Jungle, education is "Conscious guidance or guidance by educators on the physical and spiritual development of students towards the formation of a complete personality."<sup>10</sup>

Education is a conscious, planned and structured effort to create a learning atmosphere and learning process for students to actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state.<sup>11</sup>

According to Sudirman N. education is an effort carried out by a person or group of people to influence another person or group of people to become mature or reach a higher level of life and livelihood in the sense of steady.<sup>12</sup> In another definition, education is also called tarbiyah.

The word tarbiyah itself is a derivation of the word rabba and the word tarbiyah is the noun. Words composed of the letters ra and ba show three things:

1. Fixing and caring for something
2. To occupy something and occupy it
3. Combine something with something cloth

This definition is as described by Ibn Faris who died in 395 H. This definition includes all definitions of tarbiyah, both general and specific. Education is the maintenance, improvement, management of those who are educated by combining elements of education in his soul, so that he becomes mature and reaches a perfect level according to his abilities.<sup>13</sup> It can be concluded that education is an effort made to mature the soul, develop the potential and abilities that already exist in a person.

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<sup>8</sup> Syamsul Maarif. Revitalization of Islamic Education. (Yogyakarta: Graha Ilmu, 2007) p. 114

<sup>9</sup> Mansur Isna. Islamic Education Discourse. Ibid. Matter. 98

<sup>10</sup> D. Marimba. Introduction to the Philosophy of Islamic Education. (Bandung: Al-Ma'arif, 1989) p. 19

<sup>11</sup> Muchlas Samani, Hariyanto. The concept and capital of Character Education. (Bandung: Rosdakarya Youth, 2012) p. 45

<sup>12</sup> Sudirman N. Education Science. (Bandung: Remaja Rosdakarya, 1987) p. 4

<sup>13</sup> Ali Abdul Halim Mahmud. Noble Morals. (Jakarta: Gema Insani Pres, 2004) photo.1 p. 28

In psychological terms, the so-called character is a characteristic characteristic of nature or quality that remains continuous and eternal which can be used as a characteristic to identify a person.<sup>14</sup> The word morality comes from the Arabic "al-akhlaq" which is the plural form of the word "al-khuluq" which means character, temperament, behavior, or character.<sup>15</sup>

Each individual has a character that is different from one another, on the one hand this difference reflects the diversity of the characteristics of each individual that is unique, on the other hand this difference makes it difficult in matters of social relations where different characters will be the cause of the difficulty in understanding the individual characters of one another. In social life, humans often juxtapose character with moral norms, which in fact have nothing to do with each other. Character is a trait that is reflected in a person's personality that distinguishes him from other humans. Character is an interaction between humans and life experiences and the surrounding environment.

According to the Character Education Master Design document published by the Ministry of National Education<sup>16</sup>, Character Education is defined as value education, character education, moral education, character education, which aims to develop students' abilities to make good decisions, maintain what is good, and realize that goodness in life. every day with all my heart Character education is defined as our intentional effort from all dimensions of school life to help optimally develop character. And in another source it is stated that: "Character education is a deliberate (conscious) effort to embody virtue, namely objectively good human qualities, not just good for individuals, but also good for society as a whole.<sup>17</sup> Character education can not only be done in formal schools, but more education can be obtained in life outside of school, the result of interactions in the community and experience.

Character education is an important part of human life. As a process, there are two different assumptions regarding character education. First, it can be considered as a process that occurs accidentally or occurs naturally. For example, basically humans learn from existing natural events to develop their lives. Second, character education can be considered as a process that occurs intentionally, planned, designed and organized based on the laws that are made. For example, the Law on

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<sup>14</sup> Ramayulis. Islamic Education. (Jakarta: Kalam Mulia Group, 2012) print.9. p. 51

<sup>15</sup> Hamza Ya'qub. Islamic Ethics: Development of Akhlaqul Karimah. (Bandung: Panjimas Library, 2006) p. 27

<sup>16</sup> M. Ali David, Nanang Susilo. Ice Breaker For Creative Teachers. (Surabaya: GGLC, 2015), p. 8

<sup>17</sup> Zubaedi. Character Education Design. (Jakarta: Kencana Prenada Media Group, 2012, Cet.2, p. 14

the National Education System which is the basis for the implementation of education.<sup>18</sup>

Character education is nothing new. Actually character education is as old as education itself. Throughout history, in countries all over the world, education has served two great purposes: to help children become smart and to help them become good. Since the time of Plato, character education has been accompanied by intellectual, decency and literacy education, as well as ethics and humanity. They are trying to form a society that uses their intelligence for the benefit of others and themselves, which will try to build a world that is<sup>19</sup> better.

According to Ramli, character education has the same essence and meaning as moral education and moral education. The goal is to shape the child's personality, so that he becomes a good human being, a good citizen and a good citizen. The criteria for good human beings, good citizens and good citizens for a society or nation, in general, are certain social values that are heavily influenced by the culture of society and the nation. Therefore, the essence of character education in the context of Indonesian education is value education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation.<sup>20</sup>

There are nine pillars of character that come from universal noble values, namely:

1. The character of God's love and all of His creation
2. Independence and responsibility
3. Honesty/trustworthiness, diplomatic
4. Respect and courtesy
5. Philanthropic, likes to help each other and cooperate/cooperate
6. Self-confident and hardworking
7. Leadership and justice
8. Kind and humble
9. The character of tolerance, peace and unity<sup>21</sup>

The nine characters above need to be instilled so that educational objects are able to understand, feel as well as implement good values, even though cognitively educational objects know, they must be applied to foster the affective domain so

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<sup>18</sup> Fatchul Mu'in, *Character Education: Theoretical and Practical Construction* (Jogjakarta: Ar-Ruzz Media, 2011) p. 287

<sup>19</sup> Thomas Lickona. trans. Lita S. *Character Education: A Complete Guide to Educating Students to Be Smart and Good* (Bandung: Nusa Media, 2013) p. 6

<sup>20</sup> Hari Gunawan. *Character Education Concept and Implementation*. (Bandung: Alfabeta, 2012) p. 23-24

<sup>21</sup> Thomas Lickona. *Educating For Character: How Our School Can Teach Respect and Responsibility*. P. 12-2

that habituation occurs to do good. Thus, character education can produce future generations who have character and morality in thinking and behaving so that they will be able to respond to something that is faced properly and wisely.

### **The Tingkeban Tradition in Islam**

The tingkeban tradition has become entrenched in people's lives. In Islam there are no arguments, suggestions or orders that directly mention the salvation, but if you study it well, you will find evidence that can substantially become the basis for carrying out such a tradition. In the letter of the Qur'an explained what means:

"He is the One who has created you from a single self and from Him He created his wife so that he feels happy for her. So when he mixed it, the wife became pregnant with a light pregnancy and she continued with that light pregnancy. Then when she felt the weight of her pregnancy, both of them prayed to God.

God, "If you give us a pious child then we will surely be among the grateful people."<sup>22</sup>

The verse above tells about Prophet Adam and mother Eve as a married couple. Imam Al-Baghawi in his book of interpretation said that during the early days of mother Hawa's pregnancy, she felt her pregnancy as something light, not feeling heavy. He stood and sat as usual. But as the child in her womb grows, Hawa's mother feels that her pregnancy is getting heavier and the time of delivery is getting closer. So then Prophet Adam and his wife prayed to God to be given a perfectly pious child like himself.<sup>23</sup>

In a hadith narrated by Imam Muslim it is stated that Rasulullah SAW said, which means: "*Verily, every one of you collects his creation in his mother's belly for forty days (in the form of sperm), then becomes a clot of blood within forty days, then becomes a lump of flesh within forty days. Then an angel was sent to blow the spirit into it and was ordered to write down four things; his fortune, his death, his deeds, and whether he becomes a wretched or happy person.*"<sup>24</sup>

From the basis above, the scholars recommend Muslims to pray for the baby in the mother's womb who has gained weight (entering late pregnancy). Thus a joint prayer event was held by the parents of the prospective baby, relatives and neighbors to jointly ask for goodness and safety for the birth of the prospective baby. This kind of joint prayer event in the tradition of the majority of Javanese people is known as tingkeban.

<sup>22</sup> Al-Qur'an Surat Al-A'raf ayat 189

<sup>23</sup> Al-Husain bin Mas'ud Al-Baghawi. Ma'ālimut Tanzīl. (Cairo: Darul Alamiyah, 2016) vol. II. P. 191

<sup>24</sup> Muslim bin Hajjaj An-Naisaburi. Sahih Muslim. (Cairo: Darul Ghad Al-Jadid, 2008) vol. VIII, vol. 16, p. 165



Every religious tradition contains sacred symbols by which people carry out a series of actions to shed faith in the form of performing rituals. One of them is carrying out a life cycle ceremony, whether or not it has its basic source in religious teachings. Religious traditions that have basic sources in religious teachings are called official Islam or pure Islam, while those that do not have basic sources are called popular Islam or people's Islam.<sup>25</sup>

The phenomenon that occurs in this tradition when viewed from a religious aspect can lead to controversy, where ritual traditions have been preserved in people's lives which must be filtered on traditional processions which in the process contain redundant elements such as breaking eggs and coconuts in vain. Furthermore, there is an assimilation between Islamic culture that is deliberately inserted and other cultures which will eventually lead to animism or dynamism, such as the belief in procot<sup>26</sup> dishes, pasung cakes, fruit salad, dawet, and tubers that have certain meanings.

From the point of view of fiqh, the cultural tradition of holding tasyakuran is not in conflict with Islamic law, because this tasyakuran is one of the types of walimah recommended by Islamic teachings. Walimah is an invitation to celebrate happiness. Meanwhile, the law fulfilling the walimah invitation is mandatory unless there is an 'udzur.<sup>27</sup> Thus the scholars justify the tingkeban event because it is included in the walimah category.

### **The Tingkeban Tradition in the People's View**

Customs, as the most popular religious ritual in the Javanese Islamic community, is the slametan, which is a communal ritual ceremony that has become a tradition among the Javanese Muslim community which is carried out for important events in one's life. The slametan is believed to be a spiritual tool capable of overcoming any kind of crisis that has hit and can bring blessings to them. The

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<sup>25</sup> Nur Syam. Coastal Islam. (Yogyakarta: LkiS, 2005) p. 17

<sup>26</sup> The sticky rice mixed with coconut milk is then wrapped in banana leaves which are not folded, which according to some people means that babies who are born can easily come out healthy and safe.

<sup>27</sup> Imam as-Shafi'i is of the opinion that walimah is no less than nine kinds, namely: (1) Walimat al-'Arus: Walimah held for the safety of the wedding reception, (2) Walimat al-I'dzar or Khitan: Walimah which is held for the safety of circumcision, (3) Walimat al-'Aqîqah: Walimah held to commemorate the safety of the 7th day of the birth of a baby, (4) Walimat al-Khurs: Walimah held specifically for the safety of women who are safe from their husband's talâq, (5) Walimat al-Naqî'ah: Walimah held for the safety of people coming from traveling, (6) Walimat al-Waqirah: Walimah held for the safety of people who are about to or have finished building, (7) Walimat al-Wadhîmah: Walimah held because of having survived a disaster or danger, (8) Walimah al-Khaml: Walimah held to welcome a woman's pregnancy, (9) Walimat al-Ma'dabah: Walimah held without any specific reasons. See al-Imâm Taqî al-Dîn and Abû Bakar alHusayni, Kifâyat al-Akhyâr, Volume 2 (Yogyakarta: Bina Ilmu, 1996) p. 68

slametan is also a means of glorifying, honoring and commemorating the spirits of the ancestors, namely the grandmothers ancestor.<sup>28</sup>

A person will be grateful to God when he gets a gift or a gift, in other words slametan is a ritual tradition that the Javanese community has done for generations with the purpose of improving the state of well-being, bringing goodness, peace, tranquility to him or what is called slamet. Traditionally in Java, the slametan event begins with a prayer together while sitting in a circle led by a village elder, in the middle of the circle there is tumpeng rice with side dishes and special offerings for the slametan, for example apem cake at the slametan of the dead, rujak and procot at the slametan tingkeban, sego golong (rice shaped round to resemble a ball) at the celebration of a new house, sticky rice and fruit at the celebration of the Prophet's birthday and so on.

To achieve the goal of safety, in addition to complying with religious orders, it is also carrying out traditions that have taken root in people's lives, one of which is the tradition of praying together for pregnant women with the intention of maintaining the safety of themselves and the future child they are carrying. According to Javanese tradition, pregnant women should perform a slametan after seven months of pregnancy, which is generally called tingkep, tingkeban or *mitoni*.

This tingkepan comes from the word tingkeb which means to close. Mitoni or Tingkepan is the last ceremony before birth. The essence is to pray for the baby and the mother who contains it so that it will be safe until the time of birth. Thus, this tradition aims to ensure that the baby is always safe in the womb and can later be born normally. The same applies to expectant mothers who are pregnant so that they are given safety and avoid any danger.<sup>29</sup>

In the tingkepan tradition there are a number of requirements and requirements that must be met, namely the presence of a food dish as explained by Herawati<sup>30</sup>: "First, Gudangan mateng (boiled vegetables), the ingredients for Gudangan Mateng (cooked) vegetables must include kale and beans. The two cannot be cut into pieces. All the boiled vegetables are boiled and the warehouse seasoning is spicy. The meaning of Gudangan is that human relations with society are important to maintain harmony, harmony and social balance. Vegetables are served in a long shape so that the baby who will be born can eat them later long-lived. The second, rujak, consists of 7 fruits and tastes spicy. If the rujak seasoning is made spicy or delicious, it symbolizes that the baby she is carrying will one day

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<sup>28</sup> Ahmad Khalil. Javanese Islam, Sufism in Javanese Ethics and Traditions. (UINMalang Press: SUCCESS Offset. 2008) p. 278

<sup>29</sup> Gesta Bayuadhy. Traditions of the Adiluhung of the Javanese Ancestors. (Yogyakarta: DIPTA. 2015) p. 23

<sup>30</sup> I Herawati. Symbolic Meaning of Sajen Slametan Tingkeban. (Jantra: Journal of History. 2007) 2(5) p. 145-151

be born as a girl. While the seasonings for the salad he makes tend to be mediocre, the child he will give birth to will be a boy. Third, a variety of *kependem polo*, such as peanuts, tales, sweet potatoes. *Polo gumantung* like papaya. The *polo vines* are sweet potatoes and pumpkin. Fourth, *tumpeng white rice*, made in the form of a steamer or a cone.

This *tumpeng* is usually surrounded by a variety of complementary vegetables as well as *tempeh* or fried tofu, crackers and so on. Fifth, bananas, these bananas do not come from bananas, but the types of plantains and *plantain pulut* are chosen with the hope that the baby they contain will be safe and easy to find good luck.

In addition to the dishes that must be prepared by the families of pregnant women, the *tingkeban* ceremony is carried out through four stages, as explained by Herawati<sup>31</sup> as follows: A series of *mitoni* or *tingkepan* ceremonies are generally carried out through the process of: first, splashing or bathing as a symbol of self-purification physically and inner. This symbolic cleansing aims to free the mother-to-be from sins so that later when the mother gives birth she will have no moral burden and the birth process will be smooth. Second, the ceremony of inserting the village chicken egg into the mother-to-be's cloth (sheath) by the husband through the stomach and then the egg is released until it breaks. This ceremony is a symbol of hope that the baby can be born easily without any complications. Third, the *brojolan* ceremony is to put a pair of young ivory coconuts that have been depicted by Kamajaya and Dewi Ratih or Arjuna and Sembadra into the sarong from the top of the mother's stomach to the bottom. The symbolic meaning of this ritual is for the baby to be born easily without difficulty and the picture of Kamajaya with Goddess Ratih or Arjuna with Sembadra symbolizes that the baby will be handsome or beautiful and have noble qualities like those two figures. Fourth, the dress changing ceremony is performed with seven types of cloth with different cloth motifs. The fabric motifs are chosen the best with the hope that the baby will also have the virtues implied in the fabric symbol such as: *sidomukti* symbolizes happiness, *sidoluhur* symbolizes glory, *truntun* symbolizes that good values are always held firmly, *parangkusuma* symbolizes the struggle to stay alive, *cement rama* symbolizes that the love of the two parents who will soon become father and mother remains last forever, *udan riris* symbolizes the hope that the presence in society of children who are born will always be pleasant, the chicken claws symbolize that the children who will be born someday can be independent in meeting their needs. Fifth, drinking herbal medicine *sorogan* symbolizes that the child in the womb will be born easily like being pushed or pushed down.

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<sup>31</sup> Ibid., p. 140-141

Some Javanese Muslims who carry out this tradition usually add a series of Islamic events such as reciting the Prophet's blessings, completing the Al-Qur'an and praying together.

### **Values of Character Education in the Tingkeban Tradition**

The tingkeban tradition implies a request for safety from God for pregnant women and for the baby to be born. Tingkeban is a form of culture, containing values that are considered good by a group of people and carried on from generation to generation. From various series of events, tingkeban contains educational values such as giving lessons that we must always be grateful for the favors that have been given to us, fostering respect and respect for tradition, the holders of traditions and the perpetrators, fostering a sense of mutual help towards others who need good help in the form of material or energy, fostering harmony, mutual cooperation with neighbors and relatives and fostering unity so that a peaceful life can be established.

In relation to the nine pillars of character originating from universal noble values, there are several character education values from the tingkeban tradition that have been passed down from generation to generation, namely:

1. The character of God's love and all of His creation

The character of God's love can be seen from the series of events which contain educational value and the meaning of gratitude to God for all the blessings that have been given, in this case the sustenance in the form of a fetus entrusted to the prospective mother. The Javanese-Muslim community believes that the tingkeban tradition is one of the slametan events (asking for safety from God) which must be performed as a form of gratitude and asking for prayers from family and neighbors for the safety of the fetus in the womb so that it becomes a good child, can give benefits for others and can uphold the dignity of the family, especially both parents.

2. Independence and responsibility

The tingkeban ceremony is generally carried out by married couples who have been blessed with a baby. The character of independence and responsibility must exist in expectant mothers and expectant fathers starting from the beginning of pregnancy. Prospective mothers and fathers must prepare for the arrival of their baby by preparing several things;

- a. Materials (money) for tingkeban events, childbirth, aqiqah and life then after the birth of the child;
- b. Education starts from the womb until he is an adult;

- c. Time and energy that are usually used for work and self-will and pleasure, must be spared and given more for education and being a good role model for children;
  - d. The idea is that everything a man does as a father must make children and family a top priority.
3. Mutual cooperation and generosity

The tingkeban tradition involves many parties including family, relatives and neighbors. Viewed from the social side, indirectly the tingkeban tradition fosters a mutual cooperation character for the whole family, relatives and neighbors as well as a charitable character for the owner of the hajjat or the prospective father and mother of the fetus, namely that to carry out the tingkeban one must stay in touch with relatives and neighbors so that they participate in helping cooking, preparing other things related to the tingkeban procession. After that, a joint prayer is held for the safety of the future baby by inviting several people, people who come to pray are given treats, banquets in the form of snacks (snacks), drinks and gifts (blessing: Javanese) which usually contain rice, side dishes and typical tingkeban snacks. In other words, the character of mutual cooperation and generosity has been taught by the ancestors through this tradition with the hope that the lives of their descendants will remain harmonious and prosperous.

4. The character of tolerance, peace, and unity

The character of tolerance can be seen from the togetherness of families and neighbors who sometimes have different religions, different tribes, different groups but still respect local traditions. More narrowly than that, when someone holds a walimahan event (in this case a tingkeban) usually the neighbors offer cooking equipment to event equipment to people who have a hajjat so they don't have to rent or buy it. The character of peace and unity can be seen from the harmony of relatives, families and neighbors who jointly contribute to the success of the event without expecting anything in return from the person having the hajjat.

## Conclusion

Tingkepan or tingkeban comes from the word tingkeb which means cover. *Mitoni* or Tingkepan is the last ceremony before birth. The fact is to pray for the baby-to-be and the pregnant mother to be safe until the birth. So, this tradition aims to ensure that the baby is always safe in the womb and can later be born normally. Likewise expectant mothers who are pregnant to be given safety and avoid any danger.

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From a religious point of view, scholars encourage Muslims to pray for a baby in the mother's womb who has gained weight (entering old pregnancy). Thus a joint prayer event was held by the parents of the prospective baby, relatives and neighbors to jointly ask for goodness and safety for the birth of the prospective baby. This kind of joint prayer event in the tradition of the majority of Javanese people is known as tingkeban.

Tingkeban is a form of culture, containing values that are considered good by a group of people and carried on from generation to generation. Of the various series of events, tingkeban contains educational value. The values of character education in the Islamic- Javanese tingkeban tradition come from universal noble values, namely the character of love for God and all of His creation, independence and responsibility, mutual cooperation and generosity as well as the characters of tolerance, peace and unity.

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