

## Harmony of Monotheism in Becekan Rajab: Exploration of Islamic Education Values in the Mystical Tradition of Javanese Society

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### Abstrak

Kepercayaan masyarakat Jawa terhadap tradisi yang terkait dengan nilai pendidikan Islam dapat sangat beragam dan kompleks karena Jawa memiliki tradisi dan budaya yang kaya dengan latar belakang sejarah dan kepercayaan yang berbeda-beda. Oleh karena itu, penting untuk diingat bahwa setiap kelompok atau komunitas di Jawa mungkin memiliki pandangan yang berbeda terkait tradisi dan nilai-nilai pendidikan Islam. Penelitian ini bertujuan untuk mendeskripsikan sejarah, proses dan nilai-nilai pendidikan Islam yang terdapat dalam tradisi Becekan Rajab di masyarakat Jawa. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian lapangan. Hasil penelitian menunjukkan bahwa tradisi Becekan secara historis merupakan tradisi yang berasal dari naluri leluhur bernama Mbah Pucet, Kepala Desa Kaliwungukidul Ngombol Purworejo pertama sekitar tahun 1930. Tradisi ini termasuk dalam tradisi merti desa atau bersih desa yang dilaksanakan setiap tanggal 27 Rajab. Rangkaian upacara tradisi Becekan ini dimulai dengan bersih makam atau pepunden, pemotongan kambing di pepunden, yasin tahlil dan pengajian. Nilai-nilai pendidikan Islam yang terdapat dalam tradisi Becekan di antaranya nilai akidah, akhlak, penghargaan kepada akal, kemanusiaan, keseimbangan dan nilai rahmatan lil'alam. Penelitian ini dapat membantu masyarakat Jawa memahami tradisi Becekan dengan lebih mendalam, termasuk sejarah, proses pelaksanaan, dan nilai-nilai yang terkandung di dalamnya. Hal ini dapat membuka wawasan masyarakat tentang tradisi lokal dan menguatkan identitas budaya mereka.

**Kata Kunci:** Nilai, Pendidikan Islam, Tradisi Becekan Rajab, Masyarakat Jawa.

### Abstract

The society's beliefs in Java regarding traditions related to Islamic education values can be diverse and complex due to Java's rich cultural and historical background with various beliefs. Therefore, it is important to note that each group or community in Java may have different perspectives on traditions and Islamic educational values. This research aims to analyze the history, process, and Islamic educational values found in the Becekan Rajab tradition in Javanese society. The research uses a qualitative method with field research. The results of the study show that the Becekan tradition historically originated from the instinct of an ancestor named Mbah Pucet, the first Village Head of Kaliwungukidul Ngombol Purworejo, around 1930. This tradition is part of the village's traditional ritual or village cleansing, which is held every 27th of Rajab. The series of the Becekan tradition ceremony begins with cleaning the graves, slaughtering a goat at the gravesite, reciting Yasin Tahlil, and holding religious lectures. Islamic educational values present in the Becekan tradition include values of faith, ethics, appreciation for knowledge, humanity, balance, and compassion for all (rahmatan lil'alam). This research can help Javanese communities understand the Becekan tradition more deeply, including its history, implementation process, and the values it contains. It can broaden people's awareness of local traditions and strengthen their cultural identity.

**Keywords:** Value, Islamic Education, Becekan Rajab Traditions, Javanese Society.

## 1. INTRODUCTION

This research highlights the values of Islamic education in the tradition of Becekan Rajab that still exists in Javanese society. The potential influence of modernization or globalization does not diminish the adaptability of this local Javanese culture. It means that

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the Becekan Rajab tradition, as part of Javanese culture, can adapt to the changes of time and modern challenges. The adaptability of Javanese society to the changing currents of time in this local tradition is considered a representation of Islamic practice (Purwadi et al., 2022; Rokhmah, 2019). Previous study stated that socially, anthropologically, and historically, those referred to as Javanese people during that time were Muslims (Rubaidi, 2019). Thus, the study of integrating Islamic values with Javanese local values can be an essential aspect in further understanding the dynamics of this tradition. Indonesian society can be considered a pluralistic society, characterized by the diversity of religious ceremonies and rituals held and maintained in each region (Sedana Arta et al., 2023; Susilaningtyas & Syafril, 2022). These rituals and traditions are human creations and do not contradict the fundamental teachings of religion, especially Islam, which tends to consider them correct. For example, the Walisongo tried to preserve Javanese customs without conflicting with Islamic teaching (Fathurrosi, 2023; Waston, 2018). One of the traditions that have persisted to this day is Javanese tradition. In Javanese tradition, there is a term "desa mawa cara," which means each village has its own respected tradition followed by its community. Javanese people believe that the traditions passed down by their ancestors hold valuable lessons. One of the lessons that can be learned from these traditions is the discussion of Islamic educational values (Asiah, 2018; Rokhmah, 2019). This serves as a driving force for Javanese society to preserve their cultural heritage. Islam in Java is known as Kejawen or Agami Jawi, reflecting the complexity of beliefs and concepts from Hindu-Buddhist elements with mystical inclinations. These elements have been mixed and incorporated into Islam (Adinugraha, 2018; Waston, 2018), becoming part of the Javanese Islamic beliefs. This fusion occurred because Hindu-Buddhist culture had already existed in Indonesia two centuries before the introduction of Islam in the region. The acceptance of Islam in Java was influenced by mystical elements from India and Persia, aligning with Javanese people's worldview at that time (Adam et al., 2023; Jafar, 2022).

One of the preserved Javanese cultures is the tradition of Becekan Rajab. The Becekan Rajab tradition is a series of village ceremonies to express gratitude to Allah SWT for His blessings. Each region's Rajab tradition has its own distinct characteristics. In the Becekan Rajab ceremony held in Kaliwungukidul Village, Ngombol Sub-district, Purworejo Regency, many people attended, representing their families to participate in the goat slaughtering ceremony at the Prabu Munding Wangi shrine. This ceremony embodies the values of mutual cooperation, responsibility, and sharing among the community (Aqmarina Bella Agustin, 2019; Nata, 2018). Later in the evening, representatives from each family attend a communal feast, bringing rice and dishes placed on a tray to be taken to the village hall where the event takes place (Asiah, 2018; Fathorrahman, 2018; Hamidah, 2021). However, there is also potential for conflict or differences in views between Javanese cultural values and certain Islamic educational values, especially if the traditions contain elements that contradict Islamic teachings. In such cases, there is a need for dialogue and adjustment to uphold Islamic educational values while respecting and understanding the uniqueness of Javanese culture (Dimiyati Huda, 2022; Erlangga, 2022; Ulya, 2018). Interestingly, this situation does not occur in the case of the Becekan Rajab tradition that has developed in the South Javanese coastal communities of Purworejo Regency. In fact, the relationship between the Becekan Rajab tradition and Islamic educational values creates a complex dynamic where local and religious values interact and influence each other. A wise alignment between the two can bring positive benefits to the development of rich and relevant Islamic education for the Javanese community. Other related research includes study on the Ritual of Penari Dolalak in Purworejo Regency (Fajar Kurniawati, 2020), and the Local Wisdom of Guyang Jaran Tradition in Purworejo (Fuadah & Syafril, 2022). Both studies also describe these traditions as representations of Javanese society with unique local wisdom and positive

values, which are preserved and passed down through generations. These studies provide comprehensive descriptive analyses of the ceremonial procedures of these traditions. However, they do not specifically address the Becekan Rajab tradition as a part of Javanese culture in Purworejo. On another note, in "Religious Syncretism in Paranormal Myths" reveals a strong interrelation between religious elements and mysticism in Javanese Islamic society (Dimiyati Huda, 2022). It exemplifies religious and Javanese cultural syncretism by pointing out the prevailing beliefs among Javanese people in dukuns (spiritual healers). The results are quite surprising, as the presence of dukuns contributes to peaceful coexistence in social, cultural, and religious aspects of Javanese life. The term "dukun" here is quite complex, including various types such as spiritual healers, traditional herbalists, and fortune-tellers. This finding aligns with the research conducted state "Javanese Muslims in Local Culture and Tradition in Islamic Perspective" (Aqmarina Bella Agustin, 2019), and in "The Practice of Merti Desa Tradition" (Zulkhairi & Hajar, 2023). These studies qualitatively investigate the intersection of Islamic values with Javanese cultural practices, shedding light on how the concept of tauhid and Islamic education are reflected in Javanese traditions. Meanwhile, previous study have studied the same topic concerning how traditions in Indonesian society can align with educational values (Pasek Suryawan et al., 2022; Sedana Arta et al., 2023). Their research shows that traditions can contribute to character education. On the other hand, there are studies explore a tradition that has developed within Javanese society and contains Islamic educational values that can be implemented to foster harmony (Asiyah, 2019; Muqorrobin et al., 2020). This study analyzes the influence of Islam on Javanese cultural traditions, providing insights into how Islamic education contributes to reinforcing or transforming specific aspects of Javanese cultural practices.

The novelty of this research lies in its focused approach on one specific Javanese cultural tradition, Becekan Rajab. It will be a pioneering and in-depth study of the Islamic educational values within this tradition, making a significant contribution to understanding the interaction between religion and Javanese culture. The research also has the potential to unveil Islamic educational values within the Becekan Rajab tradition that have not been previously identified or thoroughly studied. This novelty will contribute significantly to the development of understanding how Islamic values merge with cultural practices in Javanese society, and it is hoped that this research will have implications for the development of contextual and relevant Islamic education for Javanese communities. As such, this research holds novelty value in the context of education and religion. The purpose of this study is to analyze, document, and identify the Islamic educational values reflected in the Becekan Rajab tradition of Javanese society. Additionally, it is important to explore interpretations of Islamic educational values within the Becekan Rajab tradition among different segments of Javanese society. Through this research, it is expected to uncover how Islamic educational values thrive and integrate within the cultural traditions of Javanese society, providing constructive benefits for the development of Islamic religious education and understanding of culture within the context of a multicultural local setting.

## **2. METHOD**

This research is a field research that employs qualitative research method with a phenomenological approach (Mayoh & Onwuegbuzie, 2015; Symeonidis & Schwarz, 2016). The study was conducted in Kaliwungkudul Village, Ngombol District, Purworejo Regency. The research subjects consist of individuals involved in the Becekan Rajab tradition, such as the village head, religious leaders, community leaders, and the community members or practitioners of the tradition. The research object encompasses the Islamic educational values within the Becekan Rajab tradition. To collect data, the researcher used observation method

to directly observe the Becekan Rajab tradition activities conducted by the Javanese community in Kaliwungkidul Village. This observation helped the researcher obtain real-time data about the implementation of the tradition and the values reflected in its practice. Additionally, the researcher conducted interviews with the individuals involved in the Becekan Rajab tradition. These interviews aimed to gain a deeper understanding of the subjects' perspectives, understanding, and experiences related to the Islamic educational values within the tradition. The researcher also utilized documentation method to gather data from various written sources, such as documents, notes, or reports related to the Becekan Rajab tradition. This documentation provided additional information and relevant references for the research.

To ensure the validity of the research instruments, the researcher implemented several steps. First, Data Triangulation. The researcher collected data from various sources and compared and matched the interview results with different subjects who had been interviewed. This was done to ensure the consistency and accuracy of the obtained data. Second, Internal Validity. The internal validity of the instruments was ensured by making sure that interview questions and observations were directly related to the research objectives and criteria being measured, namely the Islamic educational values within the Becekan Rajab tradition. Third, External Validity. The external validity of the instruments was ensured by including sufficient variation of research subjects (individuals involved in the Becekan Rajab tradition) and reflecting variations in their perspectives and experiences related to Islamic educational values. Fourth, Reliability. The reliability of the instruments was maintained by ensuring consistency in data collection over time, so that the research results could be relied upon and replicated to yield similar conclusions.

### **3. RESULT AND DISCUSSION**

#### **Result**

Islam in Indonesia, especially on the island of Java, has been able to interact with local culture. The process of cultural and religious acculturation cannot be separated from the roles played by Walisongo and other religious leaders. In their efforts of Islamization, Walisongo emphasized values of tolerance, moderation, and accommodation. For a Muslim, mere symbols of faith are not enough. True faith must be manifested through good deeds and virtuous behavior. The result of this cultural and religious acculturation has led to two things. First, Islam blended with Javanese cultural nuances, and second, Javanese culture influenced by Islamic values. For example, certain traditions like Maulid Nabi, Rajaban, and Selikuran are forms of Islam influenced by Javanese culture. On the other hand, Javanese cultural traditions like Sekatenan, Mitoni, and Ruwatan have been harmonized with Islamic teachings. This process of acculturation has become part of tradition and is still preserved in society today. It highlights the importance of acculturation in preserving local wisdom and religious values within the framework of Indonesian society, especially on the island of Java.

Every aspect of life has a purpose, including Islamic education. The goals of Islamic education can be understood through four aspects according to Ibn Taimiyah, as quoted by Majid 'Irsan Al-Kaylani. First, achieving the education of monotheism by studying Allah's verses in His revelation and physical and psychological signs. Second, understanding Allah's knowledge through comprehending the truth of His creations. Third, knowing Allah's power through understanding the types, quantities, and creativity of His creations. Fourth, knowing Allah's ways in reality and types of behavior. Therefore, the main sources of Islamic education are the Quran and the Sunnah of the Prophet Muhammad. Islamic education must be sourced from the Quran and the Sunnah of the Prophet Muhammad, as the Quran, being the revelation of Allah, serves as the primary foundation in exploring the values of religion

and Islamic education. Likewise, the Sunnah, which represents the practices and examples of the Prophet Muhammad, serves as a guide for Muslims in living their lives. Both of these sources provide clear guidance on the values of Islamic education that need to be internalized and practiced in the tradition of Becekan Rajab among the Javanese community in Purworejo.

Several fundamental values from the core teachings of Islam serve as the basis for Islamic education in the tradition of Becekan Rajab. First, the value of faith or creed, which includes true belief or monotheism in the heart, expressed through words, and manifested through sincere and pure intentions and actions. Second, the value of ethics, which reflects good manners, behavior, and conduct in daily life. Third, the value of respecting intellect, which appreciates and utilizes intellect as the highest gift from Allah. Fourth, the value of humanity, which encourages people to behave well, justly, and share with fellow human beings, while respecting and tolerating one another.

In achieving comprehensive goals of Islamic education, it is important to balance the various aspects of human life. Maintaining a balance between human relationships with others, their relationship with Allah, and balancing physical and spiritual aspects are crucial in shaping a Muslim personality with noble character and good personality. Islamic education in the tradition of Becekan Rajab should also apply the value of "rahmatan lil 'alamin," meaning forming humans as a mercy to all creations. With a holistic and comprehensive approach, Islamic education is expected to produce "insan kamil," individuals who have Islamic beliefs, noble ethics, independent thinking, and can be a source of mercy for all creations. The importance of Islamic values can be seen as a collection of life principles and teachings on how to conduct human life. These values are interconnected and form a cohesive unity that cannot be separated. In the view of Islam, these values form a system that constitutes a package of values, often referred to as the standard theories of Islam. Faith or creed is a deep-rooted belief in the heart, expressed through words, and demonstrated through sincere and sincere actions, following the guidance of Allah and the Sunnah of the Prophet Muhammad SAW. This creed serves as the main foundation in Islam, teaching the innate nature of theism inherent in humans. Ethics speaks about morals, behavior, conduct, and human nature. Ethics are inherent qualities since birth and are always present in humans, which can manifest as good or bad actions. In daily life, ethics are often interpreted as good manners, ethics, and courtesy.

Respect for intellect is also an important value in Islam. Intellect is bestowed by Allah as the highest gift to humans. With intellect, humans can acquire and understand knowledge, whether it comes from the Quran, the Sunnah, or scientific knowledge gained from observing nature and human thinking. Using intellect properly is also a form of appreciation for this divine gift from Allah. Humanity values guide humans to communicate actively with God, fellow humans, and nature. Through education, humans are expected to develop themselves and internalize human values in character and personality. These values encourage humans to treat others well, act justly, share with those in need, and show respect and tolerance. Balance is also an important value in Islamic education. The education process must be able to maintain the innate nature present since birth and achieve balance in various aspects of life, both physical and spiritual, worldly and in the hereafter. These aspects include faith, ethics, creed, social, and physical. Islamic education aims to shape individuals with Islamic beliefs, noble ethics, independent thinking, and the ability to develop human potential holistically. Thus, the individuals formed will be able to act as "rahmatan lil' alamin," meaning as servants of Allah and His representatives. Tradition is an activity carried out by the community from generation to generation and has a mystical-religious nature. These traditions are legacies from the past that have become part of the present-day community's life. Traditions also undergo acculturation with Islam, both in the form of Islam influenced by Javanese culture

and vice versa. This causes the traditions to be preserved and safeguarded as an important part of community life. In the context of tradition, culture and religion often influence each other. Religious traditions, such as Becekan Rajab, shape individuals' religious experiences and awareness in the community. However, in the era of globalization, changes in attitudes towards religious values and traditions become an important concern. The influence of secular culture and modernization can affect religious sentiments and direct individuals towards secular values that prioritize cultural traditions over religious values. Therefore, Islamic education within the tradition of Becekan Rajab in Javanese society in Purworejo must maintain the rooted values of Islam from the Quran and the Sunnah of the Prophet, while aligning them with the local culture that underlies the tradition. Striving to maintain a balance between religious values and cultural traditions is crucial in achieving a comprehensive and relevant Islamic education that meets the demands of the time.

## **Discussion**

Traditions are passed down from ancestors to each succeeding generation. For example, in the village of Kaliwungukidul, although all its residents are Muslims, some still adhere to Agami Jawi or Islam Jawi. Islam Jawi is a combination of Agama Jawi or Javanese mysticism with the teachings of Islam brought by the Wali Sanga, which are merged into one entity. This means that they follow the teachings of Islam but still practice Javanese traditions or ceremonies in their daily lives (Aqmarina Bella Agustin, 2019; Sulistiyoningsih et al., 2021). One of the traditions that is still preserved by the Javanese community in Purworejo Regency is the tradition of Becekan Rajab. This tradition was originally called "merti desa," carried out based on the instincts of Simbah Pucet around 1930 as an expression of gratitude to the ancestors who cleared the forest to provide a place to settle. Simbah Pucet was the first village head of Kaliwungukidul Village. The "merti desa" is held during the month of Rajab, hence it is known as the tradition of Becekan Rajab. Previous study state there are six main values in Islamic education: the values of belief (akhidah), morality (akhlak), appreciation of intellect, humanity, balance, and mercy to all creations (rahmatan lil 'alamin). Based on this theory, the Islamic educational values contained in the Becekan Rajab tradition include beliefs and tauhid (akhidah), morality (akhlak), appreciation of intellect, humanity, balance, and mercy to all creations (rahmatan lil 'alamin) (Anshori, 2017).

### **The Value of Belief or Tauhid (Akidah)**

The value of belief is a principle that shapes the meaning and importance of human life. Belief is held in the heart, expressed in words, and manifested in actions. In the tradition of Becekan Rajab in the village of Kaliwungukidul, the value of belief is strongly felt throughout the Becekan Rajab event, from cleaning the graves to the conduct of the yasin tahlil activity. These activities teach us to always believe in the existence of Allah, in His qada' and qadar (predestination), and to remind us of death and the Day of Judgment (Fahyuni & Fauji, 2017; Fauziah et al., 2019). Akidah (belief) is closely related to worship in a person's life. The value of worship becomes an important measure in practicing deeds with the aim of seeking Allah's pleasure. The education of worship is one aspect that needs to be considered in Islamic education. All forms of worship in Islam aim to remind humans of Allah. Surah Az-Zariyat, verse 56 of the Quran, states that humans and jinn were created to worship Allah (Garadian, 2016; Solehah et al., 2022). Worship in Islam is not limited to ritual worship but includes actions approved by Allah and everything that has been determined by Him in specific levels and ways. In the tradition of Becekan Rajab, the value of worship is reflected in the yasin tahlil activity, which involves the recitation of verses from the Quran. This activity teaches us to believe in the book of Allah as a form of worship to Him. Furthermore, through yasin tahlil, we are also encouraged to remember Allah and to always

be grateful as it contains prayers and remembrance (dhikr). All of these aspects are essential components in educating the values of belief and worship in Islam.

### **The Value of Morality**

The tradition of Becekan Rajab is able to realize the value of morality in human life. This moral value is evident in the activity of exchanging tampah or tenong, as well as in the goat slaughtering ceremony. The moral values that emerge there are that as human beings, we are required to be charitable, respect our parents and ancestors, be loyal, grateful, and help one another. Morality encompasses the application of ethics, virtues, morals, attitudes, behavior, and courtesy in interactions with fellow human beings and Allah in daily life. As stated in the Quran, Surah Al-Hujurat, verse 13, as human beings who hope to meet the One God, we are required to perform righteous deeds and not associate partners with Him in worship.

In the tradition of Becekan Rajab, there are important aspects related to ethical behavior and virtues that are reflected in two activities: the exchange of tampah or tenong and the goat slaughtering ceremony. Through this tradition, we are taught valuable messages as human beings, including the importance of giving charity, respecting our parents and ancestors, demonstrating loyalty, being grateful for the blessings we receive, and helping one another (Asutay & Yilmaz, 2020; Dzo'ul Milal et al., 2020). All of these teachings and moral values are integral parts of the spiritual and ethical approach in the Becekan tradition, which aims to shape human character for the better and inspire positive attitudes and behaviors in daily life.

### **The Value of Appreciating Reason**

As the most perfect creation of Allah, human beings are endowed with intellect to think. With intellect, humans have the ability to receive and understand knowledge, whether it is found in the Quran, as-Sunnah, human thinking, or knowledge acquired through observation of the surrounding environment. Therefore, we need to appreciate and utilize the results of human thinking (Jayana & Mansur, 2021; Laela & Arimbi, 2021). As expressed in the hadith narrated by Dawud bin Muhbir, as human beings, we should use our intellect to understand commands and prohibitions. In the tradition of Becekan Rajab, the value of appreciating reason is also reflected in the activity of goat slaughter and the presentation of offerings. Goats are chosen as sacrificial animals because, besides being affordable, the community of Kaliwungukidul has many goat farms. Meanwhile, the offerings symbolize the thoughts and hopes of the community participating in the Becekan Rajab tradition. Through these two activities, the community shows appreciation for reason by applying values of wisdom and beliefs that contain spiritual meanings and reflections on life.

### **The Value of Humanity**

As social beings, it is important for us to wholeheartedly appreciate the value of humanity, as reflected in Pancasila, which emphasizes just and civilized humanity. This means that every individual must prioritize justice in all actions and decisions, without discriminating based on caste, religion, race, or ethnicity, and safeguarding human rights. In the context of this value of humanity, the Quran also teaches the importance of knowing and respecting one another. As mentioned in Surah Al-Hujurat, verse 13, Allah created humans from male and female into nations and tribes with the purpose of mutual recognition. In Allah's perspective, a person's virtue is not judged by their background or social status, but rather by their level of piety (Aqmarina Bella Agustin, 2019; Zulkhairi & Hajar, 2023). Therefore, the value of humanity teaches us to live in harmony, respect one another, and appreciate diversity within society. The value of humanity in the tradition of Becekan Rajab

can be seen through the spirit of togetherness and solidarity among the participants of the tradition. In Becekan Rajab, the Javanese community shares and helps one another without considering social status or wealth differences. All participants receive an equal share of the sacrificial offerings, reminding us that we are all brothers and sisters in humanity, sharing feelings and responsibilities towards one another. This tradition strengthens the sense of brotherhood and creates strong social bonds among the members of the community, allowing values such as respect, mutual assistance, and consideration for others' needs to be realized in daily life (Bullock, 2018; Hasibuan, R., Haerullah, I. S., & Machmudah, 2023). As a result, the tradition of Becekan Rajab not only serves as a form of respect to God but also serves as a means to enhance awareness of the importance of human values in achieving justice and harmony within society.

### **The Value of Balance**

The tradition of Becekan Rajab practiced by the Javanese community reflects strong values of balance and justice. By participating in this tradition, the Javanese people not only celebrate religious and cultural values but also strengthen social balance and uphold the principle of justice in their daily lives. Islam teaches the importance of living in balance. This balance includes relationships with fellow human beings (*hablum minannas*) and the relationship with Allah (*hablum minallah*), as well as harmony between the physical and spiritual aspects, and between the worldly and the hereafter. The Quran in Surah Al-Mulk, verse 3, explains how Allah created the universe and its contents in a state of balance, as an example for us to live in balance (Roslan et al., 2014; Shahin et al., 2014). This balance of life is an important aspect of human life as social beings.

The value of balance is also reflected in the tradition of Becekan Rajab. Besides teaching and reminding us about the presence of Allah through the recitation of Yasin Tahlil, this tradition also teaches us to share with others. Through the distribution of becekan, which is the processed goat meat, to the participants of the Becekan Rajab tradition, people are encouraged to experience the meaning of sharing and maintaining balance in social life. By sharing, we reflect the understanding that life should be balanced between receiving and giving, as well as caring for the needs of others around us. Balance is also reflected by disregarding social status among each other (M.Suud et al., 2019; Roslan et al., 2014). The value of balance in society teaches us not to differentiate degrees and social status among fellow human beings (Sulistiyoningsih et al., 2021; Wahyudi, 2019). In the becekan tradition in the Javanese community, this is clearly reflected. Everyone, regardless of their background or social status, has the right to participate in this tradition and receive a portion of the distributed sacrificial offering. There is no distinction between the rich and the poor, the influential and the less influential, as everyone is considered equal and has equal opportunities. The spirit of togetherness and unity in the becekan tradition builds strong social bonds among the community, reinforces mutual respect, and paves the way towards a harmonious balance within the framework of justice.

### **The Value of Mercy for the Entire Universe**

The tradition of Becekan Rajab is an essential part of the ancestral thinking of the community in Kaliwungkidul Village in upholding the values of *rahmatan lil'alam*. The main purpose of this tradition is to honor the ancestors and to express gratitude to Allah for the blessings bestowed upon the community. In its implementation, the Becekan Rajab tradition also includes prayers and hopes for a better future for the community, bringing benefits to the entire universe (Asiyah, 2019; Muqorrobin et al., 2020). Thus, this tradition reflects the spirit of *rahmatan lil'alam*, which teaches about blessings and goodness for all of Allah's creations. The research results show that the tradition of Becekan Rajab remains



relevant to the values of Islamic education in the present era. The Becekan Rajab ceremony uses equipment in accordance with Islamic teachings, and the offerings are used as a means to pray and hope to Allah. This tradition carries a profound meaning of togetherness, respect, and mutual assistance among human beings, as well as sensitivity towards the surrounding natural environment (Adam et al., 2023; Jafar, 2022). As part of the value of rahmatan lil'alamin, the Becekan Rajab tradition teaches the importance of a loving attitude, peace, and blessings that bring benefits to the entire universe and all living beings. Considering the urgency of these research findings, the government and educational institutions need to strengthen religious education in Javanese society, particularly in terms of understanding tauhid and Islamic teachings contained in the tradition of Becekan Rajab. With proper understanding, the community will better internalize and practice Islamic teachings correctly. Additionally, efforts are required to preserve and introduce this tradition to the younger generation, ensuring that the Islamic values contained in this tradition are maintained and passed down continuously.

#### 4. CONCLUSION

Based on the research results, it can be concluded that the tradition of Becekan Rajab in Javanese society contains important values from Islamic teachings related to tauhid (the oneness of Allah) and Islamic education. This tradition serves as a platform to teach and remind the community about the importance of upholding the teachings of tauhid, balanced worship, respecting humanity, practicing justice, and sharing and inspiring positive attitudes in daily life. The values of Islamic education are also clearly explored in the tradition of Becekan Rajab, confirming that this tradition aligns with religious values. It reveals how the Becekan Rajab tradition contains Islamic educational values that encompass aspects of tauhid, balance, humanity, justice, and rahmatan lil'alamin (a mercy to all creations). Thus, this research provides a deeper understanding of how this mystical tradition contributes Islamic values in shaping a more harmonious and spiritually meaningful society.

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