AL-ADABIYAH: Jurnal Pendidikan Agama Islam
http://al-adabiyah.uinkhas.ac.id/

The Integration of Islamic Values and Local Wisdom in Rokat Pandhaba Tradition: A Living Hadith Study in Bagon Village, Jember

Peni Catur Renaningtyas,[1*] Miftahus Sa'diyah[2]
[1] Universitas PGRI Argopuro Jember, Indonesia
[2] UIN Maulana Malik Ibrahim Malang, Indonesia
*penicaturrenaningtyas21@gmail.com

Abstract

The Rokat Pandhaba tradition is a hereditary cultural ritual practiced by the Pandhalungan community in Bagon Village, Jember Regency, East Java, Indonesia. Traditionally, the ritual is performed for children categorized as *pandhaba* as a means of seeking protection from misfortune, expressing gratitude to God, and praying for the child's well-being and future prosperity. Despite its roots in local culture, the tradition has undergone a process of Islamization, resulting in a unique synthesis between Islamic teachings and indigenous cultural practices. This study aims to examine the implementation process of the Rokat Pandhaba tradition and to analyze the internalization of Islamic values embedded within its ritual practices through the perspective of Living Hadith. The study employed a qualitative phenomenological approach to explore the lived experiences, interpretations, and religious meanings attributed to the tradition by community members. Data were collected through in-depth interviews, participant observation, and documentation, and were analyzed using thematic analysis. The findings reveal that the implementation of Rokat Pandhaba consists of two interconnected stages: the *siraman* (ritual bathing) ceremony and the *macapat* or *khataman* event involving Qur'anic recitation, dhikr, and collective prayers. These ritual activities are guided by traditional practitioners, religious leaders, and community elders who play a crucial role in preserving local heritage while reinforcing Islamic norms. The study further demonstrates that Islamic values are internalized through symbolic ritual objects, Arabic prayers, Qur'anic recitations, charitable practices, and communal participation. Core values identified include *tawhid* (monotheism), gratitude, social solidarity, mutual cooperation, religious devotion, and communal harmony. From a Living Hadith perspective, the tradition illustrates how prophetic teachings are received, interpreted, and embodied in everyday cultural practices, enabling religious values to be transmitted across generations. The study concludes that Rokat Pandhaba serves not only as a mechanism for preserving local wisdom but also as an effective medium for religious education, moral formation, and the strengthening of Islamic identity within the Pandhalungan community.

Keywords: Living Hadith, Islamic Values, Local Wisdom, Rokat Pandhaba Tradition, Pandhalungan Community.

Introduction

Indonesia is a country characterized by extraordinary cultural, ethnic, linguistic, and religious diversity. This diversity not only serves as a marker of social identity but also provides a living space for various religious practices rooted in local wisdom. Within the Indonesian context, local traditions are rarely separated from religion; rather, they function as social media through which religious values are experienced, transmitted, and practiced collectively. Rosana (2017) argues that no society can exist without culture because culture constitutes an integral part of human social reality. Therefore, culture should not merely be understood as a legacy of the past but also as a dynamic system of values that continuously shapes how communities perceive religion, social relations, and everyday life.

Culture is constantly transformed alongside societal changes. These transformations may result from internal social dynamics, developments within cultural systems, or broader environmental and global influences. Alfadhil (2021) explains that culture inevitably changes in accordance with the transformations experienced by the society that sustains it. In this regard, local traditions should not be viewed as static practices but rather as arenas of negotiation between ancestral heritage, religious values, and contemporary social realities. Indonesia's ethnic and cultural diversity represents a significant national asset that can be explored through cultural preservation, tourism development, educational initiatives, and the promotion of local products with distinctive identities (Satrio, 2020). Consequently, examining local traditions becomes particularly important when such traditions reveal a meaningful integration of Islamic teachings and indigenous wisdom.

One region that vividly illustrates the intersection between culture and religion is Jember Regency, East Java. The people of Jember are commonly identified as the *Pandhalungan* community, a hybrid society formed through the interaction and fusion of Javanese and Madurese cultures. Prasetyo (2021) describes the *Pandhalungan* community as a cultural entity emerging from the integration of two dominant cultural traditions. Within the Horseshoe Region (*Tapal Kuda*) of East Java, *Pandhalungan* culture developed as a synthesis of Javanese and Madurese cultural elements, producing distinctive social expressions, linguistic practices, and local traditions (Radar Jember, 2024). Administratively, the *Pandhalungan* cultural area encompasses Pasuruan, Probolinggo, Situbondo, Bondowoso, Jember, and Lumajang Regencies (Ministry of Education and Culture, 2014).

The cultural hybridity of the *Pandhalungan* community is reflected not only in language and social interactions but also in religious rituals and local traditions. Raharjo (2016) notes that *Pandhalungan* culture emerged from the blending of languages, traditions, and multiethnic identities, resulting in new cultural forms, including the Jember dialect used by both Javanese and Madurese communities. In addition to the Javanese and Madurese ethnic groups, Arab, Chinese, and Osing communities have also contributed to the sociocultural landscape of Jember. These interactions have created a

pluralistic environment in which religious practices are shaped through processes of acculturation, adaptation, and integration between Islam and local cultural traditions.

One local tradition that exemplifies the integration of Islam and indigenous wisdom is the Rokat Pandhaba tradition practiced in Bagon Village, Jember Regency. This tradition remains actively preserved by local communities as a form of gratitude, collective prayer, and supplication for divine protection. Rokat Pandhaba functions not merely as a cultural ritual but also as a communal space where Islamic values are reinforced through collective prayers, Qur'anic recitation, *dhikr*, charitable giving (*sadaqah*), and the involvement of both religious and traditional leaders (Imaji Sociopreneur, 2024). Therefore, this tradition may be understood as a socio-religious practice that demonstrates how Islam is experienced and embodied within the cultural context of the *Pandhalungan* community.

From the perspective of Living Hadith studies, Rokat Pandhaba can be interpreted as a form of community reception and actualization of Prophetic traditions in everyday life. Living Hadith scholarship moves beyond viewing hadith merely as normative texts. Instead, it examines how the teachings of Prophet Muhammad (peace be upon him) are understood, interpreted, and practiced by Muslim communities. Traditions involving prayer, remembrance of God, charity, supplication for protection, and communal solidarity may be regarded as manifestations of lived prophetic values. In other words, communities do not necessarily engage with hadith exclusively through textual study; rather, they bring hadith to life through rituals, symbols, and social practices transmitted across generations.

Rokat Pandhaba is particularly relevant to Living Hadith studies because it illustrates the integration of Islamic values with local cultural symbols. The ritual procession includes symbolic elements such as coconut-shell dippers, banana trees, sugarcane, banyan branches, rice, corn, and *serabi* cakes. These cultural objects are not merely ritual accessories but represent symbolic meanings associated with purity, protection, prosperity, fertility, and hopes for a blessed life. Simultaneously, Islamic elements are expressed through Qur'anic recitation, prayers, *dhikr*, charitable giving, and spiritual devotion to Allah. This integration demonstrates that local traditions do not necessarily contradict Islamic teachings; rather, they may function as effective vehicles for transmitting religious values when oriented toward monotheism (*tawhid*), gratitude, social solidarity, and moral responsibility.

The concept of value internalization refers to the process through which values become embedded within an individual's beliefs, attitudes, behaviors, and life practices. Mulyana (2004) defines internalization as the incorporation of values into one's personal system of beliefs and conduct. Within Islamic education, the internalization of religious values involves instilling Islamic teachings deeply into the heart and consciousness so that Islamic principles guide individual actions. Alim (2006) further argues that this process occurs

through a comprehensive understanding of religious teachings, awareness of their significance, and the ability to actualize them in everyday life.

Within the Rokat Pandhaba tradition, the internalization of Islamic values occurs through direct participation in ritual activities. Community members do not simply receive religious teachings verbally; rather, they experience and embody these values through ritual practices, symbols, prayers, and communal engagement. Riskiyah and Muzammil (2020) explain that the internalization of Islamic values involves the dissemination, acceptance, and practical implementation of Islamic teachings within society. This process is evident in Rokat Pandhaba as community members express gratitude to Allah, seek divine protection, recite the Qur'an, engage in *dhikr*, participate in collective prayers, and share charitable offerings with others. Consequently, the tradition serves as a medium of socio-religious learning involving individuals, families, neighbors, religious leaders, and the wider village community.

Previous studies have identified Rokat Pandhaba as an important component of Madurese local wisdom with significant religious dimensions. Zulkarnaen (2022) argues that the tradition should be examined through the lens of Islamic creed (*aqidah*) to ensure that its cultural practices remain aligned with Islamic values. Nevertheless, existing studies have predominantly focused on descriptive accounts of the ritual, its symbolic meanings, or its legal and theological implications. Research that specifically positions Rokat Pandhaba as a Living Hadith phenomenon within the *Pandhalungan* community, particularly in Bagon Village, remains limited. This gap highlights the need for a more comprehensive investigation into how prophetic values are embodied and transmitted through local cultural practices.

Furthermore, the Rokat Pandhaba tradition embodies important Islamic social values such as *ukhuwah Islamiyah* (Islamic brotherhood), *ta'awun* (mutual assistance), social responsibility, and communal solidarity. Collective prayers, Qur'anic recitations, and charitable activities illustrate the interconnectedness of spiritual and social dimensions within the tradition. These values strengthen relationships between human beings and God, among community members, and between individuals and their social environment. From a Qur'anic perspective, diversity and togetherness are essential foundations for fostering mutual understanding, respect, and cooperation within society (Ministry of Religious Affairs of Riau Islands, 2024). Therefore, Rokat Pandhaba can be understood as a cultural practice encompassing spiritual, social, and educational dimensions simultaneously.

Despite its significance, the preservation of Rokat Pandhaba faces challenges amid social transformation, globalization, and changing perceptions among younger generations regarding local traditions. On one hand, the tradition possesses considerable potential as a medium for strengthening Islamic values and preserving local cultural identity. On the other hand, its deeper meanings may be diminished if it is viewed merely as a customary ritual devoid of religious reflection. Moreover, the use of local

symbols within the ritual requires careful interpretation to prevent theological misunderstandings. Consequently, it is important to examine how the people of Bagon Village understand, practice, and integrate Islamic values with local wisdom within the framework of Rokat Pandhaba.

Based on this background, the present study aims to analyze the integration of Islamic values and local wisdom within the Rokat Pandhaba tradition in Bagon Village, Jember, through the perspective of Living Hadith. Specifically, this study seeks to explore the implementation process of the tradition, identify the Islamic values embedded within it, and examine how prophetic teachings are manifested in local cultural practices. This research employs a qualitative approach to gain an in-depth understanding of the meanings, experiences, and socio-religious practices of the community (Sugiyono, 2015). A phenomenological approach is utilized to explore how community members perceive and experience Rokat Pandhaba as both a cultural heritage and a living religious practice (Setyowati et al., n.d.).

This study is expected to contribute both theoretically and practically. Theoretically, it enriches the field of Living Hadith studies by demonstrating how prophetic values are embodied within the cultural practices of the *Pandhalungan* community. Practically, it provides a more balanced understanding of the relationship between Islam and local culture, highlighting that Rokat Pandhaba is not merely a cultural heritage but also an important medium for the internalization of Islamic values, the strengthening of social solidarity, and the preservation of local wisdom in Bagon Village, Jember.

Method

This study employed a qualitative research design with a phenomenological approach to investigate the integration of Islamic values and local wisdom in the Rokat Pandhaba tradition in Bagon Village, Jember. Qualitative research is particularly appropriate for exploring social and religious phenomena within their natural settings, and for understanding the meanings individuals attribute to their lived experiences (Creswell & Poth, 2018; Tenny et al., 2022). Phenomenology was selected because it focuses on understanding the essence of shared experiences among individuals who have directly encountered a particular phenomenon (Creswell & Poth, 2018). In this study, the phenomenon under investigation was the community's experience in preserving and practicing the Rokat Pandhaba tradition as a cultural and religious ritual.

The study was conducted in Bagon Village, Jember Regency, East Java, Indonesia. The village was purposively selected because it remains one of the communities that actively preserves the Rokat Pandhaba tradition within the socio-cultural context of the Pandhalungan community. This setting provides a unique environment in which local wisdom and Islamic teachings interact and coexist in everyday religious practices.

Participants were selected through purposive sampling, a strategy commonly used in qualitative research to identify individuals who possess extensive knowledge and experience regarding the phenomenon being studied (Creswell & Poth, 2018). The participants consisted of traditional ritual leaders (*tukang rokat*), religious leaders, community elders, family members who had conducted the Rokat Pandhaba ritual, and residents who regularly participated in the tradition. Selection criteria included direct involvement in the ritual process, familiarity with its historical development, and the ability to explain its religious and cultural meanings.

Data were collected through semi-structured interviews, participant observation, and document analysis. These techniques are widely recognized as primary methods for generating rich and contextual qualitative data (Creswell, 2014; Tomaszewski et al., 2020). Semi-structured interviews were conducted to explore participants' perceptions of the ritual, the meanings attached to ritual symbols, the role of Islamic teachings within the tradition, and the significance of the practice for community life. Interviews allowed participants to articulate their lived experiences while enabling the researcher to probe deeper into emerging themes.

Participant observation was undertaken during the implementation of the Rokat Pandhaba ritual. Observation enabled the researcher to examine the sequence of ritual activities, interactions among participants, the use of symbolic objects, and the incorporation of Islamic practices such as Qur'anic recitation, *dhikr*, collective prayers, and charitable activities. Observation is considered a crucial tool in qualitative inquiry because it allows researchers to document social phenomena within their natural contexts (Creswell & Poth, 2018).

Document analysis was employed to complement interview and observational data. The documents included photographs, village cultural records, ritual manuscripts when available, field notes, and other materials related to the implementation of the tradition. Documentary evidence strengthens qualitative findings by providing contextual and historical information that supports data obtained from participants (Creswell, 2012).

The data were analyzed using thematic analysis. The analytical process began with data organization, including transcription of interviews, compilation of field notes, and classification of documentary materials. Subsequently, all data were read repeatedly to identify significant statements and recurring patterns related to Islamic values, local wisdom, ritual symbolism, and Living Hadith practices.

Coding was conducted inductively to allow themes to emerge naturally from the data. Similar codes were then grouped into broader categories and themes. The major themes included ritual implementation, symbolic meanings of ritual objects, expressions of *tawhid*, gratitude, prayer, *dhikr*, charity, social solidarity, and the role of religious and traditional authorities. The final stage involved interpreting these themes through the theoretical lens of Living Hadith and socio-cultural integration.

Phenomenological analysis was employed to identify the essence of participants' experiences and understand how they interpreted the relationship between local tradition and Islamic teachings. Phenomenological research seeks to uncover the meanings individuals assign to shared experiences and to describe the essence of a phenomenon from the participants' perspectives (Creswell & Poth, 2018; Alhazmi, 2022). The analysis, therefore, focused not only on observable ritual practices but also on the meanings and religious consciousness underlying those practices.

This study employed the Living Hadith framework as its primary analytical perspective. Living Hadith emphasizes how prophetic traditions are received, interpreted, and practiced within the everyday lives of Muslim communities. Rather than limiting analysis to textual transmission, Living Hadith investigates the manifestation of prophetic teachings in social practices, cultural rituals, and communal behavior. Through this framework, the study examined how values associated with prayer, remembrance of Allah, charity, mutual assistance, gratitude, and collective supplication are embodied in the Rokat Pandhaba tradition and transmitted across generations.

To ensure the trustworthiness of the findings, this study employed triangulation strategies. Triangulation is widely recognized as a method for enhancing credibility by corroborating evidence from multiple sources, methods, and participants (Denzin & Lincoln, 2018; Creswell, 2012). Methodological triangulation was achieved by combining interviews, observations, and document analysis, while source triangulation involved comparing information obtained from ritual leaders, religious figures, community elders, and residents.

In addition, member checking was conducted by sharing selected interpretations with participants to confirm the accuracy of the findings. This procedure helped ensure that the interpretations reflected participants' intended meanings and reduced the risk of researcher bias. The combination of triangulation and member checking strengthened the credibility, dependability, and confirmability of the research findings.

Ethical principles were observed throughout the research process. Prior to data collection, participants were informed about the objectives of the study and their voluntary involvement. Informed consent was obtained from all participants. The researcher respected local customs, cultural sensitivities, and religious values during fieldwork. Confidentiality and anonymity were maintained whenever requested by participants, and all collected information was used solely for academic purposes.

Results and Discussion

Rokat Pandhaba as a Living Hadith Practice in the Pandhalungan Community

The majority of Muslims agree that hadith constitutes an authoritative source in the formation of Islamic teachings. Although hadith occupies the second position after the Qur'an in the hierarchy of Islamic legal sources, it plays a crucial role in actualizing Qur'anic values within everyday life (Qomarullah, 2022). Within the context of Bagon Village, Jember, this function is evident in the Rokat Pandhaba tradition, which has been preserved and practiced across generations. The tradition demonstrates how Islamic teachings are not only understood textually but are also embodied in the cultural life of the community.

The findings reveal that the local community does not perceive Rokat Pandhaba merely as an ancestral cultural ceremony. Rather, it is understood as a spiritual medium through which individuals seek safety, blessings, and divine protection from Allah SWT. This perception is reflected in the religious elements embedded in the ritual, including Qur'anic recitation, collective prayers, dhikr, charitable giving, and supplications offered on behalf of the child categorized as a Pandhaba child.

From the perspective of Living Hadith, this phenomenon illustrates how prophetic traditions are received, interpreted, and practiced within a specific socio-cultural context. The community may not explicitly quote hadith texts during every stage of the ritual; nevertheless, the values derived from the hadith are manifested through concrete social actions. Consequently, hadith functions not only as a textual source but also as a lived reality that shapes social behavior and cultural practices.

This understanding is particularly evident in the community's belief that charitable giving can avert misfortune and attract divine blessings. Such a belief is closely associated with the following prophetic tradition:

وقال صلى الله عليه وسلم: الصَّدَقَةُ تَرُدُّ البَلاَء وَتُطَوِّلُ العُمْرَ

The Prophet Muhammad (peace be upon him) said: "Charity repels calamity and prolongs life" (al-Suyuti, 1505).

The findings indicate that this hadith has been internalized into the collective consciousness of the community and transformed into a ritual practice. Therefore, Rokat Pandhaba can be understood as a living manifestation of prophetic teachings within the cultural framework of the Pandhalungan society of Jember.

Furthermore, the findings suggest that Islamization within local communities does not necessarily eliminate pre-existing traditions. Instead, Islamic teachings reinterpret and reconstruct local customs by providing new religious meanings. As a result, traditions such as Rokat Pandhaba continue

to survive because they are no longer viewed solely as ancestral heritage but also as vehicles for expressing Islamic values and spirituality.

The Ritual Process of Rokat Pandhaba and Its Cultural Significance

The findings demonstrate that the implementation of Rokat Pandhaba consists of two principal stages. The first stage is the *siraman* ritual, during which the Pandhaba child is ceremonially bathed outside the house, usually beside or behind the family residence. The second stage involves Qur'anic recitation, *khataman al-Qur'an*, collective prayers, and religious supplications led by a ritual specialist known as the *tukang rokat* (Darmawan, 2014; Riadi, personal communication, November 23, 2024).

The incorporation of Qur'anic recitation into the ritual reflects the integration of Islamic teachings within local cultural practices. According to Yunus (2022), local traditions involving Qur'anic completion ceremonies have become significant symbols of cultural appropriation and religious interaction within Muslim societies. Consequently, the inclusion of Qur'anic recitation transforms Rokat Pandhaba from a purely cultural ritual into a religiously meaningful communal event.



Figure 1. The Siraman (Ritual Bathing) Ceremony

The *siraman* ritual symbolizes purification and spiritual cleansing. Community members believe that the ceremony serves as a means of removing negative influences and safeguarding the child from future misfortunes. However, the ritual is not perceived as possessing supernatural power in itself. Instead, it functions symbolically as an expression of human dependence on Allah SWT and the desire for divine protection.

Interview data from Riadi, a *tukang rokat* in Bagon Village, identified four categories of children who are traditionally considered Pandhaba children: *Pandhaba Macan*, *Pandhaba Ontang-Anteng*, *Pandhaba Panganten*,

and *Pandhaba Lema'* (Riadi, personal communication, November 23, 2024). These classifications are deeply rooted in local cultural knowledge inherited through generations within Madurese and Pandhalungan communities.

Interestingly, these classifications do not originate from Islamic theological sources but rather from indigenous cultural understandings. Nevertheless, the community does not regard them as obligatory religious doctrines. Instead, they are understood as cultural traditions that coexist with Islamic beliefs. This finding demonstrates an ongoing process of negotiation between local wisdom and Islamic teachings, where both elements mutually reinforce rather than contradict one another.

From a Living Hadith perspective, such negotiation is an important mechanism through which Islamic values become embedded within local traditions. The ritual thus functions as a cultural bridge that connects inherited customs with contemporary religious practices.

Symbolic Objects as Representations of Local Wisdom

The study found that the symbolic objects used in Rokat Pandhaba play a significant role in transmitting cultural values and collective meanings. These objects include banana trees, sugarcane, banyan branches, rice, coconuts, corn, and *serabi* (Juli, 2021).

The banana tree symbolizes fertility, continuity, and family prosperity. Its rapid growth and ability to reproduce naturally are interpreted as representations of a flourishing and sustainable family life. Similarly, sugarcane symbolizes sweetness, abundance, and the hope for a prosperous future.

Banyan branches represent protection, stability, and tranquility. Within Javanese and Madurese cultural traditions, the banyan tree is often associated with shelter and strength. Consequently, its inclusion in the ritual reflects the community's hope that the child will enjoy a secure and stable life. Rice and corn symbolize agricultural prosperity and economic well-being, reflecting the agrarian character of the village community.

Coconut possesses particularly rich symbolic significance. In addition to its practical use during the *siraman* ritual, where coconut shells serve as water ladles, the coconut symbolizes kinship, unity, and usefulness. Since every part of the coconut tree can be utilized, it is perceived as representing a person who contributes positively to society.

The *serabi* cake also contains profound symbolic meaning. Arranged according to the height of the Pandhaba child, the white-colored *serabi* symbolizes purity, noble aspirations, and moral integrity. The vertical arrangement represents the community's hope that the child will achieve elevated goals and maintain virtuous conduct throughout life.

These findings indicate that the symbolic objects used in the ritual function primarily as educational and cultural instruments rather than sacred objects of worship. They serve as media for transmitting collective wisdom,

moral teachings, and social values. Consequently, the ritual contributes to preserving local cultural identity while simultaneously accommodating Islamic ethical principles.

Islamic Values Embedded in the Rokat Pandhaba Tradition

Tawhid as the Foundation of the Ritual

One of the most prominent Islamic values identified in the Rokat Pandhaba tradition is *tawhid* (the oneness of God). Although the ritual incorporates various local cultural symbols, all prayers, hopes, and supplications are ultimately directed exclusively to Allah SWT. The community consistently emphasizes that protection, blessings, and safety originate solely from Allah and not from any ritual object or ceremonial practice (Ridwan, 2023; Arifin, 2021).

This finding supports Ridwan's (2023) argument that *tawhid* involves the purification of worship and the acknowledgment of Allah as the sole source of power and authority. Likewise, Arifin (2021) argues that many Islamic traditions serve as symbolic expressions of human dependence on God. In the context of Rokat Pandhaba, religious rituals function as acts of gratitude and supplication rather than as forms of supernatural worship.

As stated by Astuti (2018), *tawhid* is not merely intellectual recognition of God's existence but a total commitment expressed through obedience, humility, hope, and reliance upon Him. This theological understanding is clearly reflected in the prayers and religious expressions accompanying the ritual.

Following the Sunnah of the Prophet

Another important Islamic value identified in the tradition is the practice of prophetic teachings through collective prayer and dhikr. These activities occupy a central position within the ritual and are regarded as essential means of seeking divine blessings.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَجْلِسُ قَوْمٌ مِّنْ قُومٍ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِندَهُ، فَإِنْ شَاءَ غَفَرَ لَهُمْ"

This hadith narrated by Muslim explains that people who gather to remember angels, enveloped by mercy, will surround Allah, be granted tranquility, and be mentioned by Allah among His noble creation (Muslim, n.d.).

The findings indicate that the communal recitation of prayers and dhikr during Rokat Pandhaba represents a direct manifestation of this prophetic teaching. Through these activities, participants strengthen their spiritual awareness while fostering a sense of religious solidarity and communal belonging.

Charity and Social Solidarity

The findings further reveal that Rokat Pandhaba embodies strong values of charity and social responsibility. Food, gifts, and portions of the ritual offerings are distributed among neighbors and economically disadvantaged community members. This practice reflects the Islamic principle of sharing blessings and supporting others in need.

"بادروا بالصدقة، فإن البلاء لا يتخطى الصدقة"

“Hasten to give charity, for calamity cannot precede charity” (Hafidz, 1423 H).

The charitable dimension of the ritual reinforces social cohesion and strengthens relationships among community members. It reflects the broader Islamic emphasis on compassion, mutual assistance, and social justice. Historical examples from the life of the Prophet Muhammad further demonstrate how communal solidarity and cooperation formed essential components of Islamic society (Boisard, 1980; Ibnu Hisyam, 1990).

These findings support Rasidin’s (2021) argument that Islamic teachings become meaningful when they are translated into social practices that encourage cooperation, empathy, and communal responsibility. Therefore, Rokat Pandhaba serves not only as a religious ritual but also as a mechanism for strengthening social integration within the village community.

Internalization of Islamic Values Through Cultural Rituals

The findings indicate that Rokat Pandhaba serves as an important mechanism for the internalization of Islamic values within the community of Bagon Village. This process occurs through continuous participation in ritual activities that combine cultural expressions with religious teachings (Qodir, 2015; Rasidin, 2021).

First, the tradition functions as an informal educational space where community members, particularly younger generations, learn Islamic values through direct experience. Rather than receiving religious instruction solely through formal education, participants observe and practice values such as faith, gratitude, charity, cooperation, and respect through active involvement in the ritual.

Second, the repeated performance of collective prayers and dhikr contributes to the formation of spiritual habits and religious consciousness. Through regular participation, individuals become accustomed to remembering Allah collectively, thereby strengthening both personal spirituality and communal religious identity.

Third, religious leaders play a vital role in maintaining the Islamic orientation of the tradition. They provide guidance, interpret religious teachings, and ensure that cultural practices remain aligned with Islamic principles. Their involvement enables the community to preserve cultural heritage while simultaneously maintaining theological legitimacy.

From a sociological perspective, the internalization process occurs through observation, habituation, participation, and intergenerational transmission. Community members repeatedly encounter Islamic values within ritual settings, enabling those values to become embedded within everyday behavior and collective identity. Consequently, the ritual functions as a form of cultural pedagogy through which religious knowledge is transmitted organically.

From a Living Hadith perspective, these findings demonstrate that hadith functions not only as a textual source of religious knowledge but also as a dynamic social force that shapes collective behavior and cultural identity. The internalization of prophetic values occurs through lived experiences, ritual participation, and intergenerational transmission.

Overall, this study reveals that Rokat Pandhaba is more than a traditional cultural ceremony. It constitutes a living arena where Islamic teachings, local wisdom, and communal identity interact and reinforce one another. Through the lens of Living Hadith, the tradition illustrates how prophetic values continue to be interpreted, practiced, and transmitted within the contemporary socio-cultural context of the Pandhalungan community in Bagon Village, Jember. The tradition ultimately demonstrates that Islam and local culture are not inherently contradictory; rather, they can coexist harmoniously through continuous processes of adaptation, reinterpretation, and religious internalization.

Conclusion

The Rokat Pandhaba tradition in Bagon Village, Jember, is not merely a cultural ritual, but also a meaningful medium for internalizing Islamic values within local community life. The findings show that this tradition reflects the integration of Islamic teachings and local wisdom through two main stages: *siraman* and *macapat* or *khataman*. These ritual processes embody religious values such as faith in Allah, prayer, dhikr, charity, social care, togetherness, and gratitude.

From the perspective of Living Hadith, Rokat Pandhaba demonstrates how prophetic values are not only understood textually, but also practiced and transmitted through cultural traditions. The community interprets the ritual as an effort to seek protection, express gratitude, strengthen family and social solidarity, and preserve ancestral heritage without separating it from Islamic teachings.

Therefore, Rokat Pandhaba represents a dynamic encounter between religion and culture. It shows that local traditions can function as spaces for religious learning, moral formation, and spiritual reflection. This tradition is also important for maintaining a balance between cultural heritage and Islamic values, while strengthening social harmony in the Pandhalungan community of Bagon Village, Jember.

References

Alfadhil, M. D. (2021). Budaya westernisasi terhadap masyarakat. *Jurnal Sosial Politika, 2*(2).

Alhazmi, A. A. (2022). Phenomenological qualitative methods applied to the study of culturally diverse populations in educational research. *International Journal of Qualitative Methods, 21*, 1–15.

Alim, M. (2006). *Pendidikan agama Islam: Upaya pembentukan pemikiran dan kepribadian Muslim*. Remaja Rosdakarya.

Arifin, S. (2021). Tradisi rokat dalam perspektif hukum Islam (Pertautan antara simbol dan makna). *Al-Adillah: Jurnal Hukum Islam, 1*(2).

Astuti, R. (2018). Pendidikan anak usia dini berbasis tauhid (Studi kasus PAUD Ababil Kota Pangkalpinang). *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam, 1*(2).

Boisard, M. A. (1980). *Humanisme dalam Islam*. Bulan Bintang.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage Publications.

Darmawan, D. M. (2014). *Tradisi rokat pandhaba dalam masyarakat Madura di Desa Kalisat Kecamatan Kalisat Kabupaten Jember* [Undergraduate thesis].

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE handbook of qualitative research* (5th ed.). Sage Publications.

Hafidz, I. (1423 H). *Syu'ab al-iman*. Maktabah Rusyd.

Hisyam, I. (1990). *Al-sirah al-nabawiyyah*. Dar Al-Kitab Al-Arabi.

Juli. (2021). Budaya dan sistem kekeluargaan etnis Aneuk Jamee: Studi kasus di Aceh Selatan. *Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan, 8*(2).

Kementerian Pendidikan dan Kebudayaan. (2014). *Sekilas tentang masyarakat Pandhalungan*. https://kebudayaan.kemdikbud.go.id

Mulyana, R. (2004). *Mengartikulasikan pendidikan nilai*. Alfabeta.

Prasetyo, G. (2021). Akulturasi masyarakat Pandhalungan: Aktualisasi pendidikan multikultural dalam pembelajaran sejarah. *Journal Education and Learning, 1*(1).

Qodir, Z. (2015). Kuntowijoyo dan kebudayaan profetik. *Profetika: Jurnal Studi Islam, 16*(1), 103–113.

Qomarullah, M. (2022). Metode kritik matan hadis dengan pendekatan Al-Qur'an dalam kaidah ilmu naqd al-matan. *Al-Quds: Jurnal Studi Alquran dan Hadis, 6*(3).

Raharjo, C. P. (2016, June 27). Gambaran masyarakat Pendhalungan di Kabupaten Jember. *Personal communication.*

Rasidin. (2021). Aktualisasi makna kerja sama (Living Al-Qur'an-Hadis di Desa Koto Petai, Kerinci, Jambi). *Al-Quds: Jurnal Studi Alquran dan Hadis, 5*(2).

Ridwan. (2023). Kesatuan tauhid pokok keimanan. *Gunung Djati Conference Series, 22*. Learning Class Tauhid and Akhlak.

Riskiyah, I., & Muzammil. (2020). Internalisasi nilai-nilai keislaman dalam pendidikan pesantren di Pondok Pesantren Nurul Qur'an Karanganyar Paiton Probolinggo. *EDISI: Jurnal Edukasi dan Sains, 2*(1).

Rosana, E. (2017). Dinamisasi kebudayaan dalam realitas sosial. *Al-Adyan, 12*(1).

Satrio, P. (2020). Masyarakat Pendhalungan: Sekilas akulturasi budaya di daerah Tapal Kuda Jawa Timur. *Neo Societal, 5*(4), 440–449.

Setyowati, S., Suryaning, et al. (n.d.). *Memahami fenomenologi, etnografi, studi kasus dan metode kombinasi dalam jagat metode riset*. DOTPLUS Publisher.

Sugiyono. (2018). *Metode penelitian evaluasi (Pendekatan kuantitatif, kualitatif dan kombinasi)* (Y. Yuniarsih, Ed.). Alfabeta.

al-Suyuti, J. (1505). *Lubab al-ahadith.*

Tenny, S., Brannan, J. M., & Brannan, G. D. (2022). *Qualitative study*. StatPearls Publishing.

Yunus, M. (2022). Apropriasi tradisi mappanre temme menjelang pernikahan pada masyarakat Bugis. *Al-Quds: Jurnal Studi Alquran dan Hadis, 6*(1).

Zulkarnaen, I. (2022). Ritual rokat pandhaba sebagai warisan kearifan lokal dalam tinjauan aqidah Islamiyah (Studi kasus di Dusun Aeng Bato Desa Kapedi Kecamatan Bluto Kabupaten Sumenep). *El-Waroqoh, 6*(2).

Website Sources

Imaji Sociopreneur. (2024). *Festival potensi Desa Bagon.* https://imajisociopreneur.id/id/festival-potensi-desa-bagon

Kementerian Agama Republik Indonesia. (2024). *Kebersamaan dalam keragaman: Perspektif Al-Qur'an.* https://kepri.kemenag.go.id/page/detartikel/kebersamaan-dalam-keragaman-perspektif-al-quran

Nolesa. (2024). *Rokat Pandhaba: Identitas budaya yang masih terjaga.* https://nolesa.com/rokat-pandhaba-identitas-budaya-yang-masih-terjaga/

Radar Jember. (2024). *Makna kebudayaan Pandhalungan di Kabupaten Jember.* https://radarjember.jawapos.com/jember/794491850/makna-kebudayaan-pandhalungan-di-kabupaten-jember