



ISLAMIC VALUES IN LOCAL CULTURE OF TENGGER TRIBE KANDANGSARI HAMLET MOROREJO VILLAGE PASURUAN REGENCY

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Abstract

Islamic values are the main basis for shaping the development of society. Islamic values that are emphasized are universal values that are accepted and in accordance with the people of Kandang Sari Hamlet, Mororejo Village, Pasuruan Regency. Islamic values aim to form a society that is proud, has a strong identity and is respected by other societies; fostering a happy society; eliminating negative attitudes; and produce quality services. As for the Islamic values that exist in the local culture of the Tengger Tribe, Kandang Sari Hamlet, Mororejo Village, Pasuruan Regency, they are harmony, an attitude of shame in a positive sense, sacrifice, mutual cooperation, discipline, tolerance, hope, please help, always grateful, togetherness.

Keywords: Islamic Values, Local Culture, Tengger Tribe

A. Introduction

Mororejo Village was founded in the 1860s. The name Mororejo in Javanese consists of two words, namely Moro and Rejo which means Moro means coming while Rejo means Prosperous so that with the name Mororejo the founders hope that prosperity will come and always shelter the people who live in the village. (D/ Mororejo Village Profile /2019: 10).

To arrive at the research location, the researcher walked along the road in Purwodadi District, Tutar, Pasuruan Regency. Several villages that researchers usually pass before arriving at the research location, including Purwosari, Purwodadi, Tutar, then Ngadirejo. Ngadirejo Village, the atmosphere of the Tengger tradition has begun to be felt in the village. Like the way they wear the sarong of the people in the village, they are quite distinctive, namely by wrapping the sarong he is wearing around his neck. Meanwhile, almost all of the mothers, both Muslims and Hindus, use headscarves to warm their bodies from the cold that always envelops the Tengger area. (0.09082019).

This research was conducted in Kandanghari Hamlet, Mororejo Village, Tosari District, Pasuruan Regency. Those who have a majority population are Hindu in addition to the Christian community and still preserve the local cultural values of the Tengger Tribe inherited from their ancestors. Various kinds of traditional ceremonies are still held regularly according to the time of implementation according to the Saka Tengger calendar. Traditional ceremonies that are held include: Sayut or Seven Monthly ceremonies, Cuplak Puser or Kekerik ceremonies, Tugel Kuncung or Tugel Gombak ceremony, Marriage or Walagara, Death or entas-entas, Karo, Pujan Kapat, Pujan Kapitu, Pujan Kawolu, Pujan Kasanga, Yadnya Kasada Day, Unan-unan (S4.09082019).

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All the traditional ceremonies in the Kandanghari Hamlet, Mojorejo Village, Tosari District are purely from the Tengger tradition, not an adoption of Hindu teachings, although in practice they are predominantly Hindu. This is because Hinduism entered the Tengger area before Islam entered. In addition, the various traditional ceremonies in Tengger are not found in other areas, not even in the Balinese Hindu community. Therefore, existing traditions such as Kasada, Karo, and Unan-unan are purely the traditions of the Tengger people in Kandanghari Hamlet, Mojorejo Village, Tosari District. (S4.09082019).

Departing from the description above, the researcher wants to reveal more deeply about Islamic values in the local culture of the Tengger Tribe, Kandanghari Hamlet, Mororejo Village, Tosari District, Pasuruan Regency. In this context, the researcher seeks to examine more deeply what Islamic values exist in culture. local Tengger Tribe, Kandanghari Hamlet, Mororejo Village, Pasuruan Regency.

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Efforts to get answers to research questions, the researchers used a qualitative type (Bogdan and Biklen, 1982: 15) with a phenomenological approach (Creswell, 2014: 105), while the data collection techniques used included; interviews, observations, research documents (Cresswell: 2015: 420), determining data sources through purposive sampling, and snowball sampling, while data analysis uses the phenomenological model developed by Creswell (Creswell, 2015: 109) and multidisciplinary analysis.

B. Discussion

Islamic values that exist in the local culture of the Tengger Tribe, Kandanghari Hamlet, Mororejo Village, Pasuruan Regency

a. Guyub rukun

Guyub means that togetherness while rukun means harmony; without fighting or avoiding contention. The term guyub rukun is a sentence that cannot be separated, because the existence of rukun starts from guyub, while people who are united can not be denied that there will be rukun, and when this guyub rukun is implemented into social life, harmony will be knitted (Fitriyah, Farihah, 2016 : 57). In society, to create guyub rukun begins with the family. If families quarrel frequently, social life will also have problems. The creation of guyub rukun family cannot be separated from the role of the family. Especially parents, to supervise and support children in their family life.

Guyub without being followed by harmonious conditions will not be of any benefit. Vice versa, rukun but not guyub will also feel empty. Guyub or togetherness equipped with harmony between people results in our environment being harmonious and harmonious (Noor Fajar Asa, 2019: 142). As one form of activity in equipping children about the value of harmony, is the activity of introducing differences in relation to religion, this activity reflects the value of guyub rukun. This activity was carried out in pure both Hindu and Muslim children. All together learn about differences and also clean up places of worship in the neighborhood such as Mushalla and Pure that are around.

The value of this guyub rukun is very easy to find in the life of the Kandanghari community. The Kandanghari community is very rukun and guyub, meaning that every activity is carried out with togetherness, whether the community is Hindu or Muslim. In community service, for example, the people of Tengger, regardless of their religion, also work hand in hand, especially if there is a natural disaster such as a landslide, the

residents help each other to overcome it. This is done for the common interest and is also very important to strengthen togetherness. As an example in the implementation of the Karo tradition. To welcome the Karo Day, the people of Tengger organize cleanliness around their houses, in places of worship, at the village hall. In addition, each family prepares themselves with a variety of foods and drinks.

Karo days are like the Idul Fitri of Muslims, Karo day are held to commemorate the origin of the creation of man by God Almighty, in its implementation there is a unique thing where there is an alternating friendship between Hindus and Muslims and the Tenggerese call it "Andon Mangan". At this celebration, Tengger residents visit the villagers' homes and in that they are required to eat even though only a little. During the celebration of Idul Fitri, the Muslim community serves food at their homes and the villagers including those who are Hindu will visit *Andon Mangan*, on the other hand, during this Karo day, Hindus serve food at their homes and villagers including the Muslim community join *Andon Mangan*. Karo celebrations are usually performed by the Sodoran dance, which is a dance that depicts or symbolizes the creation of humans, giving "Sorak", which is a sign given by a dancer to another person to become a substitute dancer and is a symbol of human attraction to the opposite sex before intercourse occurs.

To create guyub rukun starting with the family from an early age, the atmosphere of guyub rukun is created by the family, especially the people of Kandangsari hamlet, which are in a multicultural area, both from religion (the majority of the population is Hindu) and culture (Tengger culture) will have an impact on the creation of a prosperous family. of the role of family members. Especially parents, to supervise and assist children.

The realization of guyub rukun is based on mutual respect, empathy, tepo seliro, and others. Guyub rukun Guyub in the spirit of getting back in order and at the same time forming a family that is true to his word. At the same time, it must be instilled in the child so that all family elements form a harmonious family. The guyub rukun attitude of the people of Kandangsari Hamlet is still quite strong. Many development activities are carried out jointly such as the construction of mushalla, pure, and public roads. The interesting thing about this guyub rukun attitude in terms of building houses of worship, whether mushalla or pure is not only done by the Muslim community, but Hindus also participate in this.

b. Shyness in a positive sense

Shame is the root of all goodness. If it is lost, all goodness will be lost. The word haya which means the nature of shame, according to the language of *Haya* means shame. Meanwhile, according to the term, shame is because of seeing one's limitations, between the two there is a state called shame. In essence, haya is a morality that encourages to

leave badness and prevents neglect of fulfilling the rights of God Almighty. The word *haya* which means the nature of shame is a fraction of the term *hayatun* which means life. Rain is also called *haya* because it contains life for the earth, plants and animals. This is also called *hayatud Dunya wal akhirat*, which means life in the afterlife. Whoever is not ashamed has a "heart" in this world and is miserable in the hereafter (Qayyim, 1407H: 81).

The Tengger people emphasize that the Tengger people are a society that obeys customary norms, has high morality, a culture of shame, and this culture of shame in their daily lives is always maintained, developed and maintained. For the people of Tengger, an act that is disgraceful as a result of a deviant behavior will cause shame, not only shame on themselves and their families, but will also embarrass the village. Therefore, the people in Kandanghari hamlet try not to become "rasanan", "omongan" or gunjingan, or the laughing stock of one village, because even one small act in Tengger can quickly spread throughout the village.

This communication is in the central family room, namely, *pawon* (hearth stove), because one of the characteristics of the family in the Kandanghari hamlet community is that the house has a *pawon*. *Pawon* is not only a family room, it also acts as an educational space, including education on the norms prevailing in the Tengger community. One of the things that stands out from 'education in the furnace room' is the culture of shame. This culture of shame is always maintained, developed and maintained by the Tengger people in their daily lives. For example, Tengger people would be very embarrassed if they could not participate in community service, help neighbors who had a desire, and so on.

On the basis of this, the minority Muslim families in the Kandanghari hamlet community are very sensitive to the assessments and views of their environment towards themselves because of their very strong attachment to the group.

c. Sacrifice

Sacrifice means giving up something valuable (property, energy, thoughts, time, even life) from us to be given to others we love sincerely for their happiness. Sacrifice is actually a lesson for each individual where we are required to be willing to do something for what we have planned or make someone's plan successful. If our sacrifices do not result in what will happen, it does not mean that our sacrifices are in vain, but maybe that is the best (Aryan Danil Mirza, et al, 2019: 87).

In the Kasodo tradition, the value of sacrifice is seen in the series of its implementation: "Kasodo Day for the Tengger people to carry out a ceremony of *ngelabuh*/offering (throwing victims) into the crater of Mount Bromo. Tengger shamans

and their followers flock to the crater of Mount Bromo to throw victims. The *labuh* of the victim was preceded by the shaman throwing the *ongkek*, followed by all the people who followed this ritual. On the inner slopes of Mount Bromo, Tengger people who are in *marit* are waiting. *Marit* is an activity carried out by the Tengger people to catch and hunt offerings that are anchored by the Tengger Shaman and his followers. Therefore this holiday is also called the feast of sacrifice.

This sacrifice was made in order to obtain blessings, the fertility of agricultural land, streamlined business operations, to reject reinforcements or calamities, and as a form of gratitude for the gifts given by God to the people of Kandangsari Hamlet, Mororejo Village.

In connection with the *Marit*, there is a value of alms from the pitchers (excess in the form of money) in it. Because in alms, it is necessary to have a sincere heart for what is sacrificed. This sacrifice is none other than sacrifice for other people who are in need, in this case the person who did *Marit*.

From the above quotation, the writer can conclude how important it is in planting the value of sacrifice in the family so that the value of this sacrifice can be formed in everyday life and in living in society.

d. Mutual cooperation

Mutual cooperation means a system of additional exertion from outside the family, to fill the shortage of energy during busy times in the circle of activity (Koentjaraningrat, 2004: 56). Through mutual cooperation activities that are carried out, community togetherness can be well established, and without realizing it, this togetherness continues to strengthen the community to continue to maintain the culture and customs of their ancestors.

The Kasada ceremony in its implementation also has the value of mutual cooperation. Gotong royong means working together to achieve a coveted result. This term comes from the words gotong royong which means "to work" and royong which means "together". This mutual cooperation is carried out by the people of Kandangsari hamlet in order to succeed in their traditions, such as making *ongkek* during the Kasodo tradition, in the process of assembling the *ongkek* community together to fill them with agricultural produce as well as decorating them then together the community delivers the *ongkek* to the house of the village head who then sanctified by a shaman who has been appointed. It appears in a series of implementation: "On the 14th full moon, noon until evening before the peak event is held, a ceremonial facility called *ongkek* is made by the Shaman who is assisted by *WongSepuh* s and *Legen*. Around 19.00 WIB, the a shaman

holds the purification of the *ongkek* offerings at the village head's house or at the village hall. After that, the people headed for *Poten* together ”.

There is also the value of mutual cooperation in the series of implementation of the Karo tradition carried out by the people of Kandangsari hamlet, for example in welcoming the arrival of the Karo holiday. "To welcome the Karo Day, the people of Tengger carry out cleanliness around their houses, in places of worship, in the village hall". Mutual cooperation as social capital is more practical in achieving mutual progress. One of the efforts that can be considered is strengthening local social institutions that have so far relied on the values of togetherness, upholding morals / ethics, honesty, mutual trust as the entrance to the strengthening (revitalization) of the mutual cooperation culture (Tadjuddin, 2013: 16).

This quote is one of the important lessons about the value of mutual cooperation in the local culture of the Kandangsari hamlet as a reflection of the instillation of values in children that have been carried out from generation to generation to be directly involved in these activities so that they become embedded in them and become their habit in living life.

e. Discipline

Then no less important, the next cultural value is discipline. Discipline is defined as the feeling of being obedient and obedient to the values that are believed to be his responsibility. The word discipline which means the training of politeness and spirituality is also a personality development. As in the Kasada ceremony, for example, in a series of rituals whose time has been determined, the *ongkek* ritual is held at 19.00 WIB then midnight at 00.00 an examination for a new shaman candidate is held by the old shaman, then at 05.00 WIB the Tengger shaman and the community flock to the crater mount Bromo for throwing victims, this is in accordance with the quote. "On the 14th of the full moon, from noon to the evening before the peak event is held, a ceremonial facility called *ongkek* is made by the shaman who is assisted by *WongSepuh* and *Legen*. At midnight or early morning, which is around 00.00 full moon in *Poten*, a new Dukun candidate exam is held by an old or senior shaman who simultaneously appoints him if deemed capable or passed. After that, around 05.00 WIB Tengger shamans and their followers flocked to the crater of Mount Bromo to throw victims ”.

In the some Shaman exam, the Shaman is required to memorize a lot of chants of the mantra that the 'foreign language' is usually chanted at various traditional events. Such a thing of course creates its own admiration because it takes a high level of discipline in

trying to memorize it. Admiration like this can motivate the audience to also have a disciplined attitude.

From the sequence of ceremonies that have a pattern of rules and the compliance of Tengger residents in the ceremony, it reflects that the obedience of Tengger residents to the rules which is one indicator of a disciplined attitude can really be seen. This will not be done to achieve the goal, if there is no high sense of discipline, then achievement will be hampered or even failed, this should be in the form of character in the children in the family. Three kinds of discipline, authoritarian discipline, permissive discipline, and controlled discipline (Jusuf, 2020: 5).

The benchmarks for the success of applying discipline to children are not seen from the extent to which the child obeys any established rules or to what extent he fulfills the wishes of his parents. The goal that is needed means the development of children's ability to discipline themselves which is manifested in the form of recognition of the rights and aspirations of others, and is willing to take responsibility (Mulyadi, 2004: 38).

Discipline is a talent or trait that a person has from the time he is born. There are people who do have the talent for discipline, but some don't. So, only people who have disciplined talents can do a perfect job and can achieve their goals according to their wishes (Iftida, 2010: 52).

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f. Tolerance

Tolerance means patience and restraint. Tolerance can also mean an attitude of mutual respect and respect between groups or between individuals in society or in other spheres. Tolerance is also interpreted as an attitude to give full rights to others to express their opinions, even if they are wrong and not the same (Zuhairi, 2010: 161). The people of Hamlet Kandangari, Mororejo Village, live in full harmony even though they have different religious backgrounds. In Kandangari hamlet itself, the religious composition of this ethnic community is as follows: around 11% Muslims and 89% Hindus while the rest are Christians.

In the Kasada event also has a high value of tolerance where not only the Tengger tribe who are Hindus participate in the ceremony but also other residents who are Muslim and Christian also join, join those who perform the Kasada ceremony. Tolerance is not just a concept of behaving between a believer and another believer. However, Islam as a tolerant religion also forms tolerance within. Includes religious tolerance to adherents and

tolerance of fellow Muslims or called *Ukhuwah Islamiyah*. Religious tolerance for adherents includes religious tolerance, religious tolerance, and religious tolerance (Yahya, 2017: 58).

In collective life, the people of Kandangsari hamlet also carry out joint activities such as mutual cooperation and community service without differentiating between religions. Even uniquely, in the construction of houses of worship, all residents participate without exception. This is not merely a habit that is carried out continuously, but there is a view of life that is firmly held by the people of Kandangsari hamlet. In Tengger culture, human life depends on parties outside of themselves. The public's thinking that they are human beings is actually weak, and can become strong because it is strengthened by the support of other parties.

Three religions coexist in one village namely Islam, Hinduism and Christianity. In the midst of pluralism, people of different religions and cultures are able to have an attitude of tolerance and mutual respect among each other. Religious diversity is not a problem for the people of Kandangsari village to interact in their daily activities. Local wisdom contains goodness for their lives, so that this principle is a tradition and is firmly attached to the life of the local community. Even though there are differences in the character and intensity of their socio-cultural correlation, in the long run they are bound to a common vision in forming a dignified and prosperous life together (Duski, 2020: 3).

The value of tolerance is formed in the children of the Muslim family of the Kandangsari hamlet, based on the results of observations reflected in the attitude and behavior of always being able to gather with all of their friends who are full of awareness in accepting all differences, religion, because the majority of the Kandangsari hamlet are Hindus. Based on the reality of the field, it shows that they are able to accept all friends of different ethnicities, cultures and do not discriminate (discriminate) from friends of different beliefs, even they are friends with each other, and respect each other. And not picky friends who are not of the same religion.

From this quote, it is clear evidence that a very high tolerance occurs among them which must be preserved in order to respect each other, then we teach each other to our children, so that there is harmony between religious communities in everyday life.

g. Hope

Hope or is a basic form of belief in something you want to get or an event will bring good results in the future. As in the *sayut* ceremony which is held in the seventh month of a baby in the womb and is commonly called *Mitoni*, this tradition means that the baby is safe and the mother can give birth smoothly and the child will be safe and virtuous.

As it is also in the *Kasada* ceremony. *Kasada* Celebration or *Kasada* or *Kasodoan* holiday which is now called *Yadnya Kasada*, is a day for sacrifice of the Tenggerese people which is held on the 14th, 15th or 16th day of the month of *Kasada*. *Karo* ceremony. The *Karo* celebration or the *Karo* holiday of the Tenggerese people which falls on the 2nd month of the Tengger calendar (the month of *Karo*) is very similar to the Eid celebration or the Fitri holiday which is celebrated by Muslims. *Unan-Unan* ceremony. This ceremony is held once a time. *Sewindu* according to the Tengger calendar is not 8 years but 5 years. This ceremony is intended to cleanse the village from the disturbance of spirits and purify the spirits who are not yet perfect so they can return to their perfect original world.

Likewise the ceremony As in the traditional *sayut* ceremony, this means that the baby he is carrying is safe and the mother can give birth smoothly and then the *Entas-Entas* ceremony, this ceremony is intended to purify the spirits of people who have died on the 1000th day so that can go to heaven.

Likewise at the *Pujan Kapat* celebration, this ceremony is intended to get the blessing of the safety of life in the world as is the case in a series of *pujan Kapat* activities. This *Pujan Kapat* celebration has a special purpose, namely asking for the blessing of life safety in the world and holding *Kiblat* salvation. *Kiblat* salvation means worshipping the cardinal directions of the four directions and guarding the *kiblat*. *Pujan Mubeng* ceremony. This ceremony is held in the ninth month or *Panglong Kesanga*, which is on the ninth day after the full moon. This ceremony is meant to clear the village from disturbance and disaster. The goal in this celebration is what one wants is obtained or an event will bring good results in the future, making his hopes come true.

The goal in this celebration is what one wants is obtained or an event will bring good results in the future, making his hopes come true. Hope is a determining element in any effort to bring social change towards a larger biological nature, self-enlightenment, and reason (Erich Fromm, 2019: 21).

h. Mutual help

Mutual help is the behavior of helping each other to ease the burden on others by doing something. Mutual help in Islam which means *ta'awun* which means mutual help. The word in the Science of Aqidah and Morals, *ta'awun* means the nature of helping each other among humans in terms of kindness and piety (Imam, 2017: 19). The assistance referred to can be in the form of manpower, time, or financial assistance. starting small, children are accustomed to Mutual help tend to manifest a Mutual help attitude more often when they are adults. As is done by the people of Kandanghari hamlet at death ceremonies. The neighbors who heard the news that someone had died immediately they *nglawuh*

(giving assistance) and helped prepare the equipment for the burial. The provision of assistance (*nglawuh*) was in the form of manpower, money, rice, sugar, shroud (*mori*), and various other necessities.

Mutual help be done to ease the burden on others by doing something heavy work to become light, work quickly finished, strengthen brotherhood, create unity, save time, foster harmony between fellow humans. Helpful behavior between people or groups, reduce the tendency to be indifferent, and increase concern for others. On the contrary, someone who lacks a prosocial attitude will produce indifferent or apathetic behavior towards the surrounding environment (Kavita, 2018: 4).

Through many opportunities, the teachings of kindness have always been imparted to future generations until now. Therefore, it is not surprising that the people of Kandangsari hamlet are attached to their obedient attitude Mutual help. Positive behavior to build a harmonious society includes caring for each other and mutual help. One of the responsibilities of humans as creatures in the concept of Islam is to mutual help among humans (Galuh and Armyza, 2018: 23).

Mutual help is one of the characteristics of the social life of the people in this Kandangsari hamlet. This social pattern of life has indeed been embedded since ancient times. For the people of Kandangsari hamlet whose community life still feels kinship, activities to help help are still often carried out.

The attitude of helping each other is also reflected in community service activities, building *mushalla*, traditional events, this has been done to ease the burden on others since the days of our ancestors.

i. Always grateful

The meaning of the term grateful is thankful. Another meaning of the term grateful is to say thanksgiving. Gratitude is a great way to replace our negativity; it can help to get us out of a moody mood, get us back on track, and keep us moving in a positive direction. Emotions derived from gratitude are so powerful that when we feel them, often overpower every other emotion we are feeling (Mike, 2007: 77).

Gratitude aims to give thanks for all the abundance of blessings that God has given as gratitude for the salvation that has been given by God, as is the aim of the kawolu puja ceremony as one of the local traditions of the Kandangsari hamlet. The purpose of this *puja kawolu* ceremony is as a gratitude to *Sang Hyang Widhi* because the shaman and the residents who do *megeng* are safe (the shaman *nyelameti* comes from *pati geni*).

Apart from *Puja Kawolu*, gratitude or gratitude can also be seen from the *Kasada* ceremony where the *Tengger* residents perform the *lelabuhan* also because of gratitude to

their ancestors and this can be seen from the Tengger residents who throw *Ongkek* into the crater saying their gratitude to their ancestors. It can also be seen from the custom of *Cuplak Puser* which aims to thank Sang Hyang Widhi because the baby was safe.

As parents, of course, we want our children to grow up to be happy children. One way to get happiness is to get him used to being grateful for the blessings he has felt. Gratitude can work in children from an early age. Here are some ways parents can practice gratitude in children.

Gratitude will also make children more able to build good relationships with other people despite their different religions and cultures and their environment. They will also rarely show jealousy when children are used to being grateful for the blessings they have felt.

C. Conclusion

This research refers more to the theory of Islamic values by Rashid which mentions Islamic values including: Rashid (2004: 98) Islamic values including: trust, responsibility, sincerity, dedication, simple, diligent, clean, disciplined, cooperative, virtuous , and be grateful.

It can be concluded that the values of Islamic education that exist in the local culture of the Tengger Tribe, Kandanghari Hamlet, Mororejo Village, Pasuruan Regency are *guyub rukun*, an attitude of shame in a positive sense, sacrifice, mutual cooperation, discipline, tolerance, hope, please help, always be grateful, togetherness.

Based on this, it can be concluded that the empirical data on the values of Islamic education in the local culture of the Tengger Tribe, Kandanghari Hamlet, Mororejo Village, Pasuruan Regency, show differences and complement each other's shortcomings.

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