

# Artikel F 11

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# The Values of Tauhid Education in Rejang's Culture of Serambeak

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## Abstract

This study aims to reveal and formulate the values of *Tauhid* education in *Serambeak*, the local culture of Rejang community. The culture of *Serambeak* has been a system for the continuation of Islamic education since Islam came and entered the life of Rejang community. The content of *Tauhid* educational values in *Serambeak* culture is the spark of the Rejang community's needs. To reveal the main points of this study, the researcher used qualitative methods with a descriptive-analytic approach to collect, analyse, and interpret to produce valid research. The findings concluded the following: First, the values of *Tauhid* education in *Serambeak* are an effort to accommodate Islamic education to local culture, demonstrating a good acculturation process of local culture. Second, by using *Serambeak* as a local culture with its literary beauty, the Rejang community is more likely to accept the values of *Tauhid* education brought by Islam as a foreign religion. Third, the *Serambeak* culture's values of *Tauhid* education state that God, *Tauhid* affirmation, God's power, God's perfection, the creator of the universe, and the nature of divinity as the cultivation of good and actual *Tauhid* teachings. Fourth, the values of *Tauhid* education are an attempt to erode and erase the beliefs of animism and dynamism that have been so strong and rooted in the life of the Rejang people. They are very effectively changed using the arguments of belief.

## Abstrak

Penelitian ini dilakukan untuk mengungkap dan merumuskan kandungan nilai-nilai Pendidikan Tauhid dalam budaya lokal masyarakat Rejang *Serambeak*. Budaya *Serambeak* merupakan sistem berlangsungnya pendidikan Islam, semenjak Islam datang dan masuk dalam kehidupan masyarakat Rejang. Kandungan nilai-nilai pendidikan Tauhid dalam budaya *Serambeak* merupakan hasil cetusan kebutuhan masyarakat Rejang. Peneliti menggunakan metode kualitatif dengan pendekatan deskriptik analitik untuk mengungkap pokok penelitian ini, sehingga dapat mengumpulkan data, dianalisis, dan diinterpretasi untuk menghasilkan penelitian yang valid. Hasil penelitian ini menyimpulkan bahwa: Pertama; nilai-nilai pendidikan Tauhid dalam *Serambeak* merupakan upaya pendidikan Islam mengakomodasi budaya lokal, menunjukkan proses akulturasi terhadap budaya lokal yang baik. Kedua, peng<sup>1</sup>inaan *Serambeak* sebagai budaya lokal dengan keindahan kesusastraannya mempermudah masyarakat Rejang untuk menerima nilai-nilai pendidikan Tauhid yang dibawa oleh Islam sebagai agama pendatang. Ketiga, kandungan nilai-nilai pendidikan Tauhid dalam budaya *Serambeak* tersebut menyatakan adanya Tuhan, peneguhan Tauhid, kekuasaan Tuhan, kesempurnaan Tuhan, pencipta alam semesta, dan sifat ketuhanan merupakan penanaman ajaran Tauhid yang baik dan benar. Keempat, nilai-nilai pendidikan Tauhid merupakan upaya mengikis dan menghapus keyakinan-

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kepercayaan Animisme dan Dinamisme telah begitu kuat dan mengakar dalam kehidupan masyarakat Rejang, sangat efektif diubah menggunakan argumentasi keyakinan dan kepercayaan juga.

## INTRODUCTION

Islam came to Indonesia and met the old beliefs held by the local community, including Islam's arrival in Rejang. The Rejang community already had animism and dynamism beliefs, unquestionably contrary to Islam's central teachings, namely *Tauhid's* teachings. *Tauhid* is the foundation of Islamic teachings, serving as the primary guideline for Muslims' religious systems. This study reveals *Tauhid* education in the Rejang community that already has strong and rooted ancestral beliefs.

According to Syamsuar Syam's research on the spread of Islam in the early archipelago, there are two approaches of *Tauhid* education in the community's life where it came, namely conflict and temporary accommodation (Syam, 2018). It differs from incorporating *Tauhid* teachings into the land of Rejang. It employs cultural institutions to carry out *Tauhid* education, ensuring no conflict or special accommodation.

As the definition of education is not *sui generis*, its continuity and constancy do not exist apart from the factors that include humans and education itself. There is a dialectical-integrative relationship between education and various aspects of life (Wahyudi, 2020). The dimensions of life in which education is applied, including political power, social culture, and belief value system or religion, influence education in any component or aspect. Islamic education is included in this sense because it is linked to society's social growth. The institution cannot be distinguished from current cultural roles, including educational principles with local cultural roles.

Culture is a system that enables continuous education in the sense of achieving the educational mission. Education is a basic and cultural obligation and responsibility to society in civilising the people. The presence of all types of education in society, according to Islam, is linked to the duty of carrying out the Islamic mission (Rizal, 2011).

In practice, Islamic education is the product of community-driven ideas founded on, inspired by, and created by the Islamic spirit (al-Qur'an and al-Sunnah). Islamic education does not come from outside, but it does have a strong association with Islamic life in general in terms of growth and development. Islamic education is not a set-in-stone institution but evolves across times and spaces (Baba, 2018). This is in line with Islam's vast scope, which influences the growing Muslim population.

One of the ways that Islamic education continues is through the history, traditions, and social habits that characterise Islamic life. This is in line with the belief that Islamic education attempts to nurture, preserve, grow, and pass on positive cultural values to future generations. Culture is a social organisation that cultivates social and cultural ideals for its members as social beings (Yunus, 2013). Cultural beliefs, practices, and rituals are passed on from generation to generation through these institutions. According to Bourdieu, society plays an essential role in maintaining social order (space and relationships) through social and biological reproduction. A family is a place where various forms of capital (e.g., economic, cultural, and social capital) are accumulated and capital is transferred from one generation to the next (Hermanto Suaib, 2017).

Apart from that, culture is a place to protect ideals and how collective action is mutually designed to cope with social forces arising from the macrocosm and within communities (Setiawan, 2019). Culture may be used to assess a society's strengths and weaknesses. If the community's culture and customs are strong and healthy, the community's system will be strong and healthy as well (Murdiyanto, 2020). Culture has the same responsibilities as other social structures, namely, mission completion, goal attainment, incorporation and unity, and a pattern of continuity or maintenance (Yunus, 2013).

Culture is made up of ideals passed down over generations of the family and society, such as social and religious values. Culture is the primary source of value instillation and the duty to uphold these ideals in social life. This suggests that culture is essential in promoting religious beliefs in people's lives because it is the primary source of information about the responsibilities and obligations of following teaching (Librianti & Mukarom, 2019).

One of the Rejang community's treasures of Islamic education uses "cultural institutions" as a medium for Islamic education. This is demonstrated in Hastati's study entitled "The Values of Islamic Education in the Customs of the Rejang Community." In her study, Islamic education contents and methodologies are in the Rejang community's customs (Hastati, 2019). However, she has not explained in detail the values of *Tauhid* education to instil and fortify the community's *Tauhid*. The cultivation of *Tauhid* values occurs in the family environment and community life.

It should be noted that Islam has been realised in most Rejang people's lives in various forms and levels of practice. On the other hand, historically, the Rejang people have a rich cultural heritage, particularly culture, customs, and linguistics. The acculturation process of local culture with Islamic values, which later develops into the reality of life until now - despite today's obscurity as a result of modernity - is historically estimated to have been going on for a long time since Islam arrived Rejang.

Using "cultural institutions" as educational tools to instil and fortify the *Tauhid* culture is one of the treasures of Islamic education in the Rejang community. As is well established, Islam has taken different forms and levels of practice in most Rejang people's lives. On the other hand, the Rejang people have a rich cultural history, especially in culture, customs, and linguistics. The acculturation process of local culture with Islamic ideals, which later evolves into the fact of life until now - despite today's obscurity due to modernity - is thought to have been underway for a long time.

The diversity of the Rejang people leaves local values derived from the Rejang people's life in historical and geographical ways. Before the advent of Islam, the Rejang community's initial beliefs were animism and dynamism, which held that all things in the universe have spirits that affect human existence. Their responses to spirits, spiritual forces, good and bad days, ghosts, minions, and fairies were influenced by their beliefs about the supernatural. The souls of deceased ancestors were revered in unique sites, such as large trees. The spirits of the ancestors were often sought for assistance in dealing with their problems. The trick was to imbue their souls with heirlooms like black stones or rubies. Others claimed that dynamism is a belief in an abstract force residing in a physical entity. This conviction represents their fear of various threats from the supernatural realm that might harm or injure them. The portrayals of the Rejang people who still believe in supernatural forces evolve through myths and legends.

Since Islam arose from animistic values and dynamism, it was forced to adapt to Rejang culture and customs. The adaptation of Islam to the local Rejang community has taken place through acculturation and accommodation. This can be seen in the growth of community life that incorporates religious beliefs (Islam). Islam has shaped their daily lives for the Rejang community, including their culture, practices, and rituals. All of which are founded on the Islamic *syari'at*. Although not everyone agrees with this assertion, it is said that "*Adat bersendi Syara' Syara' bersendi Kitabullah*" even though not all people agree with such a statement.

Rejang Lebong, a part of Sumatra's area located in the western part of South Sumatra, is dense with past customs. In his analysis of Sumatra's history and population, Willian Marsden included the Rejang tribe as one of the ethnic groups that became the object of his scrutiny. For centuries, the Rejang tribe has had a normative religious and normative humanistic cultural heritage that has been born and incorporated into their lives. On September 14th, 1841, when the Dutch colonial government in Palembang entered into a partnership agreement with Depati Tiang IV in Lebong in structuring its socio-cultural life, marked this cultural elevation (Siddik, 1980).

The internalisation of the pattern of rationing norms established by Islam as a bastion of social gain in the Rejang community employs cultural institutions known as *Serambeak*, the social fence



of *Tauhid*, *syari'at*, and *ahlak* or morality. The internalisation of *Serambeak* norms rationing pattern is socialised by phrases, which are authoritative and often terrifying oral legislation. It is so strong that *Serambeak* can touch people's emotions and hypnotise them into following the rules (Herianto & Sarwit, 2006).

However, as Andi Wijaya points out in his book titled *Pernak-Pernik Budaya Redjang: Serial Petatah Petitih*, it is a pity that "*Petatah Petitih Serambeak*" has lost its methodological role and is now regarded as merely a word game or the art of language processing (Herianto & Sarwit, 2006). Indeed, the fact that the elements of the art of language or word processing are a separate view of the present era so it does not negate that the present-day "*petatah-petitih*" has become a part of the art of calligraphy. However, in substance, according to Kadirman, *Serambeak* with its "*petatah-petitih*" contains advice and the teachings of individual education, family education, community education, national education, and religious education in the length of *Tauhid* education (Kadirman, 2017a).

In light of this reality, and for the sake of preserving regional treasures, this study attempts to discuss "*Serambeak*" and its "teachings" which contain the principles of *Tauhid* education, to foster and become the fortress of the Rejang community of monotheism based on local beliefs. This study, however, is not an attempt to recreate the Islamic education system that has existed in Rejang; rather, it is an attempt to extract and re-explain it.

## METHODS

This is a qualitative study that employs the descriptive-analytical approach. The descriptive-analytic approach begins with a description of the details, followed by an interpretation. This approach is used to not only elucidate truth but also provide comprehension and interpretation. The descriptive-analytic approach works by first explaining the data (words, sentences, and discourse in literary works), then analysing the text by providing an interpretation and clarification (Ratna, 2004). The data collection was done in many stages in this study, including observation, interviews, documentation, and data analysis.

The data were interpreted from both the researcher's and the supporting community's perspectives. This was done to get a sense of the research location. This study's informants included both key informants and regular informants. Badan Musyawarah Adat served as key informants in this study. Meanwhile, community and religious leaders served as regular informants.

The data analysis technique was carried out by classifying and categorising the data according to the problem. The data classification was based on tracing *Serambeak*'s sentence clusters through the characters' speech and attitudes, categorised into monotheistic values found in related cultures. The data were then analysed using a descriptive-analytic method, which included describing and analysing the data resting upon the study's focus to answer the research questions and draw conclusions.

## FINDINGS AND DISCUSSION

### *Serambeak Rejang*

*Serambeak* expresses the spark of conscience through smooth, beautiful, rhythmic, and full of figurative words. *Serambeak* is a living cultural institution passed down from generation to generation to encourage people to act appropriately in their daily interactions (Lukman Fernani, 2017). *Serambeak* is most commonly used when advising on adapting to one's surroundings and socialising with others according to traditional and religious norms (Qobri, 2017). Based on this understanding, it can be concluded that *Serambeak* is a literary work that has been around for a long time and is understood by the Rejang community and a culture that has become a distinctive feature and is passed down orally from generation to generation. In other words, it has been a tradition (Kadirman, 2017b).

*Serambeak* is oral literature that includes the Rejang people's literary expression and culture, spread and passed down orally or from mouth to mouth. *Serambeak*, as oral literature, has a higher value in society, particularly in the dominant culture (Akar Foundation, 2008). *Serambeak* is usually

spoken by parents or elderly people to their children, such as grandparents, fathers, and mothers, or spoken by a traditional elder, community leader, or religious leader to the community. Because of direct interactions between the deliverer and the connoisseur, *Serambeak* becomes communal, resulting in a sense of shared ownership (Lukman Fernani, 2017). This differs from written literature, which is individual because it is enjoyed alone and does not require direct interactions between the storyteller and the viewer. *Serambeak* belongs together and is held firmly collectively in the life of the Rejang community.

*Serambeak*, as oral literature, is a collection of literary works or oral texts that are indeed conveyed orally, or a collection of literary works that are oral and contain things in the form of culture, history, social society, or it depends on the literary realm that was raised and disseminated based on its aesthetic level (Akar Foundation, 2008).

*Serambeak* contains beliefs, life principles, the senses of life and behavioural constructions, and politeness derived from the Rejang people's customs and religion (Amda, 2018). According to Haji Abdullah Sidik in his book titled *Hukum Adat Rejang*, *Serambeak* is a strong belief, adherence to customs and religion, rules in personal and social relations, and rules of customary courtesy or rules morals for the benefit of the community (Siddik, 1980). In this case, *Serambeak* is the verbal carrier and socialiser of Islamic values in the Rejang community.

*Serambeak* is socialised through expressions or statements made by elders to the younger generation. This socialisation becomes widespread because it serves as a reminder among individuals in society in their daily activities. Furthermore, *Serambeak* is a powerful norm or legal bond because it involves individual and social sanctions (Lukman Fernani, 2017). *Serambeak* delivery and socialisation involve all levels of society. In the book titled "*Jurai Adat Suku Rejang: Tumbak Berambai Payung Agung*", Abullah Sani elucidated the following:

*Serambeak* is a custom that emphasises the guidelines for applying customary law and introduces our ancestors' precious legacy, which we will provide for future generations and others. This is also useful for running the government in the hamlet/village. According to the words of custom, *Baek Nyoa Pinang*, *Gemulung kapung*, *temtung gais pingai*, customary provisions of one village, *Kutai natet*, *Kutai jointly owned*, *natet owned by an individual or each*. The foregoing is mentioned in the words of custom; the village ruled by custom, the city fenced by law. The hamlet's harmony includes: 1. *Berpagar Budi*, 2. *Berkandang rasa*, 3. *Bertali dengan kata*, 4. *ikat dengan janji*, 5. *Menangkap dengan mata*, 6. *Bersumpah bersemayo* (Abullah Sani, n.d.-b).

*Serambeak*, like other elements of oral literature, has an intrinsic theme of life, a story from which a valuable lesson can be learned. Of course, events in the environment and the community's life will give birth to a memorable message in the hearts of listeners in oral literature. As a result, *Serambeak* contains noble values developed and applied in nurturing and literary creation efforts. *Serambeak* preservation is considered critical because *Serambeak* is only stored in the memories of parents or elders, which is dwindling by the day. *Serambeak* serves as a support for the development of spoken language and an expression of the supporting communities' thoughts, attitudes, and cultural values. *Serambeak* is also a culture that uses language as a medium and is inextricably linked to the advancement of the languages of its supporting communities. It is necessary to save so that the next generation can recognise and appreciate the richness of oral culture.

### **The Educational Values of Tauhid in *Serambeak* of Rejang**

Value can be defined as something that is thought to be good, useful, or essential and is used as a reference and symbol of quality, which individuals and groups then assign weight. Thus, the value of education is determined by characteristics possessed by the education system, or in this

context, the values of Islamic education, which consist of perspectives, rules, and norms that exist in Islamic education and are always related to faith, worship, sharia, and morals (Faruq Al, 2020).

*Serambeak*, as revealed in the Jurai Adat Rejang copied by A. Sani, is one of the ideals of *Tauhid* education.

*Tegak adat duwei pekaro; Pertama, Adat Salamiyah. Keduwei, Adat Jahiliyah. Adat Salamiyah datea mestei nakie, batal mestei nuang. Adat Jahiliyah aweine ade dimimeak, ade dimegunungne, ade dimelereng, ade dimdaki. Dalen pemanuo ade duwei; Pertama; Pemanuo kerno Allah, tmotoa jano firman Allah gen titeak Rosul, jano najea gu'eu lem kitabullah gen sari'at Nbei. Keduwei; Pemanuo kerno dunio, besaweak, beramand, bekebun, beumaek tango, berumbung ranjung, emas gen pirak, belas gen pai, patai atau hulu balang, beranak gen tuk, natet sadie, blaboak, mna'ei, dipoa unen, meramai sambai gen gandai, tepuk gen ji'ei. Kete di begerak kunie Allah, waris kunie Nbei, Halifah kunie Rajo (Abullah Sani, n.d.-b).*

The meanings are as follows:

*The custom stands of two things; the first is Salamiyah custom. The second is Jahiliyah custom. Salamiyah custom must be applied, void (which is forbidden), discarded (do not do). Jahiliyah customs are kind of low and high. There are kind of slopes and climbs. The way has two things; first, the path because of Allah, follow the words of Allah and the commandments of the prophet and the teachings of teachers in the book of Allah and the law of the prophet. As for each movement that comes from Allah, the heir comes from the Prophet, Halipah from the King. Second, because of the world, namely rice fields, farming, gardening, housekeeping, barns, gold and silver, rice paddy, the greatness of the country or men, children or nephews, hamlet courtyards, anchored, ringing, bordering baths, crowded sambai with gandai, clap with dance.*

*Serambeak* above is a form of recognition of the Rejang community for the position of men as the creatures of God, so they have recognised that God as the creator of this universe is One, namely Allah SWT. The Rejang tribe understands that whatever we do in this world will be held accountable in the face of Allah SWT. As the foregoing, the Rejang Tribe must rely on the values of *Tauhid* in determining the values that govern life in this world (Kadirman, 2007). This demonstrates that the Rejang tribe has understood, believed, and implemented what is meant by *Hablum minnallah* since ancient times.

The affirmation that the culture governing the Rejang people's lives is a straight Islamic path must be implemented. It is emphasised once more that every human step is because of Allah SWT. It demonstrates the importance of monotheism or *Tauhid* in the Rejang Tribe's life. *Tauhid* for the Rejang Tribe is an inner bond in the form of a promise made by those who believe in Allah SWT to obey all orders and avoid His prohibitions. By adhering to *Tauhid*, it is believed that the heart will always be at ease from the uncertainties of life's problems.

As *Serambeak*, which sounds "*Supeak bersemayo, janyei bersetio*" (Abdullah Sani, n.d.) which means to swear from the bottom of one's heart, promising to be held firmly. The word "*bersemayo*" (Abullah Sani, n.d.-a) is a severe intention motivated by faith in God's provisions and consistent in its execution.

Religious and traditional leaders in Rejang are well aware that education for *Tauhid* values dramatically influences a person's personality; the child's personality will not be obtained apart from parents or educators who have strong *Tauhid* values (Amda, 2018). This is consistent with the belief that the promotion of *Tauhid* values cannot be represented solely by a mature education system (Mubasyaroh, 2013). The Rejang community understands that children must receive strong *Tauhid* guidance because they are not swayed by their surroundings when they are adults. The development of *Tauhid* in children will lead them to be the people who believe in and are devoted to Allah SWT.



According to Syafruddin (2017), the most crucial period in fostering *Tauhid* is the childhood period, where they have several advantages that are not available later in life. Teachers have a huge opportunity in shaping, guiding, and fostering children. Whatever is given and instilled in the children's soul will be able to thrive, producing beneficial results.

As previously stated, parents have a heavy responsibility as educators to guide and direct children through various efforts and approaches to have an apparent belief in their religion from an early age. *Tauhid* belief in children is not only knowledge, but children can implement the values of *Tauhid* in their daily lives (Qobri, 2017).

Almost all of *Serambeak*'s educational values are imbued with Islamic teachings. This teaching was influenced by a desire to help the community and then spread orally (Yaacob, 2020). The importance of *Tauhid* education in the teaching of divinity in *Serambeak* explains that humans, as creatures created by Allah, must know and believe in Allah's existence, Allah's Oneness, Nature, Names, and Actions of Allah SWT.

*Tauhid* education in *Serambeak* is not *Tauhid* as knowledge but rather as a belief in God, an unrivalled force and the source of all power. The following are the contents of *Serambeak*'s values of *Tauhid* education:

### **The value of education as regards the presence of God**

*Sebenea ne coa de si di apeĩ ne kaleu ati de isei ne, di awalne bitie, coa de bitie men coa Bitie, di bi Maha Suci, kete Sifet-Ne, mbito kete gen-Ne, di mlie tando kete lakeu Ne* (Abullah Sani, n.d.-a). The meaning is; **initially**, there is nothing because when it is still empty (*apeĩ*) there is nothing yet, the first is God, **there is no God except God (Allah)**, the Most Holy essence, covering all His attributes, announcing His name, marking His deeds.

The word "*apeĩ*" means empty (Chili et al., 2010). In the preceding sentence, the term "*apeĩ*" refers to the state before creating the universe and men, whereas Allah is neither emptiness nor *apeĩ* itself. Allah SWT already existed before the creation of the universe. It is not the same as being empty to live in the **universe** (Syafruddin, 2017). In the meantime, the following sentence has the meaning: the first is God, **there is no god except God (Allah)**, the essence of the Most Holy, covering all His attributes, announcing His name, marking His deeds. The word "*Bitie*" here means Allah, the Most Holy, including His attributes, names and *qf'al*. The word "*Bitie*" or core is usually expressed by Rejang people in their daily lives, either in official expressions or other expressions (Syafruddin, 2017).

'*Bitie*' here is Allah SWT, not the material content of nature, because, in some other *Serambeak*, it does not express as God. For example, in *Jurai Adat Jang* copied by Abdullah Sani, it is mentioned that Allah is God not "*Bitie*", it reads: *Ya Allah, Ya Rosul, sifet mueak atie, klie ptulung nak dunio gen akhirat magea direi yo, di bi twei, ujongne ati teu, tulung ba Allah* (Abullah Sani, n.d.-b). The foregoing means; *O Allah, O Rasulullah, who are Merciful and Compassionate, may you be pleased to bestow sufficient help in this world and the hereafter regarding the life of me, the servant, one who is old now. Finally, how, then, may there be God's help.*

The above verse explains that as a human being, he asks for help from Allah, the Most Merciful and the Most Compassionate God, about the fate of **his** old life. The word '*Bitie*' which means Allah also exists in the Word of Allah SWT in Al-Qur'an Surah Al Anbiya verse 25; meaning: *And We did not send before you any messenger, but We revealed to him: "There is no God but Me, so worship Me, all of you.*

**This** first teaching contains **the** same *Tauhid* education content as other forms of *Serambeak*: *Ati de jano-jano, universe lei gen universe in ade ne ati ade kete-kete ne. In ade ne suang ade ba, in ade ne suang ade ba, in ade Ade in the Most Holy Place. In the Most Holy o dlai o ba, in coa gi bubeak sapie tngen bae, sifet dlai is upright suang waktau gi apeĩ....* (Kadirman, 2017b). The meaning is: early. The entire universe did not exist. Only the Most Holy Being came first. Indeed, the



Most Holy Being is One, expressed as the absolute being since the beginning, that is singular and already stood alone when nothing else existed.

Thus, *apei* is a term used in *Serambeak* to describe the state before the creation. At that time, there was only God Himself. The Qur'an in Surat Al-Hadid verse 3 mentions this as *هُوَ الْأَوَّلُ وَالْآخِرُ* "He is the First and the Last". The meaning of (the First) in this case is that He had already existed before everything existed, while the meaning of (the Last) is that He will never end because God is *Baqa* (eternal).

According to Zainuddin Ibn Abdul Aziz Al Malybari's opinion in the book *Irsyadul Ibad*, God is *qadim* (formerly) because there is no beginning, and God is eternal in the sense that there is no end limit. God is One, and nothing equals Him in terms of either nature, name, or existence (Muhriji, 2019).

The next sentence, which means "the essence of the Most Holy," includes His existence, all of His attributes, His name, and His *Afal*. This sentence is frequently used in *Serambeak*. These terms are expressions of God that is widely used in the world of Sufism. Thus, the four terms can be distinguished; they are inseparable, but they are interconnected.

In this first teaching, the content of the *Tauhid* educational value implies that Allah is the Most Holy, the One, and the Most Early Existence, who created the universe. This universe exists because Allah created it. So, He existed before the creation of the universe, and the existence of Allah includes *Asma*, Attributes, and *Afal*.

### **The educational value of the Affirmation of Tauhid**

*Stabik uku yakin coa de bitie seleyen Allah, gen stabik uku yakin Muhammad ade ba utusan Allah* (Kadirman, 2017b). The meaning is; I bear witness that there is no God but Allah, and I bear witness that Muhammad is the Messenger of Allah.

*Serambeak* explains the nature of *Tauhid*, which is the reality of Allah Almighty. This *Serambeak* teaching is the actual reinforcer of faith that begins with *syahadat* because it teaches by informing inwardly about the reinforcer of human confidence in living the reality of one's own life. Man is a creature of Allah Almighty, and there is no other God worthy of worship except Allah, so man lives and submits only to Allah (Firdaus, 2015).

The word 'Bitie' at the beginning of the sentence above indicates the existence of God that when *masi apei* (empty), there was only one God, namely Allah SWT, therefore it is why human beings bear witness expression of *i'tiqad* about the existence of God. This is as in the words of Allah SWT in the Qur'an Surah Al A'raf verse 172, which mean: *And (remember) when your Lord brought forth the offspring of the children of Adam from their sulbi and Allah bore witness to their souls (saying): "I, not your Lord, aren't I?" They said: "Verily, we are witnesses." (We do such a thing) so that on the Day of Resurrection, you will not say: "We (the children of Adam) were heedless of this (God).*

While the word 'Bitie' in the second, "there is no God but Allah", represents Allah's ego because Allah is the One and has no ally. According to Shaykh Muhammad bin Salih Al Utaimin, *Tauhid* will not be realised in this case except through *nafyu* (abolition) and *isbat* (determination), which is the abolition of law from anything other than that which is monotheism and the establishment of *Tauhid* for Him (Firdaus, 2015).

*Tauhid* will not be complete until he testifies that there is only one true Allah. As a result, he abolished *uluhiyyah* from anything other than Allah and established *uluhiyyah* only for Allah. Furthermore, the second sentence, "I bear witness that Muhammad is the messenger of Allah", demonstrates the greatness of God (Allah), as explained above.

In this teaching, *Tauhid* education includes the understanding that God is His One Being, that there is no ally for Him, and that the prophet Muhammad is God's messenger who was sent to convey the message of Islam to his people. When a person recites the two sentences of the creed, he is said to be a Muslim.

### **The Educational Value of God's Power**

*Bitie di kuaso di mnea kete di ade ne, mnea tngen klakne, lekep kete kuaso ne. Nak di ba kemten lakeu Bitie di mukak kelak ne* (Kadirman, 2017b). The meaning is; Indeed, Allah Almighty created everything, made it instantaneously, perfect for His nature. This is the reality that shows His actions which are the opening of His will.

The value of *Tauhid* education described in the *Serambeak* above is based on the teaching that Allah is the Almighty, with the ability to create any item in the universe and its contents. Because it has become Allah's own power and will, it can be created quickly and perfectly (Amda, 2018). Besides Allah as the almighty Creator, Allah is also the Most Holy, the Most Sublime and eternal.

*Serambeak* also teaches that Allah created everything instantly with the divine word *kun fa yakun* (Syarif, 2020), which is a word that reveals the universe's creation as a result of Allah's command. According to Hamzah Fansuri, Allah immediately created everything with the words *kun fa yakun*. It means that something can happen by going through a process, from what already exists to being, because these divine words are that all the hidden realities of the intellect come out as a world of symptoms. For example, a tree exists because it already has seeds (Andy, 2018).

Thus the whole of nature can be created perfectly because of the work of Allah, which has become Allah's power to will. According to the teachings of Ahli Sunnah wal Jamaah, there are two kinds of Allah's will (*iradah*), namely: (1) *Iradah Kauniyah*, which is the will of Allah but it does not have to be pleasing to Him, or in other words, it is called *masy'iyah*. As the Words of Allah in the Qur'an Surat Al Baqarah verse 25, which mean "Had Allah willed, they would not have been killed. But Allah does what He wills". (2) *Iradah Syar'iyah* is a will that does not have to happen, but this will is pleasing to Allah. For example, in the Words of Allah SWT in Al-Qur'an Surah An Nisa verse 27, meaning: *And Allah wants to accept your repentance, while those who follow their lusts mean that you turn away as far as possible (from the truth)* (Adi Samsuri, 2020).

Both wills are founded on wisdom, and only Allah knows the truth. Due to the very limited reach of the human mind, humans may be aware of some or all of the wisdom of what is occurring. The term *Tauhid* is called *Tauhid rubbubiyah* in Islamic law. It means believing that Allah is the only Creator, Ruler, Owner, and Controller of creatures and the universe by His will. With His *sunnahs*, He turns on and off the entire universe (Firdaus, 2015).

### **The Value of The Perfection of God Education**

*Stabik ku magea Ade Allah suang, yakin coa de bitei seleyen Allah, gen stabik uku yakin Muhammad ade ba utusan Bitei. Kete gen Allah do o Bitie, Rasul Muhammad cahayoku. Allah di idup coa perneak mati. Allah terus nak atie tinget terus. Allah di kekal coa gi bubeak awei ipe bae. Allah di baik atie coa di kuangne, lekep teang puteak, mestei coa kten, Allah ade nak kete jagad yo, kuaso-<sup>10</sup>* (Kadirman, 2017b). The meaning is; I bear witness to the existence of Allah Himself that in fact, *there is no God but Allah, and I bear witness that Muhammad is truly the Messenger of Allah.* The so-called Allah has God's gene, the prophet Muhammad is my light. The living Allah will not die. Allah, who always remembers, will not forget. The eternal Allah does not change under all circumstances. Allah, who is wise, has no shortage in understanding, perfectly bright, untouchable, invisible, only Allah who covers the universe because of His nature.

The importance of education about Allah's power is essentially an explanation of previous teachings. The term "*Ade Allah suang*" refers to Allah's existence as the creator of man, the universe, and its arrangements. As a result, the goal of this teaching is to attest to the existence of Allah Himself, Who is One and Most Holy and created man, the universe, and its arrangements. In the section that says "*coa de Bitei seleyen Allah*," there is a human statement about One God (Syafuruddin, 2017), as it is in the Qur'an, Surat Al Anbiya ', verse 25: *لَا إِلَهَ إِلَّا أَنَا* "No God except Me (Allah)".

This sentence appears in all of the teachings, with minor variations. This teaching, according to Syafuruddin (2017), was raised or uttered after knowing the meaning of the creed and then raising

witnesses of all creatures that exist in the realm of the world, such as earth, sky, sun, moon, stars, fire, wind, water, and so on. This is done so that all of them can bear witness that humans have recognised Allah as the One Supreme Being and that everything in the universe is His creation. The sentence is spoken internally.

The sentence "*Kete gen Allah do o Bitie*" means that all of Allah's names are the names of Allah as the One and Only God, the creator of the universe. In another explanation, Syafruddin (2017) stated that "what is called God is the One who personally gives our lives", by which he means the being who gives us life. God is *hayyu*, so humans were created to live (*hayyu*), because God gave humans life. While the apostle is Allah's secret, and Muhammad is Allah's light that brought messages from Allah and then gave them to humankind in the world.

The next topic of *Tauhid* education in *Serambeak* is the names and nature of Allah. The names and attributes possessed by Allah in this *Serambeak* include the living God who does not know death, who remembers and does not forget, the Eternal who does not know the change of true state, who is alert and not vague to each other, who is mighty, powerful and wise, there is no lack of understanding, and the Almighty God who encompasses all the worlds by the will of God Himself.

Some of Allah's natures in the surah correspond to some of Allah's natures in the Qur'an. The beauty of Allah's natures is mentioned in the Qur'an with 99 beautiful names (*Asmaul Husna*).

### **The Educational Value of the Creator of the Universe**

*Allah Adene di Maha Kuaso mnea sedayo di rapekne, mnea tngen klakne, lekep kete kuasone. Nak di ba kten lakeu Allah di kemten klak-Ne* (Kadirman, 2017b). The meaning is; Allah, the Almighty, creates everything, makes it instantaneously perfect for His nature. That is where the reality shows His actions which are the opening of His *irada*.

The sentence "*di Maha Kuaso mnea sedayo di rapekne*" affirms the belief that Allah, who created everything in this universe by His power, is called *rububiyah* in the study of Islamic *aqidah*, which is a belief that the One who created the universe and its contents is only Allah alone without anyone's help (Syafruddin, 2017). In other words, this universe exists, but not by itself, because there is Someone who created it, namely Allah. After all, Allah existed before this universe.

The Rejang people are educated as human beings. His creatures must acknowledge and magnify Allah, and they believe in the existence of Allah as the creator of the universe and its contents. The Rejang people must be godly only to Allah and not to others (Syafruddin, 2017). Recognition of Allah's power in the creation and arrangement of the universe, as explained in the Word of Allah SWT in Al-Qur'an Surah Ar Ra'du verse 16: "Say: Allah is the Creator of all things, and He is the Almighty God," it says.

Belief and recognition in Allah's power to create this universe must have consequences for obedience and devotion to Allah (Muhriji, 2019). Initially, this *Tauhid* still exists in the Rejang community; they believe in God the Creator, but they still worship spirits and idols (Syafruddin, 2017). Furthermore, this *Serambeak* teaches the Rejang community that humans who believe they are God's creation and that their survival depends on the Wise's power management cannot possibly do anything without obeying their creator's orders. They see that their bodies, spirits, minds, and conscience were all Allah's creations with this realistic perspective. As a result, they believe that Allah is the actual creator and owner.

### **The Value of Divinity Education**

*Stabik uku yakin coa de bitei seleyen Allah. Men pitak ade poakne, men bioa ade su'utne, men angin ade lengangne, men opoi ade pademne. Men Allah coa de poakne, coa de su'utne, coa de lengangne, coa de pademne, dayo bitie ade kete gen Allah* (Kadirman, 2017b). The meaning is; I testify that there is no God but Allah. If the land has a limit, if the water has subsided, if the wind has subsided, the fire is extinguished, but Allah has no limit, no subsidence, no reduction, and no extinguishing. All the power of God is in Allah.



In terms of *aqidah*, the value of divine nature is known as *uluhiyah*, which refers to the acknowledgement and belief in the presence of Allah as the only God, or believing that there is no God but Allah. Humans are only required to prostrate to Allah and follow His orders while staying away from His prohibitions due to Allah's oneness (Muhriji, 2019). Allah's apostles carried this *uluhiyah* to this world. One of <sup>13</sup> verses in the Al-Qur'an Surat Al-Baqarah verse 163 that mentions Allah SWT's oneness is: As for **your God is one God, there is no God, but he is the** Most Merciful.

The conviction that the divine essence belongs only to Allah by witnessing that there is no God but Allah by saying the sentence *Thayibah Laa ilaaha illallah* (Syarif, 2020). Aside from that, all beings are solely committed to Allah. if one gets an accident, he runs to pray and submit to Allah alone; if he performs deeds, Allah is his sole target.

This is because in *Serambeak*, the belief in Allah's oneness is reflected in the sentence *Syahadat Temtep Iman*, which reads, " *Stabik uku yakin coa de bitei seleyen Allah, gen stabik uku yakin Muhammad ade ba utusan Allah*" (Kadirman, 2017b). **I bear witness that there is no God other than Allah, and I bear witness that Muhammad is Allah's messenger.**

The fact that **Allah is the** One Supreme Being is explained in this teaching. This creed teaches that humans are God's creations that they can survive because God has given them life by educating them inwardly about the reinforcement of human values in living the real life of a private human being. As a result, humans must proclaim Allah as the One and Only God, and they must follow all of His orders and prohibitions.

Furthermore, another *Serambeak* addresses the belief in Allah's oneness, which reads: *Stabik uku magea Ade Allah suang, coa de Bitie seleyen Allah, gen stabik uku yakin Muhammad ade ba utusan Allah* (Kadirman, 2017b). The interpretation is: I bear witness to Allah's Substance, to the fact **that there is no God but Allah, and** to the fact **that Muhammad is Allah's messenger.**

The sentences which read "I bear witness to the fact that there is no God but Allah, and I bear witness to the fact that Muhammad is Allah's messenger" is a great spiritual revolution, a declaration of soul liberation from the colonialism of *ilah-ilah* perceived throughout history, as witnessed by the prophet Ibrahim in his quest for the Most True God (Zulkarnaen, 2019).

If the word "*ilah*" is described as a protector who governs natural law, a single ruler who is obeyed, there are implications that may conclude that there is no protector, no single ruler. Nothing is obeyed unconditionally but Allah SWT.

Humans will never be able to grasp the value of Islamic teachings until they understand its significance and bring it into practice daily. The distinction between a believer and a nonbeliever does not lie solely in the *Tauhid* (*shahada*) sentence, since a few words cannot make such a substantial difference between humans. The true strength comes from the full and unequivocal embrace of Islamic teachings and their practical implementation. This is because *Tauhid* is divided into two categories in Islam: *Tauhid i'tiqodi ilmi* (theoretical belief) and *Tauhid amali suluki* (practical belief).

True faith must be founded on experience and comprehension of what is known to be true. In this case, the true creed must begin with correct knowledge and understanding of Allah SWT. The creed can be represented as the pinnacle, culmination, and final balance of knowledge, understanding, and one's awareness of Allah's form and divinity.

This is similar to how *Serambeak* taught about the creed by first teaching about Allah's oneness and His existence, namely that Allah is the One and Only Being and the Most Early before the creation of the universe (the teaching of Substance), and then realising about creation. Only after learning, recognising, and realising Allah's form and divinity does the universe (the teaching of the Almighty Substance) affirm the *syahadaah la ilaaha ilallah* statement.

*Uluhiyah* education in humans would elevate humans to a respectable position and encourage people to use pious *Tauhid* qualities. This monotheistic (*Tauhid*) human is a person who lives according to divine values or who actualises divine values. For example, if Allah is Most Merciful,

then humans, as His creations, should be able to bring the value of *Tauhid* into effect, namely by loving fellow humans and fellow creatures. Similarly, if Allah is the Helper, humans should live their lives helping fellow humans and fellow creatures.

## CONCLUSION

*Serambeak*, Rejang's cultural institution, meets Islam and local culture in the educational dimension, with mutual acculturation and accommodation between Islam and local culture. This acculturation and accommodation are accomplished by elevating Islamic education in the eyes of local culture. This demonstrates that Islamic education has successfully obtained symbols that correspond to the ability to absorb cultural values from the local culture. First, in acculturation to local culture, the content of *Tauhid* educational values in *Serambeak* successfully accommodates local culture, demonstrating Islam as a perfect religion. During this period, Islam dominated local culture, particularly among individuals, families, and the Rejang community. Second, the use of *Serambeak* as a local culture with its literary beauty facilitates the Rejang community's acceptance of the values of *Tauhid* education brought by Islam as a foreign religion. Third, the *Serambeak* culture's content of monotheistic education values states that there is God, confirmation of *Tauhid*, God's power, God's perfection, the creator of the universe, and the nature of divinity is the cultivation of good and true *Tauhid* teachings. Fourth, the values of *Tauhid* education contained in *Serambeak* culture are an attempt to erode and erase the Rejang people's old beliefs. Animism and dynamism beliefs are so strong and ingrained in the Rejang people's lives that they can be effectively transformed using arguments of belief.

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