

REACTUALIZATION OF ISLAMIC EDUCATION BASED ON CULTURE TO BUILD NATIONAL CHARACTER IN THE ERA OF GLOBALIZATION (STUDY OF BARITAN TRADITION IN NGENI VILLAGE, BLITAR DISTRICT)

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Abstract

This research was conducted based on the crucial issue of education. Globalization provides benefits for countries to develop, but is not conducive to character education. Globalization brings many new values that cause the implementation of moral, cultural and religious values in children to decline. Education is the key to forming a young generation with character, so reactualization needs to be pursued. Character education is closely related to Islamic education. Many local traditions hold cultural and religious values, including the baritan tradition preserved by the community in Ngeni Village, Blitar Regency. The purpose of this research is the reactualization of Islamic education, especially culture-based by taking Islamic values in the baritan tradition. This research uses descriptive qualitative research to present research based on natural settings. The results showed that in the midst of globalization, character education requires refreshment, so that local culture is not displaced by foreign cultures. In the baritan tradition, there are cultural and religious values that must be introduced and taught to the younger generation so that they do not fade and disappear in the times. The reactualization process is carried out through four steps, namely exemplary, habituation, supervision, and punishment and reward.

Keywords: Education; Culture; Baritan tradition; National character.

INTRODUCTION

It cannot be denied that developments over time have encouraged reform efforts, especially in the field of education. The more advanced technology will cause changes in the pattern of life in society. This change does not always lead to positive things but also negative ones. Advances in technology have a major effect on globalization. Globalization is the process of connecting one country with another in aspects of culture, economy, politics, technology, and so on. It can be said that globalization is the door for the world community to connect with the outside world.

The increasingly pervasive globalization causes the world to seem wider and smaller (Lubis, Ependi, Harahap, & Lubis, 2022). All information with various forms and interests spreads quickly throughout the world. Therefore, globalization is difficult to avoid. It should be understood that social changes caused by globalization provide opportunities for society to develop forward, but without realizing it, globalization has threatened the existence of local culture (Ahwan Fanani, 2020). Various cultures enter easily, causing the implementation of universal and cosmopolitan noble values of the Indonesian nation, which are based on religion and culture in the younger generation, to weaken and even disappear. If this continues, problems will arise, including the loss of the original culture of a region or country, the erosion of cultural values, the loss of kinship and cooperation, the emergence of lifestyles that are not by customs, and the decline in nationalism.

The most crucial issue is the possibility that foreign cultures will eliminate local culture. Culture is the identity of a group of people or a country. In other words, the personality of a nation will be reflected through its culture. Culture or culture is described as a whole of ideas, actions, and

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works with different characteristics for realizing human life as a unique creature (Koentjaraningrat, 2002). In general, culture can be defined as things that refer to human nature and reason. This can include views, attitudes, morals, goals, and customs. However, entering the era of globalization, which erases time and space and eliminates barriers between countries, the nation's culture began to fade.

The fading of culture has resulted in the younger generation experiencing a character crisis. Currently, the fate of the nation's future is in the hands of the younger generation, they have an essential role in realizing national ideals and goals, especially to fill development and maintain unity. In carrying out this responsibility, the younger generation must have a strong character and a high competitive spirit, especially in learning technological developments so that other countries can include them. Therefore, it is necessary to actualize and refresh character education in Indonesia so that national education can produce young people with character who can still compete in the era of globalization.

In Indonesia, character education is the spirit of Islamic education because seeing that Islamic education has the aim of forming students into humans with character and noble morals (Ainissyifa, 2017). Naturally, humans grow and develop through a process, namely education, to achieve perfection and maturity in life. Islamic education is a process of directing humans to a better life by referring to the sources of Muslim life guidelines, namely the Al-Qur'an, Al-Sunnah, and Itjihad. Where it is inseparable from the characters or values that can be used as a foundation in social life for Muslims, seeing that the younger generation is experiencing a character crisis with the decline in the implementation of cultural values and religious values, Islamic education must contain character education rooted in local culture. What is meant by Islamic education is rooted in culture, meaning that it does not deviate from history, both humanity and national culture (Lubis et al., 2022).

As explained above, culture is closely related to human life. Both coexist and influence each other, both directly and indirectly. A culture born by humans is in the form of customs, which are habits that apply to specific groups of society. Javanese society is one of the people in Indonesia who have various traditions that develop in the community (Kholil, 2008). The diversity of Javanese culture passed down from generation to generation leaves positive values that benefit society (Inawati, 2014). The baritan tradition is usually held every Islamic new year or in the Javanese calendar, known as the month of Suro. The Baritan tradition is a tradition that is hereditary and is believed by the Javanese community as a bad luck-repelling ceremony from ancient times (Wildah, 2018). However, along with its development, it then acculturated with the teachings of Islam.

For Javanese people, especially in Ngeni Village, Wonotirto District, and Blitar Regency, implementing the Baritan tradition is a ritual that cannot be abandoned. Apart from the legacy of the ancestors and the local belief that leaving the tradition will bring bad luck, but also because traditional elements are still closely attached to the tradition, people are reluctant to eliminate it. However, the rapid flow of globalization, modernization, and strict Puritanism has caused most youth to view only the Baritan tradition as an ordinary routine without knowing and understanding the values that can be learned from the Baritan tradition. In particular, Islamic values can be used as provisions in facing the era of globalization.

It is hoped that this research can make a significant contribution empirically regarding the Baritan tradition and its values and can be used as a reference for future research to understand the reactualization of character education based on Islamic values to foster national character in the younger generation. The purpose of this research is to describe the culture of the baritan tradition in Ngeni Village to produce young people who know the meaning and purpose of implementing the baritan tradition, which can be used as material content for character education. More specifically, this research aims to provide alternatives to refresh and renew character education that can foster noble national character in the younger generation to face globalization.

RESEARCH METHOD

In this study the authors used qualitative methods. According to Meolong, qualitative research is research that aims to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions thoroughly and explicitly, using various natural methods and in a natural context (Moleong, 2018). The approach used is an ethnographic approach, according to Harris and Johnson (In Hanifah, 2010) ethnography in a simple sense is “a potrait of a people” when described ethnographic research is writing about a particular culture, customs, beliefs, and behavior based on information collected through fieldwork. The focus of this research is to find out the meaning of the baritan tradition for the Ngeni community and the cultural values in the tradition to build national character for the younger generation.

The data collection techniques used by researchers in the study were interviews, observation, and documentation. Interviews were conducted with a number of informants who have knowledge and information about the baritan tradition in Ngeni Village, such as baritan tradition participants and those involved in the baritan tradition. The interview data were in the form of experiences, knowledge, and interpretations of the main actors as informants about the baritan tradition and the Islamic values in it. Semi-structured interviews were conducted with, 1) participants of baritan activities in Ngeni village, Blitar district, 2) teenagers of Ngeni village, Blitar district. The data obtained will be analyzed using source triangulation interpretation, which is comparing and evaluating information from various sources (Sugiyono, 2013).

RESULT AND DISCUSSION

Urgency of Culture-Based Character Education in the Era of Globalization

According to Law No.20/2003 on the National Education System states that "Education is a conscious and planned effort in steps to create an active learning atmosphere where students can develop their potential to have spiritual strength, religion, self-control, personality, intelligence, noble character, and skills needed in society" (Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Education is seen as a process for individuals or communities to continue developing themselves with any source. Like human development, humans grow naturally from the womb to death. These stages are the same as education, which continues to develop. So education is a conscious effort of an individual or group to develop themselves, such as this human development; education also continues to develop to keep up with the times.

Education is also said to be the science of education or pedagogy, a scientific discipline related to the process of civilization, civilization, and human maturation (Normina, 2017). In this case, education is a means to store and re-disseminate cultural values. Even though humans will die, their values and teachings will still be passed on to the next generation. Education and culture are indeed two things that influence each other regarding people's mindsets and behaviour. A group of people or a nation has a view of life passed down from generation to generation that is believed to be true so that education, from time to time always tries to pass on something practical and considered suitable to the next generation.

The rapid flow of globalization has caused culture shock. In this condition, people cannot withstand various cultural influences from outside, so there is an imbalance in the life of the community concerned. Our society still analogizes that foreign culture, especially Western culture, is synonymous with modernity, and Eastern culture is synonymous with conventional. In the globalization era, the cultural exchange process is very beneficial because each cultural owner has the freedom to introduce and spread their own culture supported by the rapid development of technology and information.

The effects of globalization have resulted in many countries competing to influence and spread their nation's culture throughout the world. As one of the developing countries, Indonesia only gets its influence, apart from low competitiveness, is also caused by the imbalance of interests

of developed countries that form an oppressive nature; where according to Rosiemarie Tong (Komarudin & Raman, 2018), developed countries' position themselves as the first country and undeveloped countries are positioned as third countries. In this case, the first country creates a dependency on life, such as the Western nation creates a fashion trend of dress then instils the assumption that the trend is a symbol of modernity and progress so that people from third countries flock to follow the trend.

It can be concluded that globalization for Indonesia is like two blades. On the one hand, it provides easy access to information and allows the next generation to increase their knowledge capacity and resources. However, on the other hand, destructive information such as pornography, promiscuity, radicalism, excessive consumption, etc., also enter easily. Today, modern society is increasingly progressive and aggressive in pursuing progress. When viewed in material terms, modernity has indeed brought wealth, but morally and ethically, it has brought absolute poverty to humans (Rohmah & Mawardi, 2024).

As part of the world community, Indonesian society cannot avoid globalization. It must adapt to all forms of change, especially now that many developed countries continue to develop science and technology. This provides a challenge for national education; education today must be able to form a society that has an identity as an Indonesian nation but can still develop following existing world developments. Based on the results of interviews with one of the teachers at one of the elementary schools in Ngeni, today, there are many delinquencies in children and adolescents due to globalization, mainly due to various kinds of information that are easily accessible to children. As a result of too much use of cell phones to browse social media and games, they need help concentrating on learning at school and home. In addition, most of the child's time is spent playing on cell phones, and interaction with peers and family is reduced. Parents are also concerned about their children accessing pornographic content, online gambling, or being trapped in promiscuity.

The entry of smartphone technology among children slowly affects children's behaviour. Research conducted on several children in Ngeni Village shows consumptive behaviour by buying internet packages or online game items and the emergence of lazy helping parents, lazy learning, and lazy interactions with peers. Although still classified as a rural area, internet access in Ngeni Village is good, so the availability of the internet and easy-to-reach causes smartphone users among teenagers to continue to increase. This easy access to information has shifted the nation's identity, with the younger generation busy playing on social media and focusing on their identity in cyberspace. This causes them to pay less attention to the surrounding environment so that the kinship and cooperation in the village are thicker than they used to be. However, the flow of globalization cannot be avoided, and the solution is to support improving the quality of moral and cultural education in the younger generation because the attitude of the younger generation determines the fate of the Indonesian state in the future.

The Meaning of Baritan Tradition for the People of Ngeni Village

In the beliefs of the Javanese community, the month of Suro or Muharram in the Islamic calendar is sacred. Every year, when one suro approaches, Javanese people will do Tirakad or Lek-lekan, which means not sleeping overnight (Pradipta, 2022). Every turn of the year or one suro in Java involves many traditions, and each region has its own uniqueness and characteristics. One of the rituals every suro still practises is the Baritan tradition.

Baritan is a religious tradition that gathers people in a public space to perform. In the Javanese calendar, the Baritan tradition performed in the month of Suro is a ceremony to ward off bad luck and calamity inherited from the ancestors. Baritan comes from the term "Lebar-rit-ritan" meaning after the harvest (Wahyuningtias & Astuti, 2016). Baritan on the north coast is often called a ceremony to "Mbubarake dhemit lan satan", which means to disperse jinn and demons. Meanwhile, baritan in Central Java comes from the word "barit", which means rat, where what is meant is that by carrying out this ritual, it is hoped to avoid rat pests (Indiyanto & Nurhajarini, 2014). Some regions in East Java also use the term to refer to rituals or ceremonies with similar purposes and forms.

One of the regions in East Java that conducts baritan every year is Ngeni Village, located in Wonotirto Subdistrict, Blitar District. The people of Ngeni Village believe that the Baritan tradition is a cultural heritage passed down from the predecessors of the village to be preserved by the next generation. The baritan tradition is carried out every time the month of Suro is welcomed. For the people of Ngeni, the month of Suro is a good and holy month, so to welcome the arrival of the month, a thanksgiving event is held and an endeavour to reject bad luck and calamity so that the entire community gets protection and safety from Allah SWT. In addition, in implementing Baritan, the Ngeni community also sends prayers to "Cikal bakal dusun mriki", which means prayers for the ancestors who first started or formed Ngeni Village.

Each region has many ways and characteristics in carrying out the baritan tradition. The Baritan tradition will be implemented at every crossroads from ba'da Asr to Isha by chanting prayers and tahlil. It is only complete if each house prepares and serves takir plontang. Takir plontang itself is a food container made of banana leaves. usually takir plontang contains rice (can be white or yellow), which is equipped with various side dishes such as chicken, eggs, fried tofu and tempeh, noodles or vermicelli (Nuriman & Fauzan, 2017). Similarly, the baritan process in Ngeni has its characteristics.

The implementation of bariton in Ngeni village is carried out more simply. Usually, bariton activities will be carried out at each gathering point, either at the road's intersection that connects residents' homes or at the nearest mushola. Unlike some other regions in Java, the people of Ngeni village do not serve takir plontang. According to an interview with Mrs. Muntamah (48), before the takir plontang is served, the Ngeni community will meet to determine the location and the number of takir plontang that need to be brought. In recent years, the people of Ngeni village have brought tumpeng, complete with chicken ingkung, as a dish in the Baritan tradition. The selection of this food dish certainly has its meaning for the people of Ngeni village.

For the people of Ngeni, tumpeng and chicken ingkung are not only seen as food but also the embodiment of various symbols. Tumpeng itself is rice formed into a cone that resembles a mountain. The shape of this tumpeng illustrates the level of human life process from beginning to end that God created humans and all will return to Him. When associated with Islam, the meaning of tumpeng is a food that illustrates gratitude to Allah SWT and blessed food. Because, tumpeng rice is made from natural resources derived from the creation of Allah SWT (Sutiyono, 1998). In addition, since ancient times, tumpeng is often used as a complementary food in religious traditions or ceremonies in Java, and in the series of events, there are ijab rituals, joint prayers, and other religious activities. According to people's beliefs, if they eat tumpeng filling that has previously been through a procession of prayers and tahlil, then the food contains blessings so that if they eat it, the community will be protected and safe.

As previously mentioned, in addition to tumpeng, in the Baritan process in Ngeni village there is also a chicken ingkung dish. In Javanese belief, ingkung chicken has a deep meaning, namely "Inggalo ingkung", meaning immediately prostrate. Chicken ingkung, often a food served in Javanese rituals, also means "Inggalo manekung" to Allah SWT. So, this chicken ingkung symbolizes the desire to get closer to God, shown by being grateful and dhikr for all He has given (Nuriman & Fauzan, 2017). Furthermore, the food dish will be brought to the gathering point or mosque. Then, residents will pray together, asking for protection and safety for the village of Ngeni and rejecting disasters. After the prayer is completed, it will be continued by distributing offerings. The offerings here are tumpeng and ingkung ayam which have previously been prayed for, with the belief that the food has contained blessings. In this case, residents are not allowed to choose for themselves but someone is in charge of distributing, with the aim that all can feel the blessings of the implementation of the tradition regardless of status.

Technically, the implementation of baritan in Ngeni village is similar to the implementation of baritan in other areas in Blitar. However, amid the hustle and bustle of community life with modernity and individualism, the baritan tradition still takes place with traditional nuances and collectivity in it. This shows the natural form of culture as a functionally related system that is a dynamic process and product resulting from human self-processing and the environment for life

fulfilment and social harmony in society. There is still the strength of the Ngeni Village community to maintain the tradition from extinction during the onslaught of modernity, which does not rule out the possibility of shifting various aspects of traditional nuances.

In implementing the Baritan tradition, there is still a form of community solidarity for the smooth implementation of the Baritan tradition, from the shared awareness of residents to maintaining the values and mandates of the ancestors. This is expressed in baritan activities always chanting prayers for the ancestors of Ngeni village. Another form of solidarity is also shown by the availability of residents to contribute energy and materials for the continuity of the baritan tradition in Ngeni village. Start by donating energy and time to clean the area used as a gathering point, such as a field or prayer room. There are also individual donations, such as the busyness of mothers who prepare tumpeng and chicken ingkung food at their respective homes.

It can be concluded that the baritan tradition is not only a form of obedience by the people of Ngeni Village, Blitar Regency, to the traditions left by their ancestors to obtain salvation for the entire village. The baritan tradition has also formed and strengthened bonds of brotherhood and solidarity among the people of Ngeni. Therefore, the Baritan tradition must not stop at the older generations but must also be preserved in later generations.

Islamic Values in the Baritan Tradition in Ngeni Village

Javanese society is very steeped in cultural and traditional issues. Currently, Javanese society is dominated by Islam. However, the majority of Javanese Muslims are not able to abandon the culture and traditions of their ancestors quickly, even though sometimes these cultures and traditions conflict with Islamic teachings. In Javanese society, Muslim people are categorized into two large groups. They are usually called the santri group or those who live their lives according to pure Islamic teachings, and conversely, there is the abangan group, also known as Javanese Islam. In contrast to the Santri group, which is guided by pure Islamic teachings, Abangan Islam cannot be separated from beliefs about ancestors, spirits and spirits (Marzuki, 2013).

This difference in viewpoint does not weaken the bonds of brotherhood among the Javanese people. They do not like to debate about belief in God. They adhere to the advice that "All religions are good," which means all religions are good; they don't think that other religions are worse or better. With this inner perspective, enormous tolerance emerges in religion and other fields (Koentjaraningrat, 1994).

It is the same with tradition Baritan, which cannot be separated from mystical things, formerly traditions baritone Often known as earth almsgiving. Before Islam spread to Java, this tradition was carried out through rituals and offering special prayers to the spirits of ancestors as a form of respect and asking for safety for village residents. However, after acculturation with Islamic values, the ritual activities were changed to include safety activities, istighosah, and tahlil dhikr. Here, it can be seen that the arrival of Islam was not intended to change or eliminate culture. Islam seeks to integrate all aspects of life, both materialistic and spiritual, with the aim that in society, there is a balance between human needs and desires (Nuriman & Fauzan, 2017). So even though there are differences between the two things above, they still have the same goal: being grateful for the blessings He has given and, at the same time, asking for salvation from disaster for the village residents.

The people of Ngeni Village, Wonotirto District, Blitar Regency, in carrying out traditions, baritan also does not abandon the values of ancestral heritage; the use of tumpeng shows this. Tumpeng is rice made to resemble the shape of a mountain based on the Hindu-Buddhist belief that mountains are the abode of the gods. In ancient times, Hindu-Buddhist believers often used tumpeng as a ritual dish. However, in Muslim religious ceremonies, use of tumpeng The meaning shifts as a form of gratitude for the abundance of the earth's produce. They believe that comfort and tranquillity come from Allah SWT, who owns the sky and all its contents.

There are Islamic values that can be taken from tradition baritone among other values belief or belief in Allah SWT. Tradition baritone in Ngeni is an expression of gratitude to Allah SWT for His favours and blessings, one of which is in the form of abundant natural wealth in Ngeni Village.

In carrying out traditional Baritan, there are a series of events, one of which is istighasah. Istighasah is used to ask God for protection so that the villagers of Ngeni are always given worldly sustenance, well-being, and safety, and also as a form of gratitude to God SWT (Umar, 2020). Tradition Baritan teaches that the only place to ask for help and salvation is from Allah SWT as the only Being who has power over human destiny. Only Allah is worthy of worship, and the place to ask for salvation is not to another entity. Likewise, in the ceremonial procession, the Baritan ritual cannot mention the names of ancestral spirits or Gods that cause shirk against Allah.

Tradition Baritan also contains the value Akhlakul karimah, which, in fact, is related to human nature, which is a social being (Prameshti & Aini, 2022). Tradition baritone can foster a sense of mutual help between people and sharing with others which is demonstrated by exchanging tumpeng and chicken ingkung. The people of Ngeni Village believe that activities Shodaqoh in the traditional Baritan will bring blessings and safety to their village so that the residents of Ngeni Village always maintain cultural preservation Baritan. Shodaqoh in Islam is also highly recommended.

Related to the value of Akhlakul karimah, in tradition, Baritan also teaches to take care of silahturahmi between fellow religious communities. This is demonstrated in the implementation of Baritan in Ngeni village, where residents work together to prepare traditions Baritan by cleaning the prayer room used for activities. The commandment of friendship is not only mentioned in the Qur'an but also the hadith of the Prophet because brotherhood in Islam is a vital aspect that is highly recommended to be implemented in social life.

Reactualization of Islamic Values in the Baritan Tradition to Build National Character

As stated above, globalization can encourage social change in Indonesian society, and as part of the world community, Indonesia cannot avoid the impacts of modernization and globalization. Today, society is very dependent on and influenced by developments in science and technology, especially information technology. However, the younger generation receives much more information than previous generations. However, this does not necessarily mean that people avoid or reject change. The only drawback is that education has remained unchanged despite being flooded with foreign information. Today's schools are similar to the schools of the past. The conditions of schools and classes, how teachers teach, how students learn, and how the relationships between school members are the same as fifty years ago. So, it is necessary to refresh or re-actualize education, especially culture-based character education, to be used as a provision for the younger generation to face the flow of globalization.

If we look back, moral or character education is a concept introduced previously. During the New Order era, the Pancasila Moral Education (PMP) subject was formed to form the Pancasila character for the Indonesian generation. Pancasila Moral Education subjects are also balanced with Religious Education and Character Education subjects. These two formulations were previously used to shape the character of the Indonesian nation. However, currently, character education does not have its subject because character education, which contains knowledge, skills and attitudes, can be included in each subject. Talking about moral or character education is closely related to Islamic education. Character education cannot be separated from the guidelines for human life, namely religion.

Indonesia is a country with a Muslim majority. A long historical series accompanied the entry of Islamic teachings into the archipelago, which influenced the number of adherents of the Islamic faith in Indonesia today. Islam is well accepted and able to acculturate with local cultures left by their ancestors so quite a few local cultures have absorbed Islamic teachings. Islam as a religion also places education in a high place and strongly advocates the importance of education for humans. The role of teachers is very important in renewing or refreshing culture-based character education by instilling Islamic values, especially in inserting values into teaching. Considering the rapid flow of globalization, this refreshing effort is an urgent matter that must be carried out by education policy enforcers in Indonesia so that the younger generation does not lose the noble values left by their ancestors.

Effective learning is contextual learning, where the teacher, as the front guard of education, can relate the material to the learner's real-world situation. In education, the roles of humans, nature and science are complementary. Humans are equipped with reason and are placed in nature to explore the knowledge found in nature. As a multicultural country, Indonesia has a variety of cultures with noble values inherited from their ancestors. In this case, what culture-based Islamic education means is Islamic education that contains historical elements, not only the history of Islamic education and culture but also the history of humanity and the cultural history of a particular ethnicity, nation or society.

Islamic learning using this model aims to give birth to the next generation who have personality, self-esteem and self-confidence in forming a culture that is by the teachings of their ancestors but does not deviate from Islamic law. As understood, Islamic education is based on the Koran and Sunnah. A learning model incorporating local culture does not mean rejecting modernization, change, reform, or transformation of foreign cultures but rather an effort to minimize the bad influences caused by globalization. This is by the definition of contextual learning according to Jonhson, who states that contextual learning aims to stimulate students to see the meaning in academic material (Johnson, 2002).

The hope is that by using contextual learning, students will more easily understand the concepts being taught because they are directly related and based on direct experience. Learning is not only seen as transferring knowledge from teachers to students. Learning will focus on learning strategies rather than results. The concept of learning emphasizes that students need to know the meaning of learning, what benefits it has for their lives, and how to achieve it (Yasin, 2023). Culture-based character education through contextual learning allows students to connect the material's content with the context of their personal experiences to find meaning, encouraging students' curiosity and love of learning. Students not only get to know the culture where they live, but can appreciate that many cultures around them have values that are useful for life.

In learning, teachers should be able to empower the environment as a source and medium for learning because learning is a process of seeing, observing, and understanding something in the student's environment (Yasin, 2023). Local culture is a lesson that must always be touched on in learning because it is the identity of the Indonesian nation amid a world with various kinds of progress. Starting from advances in the fields of information, technology, education, and lifestyles that imitate foreign cultures, just knowing the culture is not enough; the younger generation must be introduced to and practice the noble values of the culture. In contextual learning, collaboration between teachers and parents also determines success. Teachers' efforts to introduce local culture will be more accessible if parents participate. Children not only receive attention and direction at school, but also at home too.

The first step in internalizing Islamic values in the Baritan tradition is showing students examples. The form of exemplary behaviour shown by school members and families takes the Islamic values from the Baritan tradition, namely the value of *aqidah*, the value of *Akhlakul karimah*, and the value of togetherness and kinship. Examples that can be given include teaching students that only God is the place to ask for protection and security from disaster, not other impermanent substances, teaching students to share with others regardless of the person's status, teaching them always to maintain good harmony with the surrounding community, and maintain trust traditions from previous generations, etc.

The next thing is to familiarize students. In this case, students can be involved in activities or processions of the Baritan tradition which are routinely carried out once a year on the first night of Suro or in the Islamic calendar entering the month of Muharram. Students were invited to help prepare the Baritan dishes, namely *tumpang* and *ingkung*, participate in cooperation activities in cleaning the prayer room, and participate in the core Baritan procession, namely the *tahlil* and prayer session and the offering distribution session.

In internalization, supervision from teachers and parents is also needed so that students can understand the values of the Baritan tradition. By providing supervision, students will feel specially guided and given attention. In addition, in learning about local cultures, students

need special attention and instructions because, from an Islamic point of view, some traditional processions are not by syariat, such as using offerings in Baritan activities. However, because it has merged with the local culture, it is not easy to eliminate it, so children need guidance from parents and teachers in learning.

The final step in the internalization process is punishment. The substance of punishment cannot be separated from education because it is related to giving gifts (rewards) after children do something according to the teachings they have received. According to Al-Ghazali, punishment is when a person consciously and deliberately brings sorrow to another person to correct or protect himself from physical and spiritual weaknesses to avoid all kinds of violations Zainuddin (In Fauzi, 2016). However, with the caveat that punishment can only be carried out if reprimands, warnings and advice have not been able to prevent the child from doing bad things.

CONCLUSION

From the discussion above, it can be concluded that globalization, without being accompanied by good moral education, weakens the implementation of cultural, religious, and moral values in the younger generation. Thus, various kinds of reform and refreshing efforts in national education should be a priority at this time. Character education in formal schools is found in all subjects, one of which is Islamic learning. Islamic education is closely related to character education because religion guides life in society. Globalization has become a threat to culture, which is the nation's identity. One effort to increase the implementation of moral, religious, and cultural values in the younger generation is to incorporate cultural values into teaching. One tradition with these three values is the Baritan tradition, carried out on the first night of Suro. The meaning and purpose of this tradition are as a form of gratitude and a place to ask for safety and protection from disaster. In contrast, the meaning for the society of this tradition is still strong in traditional cultures, such as togetherness and family values, as well as religious values, such as creed and Akhlakul karimah. This form of actualization can be realized using contextual learning methods and support from the community and student's families. Some steps for reactualization include showing examples, habituation, supervision, and giving punishment and rewards. It is hoped that with this re-actualization, local culture, especially the Baritan tradition, will not only be known, but its values will also be implemented in everyday life.

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