



MODELS FOR STRENGTHENING THE RELIGION AND TRADITION OF THE KOMPOLAN JAILANIAN

AN ETHNOGRAPHIC STUDY

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Abstract

This research is motivated by the negative impact of the globalization era. The younger generation primarily imitates foreign cultures, sometimes negates religious teachings, and neglects local traditions. Furthermore, this ethnographic study aims to describe the existence of the Kompolan Jailanian and its model of strengthening rule and religion in East Bataal, Ganding, Sumenep, East Java. The study revealed that the Kompolan Jailanian has a historical role, goals, values/teachings, practices, and particular customs in the East Bataal community. Whereas the models of strengthening Islam and tradition are remembered (*dhikr*), thinking (*fikr*), and practice (*'amal*). Likewise, the strengthening strategy is also maintained in family education.

Keywords: *The Kompolan Jailanian, Models for Strengthening, Tradition, Religion, Islamic Teaching.*



Introduction

The issue of strengthening religious teaching and traditional values are always related to the condition of society and the problem of sustainability by the younger generation. Therefore, studying Islamic education is essential so that it is connected with social dynamics, including family education.¹ Intensive religious education in the family is needed so that the attitudes and actions of children always reflect Islamic teachings.² It is because the family is believed to be the first and foremost environment that must teach values or religious teachings that will determine the child's character in the future.

Indeed, education in the family is needed because of the limited time allocation for PAI learning (Islamic teaching) at school, resulting in the mastery of PAI material only up to the cognitive domain of students.³ In substance, religious education material is dominated

¹ Musmualim and Muhammad Miftah, "Pendidikan Islam di Keluarga dalam Perspektif Demokrasi: Studi Pemikiran Hasan Langgulung dan Abdurrahman an-Nahlawi," *Jurnal Penelitian* 10, no. 2 (August 2016), DOI: 10.21043/jupe.v10i2.1781.

² Djamaluddin M. Idris and Usman, "Peranan Pendidikan Akhlak dalam Mengembangkan Kepribadian Peserta Didik di Madrasah Aliyah Negeri 1 Parepare," *Al-Musannif* 1, no. 2 (December 2019): 78, DOI: 10.5281/ZENODO.3545619.

³ Kemas Imron Rosadi, *Kapita Selekta Pendidikan Islam, 3rd Edition* (Padang: Sukabina Press, 2019), 68.

by normative studies such as *halal-haram*, reward-sin, heaven-hell, and the like.

While studies on the theme of tolerance, caring, and the like have yet to receive much attention,⁴ it puts the child's religious behavior in a very worrying situation.⁵ Therefore, the role of parents is needed in providing guidance and supervision to children at home because parents are responsible for caring for and developing their children's potential physically, spiritually, and socially based on religious teachings.

However, religious education for children as part of the essential duties of parents is challenging. The effects of globalization, on the one hand, make many children, including their parents, imitate foreign cultures that are not based on religion.⁶ On the other hand, they

⁴ Moh. Haitami Salim, *Pendidikan Agama dalam Keluarga: Revitalisasi Peran Keluarga dalam Membangun Generasi Bangsa yang Berkarakter* (Yogyakarta: Ar-Ruzz Media, 2013), 22–23.

⁵ Moh. Rofiqi Azis and Ruslan, "Upaya Menanamkan Akhlakul Karimah Siswa dalam Pembelajaran PAI di Era 4.0," *Al-Ulum Jurnal Pemikiran dan Penelitian keislaman* 8, no. 1 (February 2021): 128, DOI: 10.31102/alulum.8.1.2021.128-138.

⁶ Andi Fitriani Djollong, St. Wardah Hanafie, and Adelina Damayanti, "Upaya Guru Pendidikan Agama Islam dalam Membiasakan Salat Berjamaah dan Pengaruhnya terhadap Kepribadian Peserta Didik pada SMP Negeri 2 Liriaja Kabupaten Soppeng," *Al-Musannif* 1, no. 1 (2019): 66. DOI: 10.56324/al-musannif.v1i1.15.

tend to ignore local cultural wisdom,⁷ for example, drug cases, free sex, theft, and so on, which have always become a public spectacle. It, in turn, will undoubtedly make the younger generation experience a spiritual dryness and be trapped in a prolonged moral decadence.

Religious education in the family is considered necessary because the family is the first educational environment that has a social function in transforming values and culture in children. It will impact his social life later when interacting in his social environment.⁸ That means whether a society is good or bad will be more or less influenced by how religious education is strengthened in a family.

In addition, the Qur'an (al-Tahrim [66]: 6) teaches us the importance of religious education for children—the Qur'an is considered a paradigm of knowledge, making it the highest source of truth and absolute.⁹ Religious education is not the school's responsibility but also the parents' responsibility at home. That means the role of parents is crucial in shaping the child's personality.

⁷ Muhammad Husnur Rofiq and Prastio Surya, "Model Pembentukan Karakter Berbasis Tasawuf," *ILMUNA* 1, no. 2 (September 2019): 66, <https://jurnal.stitujombang.ac.id/index.php/ilmuna/article/view/109>.

⁸ Musmualim and Miftah, "Pendidikan Islam di Keluarga," 346.

⁹ Hartono, *Pendidikan Integratif* (Purbalingga: Kaldera Institut, 2016), 19.

Academics have widely researched the study of religious education in the family. Some of them only studied the theory of religious education in the family¹⁰ and the implementation of religious education in several districts.¹¹ However, researchers have yet to find studies on religious education in families that use specific and unique approaches, such as the religious-cultural approach, which have not been comprehensively studied.

A religious-culture approach is an approach that adopts noble religious values and cultural values that are still preserved and become a belief in society. That way, besides the children at home close to religious norms and teachings, they can also know the local wisdom in their social environment. So, the effort of

¹⁰ Fiina Tsamrotun Nafisah and Ashif az Zafi, "Model Pendidikan Karakter Berbasis Keluarga Perspektif Islam di tengah Pandemi Covid-19," *Ta'allum: Jurnal Pendidikan Islam* 8, no. 1 (June 2020): 1, DOI: 10.21274/taalum.2020.8.1.1-20; Tatik Ariyati and Djohani Dimiyati, "Pentingnya Peran Keluarga untuk Penguatan Karakter dalam Membentuk Akhlak Baik pada Anak Usia Dini," *Proceedings, National Seminar on "Membangun Sinergitas Keluarga dan Sekolah Menuju PAUD Berkualitas"* (August 18, 2018): 157, <https://eprints.uad.ac.id/13547>; Moh. Solikodin Djaelani, "Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat," *Jurnal Ilmiah WIDYA* 1, no. 2 (July 2013): 1, DOI: 10.31219/osf.io/5r7xp.

¹¹ M. Munawiroh, "Pendidikan Agama Islam dalam Keluarga," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 14, no. 3 (December 2016): 345, DOI: 10.32729/edukasi.v14i3.6.

religious education by parents through this approach is evident in the tradition of the community, especially the Kompolan Jailanian tradition in East Bataal Village, Ganding District, Sumenep Regency, East Java Province.

The Kompolan Jailanian is a religious group whose name is taken from the name of Sheikh Abdul Qodir Jailani, which was held in East Bataal. The Kompolan Jailanian aims not only to get blessings through the intermediary of a guardian, namely Sheikh Abdul Qadir Jailani but also to internalize religious norms in children through this tradition. Uniquely, implementing the Kompolan Jailanian practice is not only limited to the Kompolan Jailanian members but is generally accepted. In other words, the East Bataal villagers who are not Kompolan Jailanian members, but want to carry out the Kompolan Jailanian tradition at home, can invite members of the Kompolan Jailanian. Thus, implementing this tradition not only wants to preserve ancestral heritage but also has religious motives, namely *tasawwuf* and *tarekat*-based religious education.

This study uses a model of religious education in the family adapted from Robert Glaser, *the Basic Teaching Model*, to map out a model of strengthening religious education in the family. This model has four components: objectives, programs, processes, and evaluation.¹²

¹² Rathin Biswas and Amalendu Paul, "Effec-

Thus, this study aims to describe the existence of the Kompolan Jailanian in the East Bataal community and a model for strengthening religious education in the family through the Kompolan Jailanian in the East Bataal community, Ganding, Sumenep.

This research uses a qualitative approach with the type of ethnographic research to understand and describe in depth the strengthening of religious education in the family, which is carried out through the Kompolan Jailanian tradition from the perspective of the East Bataal village community.

The data sources for this study consisted of family members who participated in carrying out the Kompolan Jailanian tradition, the leader and members of the Kompolan Jailanian, children of parents or their representatives who are members of the Kompolan Jailanian, and close neighbors of parents or guardians who are also members of the Kompolan Jailanian.

Thus, data collection techniques use interviews and observation. For interviews, researchers used unstructured interviews. At the same time, the observation technique uses two types, namely participant observation and disguised observation.

tiveness of Basic Teaching Model (BTM) of Teaching Education at Higher Secondary Level," *JETIS* 6, no. 3 (March 2019): 912, <https://www.jetir.org/papers/JETIR1903K33.pdf>.

The data analysis technique uses an interactive data analysis model from Miles, Huberman, and Saldana, which includes data condensation activities, data presentation, and drawing conclusions and verification.¹³ This data analysis is a process of searching for and compiling data systematically based on data obtained from field notes, interview results, and other materials so that it can be easily understood and the findings can be informed to others.¹⁴

Checking the validity of the data is carried out using four criteria: credibility, transferability, dependability, and confirmability. The credibility criterion is achieved by using source triangulation and technique triangulation. Through source triangulation, researchers compared data from several informants. At the same time, technical triangulation is done by comparing the interview data with the observation data and the documentation data—transferability criteria are achieved by making a detailed description. The dependability criterion is achieved by conducting an auditing process through Focus Group Discussion activities by presenting colleagues and research practitioners. Meanwhile,

¹³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook, 3rd Edition* (USA: SAGE Publications, 2014).

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2012), 244.

the confirmability criteria are achieved by confirming the data and research results to the informants.

Models for Strengthening of the Kompolan Jailanian in the East Bataal Community

The Existence of the Kompolan Jailanian

The people of Sumenep also maintain the practice of this type of Kompolan Jailanian under a different name, the Tarekat Kadiran (Kadiran congregation). The Tarekat Kadiran was originally a response to the spiritual emptiness of society as religious beings as *'abdullah* (servants of God) and *as khali-fatullah fi al-ardh* (leaders on earth).¹⁵ In addition, the Tarekat Kadiran is a vehicle for internalizing sacred concepts as religious values of the people of East Kaduara, Pragaan District, to get closer to the Creator. The holy idea means everyone involved must have ablution (*wudhu*) during the event.¹⁶

At the same time, the Kompolan Jailanian tradition by the East Bataal community aims to get the blessing of an

¹⁵ Saiful Hadi, "Tarekat Kadiran pada Masyarakat Kaduara Timur Pragaan Sumenep," *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 10, no. 1 (January 2013): 3, DOI: 10.19105/nuansa.v10i1.160.

¹⁶ Norhasan, "Pola Ritual dan Makna Simbolis Tradisi Kadiran," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 2, no. 1 (October 2015): 52, DOI: 10.15642/teosofi.2012.2.1.49-66.

ulama, namely Sheikh Abdul Qadir Jailani. However, the Kompolan Jailanian here differs from a similar tradition, namely the *Manaqiban* tradition. Even though they both hoped for blessings from Sheikh Abdul Qadir Jailani, the Kompolan Jailanian did not read his biography as in the *Manaqiban* tradition.¹⁷

Furthermore, the objectives of the East Bataal community to join and carry out the Kompolan Jailanian include; a) thank God for the birth of a child. It seems to be in line with the tradition of reciting *Manaqib* in the Banjar community as a form of vow for someone in that area if they are blessed with a child;¹⁸ b) the Kompolan Jailanian in this village also aims to commemorate the birth of Sheikh Abdul Qadir Jailani, although it is not held on the 11th of Hijri month. It is slightly different from the *Manaqiban* or *Sabellesen* tradition, which is contained on every 11th of the Hijri month, which is believed to be the date of Sheikh Abdul Qadir Jailani's death;¹⁹ c) so that children are given

¹⁷ Slamet Yahya, "Tradisi Manaqib Syekh Abdul Qodir al-Jailani di Mushalla Raudlatut Thalibin Kembaran Kebumen," *IBDA'* 18, no. 1 (April 2020): 17, DOI: 10.24090/ibda.v18i1.3505.

¹⁸ Munirah, "Pembacaan Manaqib pada Masyarakat Banjar: Studi Living Hadits," *Jurnal ar-Risalah* 15, no. 2 (July 2019): 188, <https://jurnal.stairakha-amuntai.ac.id/index.php/alris/article/view/65>.

¹⁹ Yahya, "Tradisi Manaqib," 23; Ahmad

smooth sustenance, and children get convenience in education and knowledge that is blessed. This finding also aligns with intending to implement the Tarekat Kadiran, which has become a strong tradition in the East Kaduara community. The Tarekat Kadiran in this village was held with the aim that what they wished for could come true, such as when facing challenges or temptation, facilitating sustenance, and others.²⁰

Also, the values or teachings in the Kompolan Jailanian in Sumber Tunggal, East Bataal Village, include *dhikr*, charity, trust in Allah (*tawakkal*), and holiness. These values manifest the sacredness of the Kompolan Jailanian practice, which the researcher can describe as follows.

The value of *dhikr* in the Kompolan Jailanian practice can be seen in Jailanian readings starting from reciting *shalawat*, some *Asmaul Husna*, to several surahs of the Qur'an. *Dhikr* aims to make the reader always remember Allah and make all activities a part of worshiping Him. For this reason, it is not wrong for the East Bataal community to make the Kompolan Jailanian practice a medium for religious education for children in the family.

These findings support Muvid's research that *dhikr* in a tarekat can be

Ta'rifin, "Tafsir Budaya as Tradisi Barzanji dan Manakib," *Jurnal Penelitian* 7, no. 2 (2010): 6, DOI: 10.28918/jupe.v7i2.107.

²⁰ Hadi, "Tarekat Kadiran," 8.

used to design morals to cleanse oneself from disgraceful actions and gain self-calm. It is in line with studies that find symbolic meanings of *dhikr* activities.

1. Not only being immersed in world affairs because, according to him, all activities cannot be separated from remembering the Creator;
2. With *dhikr*, people will feel the transience of their life; and
3. People who do *dhikr* will feel peace of mind because they always feel close to Allah.²¹

Other studies have also found that postoperative patients experience significantly lower anxiety and pain indexes.²² This condition is meaningful in changing individual behavior for the better because they will feel calmer and less afraid.

The value of charity in the Kompileran Jailanian for the East Bataal community can be seen from the types of dishes

²¹ Izzah Faizah Siti Rusydati Khaerani and Yuyun Nurlaen, "Makna Simbolik Zikir pada Jemaah Tarekat Qadiriyyah Naqshabandiyah: Studi Kasus pada Jemaah Tarekat Naqshabandiyah di Pondok Pesantren Sirnarasa Ciamis," *Jurnal Studi Agama dan Masyarakat* 15, no. 2 (December 2019): 89, DOI: 10.23971/jsam.v15i2.1331.

²² Hanan Soliman and Salwa Mohamed, "Effects of Zikr Meditation and Jaw Relaxation on Postoperative Pain, Anxiety and Physiologic Response of Patients Undergoing Abdominal Surgery," *Journal of Biology, Agriculture and Healthcare* 3, no. 2 (2013): 23, <https://www.iiste.org/Journals/index.php/JBAH/article/view/4294/4627>.

in perfunctory food and drinks. This simple food dish is usually served regularly. In essence, this is giving alms to fellow members of the Kompileran and close neighbors to get a reward. The virtue of this charity has been emphasized in the Qur'an: surah al-Baqarah [2]: 261 and surah al-Tahrim [66]: 6.

The value of *tawakkal* to Allah is manifested in prayer (*parnyo'onan*) performed by parents in the Kompileran Jailanian ritual and making religious education efforts for their children either through formal institutions (madrasas, schools, Islamic boarding schools), non-formal institutions (*madrasah diniyah*, recitation), as well as informal institutions (family). The description of the attitude of resignation here is in line with Ruslan's statement that the attitude of resignation is not only done by praying and tends to be passive. However, there needs to be a maximum effort to achieve goals by not violating the sharia determined by religion.²³

The sacred value in the Kompileran Jailanian ritual is manifested in the implementation or reading of the Jailanian. The pilgrims present are emphasized to have ablution (*wudhu*) during the recita-

²³ Ruslan, "Model Tasawuf Integratif: Studi Fenomenologi Model Paradigma Integrasi Tasawuf dengan Ilmu Pendidikan Islam di Madrasah," *Living Sufism: Journal of Sufism and Psychotherapy* 1, no. 1 (June 2022): 83, <https://www.jurnal.instika.ac.id/index.php/ls/article/view/262>.

tion. In this way, each congregation will maintain its sacredness or purity from excrement (*najis*) and impurity (*hadas*). This finding aligns with similar research, emphasizing that participants are not stained from *najis* and *hadas* during the activity.²⁴

Implementation of the Kompolan Jailanian

Meanwhile, implementing the Kompolan Jailanian in East Bataal Village was carried out in three phases. The first is the reading of *tawassul*; the second is *dhikr* to Allah, which begins with reading *bas-malah*, blessings, then several surahs in the Qur'an, while the final closes with a special Jailani prayer.

In the view of the *tarekat*, the recitation of *tawassul* is a must. This practice does not intend to deny Allah and glorify the ulama, such as Sheikh Abdul Qadir Jailani.²⁵ However, it is an attempt to get closer to Allah through the intermediary of the Prophet Muhammad and the ulama.²⁶ In the second phase, the head of the Kompolan ritual, followed by

the congregation, recites *dhikr*—as the substance of Jailanian; the *dhikr* in the Kompolan Jailanian is practiced orally. In tarekat teachings, this practice of *dhikr* is included in the type of *dhikr nafi ithbat*, which is seen as a characteristic of the Tarekat Qadiriyyah.²⁷ While in the end, namely closing by reading a prayer led by the head of Jailanian. In addition to the mode for *dzikrullah* (remembering Allah), the reading of prayers in the Kompolan Jailanian also aims to ask and pray to Allah so that children can get blessed knowledge. According to Putra, prayer is a human effort so that what is desired can be carried out according to expectations because only some things can be done with an outward effort.²⁸ Prayer is also a human effort to involve God to make all human affairs easy.²⁹

The dishes served in the Kompolan Jailanian ritual activities are simple and sincere according to the host's abilities. If the host is able and the Kompolan Jailanian that is held is by invitation, then the dish is added with free-range-local chicken. However, if not, the dishes

²⁴ Marwan Salahudin and Binti Arkumi, "Amalan Tarekat Qadiriyyah wa Naqshabandiyyah sebagai Proses Pendidikan Jiwa di Masjid Babul Muttaqin Desa Kradenan Jetis Ponorogo," *Esoterik: Jurnal Akhlak dan Tasawuf* 2, no. 1 (2016): 73, DOI: 10.21043/esoterik.v2i1.1619; Norhasan, "Pola Ritual dan Makna Simbolis," 60.

²⁵ Yahya, "Tradisi Manaqib," 26.

²⁶ Hadi, "Tarekat Kadiran," 18.

²⁷ Salahudin and Arkumi, "Amalan Tarekat Qadiriyyah," 73.

²⁸ Eka Putra, "Esensi Doa," *Spiritualis* 5, no. 1 (March 2019): 49, DOI: 10.53429/spiritualis.v5i1.60.

²⁹ Ruslan, Mepa Arianti, and Moh. Wardi, "Penguatan Pendidikan Akhlak dan Spiritualitas Santriwati di TMI al-Amien Prenduan," *Tafhim al-Ilmi* 12, no. 2 (March 2021): 9, DOI: 10.37459/tafhim.v13i1.5045.

will only be sober food and drink. The provisions for the menu of dishes in the Kompolan Jailanian above are also no different from those in the *manaqib* tradition of Sheikh Abdul Qodir Jailani in Kebumen, Central Java. In the routine *Manaqib* tradition, the dishes served to the congregation are simple. Whereas in the *Manaqib* recitation, the menu of dishes must follow several rules, such as the person cooking the dish in the kitchen must be in a state of ablution and not talk to each other; dishes such as water and milk are added with bread, while foods such as *uduk* rice are served with shredded chicken, *bacem* eggs, and others.³⁰

Model for Strengthening the Religious Tradition of the Kompolan Jailanian

The model for strengthening the religious education of the Kompolan Jailanian in the East Bataal community contains the following elements, especially in family education. Foremost of all, there are goals to be achieved in strengthening religious education in the family through the Kompolan Jailanian. The purpose of religious education in the family is to teach children to acquire knowledge that is blessed by following spiritual teachings and forming the noble character of children. This finding

³⁰ Yahya, "Tradisi *Manaqib*," 25; Norhasan, "Pola Ritual dan Makna Simbolis," 57; Hadi, "Tarekat Kadiran," 9.

also supports several research findings, including Munawiroh, who stated that the purpose of internalizing religious education in the family is so that children can apply the knowledge and knowledge they have learned in their daily life with full awareness from within themselves.³¹ Likewise, Salim also stated that the purpose of religious education in the family is to educate their children to become pious (*shaleh/shalehah*), devoted to their parents, and valuable to themselves, their families, and others.³²

In addition, programs or activities are carried out to strengthen religious education related to the family. *First*, the participation of parents in this activity is intended so that God can immediately answer parents' prayers (*parnyo'onan*). This finding aligns with Norhasan's research, which also states that the *Kadiran slametan's* function is to speed up prayer being answered.³³

Second, this activity can be meaningful learning for parents to their children. The tradition of the Kompolan Jailanian is in line with the educational efforts of parents and the obligations of parents to their children. Regarding this, Langgung said that parents need to coordinate and collaborate with other institutions in

³¹ Munawiroh, "Pendidikan Agama Islam," 363.

³² Salim, *Pendidikan Agama dalam Keluarga*, 38.

³³ Norhasan, "Pola Ritual dan Makna Simbolis," 65.

the community to fulfill health, morals, and social aspects.³⁴

Third, the internalization of traditional values or religious teachings in the family. Parents can only do it at home if they have the same will and vision to internalize it to their children. Barkatillah stated that if a parent's concept of education needs to be more focused and definitive, it can confuse children.³⁵

Fourth, parental learning for children is carried out by motivating and directing the child's will by giving advice and lectures.³⁶ The importance of parental guidance and learning has implications for at least two things: instilling values that will become a way of life and color the child's psychological and physical development; also educating attitudes that will be the basis of a child's life.³⁷

³⁴ Musmualim and Miftah, "Pendidikan Islam di Keluarga," 360.

³⁵ Barkatillah, "Internalisasi Nilai-nilai Pendidikan Agama Anak dalam Keluarga," *Cross-border* 4, no. 2 (December 2021): 49, <https://journal.iainsambas.ac.id/index.php/Cross-Border/article/view/633>.

³⁶ F. Fadhilah, "Bimbingan Agama dalam Keluarga terhadap Anak-anak Usia Dini," *Tarbiyatul Aulad: Jurnal Ilmiah Pendidikan Anak* 8, no. 1 (January 2022): 63, <https://ojs.serambimekkah.ac.id/AULAD/article/view/4677>.

³⁷ Zulhaini, "Peranan Keluarga dalam Menanamkan Nilai-nilai Pendidikan Agama Islam kepada Anak," *Al-Hikmah* 1, no. 1 (2019): 7, <https://ejournal.uniks.ac.id/index.php/Alhikmah/article/download/57/109/>.

Fifth, this activity can provide a wise model for children in speech and action (*uswah al-hasanah*). Education by example is not a new thing. In other words, giving examples to children at home and in educational institutions is standard practice. It is because the example of parents has a very significant impact on children's future development.³⁸ In addition, education with absolute examples cannot be separated from religious education in the family because religious education in the family requires the role of parents to create a religious atmosphere in the family.³⁹

Sixth is the habituation of religious teachings and values. The importance of habituation in the family is based on the assumption that each individual must have good and evil tendencies. Therefore, parents are always obliged to emphasize their children so they can get used to doing good things—as Allah says in the Qur'an (surah al-Syams [91]: 7-10).

Seventh is the enforcement of rules. This activity can be carried out in the form of warnings and reprimands to children when they make mistakes and neglect religious teachings. Besides func-

³⁸ Mufatihatur Taubah, "Pendidikan Anak dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam* 3, no. 1 (May 2015): 125, DOI: 10.15642/jpai.2015.3.1.109-136.

³⁹ Muhasar, "Pendidikan Agama dalam Keluarga Menurut Nurcholis Madjid," *Andragogi: Jurnal Pendidikan Islam* 1, no. 2 (2019): 272, DOI: 10.36671/andragogi.v1i2.57.

tioning to regulate the comfort of life in the family, enforcing rules also constructs children's character.⁴⁰

The eighth is supervision. Religious education with this supervisory approach aims to keep children consistent in carrying out religious teachings at home. It is crucial for children because parents can immediately correct them if they make mistakes.⁴¹

The Need for Synergy between Elements in Strengthening Religious Tradition

In this strengthening effort, there is a need for synergy between all components of religious education, both within the community and especially within the family. These components include parents' role as home educators who must guide, direct, and set a good example for their children. Allah also teaches this role in surah al-Tahrim [66]: 6. Thus, the religious development of children at home is determined mainly by their educational experiences in their families. For this reason, parents, as educators in the family, must be careful about speech and actions.⁴²

⁴⁰ Ariyati and Dimiyati, "Pentingnya Peran Keluarga," 157.

⁴¹ Basruddin, "Model Pendidikan Islam pada Anak dalam Keluarga Muslim di Era Revolusi Industri 4.0: Studi pada Orang Tua Siswa Sekolah Islam Terpadu (STI) Insan Madani Palopo," *Thesis* (IAIN Palopo, 2020), 95.

⁴² Muhasar, "Pendidikan Agama dalam Keluarga," 268.

Likewise, the aspects of teaching religious education are also more comprehensive. The parts of religious education in the family are related to practices in *mahdhah* worship, such as prayer, fasting, reciting the Qur'an, and *ghairu mahdhah* worship, such as morals towards others. Warsah identified several religious education details in the family, which included faith, respect for parents, enthusiasm for honest work, obedience to worship, *amar ma'ruf* and *nahi munkar* (ordering good and forbidding cruelty), patience in the face of life's difficulties, humility in the relationship, and live modestly.⁴³

Correspondingly, various collaborative methods of religious education can be used in this effort. These are guidance, modeling, advice, habituation, the story, attention and monitoring, and appropriate reward and punishment methods.⁴⁴

⁴³ Idi Warsah, *Pendidikan Islam dalam Keluarga: Studi Psikologis dan Sosiologis Masyarakat Multi Agama Desa Suro Bali* (Palembang: Tunas Gemilang Press, 2020), 16.

⁴⁴ Agus Setiawan and Eko Kurniawanto, "Metode Pendidikan Islam Masa Kini dalam Keluarga Perspektif Abdullah Nashih Ulwan," *Educasia* 1, no. 2 (2016): 143, <http://www.educasia.or.id/index.php/educasia/article/view/14>; Adi Sutrisno, "Metode Pendidikan Anak dalam Keluarga Menurut Abdullah Nashih Ulwan dan Relevansinya dengan Pendidikan Anak dalam Keluarga di Kelurahan Majapahit Kota Lubuklinggau," *al-Bahtsu: Jurnal Penelitian Pendidikan Islam* 2, no. 2 (December 2017):203, DOI: 10.29300/btu.v2i2.1088.

In addition, fulfilling relevant religious education components or facilities can support implementing and achieving these goals. These components can be prayer readings, the Qur'an, prayers, and *wirid* (*dhikr*), which can be pasted on walls or in certain places, or the availability of religious books needed by children. However, the realization of home-supporting facilities is adjusted to the family's financial capabilities.⁴⁵

The Need for Assessment and Evaluation

Assessment and evaluation are necessary to measure the achievement of strengthening objectives. This is important to identify the consistency of children in carrying out religious teachings (*istiqomah*), the attitudes and behavior of children to be more obedient to their parents, the awareness of children in maintaining social ethics, and the increase in children's religious achievements. Evaluation objectives may include: 1) behavior which includes attitudes, interests, concerns, and skills; 2) understanding of religious teachings and values; and 3) deficiencies and success of the learning process.⁴⁶

⁴⁵ Salim, *Pendidikan Agama dalam Keluarga*, 54-56.

⁴⁶ Mgs. Nazarudin, *Pendidikan Keluarga Menurut Ki Hajar Dewantara dan Relevansinya dengan Pendidikan Islam* (Palembang: Noer Fikri, 2019), 61-62.

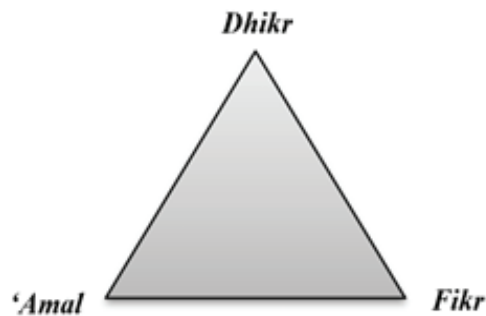
The Three Main Patterns: Remembering, Thinking, and Practicing

Consequently, the research findings explored above, the model of strengthening the Kompolan Jailanian religion in the East Bataal community can be formulated into three patterns: remembering (*dhikr*), thinking (*fikr*), and practice (*amal*). These three things must also continually synergize in strengthening traditions and religious teachings in society.

Dhikr is a strengthening effort to maintain belief and faith to avoid the temptations of a profane life. One way to do this is by participating in the Kompolan Jailanian weekly activities in Sumber Tunggal, East Bataal Village. In this tradition, parents can pray (*parnyo'onan*) with the congregation for the good of their children. Thinking means guiding children to use their minds as part of an effort to strengthen children's religious understanding of Islamic teachings. For this reason, children need to be allowed to receive religious teaching and education from an early age, such as through informal (family) or non-formal institutions (religious recitation, *madrasah diniyah*, and the like). In this way, all the potential possessed by each child can develop properly and adequately.

Meanwhile, practice is a behavior that indicates an emanation from within the child's personality. It is also a reflection of the *dhikr* and thinking that was done before. The three main patterns in

this strengthening effort can be called the "Islamic education pyramid system," which differs from the concept of the education triangle system, which emphasizes the participation of parents, schools, and government.⁴⁷



Conclusion

The Kompolan Jailanian ritual aligns with efforts to strengthen religious values and traditions in the East Bataal community, Ganding, Sumenep, East Java. These routine activities include the Jailanian practice of reciting *tawassul*, *dhikr*, prayer (*parnyo'onan*), the particular surahs of the Qur'an, and others with certain habits usually held by certain dishes and rules such as its participants are not stained from *najis* and *hadas* during the activity. Considering the significant existence of the Kompolan Jailanian in society, these strengthening efforts need to be carried

out. Some of these traditional practices are relevant to the educational component of the family. These components also need synergy, assessment, and evaluation to strengthen efforts massively. Finally, this strengthening model can be formulated in the pyramid system of Islamic education, which consists of remembering, thinking, and practicing.

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⁴⁷ Ilmiasa Saliha et al., "Pendidikan Karakter dan Education Triangle System, Sebuah Sistem Pendidikan yang Terintegrasi dan Komprehensif untuk Masa Depan Emas Bandung," Paper presented at Youth Speak Competition, AIESEC, Dispora Bandung, and ITB (2015), 8.

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