



## The Values Of Silaturahmi Character Education In The Local Wisdom Tradition Of Hari Rayo Enam In The Community Of Ujung Pasir Village, Tanah Cogok Sub-District

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**Abstract:** *This study aims to examine the character education values embedded in the practice of silaturahmi (strengthening kinship) within the local wisdom tradition of Hari Rayo Enam in Ujung Pasir Village, Tanah Cogok Sub-district. This tradition is a hereditary celebration with deep social and religious significance. The community uses this moment to strengthen family ties, build communication, and instill values of togetherness and solidarity. Using an ethnopedagogical approach, this research found that the Hari Rayo Enam tradition reflects character education values such as togetherness, cooperation, care, family spirit, and solidarity. Activities such as congregational Tasbeih prayers, grave visits, recitation of Yasin and tablil, and other social activities strengthen the integration of these character values into community life. The roles of community leaders, religious figures, the village head, and traditional leaders are crucial in preserving this tradition. This study concludes that the Hari Rayo Enam tradition is not only a religious celebration but also an important means of building character and strengthening social relationships, which can be used as a model for implementing character education in various aspects of life.*

**Keywords:** *Character education, Silaturahmi, Local wisdom, Hari Rayo Enam, Cultural tradition*

**Abstrak:** *Penelitian ini bertujuan untuk mengkaji nilai-nilai pendidikan karakter dalam praktik silaturahmi yang terdapat dalam tradisi kearifan lokal Hari Rayo Enam di Desa Ujung Pasir, Kecamatan Tanah Cogok. Tradisi ini merupakan perayaan turun-temurun yang memiliki makna sosial dan religius mendalam. Masyarakat menggunakan momen ini untuk mempererat hubungan keluarga, menjalin komunikasi, serta menanamkan nilai-nilai kebersamaan dan solidaritas. Dengan menggunakan pendekatan etnopedagogi, penelitian ini menemukan bahwa tradisi Hari Rayo Enam mencerminkan nilai-nilai pendidikan karakter seperti kebersamaan, kerja sama, kepedulian, kekeluargaan, dan solidaritas. Kegiatan seperti salat Tasbeih berjamaah, ziarah kubur, pembacaan Yasin dan tablil, serta kegiatan sosial lainnya memperkuat integrasi nilai-nilai karakter dalam kehidupan masyarakat. Peran tokoh masyarakat, tokoh agama, kepala desa, dan tokoh adat sangat penting dalam melestarikan tradisi ini. Penelitian ini menyimpulkan bahwa tradisi Hari Rayo Enam bukan hanya perayaan keagamaan, tetapi juga sarana penting untuk*

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*membangun karakter dan mempererat hubungan sosial, serta dapat dijadikan contoh dalam penerapan pendidikan karakter di berbagai aspek kehidupan.*

**Kata Kunci:** Pendidikan karakter, Silaturahmi, Kearifan lokal, Hari Rayo Enam, Tradisi budaya

## INTRODUCTION

Character education has become a central issue in the discourse of education in Indonesia. In the context of national development based on noble values, education no longer focuses solely on the transfer of knowledge, but also on the formation of students' character who are ethical, responsible, and caring about their social environment. This concept is in line with Thomas Lickona's view, who emphasizes that education must be oriented toward the development of morality, respect, and responsibility (Lickona, 1991). In Indonesia, the government, through various policies such as Permendiknas Number 20 of 2007, has integrated character education into the national curriculum, demonstrating a strong commitment to this issue (Permendiknas, 2007). However, the biggest challenge lies in the implementation of character education that is not only theoretical in the classroom but also internalized in the social and cultural practices of the community (Arifuddin, 2021). Therefore, a more holistic approach is needed, one that links character values with local traditions that exist within the community. This approach is known as ethnopedagogy, which places local wisdom as the foundation for educational practices (Alwasilah et al., 2009). Local wisdom, as a deeply rooted part of culture, often serves as an effective medium for instilling noble values in future generations (Koentjaraningrat, 2002).

One of the character values that is strongly emphasized in the social and religious context of Indonesia is *silaturahmi*, or strengthening kinship ties. In Islamic teachings, *silaturahmi* is seen as a highly recommended act of worship with many virtues, such as extending one's lifespan and expanding one's sustenance (Abu Daud Sulaiman, 2008). Sociologically, *silaturahmi* is an important foundation for building social cohesion, solidarity, and harmonious relationships within a community (Muis, 2008). However, along with the rapid flow of modernization and individualism, the tradition of *silaturahmi* is beginning to face challenges. Busyness with personal affairs, the influence of technology that reduces face-to-face interaction, and socio-economic

disparities can erode the community's awareness of the importance of maintaining family and kinship ties (Fathurrohman, 2018). Therefore, efforts to maintain and preserve traditions based on the value of *silaturahmi* become highly relevant.

Amidst these challenges, Ujung Pasir Village, Tanah Cogok Sub-district, offers a unique picture of how a local tradition can be an effective means of preserving the value of *silaturahmi*. The tradition known as Hari Rayo Enam is a celebration held after the community has completed six days of fasting in the month of Syawal. This tradition is deeply rooted and has been passed down through generations, becoming an inseparable part of the village's customs (Pirnanda, 2023). The implementation of this tradition is not limited to religious rituals; rather, it is a series of social activities involving all layers of society, from congregational *Tasbeeh* prayers, grave visits, recitation of *tahlil* and Surah Yasin, religious sermons, communal prayers, to *silaturahmi* activities by visiting the homes of neighbors and relatives. These activities intrinsically instill character education values such as togetherness, cooperation, care, family spirit, and solidarity, which are a real manifestation of the practice of *silaturahmi*.

Although this tradition plays an important role, not much research has been conducted to deeply examine the character education values contained within it. This phenomenon sparked an interest in conducting more in-depth research on how the *Hari Rayo Enam* tradition in Ujung Pasir Village is able to instill the values of *silaturahmi* in the community. The problem found is the threat to the continuity of this tradition due to the shifting values and lifestyles of modern society, as well as the younger generation's minimal understanding of the meaning and noble values contained within it. Therefore, this study aims to answer several key questions: (1) How is the local wisdom tradition of *Hari Rayo Enam* implemented in Ujung Pasir Village? (2) How are character education values, specifically in the context of *silaturahmi*, integrated and reflected in this tradition? and (3) What is the role of stakeholders such as clerics, the village head, community leaders, and traditional leaders in preserving and transforming these values to the next generation?

The novelty of this research lies in its specific focus on the *Hari Rayo Enam* tradition as a unique and underexplored medium for character

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education. While previous studies have examined general character education and local wisdom (e.g., Alwasilah et al., 2009; Arifuddin, 2021), few have delved into the specifics of this particular tradition in Ujung Pasir Village. By employing an ethnopedagogical approach, this study offers a novel perspective on how socio-cultural practices, often overlooked in formal education, can serve as a powerful tool for instilling values like *silaturahmi* in a real-world, community-based setting. This research fills a significant gap in the literature by providing a detailed case study of a specific local wisdom tradition and its direct contribution to character building. The findings are expected to offer new insights for both educational policy-makers and community leaders on how to leverage cultural heritage for contemporary educational goals.

To answer these questions, this study uses a qualitative method with an ethnopedagogical approach. The qualitative method was chosen because it allows researchers to gain a deep understanding of complex social and cultural phenomena, and to describe in detail the practices and values contained within them (Sugiyono, 2015). The ethnopedagogical approach was chosen because it is relevant for examining educational practices based on local wisdom and culture, allowing researchers to interpret how the *Hari Rayo Enam* tradition acts as a medium for character education (Alwasilah et al., 2009).

The subjects of this study are the people of Ujung Pasir Village who are actively involved in the *Hari Rayo Enam* tradition. To obtain comprehensive data, research informants were selected purposively, consisting of the Village Head, community leaders, religious leaders, traditional leaders, and the general public directly involved in the tradition. Data collection techniques used include participatory observation, where the researcher is directly involved in the series of traditional activities; in-depth interviews with informants to explore their views, experiences, and understanding of the tradition and its values (Spradley, 1979); and documentation in the form of photos and video recordings that support the textual data. The collected data were then analyzed using the Miles and Huberman model, which consists of three main stages: data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). This analysis model allows researchers to organize diverse data into systematic and structured findings.

Through this research, it is hoped that a comprehensive understanding of the role of local wisdom traditions as an effective medium for character education can be provided. The results of this study are also expected to be a reference for village governments, educational institutions, and cultural activists in formulating strategies for preserving traditions that are in line with efforts to build the nation's character.

## RESULTS AND DISCUSSION

This study aims to deeply examine the implementation of the *Hari Rayo Enam* tradition and the *silaturahmi* character education values embedded within it. Based on the data obtained through observation, in-depth interviews, and documentation, it was found that this tradition is not merely a religious ritual but a social ecosystem that integrates various noble values into the daily lives of the people of Ujung Pasir Village. The discussion will be presented as a continuous narrative, weaving together the findings on the tradition's execution, the integration of character values, and the roles of key stakeholders.

The following is a summary of the character values contained within the *Hari Rayo Enam* tradition:

**Table 1: Character Values in the *Hari Rayo Enam* Tradition**

Character Value	Manifestation in Tradition	Description
<b>Togetherness &amp; Cooperation</b>	<i>Gotong royong</i> (communal work), congregational prayers, <i>zikir Ratib Saman</i>	Voluntary participation in cleaning graves and other collective activities, which creates a sense of unity and solidarity among the community.
<b>Family Spirit</b>	House-to-house <i>silaturahmi</i>	Visiting relatives and neighbors to ask for mutual forgiveness and share stories, which directly

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		strengthens kinship ties and social relationships.
<b>Care &amp; Empathy</b>	& Grave visits, house visits	Honoring ancestors and remembering mortality as a reminder to do good deeds, as well as understanding the conditions of others through personal dialogue.
<b>Tolerance &amp; Openness</b>	& Participation of all layers of society	Accepting and respecting individual differences, making this tradition an inclusive medium for moral education.

The selected table, titled "Table 1: Character Values in the *Hari Rayo Enam* Tradition," provides a summary of the core character values identified in the research. These values are intrinsically integrated into the community's practices during the Hari Rayo Enam celebration. Firstly, the value of Togetherness & Cooperation is manifested through communal activities like *gotong royong* (communal work), congregational prayers, and the *zikir Ratib Saman*. These collective actions foster a strong sense of unity and solidarity among the community members. Secondly, Family Spirit is at the heart of the tradition, primarily demonstrated through the house-to-house *silaturahmi* visits. These visits are crucial for strengthening kinship ties, offering a platform for mutual forgiveness, and sharing personal stories to maintain strong social relationships. Thirdly, the values of Care & Empathy are taught through grave visits, which honor ancestors and serve as a reminder of mortality, encouraging reflection and good deeds. Additionally, the personal dialogues during house visits help individuals understand and empathize with one another's circumstances. Finally, the tradition promotes Tolerance & Openness by encouraging the participation of all layers of society, thereby creating an inclusive environment where individual differences are accepted and respected.

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The *Hari Rayo Enam* tradition in Ujung Pasir Village is a celebration with clear and structured stages, starting from the preparation phase to the peak of the festivities. The preparatory stage, often overlooked, is in fact a critical foundation for building a spirit of togetherness. A day before the celebration, community members voluntarily engage in gotong royong (communal work) to clean the graves of relatives and the ancestral grave of Ninek Sko Barajo.

This activity not only serves to clean the physical area but also symbolically purifies the heart and prepares the community spiritually. An interview with one of the informants, Ibu Astuti (2024), confirmed that this activity is a moment to gather and help one another, long before the main celebration begins. On the day of the celebration, the main series of events commences in the morning. All community members, men and women, young and old, gather at the mosque to perform congregational *Tasbeeh* prayers. This prayer serves not only as an act of worship but also as the marker for the beginning of the celebration, creating a solemn and grateful spiritual atmosphere. Following the prayer, the community proceeds to the mass grave visit to the ancestral cemetery. According to Mr. Musahidin (2024), the Village Head of Ujung Pasir, this visit has a dual meaning: it is an act of honoring their ancestors and a reminder of mortality, which can motivate people to do good deeds. At the gravesite, the community collectively recites Surah Yasin and *tahlil*, a practice that strengthens the religious bonds among them (Eni Pitriyanti, 2024).

Toward the late afternoon, the community gathers again at the mosque to listen to a religious sermon (*tausiah*) and communal prayers led by a religious leader. These sermons frequently address themes about the importance of maintaining *silaturahmi* and moral values in community life (Jubaedah, 2017). This sermon functions as an effective tool for informal education, where religious teachings are delivered within a context that is relevant to local traditions. The culmination of the mosque activities is the solemn collective chanting of zikir *Ratib Saman*. This practice not only enriches spirituality but also creates social harmony through the uniformity of movements and recitations performed together. In the evening, after the *Maghrib* prayer, the community looks forward to the house-to-house *silaturahmi*. This tradition involves visiting relatives and neighbors, asking for forgiveness from one

another, and sharing special traditional dishes like *lemang*. This activity is the heart of the *Hari Rayo Enam* tradition, where social and family relationships that may have become strained throughout the year can be rekindled and strengthened. This tradition also acts as a social mechanism for reconciliation, allowing community members to let go of grudges and begin anew with clean slate (Hermawati, 2017).

This research demonstrates that the *Hari Rayo Enam* tradition is a cultural practice rich in character education values, all of which are centered on the core value of *silaturahmi*. These values are internalized in various aspects of the celebration, making it more than just a tradition but a continuous educational process. The value of togetherness and cooperation forms the main foundation of this tradition. This is clearly visible in the active participation of all community members in every stage of the celebration. For example, the *gotong royong* to clean the graves is a tangible manifestation of cooperation. Mr. Sahruardi (2024), a community leader, emphasized that this activity is done without coercion but based on a collective consciousness to preserve the tradition and the village environment. This participation does not discriminate based on age, gender, or economic status, where everyone has an equally important role.

The feeling of togetherness is also strongly present during the congregational *Tasbeeh* prayers and the *Ratib Saman* zikir, where each individual feels part of a larger, unified entity. This phenomenon aligns with the theory of social cohesion, where participation in collective rituals strengthens the bonds between community members (Durkheim, 1912). The *Hari Rayo Enam* tradition significantly strengthens the value of family spirit. The house-to-house *silaturahmi* visits are a crucial moment for maintaining and strengthening kinship ties. In a society increasingly exposed to modern busyness, this tradition forces people to put aside personal affairs for a moment and focus on social relationships. The researcher observed that during these visits, warm personal dialogues take place, with people asking about each other's well-being and sharing stories, which is not always possible in daily interactions. This tradition also serves as a social mechanism for reconciliation. The ritual of asking for mutual forgiveness allows community members to release grudges and start fresh (Juwadi et al., 2018).

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The values of care, empathy, and tolerance are integrated into various practices. The grave visit, for instance, teaches the community not to forget their ancestors and reminds them of the essence of life and death. This encourages self-reflection and fosters a sense of care for others, both the living and the deceased. Furthermore, during the *silaturahmi* tradition, community members indirectly learn to empathize. As they visit their neighbors' homes and share stories, they gain an understanding of each other's circumstances, both joys and sorrows. The involvement of all layers of society in this tradition also teaches the values of tolerance and openness (Shofiyah, 2016). The people of Ujung Pasir Village demonstrate an accepting and respectful attitude toward individual differences, making this tradition an inclusive medium for moral education.

The sustainability of the *Hari Rayo Enam* tradition does not happen by chance but is due to the central roles of key stakeholders who collaborate synergistically. This collaboration forms a support system that ensures the tradition remains alive and relevant for future generations. Religious leaders and clerics have a crucial role as spiritual leaders and interpreters of the religious values within the tradition. Through sermons and religious talks, they provide the community with a deep understanding of the importance of *silaturahmi* from an Islamic perspective. They quote relevant hadiths, such as those narrated by Abu Daud (2008), to reinforce the argument that *silaturahmi* is not just a custom but a rewarding act of worship. Moreover, they lead the religious rituals like the *Tasbeeh* prayer and *Ratib Saman* zikir, ensuring that all practices are performed in accordance with Islamic law. The village head acts as a formal leader and administrator who ensures the smooth execution of the tradition.

An interview with Mr. Musahidin (2024) indicates that the village government plays a role in coordinating the schedule of activities, providing necessary public facilities, and ensuring safety during the celebration. The support of the village government provides legitimacy and formal structure for the tradition, making the community feel facilitated and supported in carrying it out. Community leaders and traditional leaders are the primary guardians of the tradition. They are respected figures with great influence in the community. They serve as role models who practice the values of the tradition in their daily

lives. Traditional leaders, with their deep knowledge of the village's history and norms, ensure that every stage of the tradition is carried out according to the inherited customs. According to Mr. Jamal Marantang (2024), a traditional leader, this tradition is the village's identity and must be preserved so as not to fade away with modernization. The synergy among these stakeholders is the key to the preservation of the tradition, transforming it from a mere annual ritual into an effective institution of informal education.

## CONCLUSION

This research demonstrates that the local wisdom tradition of *Hari Rayo Enam* in Ujung Pasir Village, Tanah Cogok Sub-district, is not merely a cultural ritual, but a highly effective medium for instilling character education values, particularly the value of *silaturahmi*. The structured implementation of this tradition through a series of activities, ranging from communal work, grave visits, congregational prayers, to house-to-house visits, successfully creates a strong social ecosystem filled with noble values. The character values inherently integrated into this tradition include togetherness, cooperation, family spirit, care, empathy, and tolerance. The active participation of all layers of society in every activity strengthens social cohesion and fosters a sense of ownership over the tradition. Furthermore, this tradition also serves as an effective mechanism for reconciliation, allowing community members to resolve disputes and strengthen their bonds of kinship.

The continuity of this tradition is highly dependent on the central role and synergistic collaboration among various stakeholders, namely religious leaders, the village head, and community and traditional leaders. Religious leaders provide a spiritual and religious foundation, the village head provides administrative and logistical support, while community and traditional leaders act as guardians of traditional values and role models for the younger generation. This synergy ensures that the *Hari Rayo Enam* tradition is not only preserved as a legacy of the past but also transformed into a relevant means of character education amid the challenges of modernization. The results of this study affirm the importance of an ethnopedagogical approach to character education, where local wisdom can be a valuable resource for shaping a

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nation's character to be ethical, responsible, and to possess a high sense of togetherness.

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