

## Islamic Educational Values in the Circumcision Tradition of the Lampung Saibatin Indigenous Community in Kunyayan Village, Wonosobo District, Tanggamus Regency

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# Islamic Educational Values in the Circumcision Tradition of the Lampung Saibatin Indigenous Community in Kunyayan Village, Wonosobo District, Tanggamus Regency

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## Abstract

The circumcision tradition in the Saibatin Lampung indigenous community in Kunyayan Village, Wonosobo District, Tanggamus Regency, is not merely a religious ritual but also serves as a means of character education that integrates Islamic educational values with local culture. This study aims to examine the Islamic educational values embedded in this circumcision tradition, through the stages involving the ngarak maju procession, butammat, pemacahkan, and the circumcision itself. Using a qualitative approach with a phenomenological research design, data were obtained through participatory observation, in-depth interviews, and documentation from community leaders, religious figures, and community members directly involved. The findings indicate that this circumcision tradition teaches values of Aqidah (faith), Ibadah (devotion), Akhlak (morality), and social responsibility, which are reflected in the process and active participation of the community. Additionally, the values of Musyawarah (consultation), Ukhuwah Islamiyah (Islamic brotherhood), and Piil Pesenggiri (a local cultural value) are also internalized in the social practices during the procession. The study also notes the modern adaptations accepted by the community, such as the use of professional medical personnel and digital technology, without diminishing the cultural essence and the Islamic values inherent in the ritual. Thus, this circumcision tradition functions as a form of non-formal, culture-based education that teaches character through symbols, actions, and direct community involvement.

**Keywords:** Character Education, Circumcision Tradition, Cultural Values, Islamic Education, Saibatin Community.

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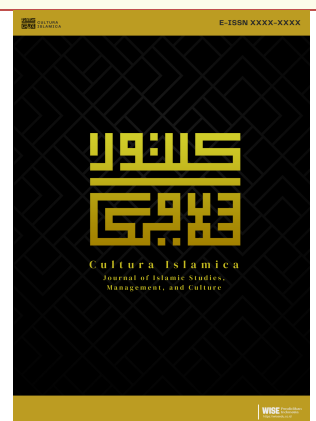
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## INTRODUCTION

Local cultural traditions hold a strategic position in shaping the identity and collective values of a society. In the Lampung Saibatin indigenous community, the circumcision tradition (khitanan) not only functions as a religious practice but also serves as a means of transmitting social, spiritual, and cultural values that are deeply intertwined with Islamic teachings [1], [2], [3]. The circumcision process is not a standalone physical ritual but is accompanied by customary ceremonies such as the procession, butammat, and pemacakhan, involving customary leaders, religious figures, and the broader community [4], [5]. This phenomenon reflects the integration of Islamic values with local traditions that remain vibrant and dynamic within the indigenous community [6], [7]. Unfortunately, the educational values embedded in this tradition have not been systematically studied, particularly within the framework of Islamic education [8], [9].

The urgency of this study is reinforced by the phenomenon of modernization, which threatens the existence of educational values in local cultural practices. As the penetration of technology and popular culture increases, many traditions have experienced shifts in meaning and even marginalization from the lives of younger generations [10], [11]. Circumcision, once rich in symbolism and spiritual value, is now often viewed merely as a medical procedure. However, according to Baidowi, cultural practices that are laden with religious values can become a strategic instrument in shaping the character of a nation if supported by adequate understanding. This highlights the pressing need for the preservation and revitalization of local traditions that embody Islamic values as an alternative model for culture-based character education [12], [13]. Previous studies have shown a strong connection between local culture and Islamic educational values.

Sari et al. examined the educational values in the pemacakhan tradition during Lampung Saibatin's customary marriage, highlighting the aspects of social bonding (silaturahmi) and respect for customary leaders. Meanwhile, Misalia Sari et al. discussed circumcision from the perspective of Islamic law and culture as a symbol of Islamic identity, but did not comprehensively address its pedagogical dimensions. Research by Dendi Ari Sulendra explored Islamic values within the context of the badiom architectural tradition in Lampung Barat, focusing more on the visual and structural aspects of culture [14][15]. Although these studies make significant contributions to the discourse on Islam and local culture, none have explicitly and thoroughly examined the educational values in the circumcision tradition of the Lampung Saibatin indigenous community [16], [17]. Therefore, this study offers novelty through a thematic and contextual analysis of the Islamic educational values embedded in the circumcision practice as an integral part of the transitional ritual in the indigenous community [18], [19].

The primary motivation for this study stems from the social reality that the circumcision tradition within the Lampung Saibatin indigenous community is experiencing a disruption in meaning, leading to the loss of the educational values embedded within it [20], [21]. In line with Baidowi et al. the integration of Islamic education and local culture can strengthen the Islamic character of the younger generation and foster historical and cultural awareness of Indonesia's Islamic identity. Therefore, efforts to document and analyze the Islamic

educational values within the circumcision tradition are relevant both theoretically and practically [22], [23].

This article examines the circumcision practice in the Lampung Saibatin indigenous community as the object of study, analyzed through the lens of Islamic educational values [16], [24]. The focus of the study includes the stages of the process, social involvement, and the construction of meanings from values such as faith, worship, morality, Islamic brotherhood, consultation, and mutual cooperation [25], [26]. Using a qualitative approach and phenomenological method, this article aims to contribute to the development of Islamic studies based on local wisdom, while offering an alternative approach in the formation of character within a multicultural society [4], [27].

## METHODS

This study employs a qualitative approach with a descriptive-phenomenological research design. The aim of this approach is to understand the profound meaning of the circumcision tradition in the Lampung Saibatin indigenous community as a cultural phenomenon that encapsulates Islamic educational values. The study does not aim to test hypotheses, but rather to describe, interpret, and understand the social reality based on the experiences and perspectives of the informants. By utilizing this approach, the researcher is able to capture the symbolic meaning and values held by the local community in a comprehensive and in-depth manner [28], [29]. Data collection was conducted through participatory observation, in-depth interviews with customary leaders, religious figures, and community members directly involved in the circumcision tradition, as well as documentation in the form of photographs, audio recordings, and field notes. The interviews were semi-structured to allow the researcher to explore contextual information and cultural narratives that are distinctive to the community.

Observations were made during the customary procession to directly observe social interactions, the values expressed, and symbolic behaviors that reflect Islamic education [30]. The collected data were then analyzed using the Miles and Huberman (2014) data analysis model, which involves three main stages: (1) data reduction, which entails sorting and simplifying key information; (2) data presentation in the form of descriptive narratives and thematic matrices; and (3) drawing inductive conclusions based on patterns, relationships, and meanings that emerge from the data. This process was carried out cyclically to ensure accuracy and depth of interpretation. To ensure the validity of the data, the researcher employed source triangulation (comparing information from various informants), technique triangulation (comparing the results of interviews, observations, and documentation), and member checking, which involves confirming the findings with the informants to ensure the validity of the interpretation.

Element	Explanation
Study Location	Kunyayan Village, Wonosobo District, Tanggamus Regency
Research Type	Qualitative descriptive with a phenomenological approach
Research Approach	Phenomenology: analyzing symbolic meanings and socio-cultural values
Data Collection Techniques	Interviews, observations, and documentation
Population and Sample	The traditional Lampung Sabatin community in Kunyayan Village, including informants from customary leaders, religious leaders, and community leaders, sampled purposively
Population and Sample	Qualitative descriptive analysis involving data reduction, data presentation, and verification. Descriptive and inferential statistical analysis
Data Analysis Techniques	Qualitative descriptive analysis involving data reduction, data presentation, and verification. Descriptive and inferential statistical
Data Validity Technique	Triangulation of sources and techniques

**Figure 1.** Elements of Research Methodology

This study was conducted in Kunyayan Village, Wonosobo District, Tanggamus Regency, using a descriptive qualitative method and a phenomenological approach to understand the symbolic meaning and socio-cultural values within the circumcision tradition of the Lampung Saibatin indigenous community. Data collection techniques included interviews, observation, and documentation. The research population consisted of members of the indigenous community directly involved in the circumcision tradition, with key informants including customary leaders, religious figures, and community leaders selected randomly. Data analysis was conducted using descriptive qualitative analysis with stages of data reduction, data presentation, and verification, supplemented by descriptive and inferential statistical analysis to support the findings quantitatively. Data validity was ensured through source and technique triangulation to confirm the validity and reliability of the research results [11].

## RESULTS AND DISCUSSION

### Results

#### The Implementation of the Circumcision Tradition in the Lampung Saibatin Indigenous Community

The circumcision tradition in the Lampung Saibatin indigenous community holds significant importance as a symbol of cultural and religious identity passed down through generations. In Kunyayan Village, Wonosobo District, Tanggamus Regency, this tradition is still practiced with reverence and festivity, demonstrating a strong connection between Islamic values and local customs. This study reveals that the circumcision practice is not only a ritual but also serves as a means of character education for children and a way to strengthen social bonds within the community. Boys who are to be circumcised are generally between the ages of 6 and 10. They are prepared both physically and spiritually through a series of activities, beginning with logistical preparations such as the installation of tarub (a ceremonial canopy), the slaughtering of livestock, and the provision of traditional meals. These activities are not solely the responsibility of the immediate family but are carried out through mutual cooperation

within the local community [31], [32]. This mutual cooperation reflects the strong social values embedded in the lives of the indigenous people.

The climax of the ceremony begins with the *ngarak maju* procession, where the boys to be circumcised are paraded around the surrounding area. The children wear traditional attire and are accompanied by traditional music, such as *rebana*, *celetik*, and *hadrah* rhythms [33]. The community participates in this procession with great enthusiasm, creating an atmosphere that is both sacred and festive [34], [35]. The presence of the community is not merely as spectators but as active participants, demonstrating that circumcision is a collective event that strengthens social cohesion. After the *ngarak maju* procession, the event continues with the *butammat* ceremony, a communal prayer led by a religious leader. During this moment, the circumcised boy is seated before guests and the extended family to listen to religious advice and life motivation [36], [37]. The content shared includes the importance of honoring parents, being disciplined in worship, and understanding one's responsibilities as a Muslim. This ceremony serves as a form of spiritual education delivered collectively and meaningfully [38].

After the *butammat* ceremony, the event continues with *pemacakhan*, where a customary leader applies *pacar* (pucat) leaves to the hands and feet of the child. This symbol represents purification and the transition to a new phase in life. In the Saibatin tradition, *pemacakhan* is also seen as a formal acknowledgment that the child has been accepted as a full member of the indigenous community, ready to take on social and spiritual roles [39], [40]. The final procession is the circumcision, performed by a professional medical practitioner. The presence of medical personnel represents the community's adaptation to modern developments [41], [42]. The combination of modern medical procedures and traditional values demonstrates that the Lampung Saibatin indigenous community is capable of preserving their traditions while prioritizing the health and safety of the child.

The active involvement of the community in every stage of the circumcision process demonstrates that this tradition plays a significant role in informal education. Children directly learn values such as responsibility, bravery, manners, and solidarity [43]. The community also uses this tradition as a means to strengthen social bonds and cultivate the spirit of *sai bumi ruwa jurai*, which means living together in diversity with harmony. Moreover, the circumcision ceremony reflects the values of *piil pesenggiri*, which is the life philosophy of the Lampung people: upholding honor, bravery, and responsibility toward others [44], [45]. In this context, circumcision is not merely a ceremonial activity, but a character-building practice that is grounded and contextual in the life of the indigenous community.

Beyond being a means of character and spiritual education, the circumcision tradition also embodies a strong element of social education. This is evident in the deliberation process, which serves as the foundational aspect of the event's execution. In these discussions, the community learns the importance of patience, openness, and fairness in expressing opinions and making collective decisions [46], [47]. The value of mutual cooperation (*gotong royong*) is also reflected in the *bubantu* and *ngelepot* activities, where the entire community participates in the collective preparation of food [48]. Children who witness and actively participate in this process learn the importance of teamwork, care for others, and the spirit of kinship that characterizes the Lampung Saibatin indigenous community.

Amid the forces of globalization and modernization, the community of Kunyayan Village continues to strive to preserve the authenticity of the circumcision tradition while embracing

innovations that are constructive. The use of professional medical personnel in the circumcision process, for example, represents an adaptation to the demands of the times, while also ensuring the safety and health of the child. However, traditional elements such as *pemacakhan*, *arak-arakan*, and *butammat* are still maintained to preserve the essence of the culture. This effort reflects the collective awareness of the community regarding the importance of safeguarding ancestral heritage as part of their identity. Thus, the circumcision tradition becomes a symbol of the community's success in harmonizing Islamic values with local customs in a unified tradition.

### **Islamic Educational Values in the Circumcision Tradition**

The research findings indicate that the circumcision tradition within the Lampung Saibatin indigenous community embodies various Islamic educational values that are contextualized in the form of local culture. These values are not merely symbolic but are integrated into the everyday practices of the community. The circumcision tradition within the Lampung Saibatin indigenous community embodies Islamic educational values that are not only taught orally but also internalized through real-life experiences in the social and cultural practices of the community. These values encompass spiritual, ritual, ethical, and social aspects, which form the core pillars of Islamic education and are manifested in the customs passed down through generations. This tradition clearly demonstrates how Islamic values can live and thrive within the framework of local culture. The value of *musyawarah* (deliberation) is deeply embedded in the practice of the circumcision tradition. Every decision, from determining the date of the event, arranging the procession, to the technical aspects of the execution, is made through customary meetings or family deliberations.

In these deliberations, children and adolescents are introduced to the practice of collective discussion, which upholds the values of justice, mutual respect, and consensus-building [54]. This reflects the concept of *syura* in Islam, as emphasized in Surah Asy-Syura, verse 38. Children learn to appreciate differing opinions and understand the importance of collective decisions based on wisdom and concern for others. The circumcision tradition is also rich in the instillation of faith, particularly through the habituation of worship before and after the circumcision. In the *butammat* procession, for instance, children are required to recite Juz Amma and are accompanied by Quranic teachers to strengthen their understanding of the basics of *tauhid* and Islamic law. This practice teaches that circumcision is not merely a physical act but a manifestation of faith in Allah and submission to His law [55]. Thus, children not only come to know Islam as a doctrine but experience its religious practice directly.

In the Lampung Saibatin indigenous community, respect for parents, customary leaders, and religious scholars is an essential part of proper etiquette. This is evident in the *pemacakhan* procession, where children are taught to show respect by kissing the hands, maintaining politeness, and following the guidance of customary leaders. This symbolic act carries a profound moral message, emphasizing the importance of prioritizing respect and humility in social life [56]. The ethics taught in this tradition align with the principles of *akhlak karimah* in Islam, as taught by the Prophet Muhammad (SAW). The circumcision tradition serves as an important moment for fostering *silaturahmi* (social bonds) between the immediate family, distant relatives, and all layers of the village community. Activities such as *bubantu* and *ngelepot* bring the community together in a spirit of mutual cooperation.

The implementation of this tradition, which involves all segments of society, strengthens *ukhuwah Islamiyah* (Islamic brotherhood), based on faith [57]. This involvement not only enhances solidarity but also provides a tangible example to children that communal life should be rooted in love, compassion, and mutual assistance. Thus, the circumcision tradition in the Lampung Saibatin community represents a form of Islamic education that is not only culturally relevant but also effective in spiritual and social aspects. This tradition facilitates the natural learning of values through social interactions, cultural symbols, and direct involvement, leaving a lasting impact on the experiences of both the children and the community.

### **Social Adaptation and Modernization in Tradition**

The circumcision tradition in the Lampung Saibatin indigenous community demonstrates the ability to adapt to the times without losing its essential meaning. The use of professional medical services in the circumcision process represents an adaptation to safer and more hygienic health standards, while also reflecting the community's awareness of integrating traditional values with modern scientific approaches. Another adaptation is evident in the simplification of consumption practices. In the past, the circumcision tradition was accompanied by a grand feast featuring a variety of luxurious and traditional foods in abundance. However, today, the provision of food has become more practical and economical. The community has begun to choose simpler menus that still reflect the uniqueness of local culture but do not burden the hosts. This change demonstrates a collective awareness of maintaining the continuity of the tradition without financially overwhelming the event organizers.

The use of digital technology, such as social media, to invite guests or share event documentation, has also become a hallmark of modernization embraced by the community [58]. Invitations are now commonly sent through instant messaging applications, and the procession is documented in video and photo formats shared online [59]. This reflects the community's openness to technological innovations, while also expanding the meaning of cultural preservation through digital means. Despite undergoing various adjustments, the Lampung Saibatin community continues to preserve the essence of the circumcision tradition as a medium for Islamic education and the transmission of cultural values. Values such as faith (*akidah*), worship (*ibadah*), morality (*akhlak*), and social responsibility are maintained through cultural symbols, the role of religious leaders, and community involvement in each procession. Thus, the adaptations made are not merely in response to the times but represent a strategy for the cultural sustainability that remains rooted in Islamic values and local wisdom.

### **The Function of the Circumcision Tradition as Culture-Based Nonformal Education**

The circumcision tradition within the Lampung Saibatin indigenous community serves a function that transcends the boundaries of religious rituals. It has evolved into a form of nonformal education rooted in local wisdom and integrated into the social structure of the community. Children participating in the procession not only undergo circumcision as a religious mandate but also actively engage in character education, experienced through symbols, actions, and involvement within the community. This education occurs naturally. Children are invited to participate in various stages of the customary rituals, from *ngarak*

*maju* to *pemacakhan*. During this process, they learn the importance of discipline (arriving on time, following instructions), responsibility (undergoing circumcision with full awareness), and proper etiquette and respect toward parents and customary leaders. All of these values are learned participatively, rather than instructively as in formal education.

Additionally, spiritual values such as bravery, sincerity, and independence are instilled in the children. The circumcision process, witnessed by the public, teaches the importance of having a strong mentality and sincerely following religious commandments [60]. Children are also encouraged to maintain cleanliness, obey the guidance of parents and religious leaders during the recovery period, and understand the spiritual responsibility they begin to bear after circumcision. More broadly, the educational function of the circumcision tradition is also evident in the reinforcement of social values. Children not only learn from their parents but also from the community members who attend and participate [61]. Values such as cooperation, mutual assistance, and empathy for others are instilled through direct experience, as they become the focal point of attention during the celebration. Community leaders emphasize that this type of education has long-term effects in shaping the personality and social character of the children.

Thus, this tradition can be considered as an effective and contextual culture-based nonformal education. It does not rely on written modules or curricula but utilizes an experiential, symbolic, and participatory approach. The circumcision tradition has proven that Islamic character education can be naturally implemented within the context of a living and continuously evolving local culture. The field research findings indicate that the circumcision tradition within the Lampung Saibatin indigenous community embodies a comprehensive set of Islamic educational values. Its implementation serves not only as a fulfillment of religious duties but also as an educational tool that integrates spiritual, social, moral, and cultural dimensions. These values have permeated and been internalized across the entire social structure of the community, making this tradition an exceptionally effective form of nonformal education.

This tradition has also proven its ability to adapt to modern developments through the integration of medical professionals, the simplification of consumption practices, and the use of digital technology, all while preserving its essential values. This demonstrates that the Lampung Saibatin indigenous community possesses a high adaptive capacity in maintaining the continuity of Islamic values with a contextual approach. Therefore, the circumcision tradition is well-suited to be preserved and further developed as part of a culturally-based Islamic education strategy that is responsive to the challenges of the times

### **Discussion**

The findings of this study on the circumcision tradition in the Saibatin Lampung indigenous community reveal the Islamic educational values embedded in the tradition, which not only serve as a religious ritual but also function as a means of character education that integrates Islamic teachings with local culture. This study highlights the importance of the circumcision process, which consists of several stages, including *ngarak maju*, *butammat*, *pemacakhan*, and the circumcision itself, all of which are rich in symbolism and serve as a medium for teaching values such as faith, devotion, morality, and profound social values [62], [63]. The participation of various community members, including religious and customary

leaders, demonstrates that this educational process occurs not only within the family but also involves the broader community [64]. This leads to the formation of strong social solidarity, which aligns with previous findings by Muh Sudirman et al., who emphasized the importance of integrating local traditions with Islamic education to strengthen community identity and social cohesion [65].

The collective involvement in this circumcision ritual shows how local traditions can serve as an effective model for Islam-based character education, as highlighted by Novi Kartika Sari et al. in their research on cultural rituals as a means of internalizing social values [66]. Furthermore, this study also found that while the circumcision tradition in the Saibatin Lampung community has adapted to the times, such as the use of professional medical personnel and digital technology for documentation, the Islamic educational values embedded in this tradition remain preserved [67]. This adaptation reflects the community's ability to maintain their cultural identity while adopting modern practices, a phenomenon also observed in the studies by Rasid Yunus et al. and Dawami et al., who noted similar patterns in cultural preservation amid modernization [68], [69]. The educational aspects of this tradition are particularly valuable when viewed from the perspectives of consultation, Ukhuwah Islamiyah (Islamic brotherhood), and Piil Pesenggiri (social responsibility), all of which are internalized within the tradition [70].

The community's reliance on Musyawarah and collective decision-making reflects a deep understanding of Islamic principles regarding justice, mutual respect, and consensus-building, as outlined in Surah Ash-Shura, verse 38 [71]. This process not only teaches children these values but also provides them with concrete examples of how Islamic principles can guide social life [72]. This study offers several important implications for the integration of local wisdom into formal Islamic education. The circumcision tradition in the Saibatin Lampung community provides a tangible example of how local cultural practices can be utilized to enrich character education in ways that are both spiritually profound and socially relevant. As noted by Ainun Mardia Harahap and Kahrani, integrating local wisdom into the educational framework can strengthen the connection between students' cultural identity and broader educational goals, contributing to the holistic development of individuals [73], [74].

In conclusion, the circumcision tradition in the Saibatin Lampung indigenous community exemplifies how cultural practices embedded in daily life can serve as a form of living and dynamic Islamic education. This tradition integrates religious, social, and ethical values in an educational and transformative way [75]. By preserving this tradition and adapting it to the challenges of modern times, the community continues to ensure that Islamic educational values are passed down in a culturally relevant manner, contributing to the development of future generations that are rooted in spiritual values and socially responsible [76]. This study emphasizes the importance of preserving cultural traditions as vital educational tools, a notion also supported by Bayu Samudra and Nur Isroatul, who argue that ritual-based learning can shape individuals who are disciplined, virtuous, and resilient [77].

## CONCLUSION

The circumcision tradition within the Lampung Saibatin indigenous community is a cultural-religious practice that not only represents the implementation of Islamic law but also serves as a means of character education and the internalization of Islamic educational values. Through processes such as *ngarak maju*, *butammat*, and *pemacakhan*, this tradition embodies values of *akidah*, *ibadah*, *akhlak*, and social responsibility, taught contextually and applicably. The involvement of religious leaders, customary figures, and community participation creates a nonformal learning space that shapes the child's personality holistically. Despite adaptations to modern developments, such as the use of medical professionals and technology, the community continues to preserve the substance and meaning of each procession. This tradition demonstrates that Islamic education can be carried out through living cultural practices within the community, making its preservation essential as part of strengthening Islam-based education rooted in local wisdom.

## LIMITATIONS

Although this study provides valuable insights, several limitations should be considered. First, the research was conducted within the specific cultural context of the Saibatin Lampung indigenous community in Kunyayan Village, which may limit the ability to generalize the findings to other regions or communities with different cultural practices. While focusing on local traditions provides an in-depth understanding of the circumcision ritual, the study does not explore other Islamic education traditions within different cultures or communities in Indonesia, which could offer a broader perspective on the integration of local wisdom into Islamic education. Second, this study relies on qualitative data obtained through participatory observation and interviews with a group of community leaders, religious figures, and participants involved in the ritual.

This method may introduce bias in the interpretation of the values embedded in the circumcision tradition, as the perspectives of certain groups may not fully represent the entire community. Additionally, the reliance on a relatively small sample of informants may limit the depth and diversity of the data. Another limitation is that this study focuses on the educational values in the circumcision tradition, which may overlook other cultural, historical, or psychological factors that also contribute to the meaning and significance of the ritual. Future research could explore these dimensions to provide a more holistic understanding of the role of circumcision in the Saibatin Lampung community. Lastly, while this study considers the role of modernization and adaptation to contemporary practices, it does not address the influence of globalization or other external factors, such as government policies or urbanization, on the preservation of traditional practices. Future research could examine how these external factors shape the development of cultural rituals and their educational functions.

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## AUTHOR CONTRIBUTION

TM was responsible for conducting the research, including study design, data collection, analysis, and drafting the initial manuscript. SB and EO provided guidance on the conceptual framework, supervised the research process, and assisted in refining the methodology and revising the manuscript. GT contributed valuable insights and feedback throughout the manuscript development. All authors collaboratively discussed the findings and approved the final version of the manuscript for publication.

## CONFLICT OF INTEREST

The authors declare no conflict of interest.

## DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

AI tools were used to enhance the clarity, grammar, and organization of the content in this research. While AI assisted in refining the language and structure, all contributions were reviewed and revised to align with the research objectives. The final work reflects the author's intellectual efforts, ensuring compliance with academic standards, transparency, and ethical writing practices. The use of AI in this research adheres to academic integrity guidelines, with appropriate citations for any AI-generated contributions.

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