

Prophetic Education Values In The "Udeng" Tradition (Headband Of K.H. M. Ridlwan Sururi) The Caretaker Boarding School Of An-Nur Kedungbanteng Banyumas

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Abstract

Education is a tool to raise the degree and quality of the nation. Education is also a pillar of the nation's civilization and the intellectual life of the nation. Prophetic education is a process of transferring knowledge and values which aims to get closer to God and nature and at the same time understand them to build an ideal social community (khairul ummah). The research method is a qualitative method with a descriptive approach. The values of prophetic education contained in the udeng tradition are as follows: 1) the pillars of Transcendence consist of: the relationship of monotheism. Symbolized by Udeng, the two sides of the scroll depict the two sentences of the creed and teachings from the holy book. It is symbolized that Udeng has 4 corners describing the sources of law (Quran, Hadith, Ijma, Qiyas) The Quran is a source of law as well as a way of life and teachings sourced from the holy book. 2) Liberation pillars consist of: teaching people to be able to do good wherever they are. It is symbolized by the udeng coils that go around the head as a picture of good deeds in any place and putting the interests of others first. It is symbolized by black cloth which is the basis for the traditional color of udeng. 3) Humanization pillar consists of Brotherhood. It is symbolized by udeng which must be tied tightly and live side by side. Symbolized by batik that surrounds the udeng cloth

Keywords: Prophetic Education; Udeng Tradition; An-Nur Islamic Boarding School.



INTRODUCTION

Prophetic education imparts knowledge and values that intend to bring an individual closer to God and nature while gaining an understanding of it in order to construct the ideal social community (*khairul ummah*). Thus, prophetic education is vital in the educational dimension in order to build and mould the character of a strong and stable generation in order for them to live a perfect existence (Maulani 2021, 198–109).

Education is a process that assists individuals in understanding and transmitting traditions, culture, and social institutions from one generation to the following (Kusumo 2006, 2). Education, when considered fundamentally, is a means of transferring culture (science, technology, ideas, ethics, and spiritual and aesthetic values) from one generation to the next; thus, it may continue in every community or nation (Din dkk 2009, 20).

Each member of a social group's behaviour must be oriented towards positive things with a basis of motion in close relation to the group's current culture (Irianto 2016, 213). In addition to this, the perspective on prophetic values includes prophets as good examples of human life and an understanding of *tawhid* as a foundation; thus, other essential understandings are not separated from existing concepts; furthermore, knowledge is used as a result of reasoning that Allah returns everything (Sulhatul Habiba dan Khotimatus Sholikhah 2018, 20).

Similarly to how each group has its own culture, the Javanese people have their own culture (Suhandjati 2015, 1–2). It is well recognised that culture is an inseparable component of human life since it consists of a system of ideas, actions, outcomes, and human works that are acquired through education and incorporated into community life (Thohir 2007, 18). In addition, Islam has contributed to society's love of culture since, with respect for culture, cultural distinctions will no longer separate one culture from another but rather connect them. In Islamic Boarding School of An-Nur Kedungbanteng, K.H. M. Ridlwan Sururi has fused cultures through his preaching and his students' education.

In this study, researchers will explore the prophetic tradition of "*Udeng*" (Headband of K.H. M. Ridlwan Sururi), the Caretaker Islamic Boarding School of An-Nur Kedungbanteng Banyumas, in which there is a prophetic educational value in both its motive and form. In Indonesian culture, the *udeng* is a headband with a local *batik* style with a varied shape and colour composition in each region. The *udeng*, worn by K.H. M. Ridlwan Sururi, is a characteristic Central Java headband (Observation of the *udeng* tradition at the An-Nur Kedungbanteng Islamic Boarding School, April 7 2022).



The *Udeng* tradition in the life of Islamic Boarding School of An-Nur Kedungbanteng cannot be separated from the students since it has a very tight relationship. The *Udeng* tradition would not exist without the contributions of K.H. M. Ridlwan Sururi, but K.H. M. Ridlwan Sururi would be unable to continue teaching without the *Udeng* that was developed and utilized (Observation of the *udeng* tradition at the An-Nur Kedungbanteng Islamic Boarding School, April 7 2022).

Culture, or what we refer to as Tradition in this instance, is a custom as an attempt to develop traditions in the social life of societies. For instance, K.H. M. Ridlwan Sururi's *Udeng* contains its own philosophical value for Islamic Boarding School of An-Nur Kedungbanteng students. *Udeng* is not merely a head covering that is tied, but all activities carried out by Students Pondok Pesantren An-Nur cannot be separated from ceremonies, including K.H. M. Ridlwan Sururi's characteristic *udeng* (Observation of the *udeng* tradition at the An-Nur Kedungbanteng Islamic Boarding School, April 7 2022).

The writers are interested in exploring and examining in greater depth the importance of prophetic education in the "*Udeng*" (Headband) tradition based on the background of the described challenges. Hence, the researcher adopted the title "Prophetic Education Values in the "*Udeng*" Tradition the Caretaker Islamic Boarding School of An-Nur Kedungbanteng Banyumas"

RESEARCH METHOD

The study's method utilised a qualitative research analysing by examining the outcomes of observations, interviews, and document materials, a content study of prophetic education in the "*udeng*" tradition (Headband of K.H. Under the theme. The research employed the Semiotics analysis research type developed by John Fiske. In semiotics (the science of signs), there are two primary concerns: the relationship between signs and their meanings. Signs are the instrument people utilise to determine their goal in this world, among humans and with humans. Everything having a communication sign system, such as written text, can be considered text, such as, films, soap operas, soap opera dramas, quizzes, ads, and photos to football broadcasts (Fiske 2007, 282).



RESULTS AND DISCUSSION

Prophetic Education Value in the *Udeng* Tradition of K.H. M. Ridlwan Sururi

Based on observations implemented date 7th April 2022 regarding the *udeng* tradition of K.H. M. Ridlwan Sururi, it demonstrated numerous Islamic educational resources in general, this tends to be born to suit the necessities given to someone in learning or becoming an ideal human being as taught by the prophet. *Udeng* is an effort done by K.H. M. Ridlwan Sururi to get the complete goal of education to build a kamil human being and form an ideal community. In this case, *Udeng* K.H. M. Ridlwan Sururi is a form of Islamic education goals seen from the practical side that can be developed and applied in an institution that integrates, balances and develops everything in one place that is characteristic of Islamic Boarding School of An-Nur Kedungbanteng, especially K.H. M. Ridlwan Sururi. *Udeng* K.H. M. Ridlwan Sururi symbolises Islamic education with a vision and objective of *rohmatan lil 'alamin* (Observation of the *udeng* tradition at the An-Nur Kedungbanteng Islamic Boarding School, April 7 2022).

In this instance, experts view *Udeng* as a sort of prophetic education through tradition development. This educational model, established by K.H. M. Ridlwan Sururi for Islamic Boarding School of An-Nur Kedungbanteng, is built on three prophetic pillars: Humanisation, freedom, and transcendence.

First, Transcendence Value. Based on researchers' interview with the son of *almaghfurlah* K.H. M. Ridlwan Sururi, *udeng* has been employed shamelessly since the eighties against the background of a sense of affection for his hometown Banyumas, and the headband utilised is a characteristic of Banyumas headband (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).

Researchers have observed the *udeng* tradition of K.H. M. Ridlwan Sururi at Islamic Boarding School of An-Nur Kedungbanteng and interviewed H. Akmad Izzuddin. This was an explanation of the value of transcendence, which was the value of approaching God as a form of monotheism:

"The monotheism in the udeng is symbolised when the udeng is folded into three, then rolled into two sides that must be tied, describing the two sentences of the creed. When the udeng is tied; thus, it has one corner, it becomes the goal of every servant to obtain the pleasure of Allah, the Almighty" (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).



Figure 1. *Udeng* on 2 sides of a scroll depicting the two sentences of the creed

The *udeng* tradition gives teachings based on the holy book explained by H. Akhmad Izzudin as follows:

“The four corners of the udeng symbolise the sources of Islamic law (Guidelines for Ahlusunnah Wal Jamaah Muslims): the Quran, the Hadith, Ijma, and Qiyas. As a guide for Muslims, the Quran is the source of instructions used to acquire supplies in the afterlife. The udeng is then folded into a triangle to symbolise that Muslims must have the key to life in their religion. 1) Islam, 2) Faith, 3) Ihsan” (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).



Figure 2. *Udeng* has 4 angles describing the source of law which is the teaching of the holy book

The *udeng* tradition that is never separated from the activities of Islamic Boarding School of An-Nur Kedungbanteng has a transcendence value implanted by K.H. M. Ridlwan Sururi in teaching, as revealed by the aforementioned interview findings.

In the *udeng* tradition, transcendence is the belief in Allah expressed in the two creedal words represented by the *udeng* scroll. *Udeng* will result in an insatiable desire to get near to and worship God. With confidence in their God, the individual who wears *udeng* will be inspired to perform good things according to the precepts of the sharia.

Furthermore, the value of transcendence in *udeng* is instilled from the source of the teachings of the Quran; with the value that has been instilled in the *udeng*, good deeds will be born and a careful attitude in living life in the world, making the *udeng* tradition one of the strategies to get closer to God, as this transcendence value is instilled in a person through the *udeng* tradition.

Without faith and the source of teachings from the holy book in the *udeng* tradition, a person will not be formed into a human, as taught by the prophet insan kamil, capable of achieving his life's aim of kindness.

Second, Liberation Value. According to observations performed by researchers at the Islamic Boarding School of An-Nur Kedungbanteng, the *udeng* custom perpetuated by K.H. M. Ridlwan Sururi is a behaviour inherited from one of his fathers named Wangsawikarta.

Researchers have conducted interviews with H. Akmad Izzuddin discussing the significance of liberty that educates humanity to be able to do good and not be myopic in terms of evil in the *udeng* tradition of K.H. M. Ridlwan Sururi as follows:

"Well, the cloth wrapped around the head encourages us to spread kindness wherever we are. As the fabric that is tightly wrapped around the udeng; thus, it does not fall off, good deeds must be performed; thus, our lives are protected from bad deeds. Good deeds must also be performed to bind our lives; thus, they are tranquil" (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).



Figure 3. *Udeng* Wraps around the Head as a Picture of Good Deeds in Any Place

Akhmad Izzudin explains that the *udeng* tradition of K.H. M. Ridlwan Sururi has the objective and purpose of prioritising the interests of the people as follows:

"The black colour of the fabric symbolises it at the foundation of the udeng therefore the black colour represents the destruction of our ego. Black is neither white nor red; it is, rather, unseen, much like our desires. As intangible, are our desires or passions that must be subdued, in the sense that our ego must be undone rather than the interests of others that must be prioritized" (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).

Based on the results of the interview above, the *udeng* tradition of K.H. M. Ridlwan Sururi has a liberating value that teaches humans to be able to do good and not be myopic in terms of ugliness portrayed by the garment that is wrapped around them. The *udeng* tradition educates a person, especially among the Islamic Boarding School of An-Nur Kedungbanteng to do good wherever we are. The purpose of the good actions taught by the *udeng* tradition of K.H. M. Ridlwan Sururi is to achieve inner serenity. Students is encouraged to do good, and not be petty in their deeds; with nice things from the *udeng* tradition, love or harmony will be born.

The value of liberalism may also be seen in the meaning of black fabric, which is the predominant colour of K.H. M. Ridlwan Sururi's *udeng* tradition and signifies prioritising the interests of the people over one's own. Students of Islamic Boarding School of An-Nur, who carry out this *udeng* tradition, are taught to prioritise the people's interests. When students is able to instil the value of liberation in the *udeng*, justice will be upheld since students is able to reduce

their ego. In this scenario, the *udeng* tradition encourages a person to manage personal desires for the larger good, meaning the people's interests.

Third, Humanisation Value. The *udeng* tradition is a means of outreach to the community, which is one of K.H. M. Ridlwan Sururi's hopes in using *udeng*; thus, when there are people who want to question and develop kinship, they are not humiliated. K.H. M. Ridlwan Sururi does not wish to reveal his identity as an eminent personality in order to fit in with the crowd (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).

Source data obtained through interviews with H. Akmad Izzuddin regarding the importance of Humanisation in the *udeng* tradition of K.H. Akmad Izzuddin, the principle of Humanisation in the *udeng* tradition is further represented by the fact that a single human being must coexist:

"Yes, it supposed to be as a good Muslim, we must be able to preserve a friendship with others, look after each other, and desire to coexist with anybody; this is why udeng must be tightened, like a life that must be together, yo with neighbours, family, and even our teachers." (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022)

According to H. Akmad Izzuddin, the principle of Humanisation in the *udeng* tradition is further represented by the fact that a single human being must coexist:

"In this Udeng tradition, there are ties in the udeng and patterns that surround the udeng, which demonstrates that this Udeng has significance between humans caring for one another regardless of ethnicity, culture, or religion. As the batik that encircles the udeng, communal coexistence is a way of life" (Interview with H. Akhmad Izzudin, son of Almaghfurlah K.H. M. Ridlwan Sururi, April 8 2022).

According to the aforementioned Interview, the value of Humanisation in the *Udeng* Tradition of K.H. M. Ridlwan Sururi is that *udeng* instills the value of social attitudes, which is K.H. M. Ridlwan Sururi's desire to become more acquainted with other people. The use of *udeng*, which differs from ulama in general, is an attempt to socialise with the community in an effort to become closer. K.H. M. Ridlwan Sururi's close relationship with the community is a sort of engagement that disregards his background, education, and honour.

In the *udeng* culture, the principle of Humanisation is exemplified by the strong ties and batik patterns that round the fabric, which demonstrate that a person can coexist with others. The *udeng* tradition instills principles in those who wear it to be able to do good with other

humans, encouraging them to be able to live side by side, embodying the prophet's teachings of compassion.

The wider social life of the nation requires the formation of social attitudes taught in the *udeng* tradition; the *udeng* tradition forms students to have a humanist attitude where they are supposed to be able to coexist with others regardless of ethnicity, religion, race, or culture

CONCLUSION

The *udeng* tradition (Headband of K.H. M. Ridlwan Sururi) the Caretaker Boarding School of An-Nur Kedungbanteng is one of the prophetic education practises carried out through traditions that are inseparable from the activities of Islamic Boarding School of An-Nur Kedungbanteng. According to the *udeng* tradition, the following are the values of prophetic education:

First, Transcendence, the relationship of divinity. *Udeng* is symbolised by 2 sides of a scroll representing two phrases of the credo; Instruction comes from the holy book. *Udeng* is symbolised by having 4 corners describing the source of law (Quran, Hadith, Ijma, Qiyas) (Quran, Hadith, Ijma, Qiyas). The Quran is the source of law and a guide to life, and the holy book is the origin of teachings.

Second, Liberation, educating individuals on how to do good wherever they are. Symbolised by the winding of *udeng* around the head as an illustration of good acts in any area, Prioritising the interests of others. Symbolised by the black cloth, which is the predominant colour in *udeng* culture.

Third, Humanisation, Fraternity. Coexistence, symbolised by the *udeng* that, must be tied firmly. Symbolised by the batik that surrounds the *udeng*.

The *udeng* tradition is an educational medium that incorporates the values of transcendence, emancipation, and humanisation into a single container of the tradition in order to mould the santri's personality into the ideal individual according to the teachings of the prophet. Considering some of the above, the *udeng* tradition is an expression of the value of prophetic education that may be touched, viewed and experienced in the practice of rofetic education.

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