

MARNAZAR TRADITION: THE VALUES OF ISLAMIC EDUCATION ON THE LOCAL WISDOM OF THE COMMUNITY

Karnada Nasution

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia

Email: karnada@uinsyahada.ac.id

Maria Ulfah

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia

Email: mariaulfah@uinsyahada.ac.id

Ramadhan Tanjung

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia

Email: ramadhantanjung@uinsyahada.ac.id

ABSTRACT

At the beginning of the farming season, people in Bonan Dolok village make vows (promises) by carrying out the marnazar tradition. The Marnazar tradition is a medium and forum for the community to express gratitude to Allah SWT for the harvest obtained. This paper aims to examine the values of Islamic education from the local wisdom of the Bonan Dolok village community. In the discussion, it will be described about the history and implementation of the marnazar tradition and what Islamic educational values are contained in it. The research used a qualitative approach with the background of activities, namely the marnazar tradition in Bonan Dolok village. The results of the study showed that there are values of Islamic education in the marnazar tardisi which broadly include the value of creed education and the value of moral education. 1) the value of creed education, making Allah Almighty a place to ask for help and pray. 2) the value of moral education, including; The value of almsgiving, the value of friendship and the value of helping help.

Keywords: Tradition, Values of Islamic Education

INTRODUCTION

Indonesia is the 4th most populous country in the world which has a population of 270 million people with a diversity of tribes, traditions, languages, cultures and religions.¹ Tradition and culture in Indonesia are objects of attraction that make Indonesia a destination for world

¹ Dinia Agustia Artika Sari, "SELAMETAN KEMATIAN DI DESA JAWENG KABUPATEN BOYOLALI," *Haluan Sastra Budaya* 1, no. 2 (January 9, 2018): 147, <https://doi.org/10.20961/hsb.v1i2.15188>. hlm. 86.

tourists and have always been a topic of conversation in the international arena.² Indonesian traditions and culture have their respective identities according to their regions which can be found from the island of Sumatra to the island of Papua.³ This diversity certainly needs to be thanked because diversity is a great gift given by Allah swt to the Indonesian nation.⁴

Each tribe in an area certainly has a variety of traditions and cultures that are different from other regions.⁵ The characteristics of the traditions and culture of an area on the one hand are still being maintained or have not changed at all, some have undergone changes and some have even been lost because they are not preserved by the community.⁶ As each region and society has its own culture or tradition.⁷ Likewise, people in the North Sumatra area, precisely in Bonan Dolok village, Siabu district, Mandailing Natal regency have a unique tradition called the marnazar tradition. The marnazar tradition is a local tradition carried out by the people of Bonan Dolok village after harvest as a form of gratitude for the harvest in the farming season.

The marnazar tradition is almost the same as the term harvest party tradition carried out in several regions in Indonesia such as the maddoa tradition in Pinrang regency of South Sulawesi,⁸ the mappadandang tradition of the Bugis community in Palopo⁹ and the panjopputan tradition in North Labuhan Batu regency.¹⁰ But in implementation, of course, the Marnazar tradition has its own uniqueness because this tradition is not a tradition of feasting riya after a big harvest but in the implementation of this tradition there are many Islamic educational values.¹¹

Islamic traditions and values are two inseparable sides, especially for Muslim communities because not all traditions have Islamic values, even if studied more deeply, there may still be many that are preserved by the community even though they do not contain Islamic values.¹² The value of Islam in a tradition is often also a matter of debate in society.¹³ There are those who argue that a tradition that is far from Islamic values needs to be abandoned because it is considered to violate normative in Islam, on the other hand think that tradition is still a tradition and must be carried out even though it does not contain elements of *islamaan* though.

² Nurul Mahmudah and Abdur Rahman Adi Saputera, "Tradisi Ritual Kematian Islam Kejawa Ditinjau Dari Sosiologi Hukum Islam," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (June 30, 2019): 177–92, <https://doi.org/10.24042/ajsk.v19i1.3868>.

³ Abdi Azizurahman and Sedyo Santosa, "Nilai-Nilai Pendidikan Islam dalam Tradisi Janengan serta Relevansinya dengan Karakter Nabi Muhammad" 12 (2022). hlm. 49.

⁴ Sari, "SELAMETAN KEMATIAN DI DESA JAWENG KABUPATEN BOYOLALI." hlm. 86

⁵ Rhoni Rodin, "TRADISI TAHLILAN DAN YASINAN," *IBDA` : Jurnal Kajian Islam dan Budaya* 11, no. 1 (January 15, 2013): 76–87, <https://doi.org/10.24090/ibda.v11i1.69>.

⁶ Roby Krismoniansyah et al., "NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI SUROAN: Studi di Desa IV Suku Menanti, Sindang Dataran Kabupaten Rejang Lebong," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, June 29, 2020, 1, <https://doi.org/10.47498/tadib.v12i01.335>. hlm. 3.

⁷ Erry Nurdianzah, "NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI JAWA (Kajian Historis Pendidikan Islam dalam Dakwah Walisanga)" 8, no. 1 (2020). hlm. 2.

⁸ A. Mappaoddang, "Makna Simbol pada Rangkaian Tradisi Maddoa' di Desa Samaenre' Kabupaten Pinrang" (other, Universitas Hasanuddin, 2020), <http://repository.unhas.ac.id/id/eprint/2949/>.

⁹ Sitti Karmila, "Tradisi Mappadandang Masyarakat Bugis Dalam Perspektif Pendidikan Islam Di Lalapopo" (undergraduate, IAIN Parepare, 2021), <http://repository.iainpare.ac.id/2769/>.

¹⁰ Sintauli Edlina Situmorang and Payerli Pasaribu, "TRADISI PANJOPPUTAN SAAT MEMASUKI MASA PANEN PADI PADA MASYARAKAT DI DESA POLDUNG KECAMATAN AEK NATAS KABUPATEN LABUHANBATU UTARA," *Buddayab : Jurnal Pendidikan Antropologi* 1, no. 1 (January 11, 2018): 27–48, <https://doi.org/10.24114/bdh.v1i1.8555>.

¹¹ Wawancara dengan tokoh agama desa Bonan Dolok

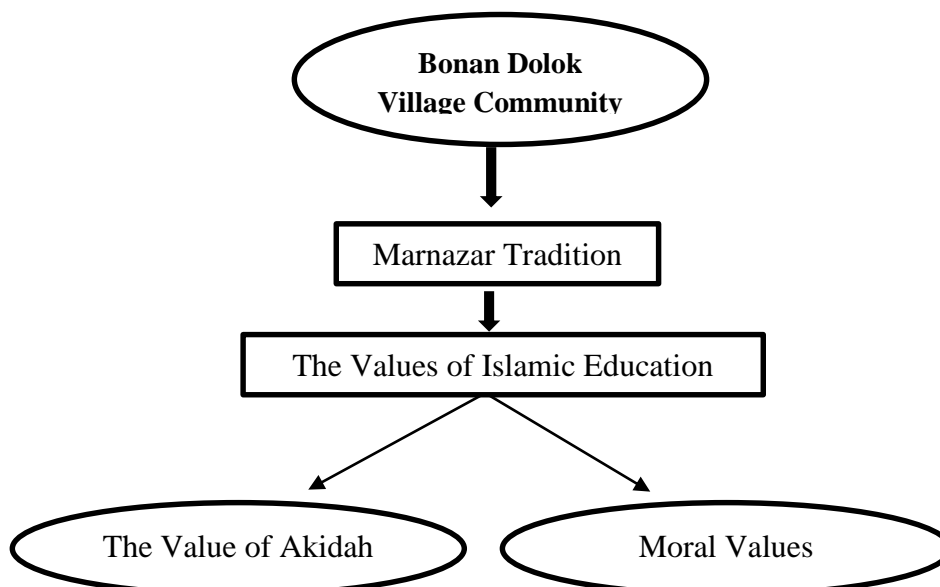
¹² Satria Wiguna and Ahmad Fuadi, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Tahlilan Di Desa Batu Melenggang Kecamatan Hinai," *Thawalib | Jurnal Kependidikan Islam* 3, no. 1 (April 4, 2022): 15–24, <https://doi.org/10.54150/thawalib.v3i1.27>.

¹³ Rodin, "TRADISI TAHLILAN DAN YASINAN."

To answer this, the researcher felt the need to study a tradition that has long been carried out by the community in Bonan Dolok village, Mandailing Natal regency. Based on literature review studies, research related to the marnazar tradition has never been researched or studied in journals or scientific writings. Therefore, researchers try to raise writings about the marnazar tradition of the Bonan Dolok village community to be better known by the wider community because in practice it contains elements of Islamic educational values.

METHOD

This research uses qualitative methodology with descriptive qualitative type. In conducting this study, researchers went into the field (field research) to see the implementation of the marnazar tradition in Bonan Dolok village, Mandailing Natal Regency. The data collection instrument is carried out by observation, interviews and documentation. The data obtained consists of 2 sources, namely primary and secondary. Primary data is obtained from informants carried out by purposive sampling (sample aimed) so that the data to be obtained is more directed and guaranteed accuracy. The informants selected were scholars and community leaders. While secondary data were obtained from books and journals related to this study. While the data analysis technique using descriptive analysis is inductive, namely an analysis of data obtained then developed a certain relationship pattern, then developed into theory. This research was conducted by observing and analyzing the values of Islamic education contained in the marnazar tradition in the community of Bonan Dolok village, Siabu district, Mandailing Natal regency, looking at the description above, the methodological flow framework of this research can be seen in the following scheme:



RESULTS AND DISCUSSION

Understanding Marnazar Tradition

The word tradition can be defined as a custom that is passed down from generation to generation and implemented in a particular society.¹⁴ Each tradition has its own characteristics

¹⁴ Wennita Daud and Syaiful Arifin, "ANALISIS TUTURAN TRADISI UPACARA LADUNG BIO' SUKU DAYAK KENYAH LEPO' TAU DI DESA NAWANG BARU" 2, no. 2 (2018).

(written / oral) that differ from one region to another although sometimes there are also almost the same in its implementation and the purpose and purpose of a tradition, but there is a point of uniqueness or privilege of each existing tradition.¹⁵ Many unique traditions of a region are found, these traditions can be in the form of marriage traditions, death ceremonies, celebrations of religious holidays and even in other rituals.¹⁶

Marnazar is the language of the people of Mandailing Natal regency for vowing in Indonesian and some people call it marnasar. Initially, marnazar (vow) in the people of Bonan Dolok village was an activity carried out because of a prayer (hope) that was answered which usually people who vow express a promise (hajat) to do a practice if their wish comes true and in this case the vow in question is related to tradition after the harvest season arrives.¹⁷

Sejarah Tradisi Marnazar

The marnazar tradition is a cultural ritual that has actually been carried out for a long time by the community in Siabu sub-district, Mandailing Natal regency, especially Bonan Dolok village which until now still maintains the existence of the previous community tradition. According to community leaders that the implementation of this marnazar tradition has been carried out since decades ago although it cannot be known exactly the month and year of the beginning of this tradition, here are excerpts from the interview:

"The marnazar tradition has been carried out from generation to generation as a form of gratitude for the gift (sustenance) from Allah swt for the harvest obtained by the community in Bonan Dolok village. This tradition began with the destruction and low income of the community's agricultural products caused by many pests and other disturbances so that the people of Bonan Dolok village agreed to vow".¹⁸

In line with the above, Mr. Lubis also revealed that the implementation of marnazar was originally an effort by the community to ask Allah swt to be given sustenance in the form of good agricultural income due to the occurrence of low yields and damage due to rice pest disturbances. Then, the Hatobangon in Bonan Dolok village agreed to invite the community to pray for repulsion and make vows when they first started farming so it was called the marnazar tradition.¹⁹ After being intended to make a vow by the people of Bonan Dolok. Alhamdulillah Allah swt gave good agricultural results so that it became a habit and continued to be done and finally became a tradition in the people of Bonan Dolok village.²⁰ The marnazar tradition has a purpose as a medium for the community to always be grateful for the gift of Allah swt, especially in the field of harvest. The tradition of marnazar has existed since decades ago which until now is still preserved by the people of Bonan Dolok village. This tradition is carried out after the harvest season arrives with the agreement of the villagers.

Implementation of the Marnazar Tradition

The activity carried out in the marnazar tradition is to slaughter animals in the form of cows or buffaloes where the animals are obtained from joint ventures for the people who participate in vows. In this case, the tradition of marnazar is not something that is obligatory

¹⁵ Mrs Rasnah and Mrs Nurlela, "Maddoa: Tradisi Pesta Panen Masyarakat Di Desa Samaenre Kecamatan Mattiro Sompe Kabupaten Pinrang," *Jurnal Kajian Sosial Dan Budaya: Tebar Science* 7, no. 2 (June 9, 2023): 75–82, <https://doi.org/10.36653/jksb.v7i2.161>.

¹⁶ Karmila, "Tradisi Mappadendang Masyarakat Bugis Dalam Perspektif Pendidikan Islam Di Lapalopo." hlm. 30

¹⁷ Wawancara dengan Pak Amaluddin (Masyarakat Desa Bonan Dolok)

¹⁸ Wawancara dengan Pak Sulhan, Tokoh Masyarakat desa Bonan Dolok

¹⁹ Hatobangon adalah sebutan bagi anggota masyarakat yang dituakan atau para cerdas-cendekia dalam kehidupan masyarakat Angkola-Mandailing

²⁰ Wawancara dengan Pak Lubis, Masyarakat Desa Bonan Dolok

for all levels of society but for those who want to participate in vows only. The results of the interview with Mr. Husin Nasution stated that the beginning of the implementation of this marnazar was not very accepted by the local community and was only followed by a few households. However, in its development, many people have followed this tradition.²¹

After the harvest season arrives, the community will work together in carrying out this tradition, not only limited to those who vow but those who do not participate in vows also enliven the implementation of the slaughter of these animals. After the animals were slaughtered, orphan compensation was held in Bonan Dolok village with data from the village head and also a cooking ceremony for animal meat to be distributed to orphans, the underprivileged and those who vow. The implementation of this tradition is usually carried out in the courtyard of the mosque or in a place that has been mutually agreed upon by the community.

Uniquely, the implementation of the marnazar tradition in the form of slaughtering animals such as cows and cows was attended by layers of society ranging from parents to children, and there were even certain moments attended by officials such as the Regent and his staff. This makes the marnazar tradition one of the momentum for the people of Bonan Dolok village in instilling the values of togetherness or friendship between residents so as to create harmony or harmony between Bonan Dolok villagers. In addition, this tradition also teaches the younger generation about the importance of maintaining harmonization and care for each other, the younger generation in this tradition also takes a role by helping the community in the implementation of the marnazar tradition such as being involved in cutting meat to be distributed to the *dua*fa and marnazar parties and taking part in cooking meat intended for the people of Bonan Dolok village, So that with the participation of the younger generation, it can form a generation that is active and has concern for religious and social activities in the community.

Some of the activities carried out in the marnazar tradition of the Bonan Dolok village community, as follows:

1. Animal slaughter activities

This activity is the initial activity in this tradition where animals that have been agreed to be slaughtered in the presence of local residents and people who vow. The slaughter of this animal is usually carried out in the courtyard of the Bonan Dolok village mosque.

2. Cooking activities

After the animal is slaughtered, the next meat will be prepared to be cooked, in this cooking activity is more often done by fathers but of course with ingredients that have been prepared and formulated by mothers.

3. Eating together

After the meat is cooked, the next thing is that people will eat together. In this activity, a sense of community is formed between residents because the community will sit together with the votive meat that has been served.

Based on the activities in the marnazar tradition above, actually some activities can depend on conditions, because sometimes the implementation of slaughter can change according to the agreement once the location for cooking also depends on mutual agreement and cooking activities are sometimes also replaced by only distributing raw meat to take home each.

²¹ Wawancara dengan Pak Husin Nasution, Masyarakat Desa Bonan Dolok

The Values of Islamic Education in the Marnazar Tradition

Islamic educational values can be interpreted as a collection of interrelated life principles and teachings that aim to maintain and develop human nature and human resources towards a whole person (*insan kamil*) in accordance with Islamic standards or teachings. According to researchers, in the tradition of marnazar of Bonan Dolok village community there are Islamic educational values, as follows:

The Value of Akidah

The word creed comes from Arabic which means bond, conclusion, trust and concern.²² While in terms of creed is a belief that is bound in the heart with which the soul feels calm so that it becomes a solid belief that is not mixed with doubt.²³ Akidah in Islamic teachings is not enough to simply profess faith in Allah without accompanying the belief in His power and majesty. There is no meaning to faith in God if there is no living by established rules, because religion is not just a belief.

Faith and charity are two main subjects in the teachings of Islam. Faith must always fill the heart, words fill the tongue, and action fill the moving life. Worship is a form of faith, while creed or faith is the foundation of Muslim life. The strength and weakness of worship is determined by the quality of faith. So belief should consist of four components: words, actions, intentions (beliefs), and acting in accordance with the Sunnah of the Prophet. Deep conviction, or Akidah, means acknowledging the existence of God as a god of worship.²⁴

The creed, on the other hand, is very difficult to change and profess deeply, according to jurists. His belief system is based on concrete propositions, such as faith in Allah Almighty, His Angels, His Books, His Messenger, and the existence of good and bad levels, as well as the existence of the Last Day.²⁵ While the author defines it as something that is supported by a strong heart belief that comes from an invisible source and forces people to believe in a belief that is not supported by evidence and is not affected by subhat disorders.

Based on the understanding of the creed above, there is a compatibility between the value of the creed and the implementation of the marnazar tradition where the implementation of the marnazar tradition is carried out with wholehearted intentions and prayers that are only directed to Allah Almighty. This indicates that the imprint of people's belief and belief that Allah Almighty is a place to ask for help and a place to complain about all life problems where in this case in accordance with the content of Q.S Al-Fatihah (1): 5 "Only to You do we worship and to You do we ask for help". So in the implementation of the marnazar tradition, the people of Bonan Dolok village always do not forget the power and will of Allah swt in asking for sustenance from agricultural products, which of course is accompanied by wholehearted efforts.

²² Nurdianzah, "NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI JAWA (Kajian Historis Pendidikan Islam dalam Dakwah Walisanga)."

²³ Raden Ahmad Muhajir Ansori, "STRATEGI PENANAMAN NILAI-NILAI PENDIDIKAN ISLAM PADA PESERTA DIDIK," *JURNAL PUSAKA* 4, no. 2 (May 28, 2017): 14–32, <https://doi.org/10.35897/ps.v4i2.84>.

²⁴ "NILAI-NILAI AQIDAH DALAM NOVEL AYAT-AYAT CINTA 2 KARYA HABIBURRAHMAN EL SHIRAZY | INSANIA: Jurnal Pemikiran Alternatif Kependidikan," May 27, 2019, <https://ejournal.uinsaizu.ac.id/index.php/insania/article/view/2295>.

²⁵ Andi Muhammad Asbar and Agus Setiawan, "NILAI AQIDAH, IBADAH, SYARIAH DAN AL-DHARURIYAT AL-SITTAAH SEBAGAI DASAR NORMATIF PENDIDIKAN ISLAM," *Al-Gazali Journal of Islamic Education* 1, no. 01 (May 31, 2022): 87–101.

Moral Values

Moral values are everything related to ethics, personality, attitudes and ethics that come from conscience without any coercion from others to do what must be done.²⁶ Moral values can also be interpreted as something embedded in individuals whose values are regulated in religion.²⁷ Moral values in the marnazar tradition are as moments as well as a place for the community in establishing relationships, communication, strength, and social. As Muslims, of course, we are commanded to establish good relations between human beings (*Hablum Minannas*), which is a concept in which humans maintain good relations with other individuals or groups of humans. In addition, it is also commanded to protect the environment (*Hablum Minal Alam*) and maintain good relations with Allah (*Hablum Minallah*). Moral values in the marnazar tradition are seen in the activities, namely:

1. Alms.

The scholars of fiqh agree that alms is a sanctioned act and the law is sunnah. The agreement is based on the word of Allah Almighty in sura al-Baqarah (2) verse 280 which means: "And if (the debtor) is in trouble, then give him a suspension until he gets a place. part or all of the debt), it's better for you if you know it." And the hadith: "Give alms even with dates, for it can protect you from hunger and can extinguish wrongdoing like water extinguishing fire" (H.R. Ibn al-Mubarak). Alms in the Islamic concept has a broad meaning, not only limited to giving something material to the poor, but more than that alms includes all good deeds, both physical and non-physical.

The above definition shows that alms is all good deeds in general, both material and non-material.²⁸ Related to the above opinion, the people of Bonan Dolok village who vow will slaughter animals such as cows and buffaloes whose meat is distributed to the poor and orphans. This indicates the imprint of noble morals contained in the marnazar tradition of the Bonan Dolok village community in sharing with others and it is one of the commandments in Islam to share with each other.

2. Silaturrahmi

In the marnazar tradition, there is also the value of silaturrahmi because during the implementation of marnazar the community will gather together, greet and stay in touch with each other. This is a moment for people to greet each other because people who mostly farm have limited time in social life because they spend a lot of time in their respective fields or gardens. Therefore, this moment of marnazar tradition makes the community very enthusiastic because it also functions as a moment of togetherness between residents.

Regarding silaturrahmi, in Islam, of course, it is explained regarding its virtues that are decreed to Muslims. As in the following hadith.

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ قَالَ قَالَ أَحِبْرِي ابْنُ عُمَرَ قَالَ قَالَ سَمِعْتُ مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ قَالَ
قِيلَ يَا رَسُولَ اللَّهِ أَحِبْرِي بَعْمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ حَدَّثَنَا يَحْيَى بْنُ أَبِي اسَدٍ حَدَّثَنَا

²⁶ Zainol Hasan, "NILAI-NILAI PENDIDIKAN ISLAM PADA KISAH NABI IBRAHIM," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 14, no. 2 (2017): 423–50, <https://doi.org/10.19105/nuansa.v14i2.1642>.

²⁷ Suheri Sahputra Rangkuti, "NILAI-NILAI PENDIDIKAN ISLAM DALAM TAFSIR AYAT JIHAD (Studi Atas Tafsir Fi Zhilal Al-Qur'an Karya Sayyid Quthb)," *POTENSLA: Jurnal Kependidikan Islam* 4, no. 2 (January 5, 2019): 184–201, <https://doi.org/10.24014/potensia.v4i2.5746>.

²⁸ Riky Soleman, "INTERPRETATION OF SADAQAH VERSES AND HADITH IN AN ISLAMIC PERSPECTIVE," *NATUJA: Jurnal Ekonomi Syariah* 2, no. 1 (November 29, 2022): 01–15.

شُعْبَةُ حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ أَهْمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَحْبَبْتَنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ فَقَالَ الْقَوْمُ مَا لَهُ مَا لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَبْتَ مَا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ ذَرَهَا قَالَ كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ

Having told us Abu Al Walid has told us Shu'bah he said; Ibn Uthman told me he said; I heard Musa ibn Talha from Abu Ayyub he said; he (the Prophet) was once asked; "O Messenger of Allah, tell me a practice that can enter me into heaven." And has told me Abdurrahman bin Bisyr has told us Bahz bin Asad has told us Shu'bah has told us Ibn Uthman bin Abdullah bin Mauhab and his father Uthman bin Abdullah that both heard Musa bin Talha from Abu Ayyub Al Anshari radiallahu 'anhu that a man said; "O Messenger of Allah, tell me a practice that can enter me into heaven." People said; "What's wrong with this person, what's wrong with this person. So the Prophet sallallahu 'alaihi wasallam said: "Let this man's business." Then the Prophet (peace and blessings of Allaah be upon him) continued to say: "You serve Allah and do not associate him, uphold prayer, and pay zakat and establish ties of friendship." Abu Ayyub said; "He was in his vehicle." (H.R Bukhari)

3. Please Help

Islam teaches its people to always help each other in good things and not help each other in bad things. There is a value of helping in the marnazar tradition where the community will contribute to each other in the success of the implementation of the marnazar tradition. Then, in preparing meat dishes and the process of distributing cooked meat, the community, especially those who vow to help each other in distributing meat from the joint venture of the community that follows the marnazar tradition. Please help in kindness is a noble ethic that must always be habituated and taught to the younger generation because help is one form or example of culture in Indonesia which we often refer to as "gotong royong". Regarding this, in Islamic teachings, especially the proposition related to helping has been represented in Q.S Al-Maida: 2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And help you in virtue and piety, and do not help in sinning and transgression. And be fearful of Allah, verily Allah is very heavy in His torment".

Tafsir Surah Al Maidah verse 2 according to Tafsir Almaraghi can be explained that: "The command to help - help in doing good and piety, is among the points of social guidance in the Qur'an. Because, Allah Almighty obliges people to give help to each other in doing whatever is useful for mankind, both individuals and groups, both in matters of religion and the world, as well as in doing acts of piety, by which they prevent damage and danger that threatens their safety."²⁹

CONCLUSION

The community in Bonan Dolok village has a unique tradition that is carried out after the harvest season arrives called the marnazar tradition (marnasar). In its implementation, of

²⁹ Maya Puspitasari, "KERJASAMA DALAM LEMBAGA PENDIDIKAN BERDASARKAN TAFSIR AL-QUR'AN SURAT AL-MAIDAH AYAT 2," *LEARNING : Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 2, no. 3 (October 1, 2022): 209–21, <https://doi.org/10.51878/learning.v2i3.1521>.

course, it has changed from time to time, but the most important thing is that this tradition is still maintained from time to time, from previous generations to the present. In the implementation of the marnazar tradition, the Bonan Dolok village community will slaughter animals obtained from the joint venture of the community who participated in the vow, then the animal meat will be cooked and distributed to the poor and orphans and the community who participated in the vow will be distributed raw meat according to the specified dose. The implementation of the marnazar tradition is not only limited to cooking or sharing events but in this tradition there are Islamic educational values so it is very necessary to be preserved and taught to the younger generation today. As for the values of education. Islam contained in the marnazar tradition of the Bonan Dolok village community is; 1) the value of creed, because the implementation of this tradition always begins with good intentions, hoping and praying to Allah Almighty to be given a good harvest. 2) moral values, which consist of; a) Almsgiving, which is the sharing of slaughtered food to the poor and orphans so that marnazar activities teach to always want to share from the sustenance of the harvest obtained. b) Friendship, interconnectedness, good communication in the Marnazar tradition. c) Help, namely helping each other in the process of implementing the Marnazar tradition starting from cooking together, distributing to orphans and others.

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