

Islamic Education Values in Roah Segare Tradition Quranic Studies at Kuranji Dalang Village West Lombok

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ABSTRACT

The tradition of Roah Segare is known by the people of Kuranji Dalang village as a form of gratitude to Allah SWT for having bestowed natural products on the community through the implementation of the Roah Segare tradition. On the other hand, this tradition is expected to further strengthen human friendship among humans and to familiarize humans with nature. The implementation of this Roah Segare tradition in practice indirectly actualizes the education values of the Qur'an, including the first value of deliberation in Qs al-syura/42:38, which has implications for the division of work they do, secondly the value of brotherhood in Qs al-Hujurat/49:10, which has implications for cohesiveness and unity in performance, the three values of cooperation and mutual assistance in Qs al-Maidah/5:

Keywords: Tradition, Roah Segare, Qur'anic Education

ABSTRAK

Tradisi roah segare ini dikenal oleh masyarakat desa Kuranji Dalang sebagai bentuk rasa syukur kepada Allah SWT karena telah dilimpahkan hasil alam kepada masyarakat melalui jalan pelaksanaan tradisi roah segare. Di sisi lain dari tradisi ini diharapkan bisa lebih memperkokoh persahabatan manusi sesama manusia dan lebih mengakrabkan manusia dengan alam. Pelaksanaan tradisi roah segare ini dalam praktiknya secara tidak langsung mengaktualisasikan nilai-nilai pendidikan al-Qur'an, diantaranya yaitu pertama nilai musyawarah pada Q.s al-syura/42:38, yang berimplikasi pada pembagian kerja yang mereka lakukan, kedua nilai persaudaraan pada Q.s al-Hujurat/49:10, yang berimplikasi pada kekompakan dan persatuan dalam kinerja, ketiga nilai kerjasama dan saling tolong-menolong pada Q.s. al-Maidah/5:2 yang berimplikasi pada kelnacaran dan kemudahan dalam pelaksanaan tradisi roah segare, dan keempat nilai kesejahteraan sosial pada Q.s al-Hasyr/59:9 yang berimplikasi pada kepedulian sosial antar sesama manusia.

Kata kunci: Tradisi, Roah Segare, Pendidikan al-Qur'an

A. INTRODUCTION

Al-Qur'an is a guide and guidance as well as partner in dialogue in solving life's problems. Experience is valuable when you are able to interact with the Koran, both orally, in writing, through thoughts, experiences, emotions, and spirituality. Along with the times, the study of the Koran has developed studies, from text studies to sociocultural studies. In sociocultural studies, the term tradition is known. In Indonesia, especially making tradition an activity that is priceless (Kumalasari, 2017). So it's no wonder that traditions in Indonesia are always presented and present at every age.

The study of the Al-Qur'an has been growing lately, this means that the presence of the Al-Qur'an is continuously studied especially in the context of how to revive the values, and the spirit of the Al-Qur'an contained in it. So that in academic terms, namely the study of the living Qur'an which is developing today, especially what is happening in East Lombok. In a religious society, solidarity can occur because of the religious practices it adheres to. For example, Muslim communities carry out the tradition of expressing gratitude to Allah SWT. In this tradition, there are readings or prayers that are said. This will be an encouragement for Muslims to carry out this tradition. From the start of preparation to the implementation of the event, the community will work together to prepare the event procession in tradition.

One of the most interesting and developing traditions in West Lombok is the Roah Segare tradition. This tradition is located in Kuranji Dalang Village. This village has a wide coastline. Directly facing the Lombok Strait, coastal communities depend on fishing for a living. Various types of work carried out by the community provide an explanation that economic culture has become a priority in everyday life. In terms of agriculture, the expanse of paddy fields is still wide enough to meet the needs in the food sector. In terms of commerce, not a few people are involved in this field. The large number of MSMEs that are lined up around the coast are part of buying and selling activities. Superior products as mainstay sales also compete fiercely in the world of local trade.

Behind it all there are various kinds of culture and traditions that are stored and color the village of Kuranji Dalang. Very unique, the village is quite young because it has hidden potential with its culture. People aware of their potential are always moving to preserve and care for these cultures and traditions. Evidenced by the existence of one of the

hamlets which is nicknamed the hamlet of Seni. In the hamlet organize all the artistic potential that exists in the village. In other hamlets, there are hamlets that have been named as Family Planning (KB) hamlets. Uniquely, the Hamlet's heads know the history of the Sasak people as evidenced by their singing, singing, mastery of art, and extraordinary vocal processing. Changes and developments in the times always accompany culture and tradition, foreshadowing the changes that will surely occur. Historically, since human civilization began to develop, the existence of traditions has become an integral part of Indonesian society to this day, and these traditions have even become an integral part of people's lives (Kumalasari, 2017).

With the existence of tradition, it is considered capable of forming harmony in society. This happens because of the interaction process inherent in everyday life. Acts of life like this will foster a sense of kinship by always upholding solidarity between one citizen and another. Traditions in Indonesia broadly can be interpreted as a custom that is carried out from generation to generation and has a history and meaning contained in it. All forms of ceremonial processions in the tradition will be led by traditional leaders, religious leaders, or elements of the government who are considered valid according to applicable customary rules. As is the case in the Lombok area, where many people still carry out customs originating from their ancestors (former parents). uniquely, the messages contained in each of these traditions show different meanings according to the purpose of carrying out the tradition. The intended purposes include expressing gratitude, rejecting reinforcements, and sending the spirits of the ancestors. Traditions are formed because influences and benefits are embedded in people's lives and philosophies that are recognized for their truth. When people are not familiar with religion, they will tend to choose views about themselves with ties to their natural surroundings. However, religion has an important influence on survival after the entry of religion. Religion is known as a social system or system as a whole (Agus, 2018).

One of the traditions that are still carried out by the people of Kuranji Dalang village is Roah Segare. Roah Segare has historically been carried out for generations. Every year when the month of Muharram enters the Islamic calendar, the local community will carry out the Roah Segare procession. In language, Roah means "safe" and Segare means "sea". By carrying out this tradition, the local people believe that if Roah Segare is

not carried out, reinforcements will come to the village. One thing that is very developed among fishing communities is that when this tradition is not carried out, the catch of the sea will decrease. This tradition is expected to be able to repel reinforcements with the help of Allah SWT.

This tradition, which is carried out once a year, is greeted with joy by the villagers. Teenagers and youth will unite with the elderly to carry out the traditional procession. Integration and collective awareness are needed for the smooth running of this tradition. The tradition of Roah Segare is not just an annual activity that has no meaning. Each procession has the meaning and values contained. Judging from the series of events involving livestock being slaughtered part of the animal's body must be thrown into the sea with decorations made in such a way and accompanied by fishing communities. The procession has Qur'anic values, be it social values, traditional values, and belief values.

In terms of the event procession, the community will start with ritual readings marked by a joint prayer guided by religious leaders and local community leaders. Then it is followed by the slaughter of cows to take the body parts to be thrown into the sea. The community will accompany them by boat to the middle of the sea to witness the traditional ritual procession. The existence of the tradition is also very important with the existence of stakeholders in charge so that this tradition of Roah Segare continues to be preserved. Forms of community collective awareness will be reflected in the functional division of labor in society so as to form close social solidarity within the structure of society.

As for research from previous research as a comparison as well as looking at novelty (newness, problems, academic anxiety), as previous research, namely: first, S. Ali Jadid Al Idrus, "Pene Lando Tradition: Islamic Syncretism and Local Culture in the Penne Jerowaru Village East of Lombok (Idrus, 2020). Second, Ida Ayu Komang Sintia Dewi with the research title "Maintaining the Cultural Tradition of Picking the Sea by Hindu and Muslim Fishermen in Pekutatan Village, Jembrana-Bali" (Dewi, et al 2014). Third, Dadan Saeful. R, et al. With the title Forms of Solidarity of Fishermen in Kesanden Village. Fourth, Nurhikma Karim, et al with the research title "Social Solidarity of Fishermen Communities in Minanga Village, Bintauna District, North Bolaang Mongondow Regency, North Sulawesi Province" (Kairm, 2020).

Based on some of the research above, there is still no compatible theme, so that in this study there is novelty, academic anxiety that needs to be mapped out significantly. Aside from that, researchers see that the rite of salvation of the sea still exists because of the role of religious, traditional and government leaders. Most of the people comply with directions from religious and customary leaders. These religious and traditional leaders have charisma so that conveying information to the public becomes easier. Likewise the government's role in the existence of the sea safety rite. the government is one of the spearheads in carrying out the rite of passage, namely the existence of permits, funding and support will determine the existence of this rite of passage. In terms of literature review, the researcher wants to discuss more deeply the Qur'anic values in the social solidarity of fishing communities towards the Roah segare tradition in the village of Kuranji Dalang.

B. RESEARCH METHODS

This study uses a type of qualitative research. Qualitative research is an inquiry strategy where the search for meaning, symbols, concept descriptions of a phenomenon is emphasized in research that is natural and holistic (Yusuf, 2017). This research is a type of case study research. This type of case study research can reveal a detailed and in-depth description of an object and situation (Madjid, 2014). By observing the social actions and behavior of the community, especially those related to the social solidarity of the fishing community towards the Roah Segare tradition in the village of Kuranji Dalang, Labuapi District, West Lombok Regency, it can be described by looking at the social reality of the community in accordance with the traditions of the fishing community in the village of Kuranji Dalang. In order to obtain valid and relevant data, researchers used three methods, namely the method of observation, interviews, and documentation.

C. RESULT AND DISCUSSION

Historical Portraits Fresh Roah Tradition

If examined based on historical facts, humans will have an embodiment of a sense of responsibility to be able to live a more noble life for the future. This responsibility can be interpreted to oneself, the nation and also to the supreme creator (Madjid, 2014). If this history is ignored, both personal and cultural identities will fade. Those who eliminate history will no longer be able to be pioneers, but will become imitators, that is, they can

only follow and adapt. If we look at it internally from the humans themselves, humans will not be able to make decisions without looking back on what happened.

Roah Segare is a tradition carried on from generation to generation as a legacy and local wisdom. This tradition is carried out as a way to express gratitude to God for the many blessings bestowed and to stay away from all forms of danger and disaster. In the people of Kuranji Dalang village, Roah Segare is a tradition that has been passed down from generation to generation. In this tradition there are a series of ceremonies as a form of gratitude for the fishing community to Allah SWT for the abundance of marine products. This tradition is followed by all fishing communities along the coast of Kuranji Dalang village. The local community believes that after carrying out the traditional procession of Roah Segare, the fishermen will not go to sea for three days. After three days the fishermen will start fishing activities as usual in the hope that the seafood will be abundant. The trust of the fishing community if they do not carry out this tradition is feared that disaster will occur and a reduction in marine catches.

The tradition of Roah Segare is an inseparable part. With this tradition, all fishing communities work together to prepare everything related to the needs of the implementation of this Roah Segare tradition. various kinds of ritual ceremonies to carry out this tradition, the fishing community will work hand in hand so that during the activities there are no obstacles whatsoever. This tradition of Roah Segare goes well with the social solidarity of the fishing community. Based on the results of interviews with traditional leaders of the village of Kuranji Dalang amaq Wasiah and community leaders of the village of Kuranji Dalang Haji Agus, two historical informants were found, both of whom were continuous and complementary. An interview with the traditional leader of the village of Kuranji Dalang who was the resource person in this study was Amaq Wasiah (Wasiah, 2022).

As for what is meant by the sticking roah because there is no other who can take care of the stick (where the water canals are in the rice fields) by the water officers who can look after all the rice fields. The two names are nurunin, which means to plant when planting rice. This is also called salvation, salvation on land, in the sense of saving the earth. This is a sign of being grateful to nature because it is from there that one gets food.

Third, sea safety. In this process, all fishermen, both big fishermen, medium fishermen, and small fishermen, spend as much money as they can (Wasiah, 2022).

Then the history of the tradition of Roah Segare put forward by a community leader Haji Agus the head of the Karanji Bangsal hamlet said that the history of this roahsere is a traditional ceremony that has been passed down from generations of ancestors. Initially, it was the first from 1714 AD. Where at that time was the reign of this great child in Lombok? Next, the fresh roah must be in Kuranji. Because at that time this kuranji became forest of kuranji trees, this is where the fishermen's associations who came from Makassar and who came from Bali stayed here, so the stopover and fishermen's association was called Ward, so it was called Kuranji Ward. It was from there that the fishermen who stopped here agreed to hold a Roah Segare as a sign of their gratitude for receiving sustenance from the Almighty. It happened that year for the first time there was Roah Segare in Kuranji Bangsal hamlet so that until now this Roah Segare was held in Kuranji Bangsal hamlet, Kuranji Dalang village” (Agus, 2022).

D. Stages The Roah Segare Tradition Procession

The Roah Segare tradition has many things that must be prepared by all parties, from government officials, traditional leaders, religious leaders, to the fishing community who will carry out this Roah Segare tradition. So that there are several stages of the procession of carrying out the Roah Segare tradition as follows:

Deliberation for Agreement

This agreed deliberation was carried out in order to equalize perceptions between the government, traditional and religious leaders and all levels of society. As previously explained, the Roah Segare tradition cannot be carried out individually or in certain groups, but carried out together. Therefore a mutual agreement is needed to be implemented or not. Because this tradition was never carried out due to disasters such as the outbreak of the coronavirus-19. So it has stopped from 2020-2022. And will be planned to return in 2023.

Establish an Executive Committee

According to the narrative of the traditional figure above, not all times or months can be used as the determination of the implementation of this tradition. Days and months

already have a set time as the implementation was carried out by the ancestors of the past. There are two Hijri months that have been agreed upon from ancient times, namely not Muharram and Safar. Then the day is adjusted to the month of implementation. If the month of Muharram is held, the day of implementation is Monday, but if the month of implementation is the month of Safar, then the day of implementation is Wednesday. So that between the two times, the right time was chosen for its implementation.

Then after an agreed time for implementation, then the next committee that has been formed to carry out their respective tasks, namely formed inaq-inaq (mothers) for seasoning workers who are termed ran. Ran is called inan Jangan (mother in charge of handling the side dishes), the second is inan kupi (mother in charge of handling the kupi section), and the last is inan bale (mother in charge of controlling all tasks). It was fully formed in one week timeframe and fasteners. Furthermore, this inan bale is the ruler of inan nasiq, the ruler of inan don't, the ruler of inan kupi. Usually, the person who becomes the inan bale is an old person who already understands” (Wasiah, 2022).

In addition, there is a special committee for making shadows and the materials they need. Among them is the slaughter of a cow whose meat is taken and the head, skin, tail and legs are left. After that, the cowhide from which the meat has been taken is filled with straw, so that it forms like a standing cow tied up which is then sunk into the sea.

Roah Segare Procession

After the preparatory process by appointing the entire committee, it is continued with traditional events by holding lontar readings or commonly called pepaosan. The reading that is recited during the speech is about the inhabitants of the sea. Amaq Wasiah also explained that the people preparing for this traditional Roah Segare event did not sleep to prepare everything. No exception is preparing sesayut or shadows that will be released in the ocean. Starting from the evening, there have been a series of activities, for example, someone is in charge of grating the coconut, and others are preparing a framework for removing the cow skin which is commonly called sesayut or shadows” (Wasiah, 2022).

Apart from accompanying the offering of the shadows to the sea, the community also recites al-Barzanji, yasinan, selaran, remembrance and prayers for the spirits. Apart from making shadows as offerings to the sea, local residents also collect crops and food on

bamboo trays called penulang dulang. The bones are then installed on Kuranji beach in the morning.

When carrying out the ceremony of releasing into the sea. Then, it will proceed with the weigh-in process. The sayut or shadow will be handed over by the regent to the sub-district head, then the sub-district head will hand it over to the village head, after that the village head will hand it over to the parents who can release it into the ocean (Wasiah, 2022). Amaq Wasiah continued his explanation in the process he does when he takes off his leaves or shadows in the ocean. When releasing, the taket must first be surrounded in the middle of the ocean. The depth of the muncan taket is about six meters. There is released the vegetables or beef that has been made. At the time of releasing the cow, it is accompanied by arts such as traditional dancing to the beach. The beleq drum beats, and they play in rows until the shadow is cast down and then it's finished. The muncan taket was surrounded three times, after being surrounded it was only thrown away (Wasiah, 2022).

The belief of the fishing community is also in the process of throwing vegetables into the sea. Grief or shadows will long sink when there are one or two people who are not sure in their hearts. Sometimes at that time, one or two people are not sure in their hearts. When he takes part in the procession, especially during the removal of the shadows, it will take a long time to sink, which is sometimes three to five minutes. If these people are all sure that's the proof and the waves are not big. As soon as we let go, we will continue to sink to the bottom” (Wasiah, 2022).

In the sense that there is a belief as well as rules that must be obeyed in the implementation of Roah Segare. The rule is that it is not permissible to participate in being the executor of a woman who is menstruating until she is clean first. It is believed that when someone violates it, it will affect the fast and slow sinking of the shadows that have been offered. Even in the narrative of H. Agus Abdul Majid that proves that someone broke the rules or cannot be seen from the technique or the way the shadows sink. When the shadows have long since disappeared and the heads of cows have sunk (hunched over), then there are members of the community who do not follow the rules. And they believe that it is better or generally that the cow will sink immediately and stand in a standing position after being given a heavy load filled with sand (Madjid, 2014).

After holding the Roah Segare, no one is allowed to go down to catch fish in any way. The longest is one week. Once upon a time there was an Arab named Said Ahmad. He did not believe that this was the government's agreement with community leaders not to be allowed to go down first. But he didn't believe it. It was only three days after he finished roah fresh down he used a rakat to catch fish. But as soon as the wave came, the crust was gone, and the boat was destroyed. This is one of the consequences of the people's belief in carrying out this tradition. As humans cannot give sanctions, but nature does. And the previous incident also happened, someone died in the middle of the sea because they didn't believe" (Said, 2016).

E. Qur'anic Education Values in the Roah Segare Tradition

Qur'anic values are interpreted as universal values that make the Qur'an the highest source of teachings in Islamic teachings, in addition to making hadith as the second source and of course not neglecting the consensus of the scholars and qiyas (Said, 2022). Cultural diversity is a necessary thing as emphasized by the Qur'an. However, the Qur'an does not provide examples of models of cultural systems. Al-Qur'an only provides guidance in the form of universal values. In this case, we can find these Qur'anic values from every ritual performed by the Kuranji Dalang community, especially the people on the coast. The ritual they perform before starting the cruise is like the Roah Segara ritual. This ritual is a tradition that is often carried out and is inherent in the community, due to the influence of hereditary beliefs that contain very high values for the Kuranji Dalang community.

Value has been interpreted by experts with many meanings. One definition is different from another because value has a very close relationship with understandings and human activities which are complex and difficult to define. Milton Rokeach and James Bank argue that value is: "A type of belief that is within the scope of a belief system in which a person acts or avoids an action, or regarding what is appropriate or inappropriate (Thoha, 1996; 60). This understanding shows that there is a relationship between the subject of the assessment and the object resulting in a difference in value between salt and gold. Allah SWT is worthless if there is no subject that gives value. Allah SWT becomes meaningful after there are creatures in need. When Allah SWT is alone, He only matters to Himself. However, value does not solely lie in the subject of scoring. In something that

contains things that are essential that make something valuable. As in science, values are rooted and obtained from objective sources. Many branches of science specifically question value.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to be able to have spiritual strength, religion, self-control, intelligence, noble character, and the skills needed by themselves, the community, the nation and the state. Nationally, education also aims to develop the potential of students to become human beings who have faith and are devoted to Allah SWT, have noble character, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens. Ideally, educational institutions implement learning in accordance with educational goals. Islamic Religion, where the understanding of the values of Islamic education is instilled and understood by students through structured and massive Islamic religious education. From this planting and understanding it is hoped that students will see the practice of Islamic education in everyday life.

Qur'anic values are interpreted as universal values that make the Qur'an the highest source of teachings in Islamic religious teachings, in addition to making hadith as a second source and of course not setting aside the consensus of the scholars and qiyas (al-Munawar, 2016; xii). Cultural diversity is a necessary thing as emphasized by the Qur'an. However, the Qur'an does not provide examples of models of cultural systems. Al-Qur'an only provides guidance in the form of universal values. In this case, we can find these Qur'anic values from every ritual performed by the Kuranji Dalang community, especially people on the coast. The ritual they perform before starting the cruise is like the Roah Segara ritual. This ritual is a tradition that is often carried out and is inherent in the community, due to the influence of hereditary beliefs that contain very high values for the Kuranji Dalang community. In relation to the values born in the Roah Segare tradition which are related to the content of the values of the Qur'an, it can be described as follows:

1. Discussion

This deliberation is carried out in order to create an attitude of respect for differences, respect for others, and recognition of equality in a society. Because the Al-Qur'an also responds to the importance of deliberation as in Qs al-Syu'ara/42:38,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

The value of the Qur'an in the form of joint deliberations is applied by parties who want to carry out the tradition of Roah Segare. In this deliberation an agreement will be decided regarding the determination of the implementing committee, the day and date of the event, as well as the division of tasks for each committee that has been determined. The Kuranji Dalang village community has always been solid in carrying out the roahsere tradition. In the adat of the village of Kuranji Dalang it is stated that the community must always participate in all forms of activities related to custom. As quoted in a statement with a community leader, Haji Agus, that the implementation of the Roah Segare tradition is always solid. Because it is stated in the custom that one cannot not participate in any of the Kuranji people, all of them must go down to join the ceremony."³

2. Brotherhood

Brotherhood can be seen in the tradition of fresh roah in the village of Kuranji Dalang. This is evidenced in the event procession, namely that all people leave their homes to participate in the implementation of the Roah Segare tradition, except for those according to this tradition, women who are menstruating cannot attend, because the basis of belief will affect the Roah Segare traditional procession. Without any sense of objection or compulsion, all members of society attend on the basis of brotherly values. Absence will cause fear of damage and loss of brotherhood values.

Islam views brotherhood as a living concept that becomes a prophetic sunnah, in the sense of a prophetic trait and example. As for the form of brotherhood recommended by the Qur'an, it is not limited to kinship due to heredity, but brotherhood in Islam is brotherhood bound by faith (fellow Muslims) and brotherhood because of the function of humanity (fellow humans as creatures). This form of brotherhood has been clearly exemplified by the Prophet Muhammad. when uniting the Muhajirin and Ansar, as well as establishing brotherhood and cooperation with other tribes of different faiths. As the word of Allah SWT. Qs al-Hujurat/49:10 reads;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are truly brothers. therefore reconcile (improve relations) between your two brothers and fear Allah, that you may receive mercy.

³Haji Agus. Village Community Figure Kuranji Dalang. Interview. Kuranji Dalang Village 11 August 2022.

3. Cooperation

Basically, humans are social beings who have many needs that must be fulfilled in society. Therefore, humans must work together with others in order to fulfill it. An individual must have limitations. So that all the benefits obtained from the social community will never be the same as what is obtained individually because of the limitations. This is proof that living together in social relations is a principle in the teachings of Islam contained in the Qur'an.

If you look at the pre-event of the Roah Segare tradition, you will see that there is a solid team division at work. Some of them are in charge of making and distributing invitation letters to the Roah Segare event, some are preparing materials and equipment for the need to make sideways/shadows to be drowned in the sea, and some are in charge of preparing the stage for the implementation of the Roah Segare tradition. Therefore without solid cooperation in various parties, it will be difficult to realize this tradition. This good cooperation can also be seen in the role of religious, traditional and government leaders in carrying out their respective roles and functions, which is the key to the success and success of this Roah Segare event.

Therefore, Islam teaches and instructs its adherents to be enthusiastic about doing good deeds by cooperating with one another in social relations. This is as explained in the Qur'an:

..وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ .

Meaning: And help you in (doing) virtue and piety, and do not help each other in committing sins and transgressions. and fear Allah, ... (Q.S Al-Maidah/5:2).

4. Mutual Help

The principle of mutual assistance as a form of actualization of togetherness and harmonious friendship among social groups. This also happens in the tradition of roah immediately in the fishing community of Kuranji Dalang. Where after there is a division of labor from the results of deliberations, then with this division of labor, all kinds of preparatory processes up to the implementation of the Roah Segare tradition in the village of Kuranji Dalang will run easily and smoothly. When viewed from the social side, this tradition emphasizes mutual cooperation. The fishing community will work hand in hand in issuing contributions in the form of rice, money and other materials according to the

community's economic capacity. There is no coercion because it is based on the ability and individual understanding of the fishing community in the village of Kuranji Dalang.

So if it is related to the values contained in the Qur'an and Sunnah, it will be very relevant to the values contained in them, such as one of the words of Allah SWT. which reads:

..وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ

"And help you in (doing) virtue and piety, and do not help each other in committing sins and transgressions." Qs Al-Maidah/5: 2.

5. Social Welfare

The Roah Segare tradition can be seen from one of the stages of the event, where all religious, traditional and government leaders as well as all walks of life will gather as one without any barriers from social status. In the gathering, as soon as the side-drowning event is over and the shadows go into the sea, then all of them enjoy the food and drink that has been provided together, in the form of eating beef that has been slaughtered and fighting over the finish that has been decorated so beautifully from the produce of the land and sea issued by residents.

As explained by Amaq Wasiah that Sesayut or Shadow, has quite an important value for the implementation of the Roah Segare tradition. Sesayut or filled shadows from white sticky rice, red sticky rice and other foods. It's a symbol of someone learning to share and give to fellow humans and creatures in the ocean. When humans receive a lot of rizki from the sea, then humans should also be able to give some of their work to the creatures in the sea. Besides not polluting and throwing dirt and garbage into the sea.

Seeing the harmonious interaction of togetherness in sharing and enjoying with the whole community, this is what the Qur'an calls the need for social welfare or social care. Social welfare, which in the Qur'an uses the term "al-falah", because this is the ultimate goal in human life in the world (Ismail, 2012). Linguistically, al-falah means luck, success, and sustainability in sharing pleasure and kindness (al-Baqi, 1994). Meanwhile, according to ar-Raghib al-Asfahani explained the meaning of al-falah in the Qur'an contains two meanings, namely worldly luck and the hereafter.

In an effort to improve social welfare, it must be started from psychological education for each individual. If this psychological education is carried out by each

individual well, then it is almost certain that a harmonious relationship will be created between fellow members of society, and in the end each person will provide assistance to the others. As explained in the word of Allah SWT;

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: And those who have occupied the city of Medina and have believed (Anshor) before (the arrival of) them (Emigrants), they (Anshor) 'love' those who emigrated to them (Emigrants). and they (Anshor) have no desire in their hearts for anything that is given to them (Muhajirin); and they prioritize (the emigrants), over themselves, even if they are in trouble. and those who are kept from self-pity, those are the people who are lucky.(Q.s. al-Hashr/59: 9).

The verse above provides an explanation that humans want and achieve quality of lifeal-Muflihunnamely people who believe in Allah, people who care and share with each other on the basis of love and affection. Each individual must be given an understanding that in essence, all Muslims are brothers, according to the word of Allah SWT. in Qs al-Hujurat/49:10. So that their brotherhood is likened to one body, where when one member is sick, the others also feel pain. In the sense that when one of them suffers, the other suffers too. Therefore, if every Muslim understands and realizes this, then no more Muslims will suffer when the people around them can live happily and happily. Efforts to improve social welfare like this must continue to be carried out and socialized to all levels of society about the importance of these efforts.

F. CONCLUSION

The tradition of roahsere is known by the community as a form of gratitude to Allah SWT because natural products have been bestowed upon the community through the implementation of the roahsere tradition. On the other hand, this tradition is expected to further strengthen human friendship among humans and to familiarize humans with nature.

In the implementation of the Roah Segare tradition, there is a community structure with various roles and certain functions in maintaining the existence of this tradition, namely first, traditional leaders who are played to regulate the stages of releasing the shadows that have been made. Because those who know know about the procedures for implementation, both from the rituals to the release of the shadows and the prayers in the

Javanese languages. Second, religious figures who are played in the procession of Roah Segare to read yasinan, tahlilan, remembrance, prayer, and serrakalan and third, the government. The village government also has an important role, namely coordinating with the government structures at the top level, in terms of inviting city/regency government officials who will attend, in addition to consulting government financial assistance other than those collected from the community. The three roles of these figures help and complement each other to maintain the existence of the fresh spirit for generations.

The implementation of this Roah Segare tradition in practice indirectly actualizes the values of the Qur'an, including the first value of deliberation in Qs al-syura/42:38, which has implications for the division of work they do, the second is the value of brotherhood in Qs al-Hujurat/49:10, which has implications for cohesiveness and unity in performance, the third is the value of cooperation and mutual assistance in Qs al-Maidah/5:2 which has implications on the smoothness and ease of carrying out the tradition of Roah Segare, and the four values of social welfare in Qs al-Hasyr/59:9 which have implications for social care among human beings.

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