

THE FOUNDATION OF MULTICULTURAL ISLAMIC EDUCATION IN PREGNANCY RITUALS

by

Lathifatul Izzah
Universitas Alma Ata
lathifatul.izzah@almaata.ac.id

Ratih Devi Alfiana
Universitas Alma Ata
ratihdevialfiana@gmail.com

Rizal Fathurrohman
Universitas Alma Ata
rfathurrohman@almaata.ac.id

Yaqub Cikusin
Universitas Islam Malang
yaqubcikusin@unisma.ac.id

Syamsu Madyan
Universitas Islam Malang
syamsu.madyan@unisma.ac.id

Abstrak: This paper aims to describe, analyze, interpret, and understand: first, the community's view of the pregnancy transition rites in Special Region of Yogyakarta. Second, the foundation for learning Islamic religious education that strengthens multiculturalism in pregnancy transition rites in Special Region of Yogyakarta. This paper is the result of the achievement of a qualitative type with a case study approach designed for multiple sites. Data were obtained through participatory observation, in-depth interviews, and related documents. The data analysis technique used the Miles and Huberman model through data condensation, data presentation, and data verification combined with interdisciplinary analysis. The results of the achievement are first, the community's views and attitudes towards passage rites in pregnancy that strengthen multiculturalism can be grouped into several views and attitudes. Among them include attitudes and views that are religious, philosophical, legal, sociological, geopolitical, historical, and cultural. Second, the basis for learning Islamic religious education that strengthens multiculturalism can be in the form of religious foundations, philosophical foundations, legal foundations, social foundations, geopolitical foundations, historical foundations, and cultural foundations.

Keywords: Community Attitudes and Views, Learning Basis, Pregnancy, Passage Rites

Introduction

Pregnancy rituals are one type of transition rites related to the critical period of human pregnancy. These periods are considered important events in the human life cycle. The critical period of human pregnancy generally occurs when the fetus or pregnancy is 4 months and 7 months old. Some people believe that at the age of 4 months, the spirit is blown into the fetus. In addition, in religious teachings and believed by most people, at the age of 4 months the destiny of the fetus is determined, so that in facing this critical period, people hold ngapati rituals. While at the age of 7 months, most people assume that at that age the fetus has undergone a process of

perfecting creation. As a form of gratitude for facing this event , people generally hold rituals mitoni .

The implementation of pregnancy rites, both ngapati and mitoni, contains ideas and customs of Islamic religious education that strengthen multiculturalism. The implementation of these rites indirectly provides valuable lessons to the community. These lessons are in the form of belief or monotheism, interacting, and sharing regardless of background. The rite of passage during pregnancy is held for several reasons . The reasons that come from beliefs, views, and behaviors that are passed down from generation to generation. Then these reasons give rise to a learning foundation that strengthens multicultural attitudes. (Wa/DSB/11-12-2021; Wa/L/09-11-2021; Wa/SAB/26-12-2021; Wa/DBB/08-12-2021; Wa/RKB/12-12-202).

In carrying out the rites of passage during pregnancy, the community carefully follow various forms of ethics and ritual procedures, although these ethics and procedures are not written. These social ethics teach and practice multicultural values. In organizing rituals, they still cultivate the rewang tradition. The tradition of helping energy and thoughts to people who have a need. In addition, the community also cultivates a tur-atur punjungan , which means providing food with the aim of honoring the person who is invited. Next, the community also cultivates nyumbang , a tradition of helping materially to those who have a need . Then they also make a tradition of s lametan or kenduri , which is helping with prayers that are held together . In addition, the community also makes a habit of giving alms which means providing food dishes during kenduri . Finally, the community also cultivates *among-among*, namely giving food to the surrounding environment and relatives as a form of gratitude.

Furthermore, the rite of passage during pregnancy when viewed from the perspective of its practices and stages, can indirectly become a medium of bonding between individuals. Individuals involved in the rite can build multicultural beliefs, views, and attitudes. In it there are also ideas and habits of multicultural Islamic education. These ideas and habits are in the form of conscious and planned efforts , which seek to create a learning atmosphere and learning process . These efforts involve various elements of society without looking at their backgrounds. So that these efforts can strengthen the multicultural attitude of society.

Several studies that reveal about pregnancy (Agustin 2009; Rabiattunnisa, Indriani, and Mujahadatuljannah 2024), pregnancy rituals (Arwiyantasari et al. 2024; Nurtyashesti kusumadewi and Kartini 2022; Permana Putra et al. 2020; Sartika, Andhika, and Tismanana 2024; Suliyati 2012), beliefs and views of society towards pregnancy rituals (Juairah 2018) are quite diverse. Meanwhile, studies that discuss multiculturalism,(Juningsih 2015; Suparlan 2002) Islamic religious education(Fathurrohman, Arif, and Sirait 2023), and multicultural Islamic education in tradition

have been several studies (Izzah et al. 2023; Izzah, Ismail, and Bakri 2022; Nashihin and Dewi 2019). The research on the foundation of multicultural Islamic education has been revealed from a normative perspective (Sangkot Sirait 2010).

This article attempts to solve 2 problems, which include first, how is the attitude and view of the community towards the rites of passage during pregnancy that strengthen multiculturalism in Special Region of Yogyakarta? Second, what are the foundations of Islamic religious education that strengthen multiculturalism? in the rites of passage during pregnancy in Special Region of Yogyakarta? Then the two focuses of the writing are described, analyzed, and interpreted to reveal the basis of Islamic religious education learning that strengthens multicultural attitudes.

Results And Discussion

1. Community Views on Pregnancy Rites

In the passage rites of pregnancy there are two types of rites. Among them include *ngapati* (a rite when the baby is 4 months old) and *mitoni* (a ritual when the fetus is 7 months old). The community holds both ritual events based on several basic reasons. These reasons can be seen from several perspectives, including the following:

a. Religious Aspect

The implementation of pregnancy rites in the Java community is not only based on the demands of tradition and culture inherited from ancestors. There are many fundamental reasons that can be used as a basis for learning Islamic religious education that strengthens the multiculturalism of the Java community. As the former RT (Neighborhood Association) Mother, Mrs. Waljiyah said about one of the reasons for holding the pregnancy transition rites as follows: Most people believe that when the fetus is 4 months old or 120 days old, Allah SWT sends the angel *al Arham* to breathe the spirit into the fetus in its mother's womb. So that at the age of 4 months, the fetus can start to move and signs of gender are also visible. In addition, people also believe that when the fetus is 4 months old, 4 things are determined: its actions, its happiness and suffering, its sustenance, and its death.

Based on the theory of fetal development at the age of 4 months or 16 weeks, the spine and small muscles in the fetus's back are getting stronger, so that the fetus can straighten its head and neck more. In addition, the fetus's eyes begin to function, the fetus has begun to hear sounds from outside. While in the implementation of *mitoni*, the Java community believes that when the fetus is 7 months old, the creation process has begun to show signs of perfection. The fetus has begun to be able to capture light and stimuli

from outside, hear sounds from outside, and change positions, even though it is not yet time to be born, sometimes premature births at the age of 7 months must be watched out for because they generally increase delays in physical and mental development.

From the above information, it can be explained that when the fetus or pregnancy is 4 months and 7 months old, most people consider this age to be a crisis age (transition) so they hold rituals in the form of *ngapati* and *mitoni*. According to the statement of one of the *rois* (religious elders) Kalinongko, Special Region of Yogyakarta, Mbah Siam, "The implementation of pregnancy rituals is considered a form of hope and petition to Allah SWT, for example in *ngapati*, the implementation is based on the hope in Allah SWT, that the spirit that is blown and the 4 things that are determined for the fetus will bring goodness and benefits for the growth and development of the fetus in the future. Meanwhile, the implementation of the *mitoni* rite is based on the reason for the request for the perfection of creation and safety and smoothness in the delivery process later." (Wa/RKB- Ke-1, 2021).

Mbah Siam further said that *ngapati* and *mitoni* were also held by friends based on optimism that the realization of a dream and hope. The hope is expressed by reciting verses of the Qur'an, prayers, and *kalimah thayyibah* (good sentences). This can be done by the father or mother of the fetus themselves, but the hope is realized together with a joint prayer or *kenduri* (prayer together). They do not know from whose mouth the prayers are answered. They together to say *amen* to the prayer of a prayer leader. The prayer is led by a *mbah kaum* or *rois*, an elder religious figure. People believe that the more people who pray, the faster and easier the prayer will be answered.



Figure 1. The atmosphere of *kenduri* (prayer together), the invited guests sat in a row with their legs crossed, facing each other and turning their backs to each other

The implementation of *ngapati* and *mitoni* which are filled with *kenduri* as the peak ceremony of the event involving many people. In addition, so that dreams and hopes are easier and faster to come true or granted, they also distribute *sedekahan* (religious meal) to anyone involved in the *kenduri*. They also distribute *among-among* to neighbors and relatives, and also *atur-atur punjungan* to relatives and community leaders. The implementation of *ngapati* and *mitoni* is also considered by most people as an expression of gratitude to Allah SWT. At the *ngapati* event, they are grateful that they have been given signs that they will be blessed with a child. While at *mitoni*, they are grateful for the growth and development of the fetus which is approaching the stage of perfection and ready to be born, as well as the health and goodness of the mother of the fetus. They express their gratitude (*tabaduts bi ni'amah*) by giving *among-among* and *sedekahan* to neighbors and relatives, friends and relatives. " (Wa/ RKB-Ke-1, 2021).

So some religious reasons for holding rites of passage during pregnancy that underlie Islamic religious education that strengthens multiculturalism include: (a) Pregnancy rites are considered as celebrations of important events in the process of human creation, namely the blowing of the spirit and the determination of sustenance, death, deeds, happiness and suffering of individual humans at the age of 4 months of the fetus. At this event, the *ngapati* rite is held.

Another important event in the pregnancy rite is considered as the process of

perfecting the creation of a human being ready to be born by holding the *mitoni rite*. (b) The pregnancy rite is believed to be one of the right ways to express hope and petition to Allah SWT for the helplessness of humans by holding the reading of several verses of the Qur'an at *ngapati* and *kenduri* at *mitoni*. (c) The pregnancy rite is believed to be the right medium for the fulfillment of hopes and dreams, through joint prayer by holding a *kenduri* at *mitoni*. (d) The pregnancy rite is considered as one of the right media to express gratitude to Allah SWT for the signs of being given children, by holding *among-among brokohan* at *ngapati* and *mitoni*.

b. Philosophical Aspects

The implementation of the pregnancy transition rites that take place at the *ngapati* and *mitoni* events, in addition to being based on religious grounds, is also based on philosophical grounds. The implementation of these rites by the majority of the community of Special Region of Yogyakarta is considered as a stage in the process of human creation while still in the womb. This was reported by the Bangunjiwo religious figure, Kyai Darobi as follows: The community of Special Region of Yogyakarta mostly holds *ngapati* and *mitoni* events. On average, the community of Special Region of Yogyakarta believes that at both times there is a process of human creation. At first, humans are a drop of semen that fertilizes the ovaries in the womb until they finally become a lump of blood, then become a lump of flesh and grow bones then wrapped in flesh. When the fetus is 4 months old, the spirit (*nafakha*) is blown into it and 4 things are recorded in humans; wealth, death, happiness and suffering, and their actions. So when the spirit is blown, the Bangunjiwo community holds the *ngapati* rite. After that, the fetus continues to grow and develop into a stage of perfection, the fetus can respond and capture light, around the age of 7 months. At that time, the community holds the *mitoni* rite. Both of these events are held as an expression of gratitude and hope to Allah SWT (Wa/TAB/2021).

So the philosophical reasons underlying the learning of Islamic religious education that strengthens the multiculturalism of the birth transition rites, both *mitoni* and *ngapati*, are considered as markers of important moments in the process of human creation.

c. Legal Aspects

Bangunjiwo society holds a pregnancy transition rite, in addition to being based on religious reasons, it is also based on legal reasons. This was stated by Bangunjiwo Village Head Mr. Parja, as follows: The essence of holding the ritual *ngapati* and *mitoni* before birth are a request for safety to Allah SWT, so that all the wishes of the organizer are made easy and smooth. This certainly does not conflict with the 1st principle of Pancasila (the basis of the state which contains 5 precepts), Belief in the One Almighty God. In addition, it is also based

on the 2nd principle and the 1945 Constitution articles 1 and 2. The implementation of pregnancy rites, both *ngapati* and *mitoni*, contains an attitude of tolerance, upholding humanitarian values, cooperation, and living in harmony. This can be proven by the traditions that live in these rites, for example *nyumbang* (help with materials to people who have a desire), *rewang* (help with labor to people who have a desire), *kenduri*, and so on. "*Ngapati* and *mitoni* also require deliberation. This does not conflict with the 4th principle of Pancasila.

Meanwhile, several legal reasons for holding pregnancy transition rites that can be used as a basis for learning Islamic religious education that strengthens multiculturalism include: (a) Pregnancy rites are believed to be a form of belief in God Almighty, as stated in Pancasila principle 1 and the 1945 Constitution, paragraphs 1 and 2. (b) Pregnancy rites are seen as a medium to uphold the values of humanity, the values of unity, the values of democracy, and the values of justice as stated in Pancasila principles 2, 3, 4, and 5.

d. Sociological Aspects

The Bangunjiwo community, Special Region of Yogyakarta holds a pregnancy transition rite, in addition to being based on religious and legal reasons, also has sociological reasons. These reasons can be used as a basis for learning Islamic religious education that strengthens multiculturalism. These reasons were explained by Mr. Parja as the Head of Bangunjiwo as follows: The pregnancy transition rite consisting of *ngapati* and *mitoni* has become *a habit of* Bangunjiwo residents inherited from their ancestors from generation to generation. So when there are residents who are materially capable, but do not hold it, they will be the subject of gossip among residents. This gives rise to social sanctions and social capital. The Bangunjiwo community in this pregnancy rite experiences differences. Some people prioritize *ngapati* only, some prioritize *mitoni* only, and some prioritize both. The majority of people prioritize both. Those who hold both are generally affiliated with the NU (Nahdlatul Ulama) organization and the indigenous people of Bangunjiwo. Meanwhile, those who only hold *ngapati*, on average are affiliated outside NU, for example MTA, Muhammadiyah, etc. Meanwhile, those who only hold *mitoni*, on average they are native residents who still have a strong understanding of tradition. In fact, there are also those who do not hold it. Generally, they are immigrants. However, if they are invited to *rewang* or *kenduri*, they are happy to attend and follow it. Pregnancy rites are a good medium to announce the news of someone's new status to the general public. As social beings, members of society who have traditions and cultures that involve many people. When someone has gone through a new stage of their life cycle. For example, they are married, especially those who have been married for a long time. They are often asked by other residents, relatives, friends "are you pregnant

yet?" have you had children yet?" Pregnancy rituals can be used as a marker and media to announce someone's new status to the public. This is done by the Bangunjiwo community by holding a *kenduri*. At *ngapati*, they distribute *among-among*. While at *mitoni* they distribute *atur-atur punjungan*. In addition, pregnancy rituals can be used as a medium for good interaction between residents. In its implementation, they involve many people, either invited to *rewang* to prepare the rite or *kenduri* as the peak of the rite. In addition, by frequently gathering between residents to make the *mitoni* and *ngapati* a success, tension and conflict between residents can be reduced.

There are several sociological reasons for holding pregnancy rites that can be used as a basis for learning multicultural Islamic religious education, including: (a) Holding pregnancy rites is seen as a community habit *that* creates social capital and social witness. Most prospective mothers who are 4 months pregnant, hold *ngapati*. If their pregnancy is 7 months pregnant, they hold *mitoni* or *tingkepan*. (b) Pregnancy rites are considered the right media to convey news to the general public about new status. (c) Pregnancy rites are also considered a medium for building good relations between residents. (d) Pregnancy rites are considered a good medium for conflict resolution between residents.

e. Historical Aspects

The implementation of the pregnancy transition rites is also based on historical foundations, according to the following narrative of Mbah Siam, Rois Kalinongko Bangunjiwo: The Bangunjiwo community in implementing pregnancy rites consisting of *ngapati* and *mitoni* has grown since our ancestors and forefathers, especially *mitoni*. Then by the ancestors, the traditions and religious practices that developed were passed down to their descendants through oral stories, writings, and examples. The Bangunjiwo community, which now inherits the tradition and culture of *mitoni*, has made changes in its implementation in recent years. This happened along with changes with the strengthening of Islamic teachings that developed in Bangunjiwo. Meanwhile, *ngapati* has only developed recently, approximately 2-4 years ago, after the understanding of Islamic teachings in the community has become stronger.

Meanwhile, the historical reasons for holding pregnancy transition rites that can be used as a basis for learning Islamic religious education that strengthens multiculturalism include: (a) Pregnancy transition rites are seen as ancestral heritage and emulate ancestral traditions. (b) Pregnancy transition rites are seen as a form of strengthening the religious understanding of society.

f. Geopolitical Aspects

Geopolitically, the implementation of pregnancy transition rites in Bangunjiwo

generally follows the traditions that are deeply rooted in the Yogyakarta palace environment, as the heir to the Mataram Islamic sultanate. This was stated by Mr. Parja, as the village head as follows: The implementation of *ngapati* and *mitoni* which are deeply rooted in the Yogyakarta palace, are then followed by almost all residents of the Special Region of Yogyakarta, especially indigenous people, for example the *mitoni event*. This is where the influence and example of the government or the authorities cannot be avoided. In addition, the involvement and support of religious figures and government figures are certain to be present in almost all birth rites, especially at the *ngapati* and *mitoni events*. In addition, the Bangunjiwo government also provides direct support during pregnancy, for example providing additional nutritious food assistance to high-risk pregnant women (Risti) who are the focus of the PKK (Family Welfare Development). In addition, the Bangunjiwo government in collaboration with the BKKBN and the Kasihan Bantul Health Center provides health training to traditional birth attendants and health seminars for 100 pregnant women. This is intended so that midwives have the knowledge and practice to help the process of caring for the fetus and the mother-to-be in accordance with health regulations.

In addition, the Bangunjiwo government through its vision "makes Bangunjiwo village advanced with a strong framework of traditional values." Then the vision is translated into its mission which mandates the Bangunjiwo government, all civil servants, government staff, community members to popularize democratic values and preserve culture and traditional values that improve community welfare. Until finally Bangunjiwo village was named a culturally independent village in December 2021 and received a grant from the Special Region of Yogyakarta Special Fund.

Bangunjiwo society also believes that the implementation of pregnancy transition rites should be held in their respective residences. So that the people involved in the rites are people around them, for example the RT head, the community (rois), neighbors in the RT or outside the RT, and relatives without looking at their background. This increases familiarity and harmony between members of the community.

The geopolitical reasons for holding pregnancy rites of passage that can be used as a basis for learning multicultural Islamic religious education include: (a) Pregnancy rites of passage are greatly influenced by the traditions of the Yogyakarta palace as a splinter of the Mataram sultanate. (b) In holding the rites there is also support from the government. (c) The rites are generally held in the residential area involving people who live around the residence.

g. Cultural Aspects

Culturally, Islamic religious education that strengthens multiculturalism is based on: the

development of the community's reasoning power (creativity, feeling, will) as reported by Mr. Jamrowi, Dukuh Sembung as follows: In the series of *mitoni*, there are *siraman*, *brojolan*, *mecah cengkir* events that are based on ritual practices that contain meanings of hope that are considered less acceptable to human reason. Finally, *siraman*, *brojolan*, and *mecah cengkir* are replaced with *ngapati* which is filled with reading of letters and verses of the Qur'an, requests for prayer, and giving alms to *ngapati*.

In addition to the development of reasoning power, in the pregnancy ritual there is also an acculturation of culture and religion that gives birth to a new culture. This was emphasized by the Sembungan hamlet, Mr. Jamrowi as follows: 'The *ngapati event* that has developed in the last 2-4 years can be said to be a form of acculturation of religion and culture from the *brojolan*, *mecah cengkir*, *adol dawet*, and *adol rujak* events in *the mitoni* series that produces a new culture, namely *ngapati*. *Brojolan* is an event to insert a chicken egg from above the *jarik* cloth worn by the prospective mother and hits her stomach, then the egg rolls down until it finally breaks. Inserting the egg is done by the prospective grandmother as a symbol of the breaking of the amniotic fluid with the hope of facilitating the labor process. After that, it is continued with the cutting of the *letrek* rope worn by the prospective mother. The cutting is done by the prospective father which means opening the way for the prospective baby to be born safely. Only then are 2 *cengkir* (young ivory coconuts) inserted by the prospective grandmother. The two coconuts, 1 of which is painted with Dewi Kamaratih (Srikandi) as a symbol of a beautiful woman, and 1 coconut is painted with Dewa Kamajaya (Janaka). After that, the 2 coconuts are randomly selected by the prospective father to be broken, which is called the *mecah cengkir* event. If the coconut that is chosen and broken is the one with the painting of Janaka, it is hoped that the baby will be born a boy, and vice versa. Meanwhile, *adol dawet* and *adol rujak* are carried out as a form of hope that the future baby and the prospective parents of the baby will grow and develop with an abundance of wealth, like *dawet*."

The *brojolan*, *mecah cengkir*, *adol dawet* and *adol rujak* events in the series of *mitoni events* are no longer held in Bangunjiwo. This is in line with the development of the *ngapati event*, a tradition that is held since the baby is 4 months old. The *ngapati event* is carried out by reading more *sholawat*, *tahlil*, *tawasul*, reading the Qur'an, the letter Yusuf, the letter Maryam, the letter Waqi'ah, and praying.

Mr. Jamrowi further reported: "In *the mitoni* there is a *siraman* event, similar to a series of wedding day rituals. *Siraman* is bathing a pregnant woman with a 7-month pregnancy with water taken from 7 different sources (wells), then the water is mixed with *setaman* flowers (white *cempaka* or *kantil*, jasmine, roses, kenanga, and sliced pandan leaves) using a ladle made

of coconut shell. The aim is to cleanse the prospective mother and baby physically and mentally. *The siraman* is carried out by 7 fathers and mothers who are exemplified by the families of the prospective father and mother, with more priority given to the prospective grandparents of the baby. This *siraman event* is modified by maintaining cleanliness every day which is done by maintaining ablution and avoiding reprehensible actions from both the prospective mother and father. In addition, a series of *mitoni* that has experienced acculturation in pregnancy events is the distribution of *takir pontang*. *Takir pontang* is a food container made from coconut leaves and banana leaves that is shaped like a ship. *Takir pontang* is used to serve food to guests and elders who attend the *mitoni event*. This means that in navigating the bumpy life, mental and mental maturity is needed. Currently, *takir pontang* is replaced by plates, paper or plastic boxes, which are called the distribution of *sodaqoban*.

Furthermore, Bangunjiwo religious figure, Mr. Darobi reported: “Before a series of rituals such as *siraman*, *brojolan* and so on, at the *mitoni event*, *ngguang* is held. The event involves placing offerings at wells, large trees, crossroads or three-way intersections. At this time, the *ngguang event* has developed into *atur-atur punjukan* (distributing rice in baskets to neighbors, relatives, friends, religious figures, and government figures) at *the mitoni*. While at *ngapati*, before the peak of the event, the owner of the event distributes *among-among* (rice boxes to neighbors around 1 RT, relatives, religious figures, and government figures as a form of gratitude to Allah SWT).”

The cultural reasons underlying Islamic religious education that strengthens multiculturalism include: (a) the rites of passage during pregnancy are believed to be the result of the development of the rational powers (creativity, feeling and will) of society, (b) the rites of passage during pregnancy are considered to be the result of cultural acculturation that produces a new culture.

2. The Foundation for Learning Multicultural Islamic Religious Education in Pregnancy Transition Rites

The foundation means the view that underlies all learning activities. Usually in the form of a comprehensive, solid, and unchangeable view of life, and concerns something fundamental and ideal. This is because its truth has been believed and tested by history.(Ahmadi 2005) The foundation of Islamic religious education learning in Indonesia consists of 3 types of foundations, which include legal foundations, religious foundations, and socio-psychological foundations(Masdudi 2014). Furthermore, Daradjat (Zakiah Daradjat 2008) states that the foundation of Islamic education includes the Qur'an and hadith, which

are developed through *ijtihad*, *al maslahah al mursalah*, *istihsan*, *qiyas* and so on.

More clearly Azra (Azra 2002) stated that after the Qur'an and Hadith, social values that do not conflict with the contents of the Qur'an and Hadith, and bring the principle of benefit and avoid harm to humans can be used as the basis for Islamic education. Based on the formulation of Masdudi, Daradjat, and Azra, the implementation of the rite of passage at birth based on the views, beliefs, and practices of the Bangunjiwo community described in the presentation of research findings does not conflict with the teachings of the Qur'an and Hadith, as required by Azra.

Meanwhile, Suprayogo (Suprayogo 2012) generally stated that the Indonesian nation has a pluralistic society (religion, ethnicity, customs, language) which can be a source of values and outlook on life. These values and outlooks include: local customs, Indonesian values, and values derived from religion. Based on the views expressed by Suprayogo, it can be concluded that the rites of passage during pregnancy that develop in the Bangunjiwo community are customs that develop in the midst of the local community, do not conflict with Indonesian values, and values derived from religion.

The concept of the foundation of Islamic religious education learning that strengthens multiculturalism can be stated, that the basis of Islamic religious education that strengthens multiculturalism arises from several reasons in society, both reasons based on beliefs, views, and attitudes of society in carrying out rites of passage during pregnancy, birth, and after birth. Several of these reasons in society can be grouped into 7 basis of Islamic religious education learning that strengthens multiculturalism. This will be explained as follows:

a. The Religious Foundation

The religious foundation of Islamic religious education that strengthens multiculturalism is based on the belief of the community that considers that the pregnancy ritual is considered a celebration of important events in the process of human creation, namely the blowing of the spirit and the determination of sustenance, death, deeds, happiness and suffering of individual humans at the age of 4 months of the fetus. As stated in Shahih Bukhari

(2987)- [3207] حَدَّثَنَا الْحُسَيْنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ عَبْدُ اللَّهِ، حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ:

اَكْتُبَ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيًّا أَوْ سَعِيدًا، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ"

“Indeed, one of you combines his created form in his mother's womb for forty days (in the form of semen) then becomes a clot of blood for that same time (for 40 days), then becomes a lump of flesh for that same time, then Allah sends an angel to breathe the soul into the fetus, then four things are determined for him: his sustenance, his death, his deeds, and his misery and happiness.” (HR. Bukhari dan Muslim).

The important event is accompanied by the holding of a small ritual (*ngapati*) by the community. In addition, during pregnancy there is also a process of perfecting the creation of a human individual who is ready to be born. As explained in the Qur'an, Surah Al-Mu'minun 23:12-14:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۚ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۗ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝

“And indeed, We have created man from the essence (originating) of the earth. Then We made semen (which is stored) in a firm place (the womb). Then, We made the semen into something that sticks, then We made that sticky thing into a lump of flesh, and from that lump of flesh We made bones into bones, then We wrapped the bones in flesh. Then, We made him a creature of another (form). Glory be to Allah, the best Creator.”

Then the community held the *mitoni rite*. The holding of the rite of passage during pregnancy is believed to be one of the right ways to express hope and petition to Allah SWT for the helplessness of humans by holding the reading of several verses of the Qur'an at *ngapati* and *kenduri* at *mitoni*. The rite of passage during pregnancy is believed to be the right medium for the fulfillment of hopes and dreams, through prayer together with the holding of *keduri*. The rite of passage during pregnancy is also considered as one of the right media to express gratitude to Allah SWT for the signs of being given children, by holding *among-among*. As explained in Surah al-Ghafir 40:67:

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۗ وَمِنْكُمْ مَن يُتَوَفَّىٰ مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّىٰ ۗ وَلَعَلَّكُمْ تَعْقِلُونَ

“It is He who created you from dust, then from a drop of sperm, then from a clot of blood; then you are born as children; then He leaves you until you are mature, then you grow old; but some of you are caused to die before that; so that you may reach an appointed term, so that you may understand.”

Apart from pregnancy rites, there are also birth rites. It is considered by society as

a celebration of an important event related to the process of birth of a human child in the world. Apart from that, the rite of passage during birth is believed to be one way to follow the sunnah and carry out the commands of the Prophet Muhammad by giving the call to prayer and offering a prayer for the baby and *giving the placenta a prayer*. Apart from the rites during pregnancy and birth, there are also post-natal rites. The community considers it a celebration of important events related to the growth and development of children and is believed to follow the sunnah of the Prophet Muhammad by circumcising children.

b. The Legal Foundation

The legal foundation for learning Islamic religious education that strengthens multiculturalism comes from the community's belief as a form of belief in God Almighty, as stated in Pancasila principle 1 and the 1945 Constitution, paragraphs 1 and 2. In addition, the rite of passage during pregnancy is seen as a medium to uphold humanitarian values, as stated in Pancasila principle 2. This can be strengthened by Tang's opinion (Tang 2020) which states that the roots of national education begin with religious values and national cultural values, as stated in Law No. 20 of 2003 concerning the national education system (SISDIKNAS). Furthermore, the implementation of religious and religious education is specifically regulated in government regulation Number 55 of 2007. As stated in article 5 paragraph 4, that "religious education realizes harmony, harmony, and respect among fellow adherents of the religion adhered to towards adherents of other religions."

c. The Philosophical Foundation

The philosophical foundation for learning Islamic religious education that strengthens multiculturalism in rites of passage during pregnancy considered as a marker of an important moment in the process of human creation. This occurs during pregnancy. In addition, rites of passage, especially the birth period, are believed to be a marker of an important moment of the birth of a human child into the world and a marker of the day of birth. In addition, rites of passage, especially after birth, are considered as a marker of the moment of commemorating the growth and development of the child, a marker to commemorate the child's birthday, and a marker to lead the child to the age of puberty.

d. The Sociological Foundation

The sociological foundation of Islamic religious education learning that strengthens multiculturalism comes from the community's view of the rite of passage in pregnancy. It can be shown that the rite of passage in pregnancy is seen as a community habit *that* gives birth to social capital and social sanctions. In addition, the rites of passage during pregnancy are considered as the right media to inform the general public about the

new status. Furthermore, the rites of passage during pregnancy are also considered as a medium to build good relations between residents. Not only that, the rites of passage during pregnancy are also considered as a good medium for conflict resolution between residents. Finally, the rites of passage during birth, especially during birth and after birth are seen as a medium to introduce the child to the general public.

e. The Historical Foundation

The historical foundation of Islamic religious education learning that strengthens multiculturalism in the rites of passage during pregnancy is seen as a legacy from ancestors and emulating ancestral traditions. The rites of passage, especially during pregnancy, are seen as a form of growth and development of understanding of religious teachings in society. In addition, the rites of passage during pregnancy are considered a form of emulating and following the teachings of the Prophet Muhammad SAW, as well as following the teachings of Sunan Kalijaga. The rites of passage during pregnancy are also considered a tradition of the Yogyakarta palace, the Islamic Mataram sultanate. Finally, the rites of passage, especially after birth, are believed to emulate and follow the behavior of the Prophet Ibrahim AS, which was then continued by the Prophet Muhammad SAW as the successor to the prophetic message.

f. The Geopolitical Foundation

The geopolitical foundation for learning Islamic religious education which strengthens multiculturalism arises from the beliefs, assumptions and behavior of society which views that the rites of passage during pregnancy considered as a tradition that is heavily influenced by the tradition of the Yogyakarta palace as a splinter of the Mataram sultanate. In addition, in the process of organizing the rite there is also support from the local government, both at the village, sub-district, district, and provincial levels. The rite of passage during pregnancy is also held in the residential area by involving people who are around the residence of community members.

g. The Cultural Foundation

The cultural foundation of Islamic religious education learning that strengthens multiculturalism in pregnancy rites of passage is also born from the views, beliefs, and behavior of society. The rites of passage in pregnancy are believed to be the result of the development of the power of reason (creativity, feeling, and will) of society, both rites of passage are considered the result of acculturation of culture, tradition, and religion that produces a new culture.

Conclusion

The results of the achievement are first, the views and attitudes of society towards the rites of passage during pregnancy that strengthen multiculturalism can be grouped into several views and attitudes. Among them include attitudes and views that are religious, philosophical, legal, sociological, geopolitical, historical, and cultural. Second, the foundation for learning Islamic religious education that strengthens multiculturalism can be in the form of religious foundations, philosophical foundations, legal foundations, social foundations, geopolitical foundations, historical foundations, and cultural foundations.

Bibliography

- Agustin, Norma. 2009. "Pengalaman Ibu Hamil Menjalani Perawatan Kehamilan Dalam Perspektif Budaya Jawa Di Wilayah Kecamatan Seyegan Kabupaten Sleman Yogyakarta Tahun 2008-2009."
- Ahmadi, Rulam. 2005. *Memahami Metodologi Penelitian Kualitatif*. Malang: UIN Malang-Press.
- Arwiyantasari, Wida Rahma, Rury Narulita Sari, Widya Lusi Arisona, and Kiky Anggun Sanjaya. 2024. "Aspek Sosial Budaya Kesehatan Kehamilan Di Indonesia : Literature Review." *Jurnal Midwifery* 6(1):1–6. doi: 10.24252/jmw.v6i1.44144.
- Assyakurrohim, Dimas, Dewa Ikhrum, Rusdy A. Sirodj, and Muhammad Win Afgani. 2022. "Case Study Method in Qualitative Research." *Jurnal Pendidikan Sains Dan Komputer* 3(01):1–9.
- Azra, Azyumardi. 2002. *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*. Jakarta: Logo Wacana Ilmu.
- Fathurrohman, Rizal, Mahmud Arif, and Sangkot Sirait. 2023. "Concept and Implementation of Islamic Education in Islamic Education Institutions in Indonesia." *DAYAH: Journal of Islamic Education* 6(1):114. doi: 10.22373/jie.v6i1.16356.
- Izzah, Lathifatul, Yaqub Cikusin, Syamsu Madyan, and Alma Ata University-indonesia. 2023. "The Rite of Passage of Pregnancy : Illustration of the Learning Process of Islamic Religious Education Strengthening Multiculturalism." 06(10):6912–18. doi: 10.47191/ijcsrr/V6-i10-43.
- Izzah, Lathifatul, Moh Ismail, and Maskuri Bakri. 2022. "Tradisi Kenduri Perspektif Pendidikan." *An-Nuba Jurnal Kajian Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 9(1):56–76.
- John W. Creswell, J. David Creswell. 2018. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed. New Delhi: SAGE Publications.
- Juairah. 2018. "Cultural Practices and Beliefs during Pregnancy of Karang Sari Village Community, Garut District." *Sosiohumaniora - Jurnal Ilmu-Ilmu Sosial Dan Humaniora* 30(1990):162–67.
- Juningsih, Lucia. 2015. "Multikulturalisme Di Yogyakarta Dalam Perspektif Sejarah." *Pergulatan Multikulturalisme Di Yogyakarta Dalam Perspektif Bahasa, Sastra, Dan Sejarah* 2. 11(april):11.
- Masdudi. 2014. *Landasan Pendidikan Islam Kajian Konsep Pembelajaran*. Cirebon: CV Elsi Pro.
- Nashihin, Husna, and Puteri Anggita Dewi. 2019. "Tradisi Islam Nusantara Perspektif Pendidikan Multikultural." *Jurnal Islam Nusantara* 03(02):417–38.
- Nurtyashesti kusumadewi, Berlian, and Monica Kartini. 2022. "Aspek Budaya Selama Kehamilan Pada Masyarakat Suku Jawa." *Jurnal Kesehatan* 11(2):32–39. doi: 10.46815/jk.v11i2.109.
- Permana Putra, Arif, Dwi Junian Lestari, Mohamad Saripudin, Prodi Bimbingan dan Konseling, Prodi Pendidikan Sejarah, Prodi Seni Pertunjukan FKIP Untirta, and Student BK Program Magister Prodi Psikologi Pendidikan dan Bimbingan FIP UPI. 2020. "Ritual Budaya Selama Kehamilan Di Indonesia Sebagai Bentuk Local Wisdom Dukungan Sosial." *Prosiding Seminar Nasional Pendidikan FKIP Universitas Sultan Ageng Tirtayasa* 3(1):502–14.
- Rabiatunnisa, Rabiatunnisa, Indriani Indriani, and Mujahadatuljannah Mujahadatuljannah. 2024. "Faktor Budaya Dengan Perawatan Ibu Pada Masa Kehamilan: Scoping Review." *Jurnal Surya Medika* 9(3):137–45. doi: 10.33084/jsm.v9i3.6494.

- Sangkot Sirait. 2010. "Landasan Normatif Pendidikan Agama Islam Multikultural." Pp. 167–84 in *Antologi Pendidikan Islam*. Yogyakarta: Idea Press Yogyakarta.
- Sartika, Mira, Isabela Andhika, and Hernandi Tismana. 2024. "Ritual Kehamilan, Kelahiran, Dan Akil Balig Di Desa Nyalindung, Kabupaten Bandung Barat Sebagai Faktor Epigenetika Perilaku Sunda." 02.
- Suliyati, Titiek. 2012. "Upacara Tradisi Masa Kehamilan Dalam Masyarakat Jawa." *UPACARA TRADISI MASA KEHAMILAN Dalam Masyarakat Jawa* 7.
- Suparlan, Parsudi. 2002. "Multikulturalismus." *Jurnal Ketahanan Nasional* VI(1):80–83. doi: 10.1007/978-3-8274-3109-7_21.
- Suprayogo, Imam. 2012. *Membangun Peradaban Dari Pojok Tradisi (Refleksi Dan Pemikiran Menuju Keunggulan)*. Malang: UIN Maliki Press.
- Tang, Muhammad. 2020. *Pendidikan Islam Multikultural Dan Budaya Sipakatau: Kajian Etnografi Dalam Perubahan Sosial Di Barang Soppeng Sulawesi Selatan*. Malang.
- W.Creswell, John, and Cgeryl N.Poth. 2018. *Qualitative Inquiry Research Design: Choosing Among Five Approaches*. Vol. 53.
- Yin, Robert K. 2019. *Qualitative Research From Start to Finish*. Vol. 11.
- Zakiah Daradjat. 2008. *Ilmu Pendidikan Islam*. Jakarta: PT Raja Grafindo Persada.