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Religious Values of the Nisfu Sha'ban Tradition in the Pedukuhan Kubang Tegal Community

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Amar Ma'ruf¹; Mohammad Amas Lahat²; Nanang Lidwan³; Maksum⁴

Universitas Bina Sarana Informatika Jakarta, Indonesia¹²³⁴

Contributor Email: amar.axm@bsi.ac.id

Abstract

The aim of the research is to describe the traditions of the month of Nisfu Sya'ban, including increasing fasting and increasing good religious practices, especially during the month of Sya'ban. Because among the people, people do not agree with saying heresy. In fact, religious culture cannot be formed if religious values are not formed. This research involved fieldwork using a qualitative approach. Data collection techniques are interviews, observation and notes. The data obtained was analysed using qualitative descriptive techniques. The results of the Nisfu Sha'ban Tradition include reading the Yasin letter on Nisfu Sha'ban night, which is a very active activity. The condition of community is more interested in traditions that contain Islamic values. So with this research, the community can promote faith and increase friendship, generosity and improve the economy of the local community.

Keywords: Sya'ban, Religious Values, Community, Kubang Society

Abstrak

Tujuan penelitian untuk mengungkapkan nilai-nilai religius dari tradisi Nisfu Sya'ban pada masyarakat Pedukuhan Kubang Tegal. Metode penelitian yang digunakan adalah metode kualitatif. Teknik pengumpul data menggunakan observasi dan wawancara. Hasil penelitian ini menemukan beberapa aktivitas yang banyak dilakukan oleh masyarakat adalah dengan memperbanyak puasa, membaca surah Yasiin pada malam Nisfu Sya'ban, dan memperbanyak amalan ibadah yang baik lainnya. Namun ada masyarakat yang tidak sependapat dengan mengatakan amalan pada bulan sya'ban ini adalah bid'ah.

Kata kunci : Nisfu Sya'ban, Nilai-nilai Religi, Masyarakat, Pedukuhan Kubang Tegal

Introduction

Islam is the religion of al-Din, whose basic meaning is obedience to God, submission and humility before God. Addin is still just a divine code that shapes our lives (Mundiri & Zahra, 2017). At its most extreme level, in a social context, Islam is a religion that tells its followers what to avoid. But on a deeper level, Islam is a way of understanding the world and ourselves. Therefore, Islam in this sense is a

dimension related to the mind (Ibrahim, 2013). Islamic law regulates the order of human life. Because Islamic law is a set of rules that regulate every aspect of human life. The Qur'an and Hadith are the most important sources of Islamic law (Herzeqovina, 2020). All activities carried out by humans towards God or fellow humans are regulated in the Al-Qur'an and Hadith. Hadith is everything that was narrated to the Prophet Muhammad SAW, whether in the form of words, deeds, taqrir (confession, proclamation), or characteristic

According to most scholars, one example of practising the Sunnah of the Prophet is by spending the night of Niskh Sya'ban through congregational prayers or congregational prayers, which can be filled with various forms of worship such as fasting and prayer. This is what the ulama did when they realized the night of Nisfu Syaban. The month of Syaban is one of the holy month of Muslims. The eighth month of the Hijriah calendar has many advantages and worship and charity are recommended this month. This guideline comes from the Hadith of the Prophet Muhammad SAW, the Practices of the Muslim Brotherhood, and is practised by scholars from classical times to the present. The month of Syaban is one of the sacred months in the Islamic calendar (Hassan et al., 2022).

By increasing good prayer habits, especially by Maym-d Syalt-t which is recommended to increase fasting, especially regarding the collection of Nisfu Sha'ban night commemorations and the month of Sha'ban in general. For gatherings to enliven the Nisf Sya'ban night, Nisf Sya'ban prayers, Nisf Sya'ban prayers, and related hadiths (which are specifically included in the Nisf Sya'ban night). For reading Surah (Tholib et al., 2020).Three times with three different intentions after the Sunnah Badia Maghrib prayer. In the first Yasin reading it is intended to seek long life through obedience to Allah SWT, and in the second reading, it is intended to ask for determination of faith. Yasin intends to protect from evil and disasters in life. Third, lifelong wealth must be created. The renewal values of the Nisfy Sya'ban tradition can be applied in various ways. For example: 1) Continue to remind others of worship by giving advice and building relationships. 2) Educate the public about Islamic values for the sake of progress in the times so that society has strong guidance and belief in the truth of Islam. 3) Providing Islamic entertainment about Islamic values in Nisfu Sya'ban to the community. 4) When you meet, convey Islamic greetings to other people through the traditional Nisfu SYa'ban activity.

Problems occur. People say that nisfu sya'ban activities are used for things that do not contain Islamic values, for example by excessively preparing food dishes, even burdening people who are unable to liven up nisfu sya'ban nights. It is also a heretical tradition because it was not taught by the Great Prophet Muhammad SAW in the story of the Prophet. This tradition is the addition of Sunnah prayers (Prayers and the Rosary) to the practice of Nishu Sya'ban. Moreover, this tradition shows the orientation of religious values in Niskh Sya'ban and its connection with the surrounding community. So with this tradition, it is very important to illustrate that this tradition is continuing even though many say this tradition is heresy and the progress of the times.

Methods

The research location is the Kuban Tegal community. This research was conducted in the Kubang Tegal settlement and is research using a qualitative descriptive approach (Subandi, 2011). Qualitative data collection involves processed data, and its collection relies heavily on the person responsible for data collection. Data collection techniques and use of participatory observation techniques, interviews, observation and documentation (Fadilla & Wulandari, 2023) (Ummah & Wafi, 2017) (Purba et al., 2019). Interviews, participant observation, and document review will support and complement each other in providing the data needed to focus the research. The collected data will be recorded in field notes. To collect the necessary data, researchers used several techniques, including. Observation is the process that uses all the senses to focus attention on an object.

Qualitative research usually looks at certain social aspects. The aim and format of the observation are for researchers to pay attention to the professional level of religious communities in developing religious values in Brekat Tegal Village. Of course, in carrying out observations, the author also uses various types of observation, such as Participatory observation or participant is carried out by a researcher who plays a dual role as a researcher as well as an official member of the group being observed.

Interviews are a data collection method used to obtain information directly from the source (Wijaya, 2021). Therefore, researchers use guided interviews here. In this way, interviews are tailored to the research objectives. Researchers will

interview religious figures, including Ust. Muhammad Yudi Amin PAI Teacher MI Teacher, Ust Ary Employees are also experts in the field of Islamic religious law. Document study is a data collection method that uses documents as a research source. A document is any written material or film, other than records prepared at the request of an investigator. The data here is about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lectures, agendas and so on. Data analysis is carried out by data collection, data reduction, and data presentation (Moleong, 2018).

Results and Discussion

Understanding Nisfu Sya'ban

Sya'ban is the month when many people are born between the months of Rajab and Ramadan. The Prophet SAW recommended that Sya'ban be enclosed by two major months: the month of abstinence (Rajab) and the month of fasting/Ramadan (Perlis et al., 2016). Everyone focuses on these two months until the month of Sya'ban is forgotten. Many people consider fasting in the month of Rajab to be more important than fasting in the month of Sya'ban because it is a taboo month, but this is not the case. According to Ibn Wahab's history, he said: "Mu'awiyah bin Salih and Azhar bin Sa were discovered for us by our father and Aisha RA. The Prophet SAW was told that there was someone who was fasting in the month of Rajab, then the Prophet answered: "Where do they come from in the month of Sya'ban?" The Prophet SAW said: So, 'People ignore the time between Rajab and Ramadan", which shows that many people are to blame.

There are specifics about time, place, and personal priorities that not many people know for certain, but we know that other things may be more important. They are so busy with well-known things that they forget important things, and as a result, they fail to get familiar (priority) with deeds that they don't know about. In the hadith of this story, there is a suggestion to beautify the time of other people's carelessness through obedience, and this is very pleasing to Allah SWT. Some Salaf scholars advocate intervention through the practice of praying between Maghrib and Isha prayers, saying that this is a time of carelessness. Midnight prayers are also no less important. Because most people ignore their prayers at this time. In the

month of Sya'ban, there are beautiful nights full of blessings and glory. That night was the middle of the month of Sya'ban.

It was there that Allah SWT added His mercy to His creatures through His forgiveness and mercy that night. On this night, Allah forgives those who ask for forgiveness, gives mercy to those who ask for forgiveness, answers the prayers of those who ask, and eliminates the needs of those in need. That night Allah took a group of people out of hell, and that night Allah also recorded the measure of the livelihood and deeds of His servants. The month of Sya'ban is one of the most glorious months in Islam. The Prophet SAW praised the month of Sha'ban by increasing the practice of prayer beyond normal days. Therefore, it is highly recommended to increase the practice of prayer in the month of Sya'ban, as exemplified by the Prophet SAW and his companions.

If it is recommended to increase the practice of prayer on the days of the month of Sha'ban, it is even more recommended on the night of Niskh Sha'ban. Because there are many hadiths narrated by the Prophet SAW about the greatness of Allah. This month, it is reported that Nisfu Sya'ban night is compared to other days in the same month.

There are several hadiths of the Prophet SAW that reveal the meaning of the night of Nisfu Sya'ban. Hadith have different characteristics, some are pious and some are weak. The hadith regarding the meaning of the month of Sha'ban is as follows: First, on the night of Nishu Sya'ban, God forgives sins. Shaykh al-Albani said this in his book *Sahih Jami as-shagir wa Ziyadatuf Nabi SAW*: Meaning: Rasulullah SAW said: At midnight of Sha'ban, Allah forgives the sins of the inhabitants of the earth, except the polytheists and the people who are hostile to me. Al-Albani commented that this hadith is authentic (Hanifa et al., 2022). This story shows us the meaning of the night of Half Sha'ban and that Rasulullah SAW said that on this night Allah SWT will forgive the sins of the people of the earth. Because I said it would happen, turning on Hu Sha'ban's night. Staying up late is considered a heretical habit, so how can we get forgiveness from Allah SWT? This means that prayers performed on the night of Nishu Sha'ban to obtain forgiveness from Allah SWT are not heretical. Second, Nifuku Sya'ban night is the night when prayers are answered (Tholib et al., 2020). Imam Syafi'i said in the book *Mawshua Alm*;

Meaning: Imam Syafi'i said: *"and verily there are prayers on five nights: Friday night, Eid al-Adha night, the first night of the month of Rajab and the middle night of the month of Sya'ban (Nisf sha Tayyah). I said: He emphasised that the Niskh Sya'ban evening prayer is the night when prayers are answered. Therefore, tonight the prayer was answered.*

Therefore, if there is a group that states that observing Nishu night is Sya'ban Bidah, then this is by increasing the number of prayers. This means that they are indirectly saying that Imam Safi'i is a heretic. This was the priority of the Knights of Sha'ban, and that is what they achieved. Muslims since the Salaf generation have always enlivened this Nisf Sya'ban night with various forms of worship, especially prayer. Even Ibn Taimiyah when asked about Nisfu Syaban's night prayers. Because the night of Mid-Sya'ban has a very important position in the eyes of Allah SWT, there are many other names for the night of Mid-Sya'ban, such as:

- a. Al Reil Al Mubarka. The meaning of this name is: blessed night.
- b. Laila al-Kisma. It means the night of distribution, distribution of fortune, and distribution of fate.
- c. As said by al-Imam Taqiyu al-Din al-Sabki, the night of Nisf Sha'aban is called that because it erases and aborts sin every year.
- d. Laila Al Ijaba. The night of Nisfu Sya'ban is one of the nights when a person's prayers are answered by Allah, so this name means the night when prayers are answered.
- e. Laila Al Hayat is Laila Id Al Malaika. The meaning of this night is the night of life and the night of Eid al-Fitr for the angels.
- f. Laila Al Shafaa. Abu Mansur Muhammad bin Abdillah al-Hakim al-Naisabri said, that half of the night of Sha'ban is hours.
- g. Laila al-Shafaa which means revelation of intercession. Laila Al Ghufran. It is called that because on the night of Niskh Sya'ban it is guaranteed that the sins of those who repent will be forgiven by Allah.

Based on the explanation above, we strongly recommend that you enliven your Nipukusha night with various prayers and good deeds, such as: For example, asking for forgiveness, performing sunnah prayers in congregation, reading the Yaasin letter and ending by praying to Allah.

Understanding Religious Values

The term value is an abstract thing that cannot be seen, touched or felt, and is the scope of space without limit. Therefore, something is said to have value if it is useful or valuable (truth value, beauty value (aesthetic value)). good (moral or ethical values); Religion (religious values) (Ii & Nilai, n.d.). Values also measure the attitudes and feelings of a person or group about good, bad, right, wrong or liking or disliking a material or immaterial object (Kosichenko et al., 2022). From this, we can conclude that values are usually a measure of right and wrong, a measure of behaviour that is rooted in people's lives (Imelda, 2018). The types of values include: 1.) Ethical values are all values applied by society in the form of morality, decency, right and wrong, right and wrong, and so on (Imelda, 2018). 2.) Nilai ekonomi adalah setiap nilai yang berpotensi memberikan manfaat ekonomi. 3.) Character values are values expressed in the form of justice, mutual cooperation, self-reflection, personal piety, and so on (Suciati et al., 2023). 4.) Physical values are values related to the search for truth, knowledge, and so on. 5.) The value of free time is the value related to free time games, which provide physical and spiritual freshness. 6.) Associative values are values that are realised in the form of alliance or cooperation between people (Cameron, 2020). 7.) Religious values are values associated with religion to strengthen faith and devotion to God Almighty (Kosichenko et al., 2022).

The religious foundation in education is the foundation that arises from religion. The foundation of religious education aims to ensure that all educational processes and outcomes can have usefulness and meaning. Religion provides and guides human nature to fulfil inner needs, lead to happiness, and reveal the truth. National education goals based on law. The National Education System Number 20 of 2003 has a mission to develop and shape national and cultural personalities that are valuable to educate people's lives, as well as to become religious and devout human beings. Brothers and sisters, who are citizens of a country with noble character, healthy, experienced, capable, creative, independent, democratic and responsible (Anderson & Settee, 2020).

The basic values of Islamic education include two values, namely divine values and human values (Sajadi, 2019). Based on the theme of the Qur'an, cultivating sacred values is the first aspect of life, starting with fulfilling formal religious obligations in the form of worship. Its implementation must be

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accompanied by a deep feeling of gratitude to give meaning to the worship performed.. Instilling divine values can be done by being grateful for the greatness and majesty of God and paying attention to the universe and everything in it, as well as the surrounding environment. According to Zayad, the sources of values that apply in human life are classified into two types: Lies are religion.

Transmission of religious values is the core of educational activities. Our core values are: 1) Iman, a thought filled with faith in God 2) Islam as an extension of faith means devotion to God, and everything that comes from God includes good wisdom and devotion to God 3) Ihsan, the deepest awareness that God always present and accompanying us wherever we are. 4) Taqwa, the attitude of following Allah's commands and prohibitions. 5) Ikhlas, namely a pure attitude and selfless action, acting only to achieve Allah's pleasure. 6) Tawakkal, the attitude of always putting your trust in and having faith in Allah. 7) Gratitude, is an attitude of being completely grateful for God's blessings and gifts. 8) Patience, is an inner attitude that grows along with the character of the heart and the goal of life, namely knowledge of God.

Human Values. related to other people or the ego and include character (Yanto et al., 2020). Human values include the following values: 1) Siraturami, affectionate relationships between close people. 2) For the spirit of Ukhuwah or brotherhood. 3) Al-Musawa, believes that all humans have the same dignity and worth (Aini, 2021). 4) To Is, a balanced perspective. 5) Husnu Zan, or kindness towards others. 6) Tawadol, or humility; 7) Wafa, or keeping promises; 8) Insiira, or open-mindedness; 9) Trustworthy, or reliable. 10) Iffa or ta'ahufu, an attitude that is full of self-respect but arrogant and impolite. 11) Kawamiya, or the attitude of not wasting anything. 12) Al Munfiqun, the attitude of believers who have a strong desire to help others. Religious Values Religiosity comes from the Latin religion "religion", which comes from the root word religion which means "to bind" (Zuhirsyan, 2018). This means that a religion or religion in general has rules and obligations that must be followed and fulfilled by its adherents. Religiosity is a form of a person's devotion and obedience to their religion. It can also be interpreted as a form of a person's devotion to obey their God.

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Interview with Ust Muhammad Yudi Amin, a local religious figure, he said that Muslims consider the night of Nisf Sha'ban as the month of the Qur'an, and they pray fervently by reading the Qur'an, reciting Dhikr, and saying Al-Quran prayers on the night of Nisf Sya'ban is Sunnah to do this. SWT May Allah bless you. Although it is known that reading the Qur'an is recommended whenever and wherever, this recommendation becomes even stronger at certain times and in noble places, said Sheikh Ibn Rajab Al-Khanbali: The history tells from Anas that when Muslims came in the month of the.

In the interview with Ust. Ary, a religious figure, said that in the month of Sha'ban, they read the Mushaf (Al-Quran) and read it and pay zakat to their wealth to strengthen the people.



Figure 1. Yasinan Tradition



Figure 2. Mothers listening to a lecture on the speciality of Nisfu Sha'ban

According to Ust. Yudi Amin influences from a social perspective, in the month of Nisfu Sya'ban, people carry out more social activities, including helping residents who are experiencing difficulties in the form of necessities and money for living needs. Also, cooperation in religious activities and Islamic holidays. Meanwhile, from an economic perspective, many residents are helped by Nisfu Syaban activities, including for orphans, widows and parents who are unable to work. As well as the prosperity of the community by providing alms for each RT in building the community's economy so far.

This tradition seems to be deeply rooted and should not be missed every year, because Javanese-Madurese Muslims believe that when we increase our practice/worship, the desires we mean will be made easier by Allah. When entering the night of Sha'ban between Maghrib and Isha, Javanese-Madurese people,

especially in the rural area, will gather at the mosque/musholla/langgar bringing blessings/berkatan (best food treats) from their respective homes (Laily & Roifah, 2024). Then sit in a circle/row with food placed in the middle. As recommended by the Ulama, the gathering will read Surah Yasin three times, increase prayer, dhikr, takbir, and tahmid along with the Nisfu Sya'ban prayer. This is the essence of how to live up to the recommended night of Sha'ban and not go outside the corridors of Islam, because the practice that is read is the kalimah thayyibah even though it is wrapped in local tradition. In general, the congregation that attends to celebrate the tradition of salvation is dominated by men and this is a distinctive characteristic of Indonesian-style Islam.

After reading the practices led by someone who is recognised for their religious knowledge (imam/ustadz/kiai), the most awaited moment is eating together with the congregation. What is no less important to know is that apart from adding acts of worship and a night of forgiveness for our sins towards the Almighty, the existence of this slametan tradition has become a forum/medium for social glue in the scope of community life. The reason is, with the slametan, residents are brought together in one room (place of worship), carry out good deeds and interact with each other, which will later create harmonious relationships between individuals. As with the function of religion, namely, as a social glue, fostering peace and solidarity and leading its people to the path of salvation, it is necessary to realise together that the tradition of salvation is one of the media in achieving this goal.

Moreover, when you have similar goals and beliefs, it will form interactions and the structure of society. In this way, it is not wrong if acts of worship carried out in the congregation, such as welcoming the month of Sya'ban with the tradition of salvation/rebbaan, continue to be preserved and passed down to children. With this tradition of nisfu sya'ban towards the community, the majority of the people of Kubang Tegal Hamlet believe that there are religious values among them; That reading the Al-Qur'an in mosques and prayer rooms by reading Yaashin's letter on the night of Nisfu Sya'ban is one way of *wasira* and dhikr to increase obedience to Allah SWT. Apart from carrying out this tradition in the hope that prayers of hope will be answered, the tradition of reading Yaashin's letter on Nisf Sya'ban night in Brekat Tegal Village must always be carried out and remain *istiqamah*. On the night of Nisf Sya'ban, one should make dhikr to Allah and pray for forgiveness, cover all

shame, avoid all misfortune, strengthen regret, and erase all forms of sin that are not accepted by one's prayer. Because Allah accepts the repentance of His servants. Some people read Yaashin's letter on the eve of Niskh Sya'ban and still don't understand it. One of Kyai and Asatiz's activities is maintaining the tradition of Niskh Sya'ban night. Because, the night of Nisfu Sya'ban has such great grandeur that it awakens feelings of love for this noble night. The influence of society in practicing devotion to Allah and understanding that the night of Nisfu Sya'ban is a noble night and reading the Yasin letter is a form of daily worship. The celebration of religious traditions, especially in welcoming the night of Sha'ban, especially for the Javanese-Madurese people, is not much different. Coinciding with the 15th of Sha'ban, Javanese-Madurese people often hold what we know as Selametan (a Javanese term) and Rebba'an/Sya'banan (a Madurese term).

The purpose of reading the Yaasin letter on the night of Niskh Sya'ban is to hope for blessings from Allah SWT so that the prayers read that night will receive blessings from Allah. Meanwhile, according to the mosque administrator, the purpose of reading Surah Yaasin is to train the community to always practice the tradition of reading Surah Yaasin on Nisfu Sya'ban night which is beneficial and has a positive impact. The impact of reading Yaasin's letter on the night of Nisfu Sya'ban, apart from praying for Allah's blessings in several matters and wanting to be closer to the people of Brekat Tegal village, also calms the mind and relieves tension on the night of Nisfu Sya'ban a feeling. However, some people only understand that they read Yasin's letter on the night of Niskh Sya'ban. This means that they do not yet know the full meaning of reading Yasin's letter on the night of Niskh Sya'ban and only ask for blessings. However, the student's enthusiasm for participating in this activity is very high. The days of the month of Sya'ban as a whole, and the night of Nishu Sya'ban in particular, are the best times and a good opportunity to hurry up and do various pious deeds and try to find ways to fulfil these deeds. The month of Sya'ban is a time full of virtues and blessings, and all believers should do more good deeds.

Conclusion

The Nisfu Sya'ban celebration is held in Pedukuhan Kubang Tegal by increasing the number of acts of worship (dhikr, sunnah prayers, prayers and reading the Qur'an (Yasin three times) with the aim of goodness. First, with the

intention that the remaining years of life in the future will be blessed. Second, the intention should be to obtain halal blessings to support the struggle to revive Islamic values in social life among fellow humans. In the sense of continuing the struggle, the preaching of Rasulullah SAW. Among the religious practices that are usually carried out is the reading of the Yasin letter on the night of Niskh Sya'ban, which is a reference for maintaining this tradition, which is a very positive activity for the community, including increasing social activities and faith as well as the economy of the village community.

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