



The Endhog-Endhogan Tradition in the Perspective of Islamic Education: A Study of Local Wisdom in the Banyuwangi Community

Icha Mutiara Safa*

Universitas Muhammadiyah Malang, Malang, Indonesia

Email: ichamutiarasafa@webmail.umm.ac.id

*Corresponding Author

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Abstract

The Endhog-Endhogan tradition is one form of local wisdom practiced by the Muslim community in the Banyuwangi region of East Java to commemorate the birthday of the Prophet Muhammad SAW. This tradition is not only an integral part of the local community's culture, but it also holds religious significance and embodies the values of Islamic education. This study aims to examine the meaning and values of Islamic education embedded within the Endhog-Endhogan tradition as a form of local wisdom among the Banyuwangi community. Endhog-Endhogan is a tradition practiced by the Muslim community in Banyuwangi to commemorate the birth of the Prophet Muhammad (Maulid Nabi Muhammad SAW). Through a qualitative approach employing field study and descriptive analysis methods, this research reveals that the tradition not only serves social and cultural functions but also contains Islamic educational values such as exemplary conduct, mutual cooperation (*gotong royong*), gratitude, and expressions of love for the Prophet Muhammad (peace be upon him). These values align with the principles of Islamic education, which emphasize the cultivation of noble character, the strengthening of faith, and the development of socio-religious character among learners. Hence, Endhog-Endhogan can be understood as a tradition that integrates Islamic teachings with local culture. The results of this study also aim to describe the sequence of the Endhog-Endhogan ritual and to explore the process of Islamization within this tradition as it has developed among the people of Banyuwangi.

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INTRODUCTION

Indonesia is known as a pluralistic nation due to its diversity of ethnicities, cultures, races, and religions spread across all regions. This plurality is both a characteristic and a wealth of the Indonesian nation, reflecting unity in diversity as embodied in the motto *Bhinneka Tunggal Ika*. The socio-cultural diversity possessed by Indonesia is a high-value asset, as it contains the potential to strengthen social welfare and harmony (Parapat et al., 2024). This diversity serves as the strength and identity of the Indonesian people, who consistently uphold the values of unity and tolerance amidst differences.

In this context, traditions and local wisdom that grow in various regions play a vital role in maintaining social harmony and strengthening national identity. Tradition can be understood as a heritage of habits or social practices that are continuously maintained and passed down from generation to generation (Gafur et al., 2021). Every tradition reflects noble values inherited from ancestors and serves as a guide in community life. The continuity of

tradition is essential because it contains cultural values and community identity that need to be preserved so they are not lost to the changing times.

Local wisdom is an integral part of a community's culture that cannot be separated from their language and social life, as both are interconnected and form a harmonious unity (Afif, 2022). As suggested by research conducted by Rummar (2022), local wisdom reflects how a community thinks, behaves, and acts in response to various changes by adapting uniquely to the physical and cultural environmental conditions of their respective regions. Each region has a different character of local wisdom, corresponding to the cultural background, customs, and habits of its people. These local wisdom values are typically passed down through generations.

Through local wisdom, society is taught to respect nature, uphold the values of togetherness, and maintain the social harmony that forms the foundation of communal life. In line with this, research by Andini and Sirozi (2024) explains that local wisdom plays a highly significant role in Islamic education because it provides a rich, meaningful cultural context that is close to daily life. Tradition does not only reflect habits performed repeatedly but also contains values, norms, and symbols that represent the worldview of a community.

Islamic traditions in Indonesia grew and developed influenced by elements of local wisdom that had been deeply rooted in society since before the arrival of Islam (Maulidin et al., 2024). Strengthened by the research of Putri (2021), tradition is born at a certain time when people establish specific parts of stories from the past and can disappear if the tradition itself is forgotten. Through this blend, Islamic teachings are not only accepted as a belief system but also become an integral part of the social and cultural life of the community. Thus, Islamic traditions in Indonesia reflect a face of Islam that is moderate and tolerant toward local wisdom without diminishing the essence of Islamic teachings themselves.

This phenomenon shows that Islam in Indonesia is capable of adapting to social and cultural environments without losing its basic values. Islam highly respects local wisdom because it serves as a medium for *dakwah* (proselytizing), making Islam more easily accepted by society through various daily behaviors performed repeatedly (Fatmawati, 2020). Consistent with the research conducted by Hurnawijaya et al. (2024), it is illustrated that despite the diversity of culture and local wisdom in various regions, local wisdom has proven to provide concrete solutions to local and regional problems within society.

Traditions arising from the fusion of Islamic teachings and local wisdom then become effective media for delivering moral and spiritual messages to the community. Through various forms of tradition, such as religious ceremonies, commemorations of Islamic holidays, and religious-themed social activities, Islamic values are delivered contextually and are easily accepted by various layers of society. In this way, Islamic *dakwah* is not only oriented toward ritual aspects of religion but also touches broader social, cultural, and human dimensions, presenting Islam as a religion that brings mercy and peace to the entire universe (*rahmatan lil 'alamin*).

One form of local tradition that remains preserved to this day is the *Endhog-Endhogan* tradition in Banyuwangi Regency, East Java. This tradition has become an important part of the cultural identity of the Banyuwangi people, held annually to commemorate the Birthday of the Prophet Muhammad SAW (Maulid Nabi). Generally, this tradition is characterized by

the activity of decorating boiled eggs (*endhog*) which are stuck onto banana trunks (*gedebog*) and paraded festively through the community. Its implementation is usually accompanied by the recitation of *shalawat*, prayers, and various social and religious activities. This tradition is not merely an expression of culture but is also rich in religious, moral, and social values rooted deeply in Islamic teachings.

The *Endhog-Endhogan* tradition, besides being an effort to preserve culture, also contains educational values; in line with research by Jannah and Yohanes (2022), the *Endhog-Endhogan* tradition utilizes mathematical concepts found in the process of making the displays. Meanwhile, research by Bahar and Damayanti (2024) views this tradition as a concrete manifestation of practicing Pancasila values in social, religious, and cultural dimensions. Other research highlights that the *Endhog-Endhogan* tradition developing within the Osing community is viewed not just as a cultural activity but also as an embodiment of the value of *mababbah* or love in Islamic teachings (Sutiyoso, 2024).

Studies on cultural plurality and local wisdom in Indonesia have been widely conducted by researchers. In the realm of education, various studies reveal that local wisdom has potential as a learning resource; however, previous research has tended to examine the *Endhog-Endhogan* tradition partially, whether from the aspects of general education, national values, or theology. Furthermore, the role of the series of implementations of the *Endhog-Endhogan* tradition as a learning process in community life has not been deeply studied, especially in the context of Islamic Education. In fact, active involvement in this series of traditional activities instills values such as cooperation, social concern, gratitude, and respect for Prophet Muhammad SAW naturally through direct participation, making this tradition not just a cultural ritual but also an effective means to instill Islamic principles in daily life.

Based on this background, this study aims to analyze the *Endhog-Endhogan* tradition from the perspective of Islamic education in Banyuwangi Regency, specifically how this tradition functions as a means of internalizing values of morals (*akhlak*), faith (*iman*), and piety (*taqwa*) for students. Additionally, this research seeks to identify the relevance between the local wisdom contained in the *Endhog-Endhogan* tradition and the principles of Islamic education, so that it may serve as a reference in developing a local culture-based learning model that aligns with Islamic values.

RESEARCH METHOD

This research employs a descriptive qualitative approach with a field research design. This approach was chosen because the study focuses on gaining a deep understanding of the meaning, values, and functions of the *Endhog-Endhogan* tradition in the life of the Banyuwangi community, from social, cultural, and religious perspectives. According to Creswell (2016), qualitative research aims to explore the subjective meanings individuals or groups attribute to the phenomena they experience directly, making it highly relevant for examining the internalized values of Islamic education within local community traditions.

The research was conducted in Banyuwangi Regency, East Java, which is the origin and central location for the implementation of this tradition. Data were collected through observation, in-depth interviews, and documentation. First, observation involved direct monitoring of the series of *Endhog-Endhogan* activities. Second, in-depth interviews were

conducted with religious leaders, community leaders, and the general public to explore their views on the symbolic meanings and educational values contained in the tradition. Third, documentation involved collecting data in the form of photos, videos, activity records, and historical documents related to the *Endhog-Endhogan* tradition.

Data analysis follows the Miles and Huberman model, which includes three main stages: (1) Data reduction, which involves selecting and focusing on relevant data; (2) Data display, which organizes the data, such as the religious, social, and moral values emerging from the field findings; and (3) Conclusion drawing/verification, which involves interpreting the findings to explain how the *Endhog-Endhogan* tradition plays a role in the process of cultural Islamization (Huberman, 1994).

To ensure data credibility, the researcher utilized triangulation techniques, including: source triangulation (religious leaders, community leaders, and the general public), technique triangulation (observation, interviews, and documentation), and member checking, which involves confirming interview results with informants to ensure the validity of the findings. Through these steps, this research is expected to comprehensively illustrate the connection between the *Endhog-Endhogan* tradition and Islamic educational values within the context of the local wisdom of the Banyuwangi people.

RESULTS AND DISCUSSION

The Endhog-Endhogan Tradition

Tradition can be understood as a long-standing habit passed down from generation to generation, becoming an inseparable part of the life of a community group that shares similarities in culture, time, religion, or social environment (Sudirana, 2019). Through tradition, various norms, teachings, and worldviews are inherited, creating continuity between the past, present, and future. In the context of religious life, tradition often serves as a vessel to express spiritual beliefs, strengthen social solidarity, and instill ethical values and faith in daily practices.

Religious tradition is a habit inherited across generations, rooted in specific religious teachings and beliefs. This tradition reflects elements related to faith and the relationship between humans and God, in accordance with the beliefs held by the adherents of that religion (Susanto et al., 2021). This aligns with research by Purwanto (2025), which explains that religious tradition not only connects humans with their Creator but also strengthens relationships among fellow humans through the spirit of togetherness, mutual cooperation (*gotong royong*), and social concern. Thus, religious tradition plays a vital role in shaping the religious and moral character of society, serving as an effective medium for passing down values of faith and noble character (*akhlak mulia*) from one generation to the next.

The *Endhog-Endhogan* tradition in Banyuwangi is rooted in the long history of the spread of Islam in the Archipelago. At that time, Syaikhona Kholil Bangkalan, a charismatic cleric from Madura, gathered his students and alumni of the Kademangan Bangkalan Islamic Boarding School, one of whom was KH. Abdullah Fakhri, the founder of Pondok Pesantren Cemoro Balak Songgon, Banyuwangi. In that meeting, Syaikhona Kholil delivered a symbolic message:

“*Saiki kembangan Islam wis labir ning Nusantara arupa endhog. Yoiku, kulite NU isine endhog amaliyah ke-NU-an. Kulit tanpa isi kopong, isi tanpa ono kulite ya keleleran.*” (Currently, Islam has flourished in the Archipelago like an egg; the shell is NU and the content is the religious practices (*amaliyah*) of NU. A shell without content is hollow, and content without a shell will be a mess.)

Following this meeting, KH. Abdullah Fakhri in Banyuwangi created a form of religious expression known as the tradition of decorating eggs (*endhog*). The tradition of *Endhog-Endhogan* itself refers to boiled eggs that are cooled and placed on bamboo skewers (*sunduk*) decorated with paper. The eggs are pierced with bamboo sticks, adorned with flowers, and then stuck into a banana trunk (*gedebog*). The community then parades them around the village while chanting the Prophet's prayers (*Shalawat Maulid Al-Berzanji*), commonly known as *serokalan*, while others are placed in the mosque.

The *Endhog-Endhogan* tradition functions as a means of learning Islamic values manifested through social and cultural activities. *Endhog-Endhogan* is a form of tradition that has a strong connection with the propagation of Islam (*syiar Islam*), particularly within the Nahdlatul Ulama (NU) environment, and serves as a missionary tool (*dakwah*) to strengthen the faith of the Using community (Setiawan & Subahianto, 2016). Through its implementation, the community does not merely preserve ancestral heritage but also instills moral values such as solidarity, cooperation, and gratitude to Allah SWT. The active involvement of children and the younger generation in this processional tradition is an effective way to pass down religious and social values.

Regarding the philosophical meaning contained in this tradition, the researcher obtained an explanation from an interview with the former Village Head of Balak – Songgon, Mr. Ribud Santoso, as the second or supporting informant. The following is an excerpt from the interview:

"In the Endhog-Endhogan tradition, the egg is interpreted as a symbol of life consisting of three layers. The egg yolk symbolizes ihsan (perfection of faith), the egg white symbolizes Islam, and the eggshell symbolizes iman (faith) as a protector and strengthener of belief" (Interview, November 12, 2025).

Based on the interview results, the *Endhog-Endhogan* tradition contains deep philosophical meaning, where the egg is used as a symbol of life consisting of three layers: the yolk, the white, and the shell. The yolk is interpreted as the embryo of life, representing the element of *ihsan*, namely the perfection of deeds and sincerity in worship. Meanwhile, the egg white symbolizes Islam, which is the practice of teachings and beliefs that grow after the presence of *ihsan*. The eggshell, as the outermost layer, functions to protect the contents within, likened to *iman*—the primary foundation that guards and strengthens one's conviction.

Furthermore, the banana trunk (*gedebog*) used to hold the eggs also has its own symbolism. The banana trunk is likened to the human self, within which lies the *qalbu* (heart) or the vessel for all deeds and intentions, whether good or bad. Thus, the philosophy of the egg and the banana trunk in the *Endhog-Endhogan* tradition illustrates the unity between *iman*, Islam, and *ihsan* as the complete message (*risalah*) of the Prophet Muhammad SAW. When

these three are deeply rooted in a person, they form an individual who reflects the character and example of the Messenger of Allah.

The *Endhog-Endhogan* tradition has become a cultural identity for the Banyuwangi people, especially since its historical origins were identified and it is routinely commemorated every 12th of Rabiul Awal by the local Muslim community. The uniqueness of this tradition lies in the specific way the Banyuwangi people commemorate the birth of the Prophet Muhammad SAW, which is not found in other regions. This makes *Endhog-Endhogan* a non-physical cultural heritage in the form of social and religious activities that are characteristic of Banyuwangi. Consequently, when discussing the *Endhog-Endhogan* tradition, the name Banyuwangi automatically comes to mind as the place of origin and the center of the tradition's development.

Based on the results of interviews and documentation obtained from a community leader in Banyuwangi, the processes related to the *Endhog-Endhogan* tradition include:

1. Decorating the Eggs and the Banana Tree/Jodhang

This activity is carried out before the celebration procession begins and before the recitation of the *shalawat* for the Prophet Muhammad SAW. In this tradition, eggs are decorated using colorful paper according to the creativity and taste of each resident. Some use corn husks (*klobot*), mineral water cups, or other materials as containers and decorations. After being decorated, these eggs are skewered or tied to pieces of bamboo approximately 30 cm long, which are also beautified with various colors.

Additionally, the bamboo sticks with the decorated eggs are then collected and arranged on a large container called a *jodhang*, usually made from a banana tree trunk (*gedebog*). This *jodhang* becomes a symbol of togetherness and mutual cooperation, as its creation involves all members of the community regardless of age. Once all preparations are complete, the *Endhog-Endhogan* parade begins, accompanied by the chanting of *shalawat* and *dbiker* as an expression of love for the Messenger of Allah.

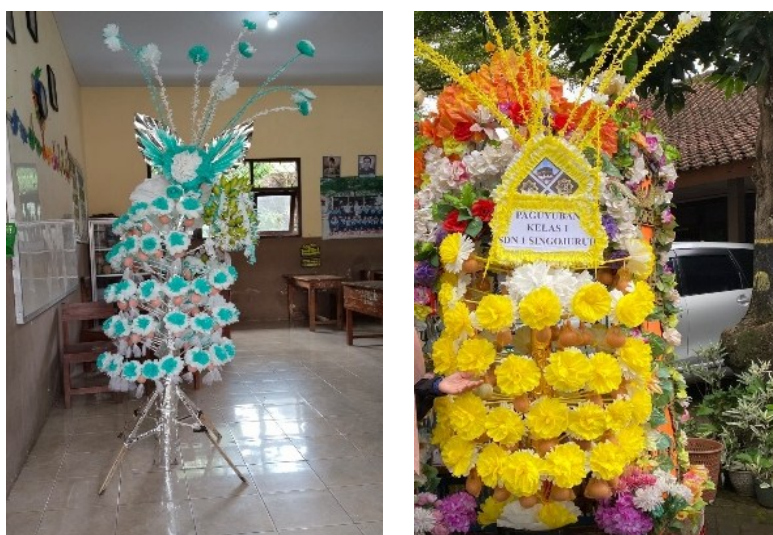


Figure 1. Decoration of Eggs and the Banana Tree/Jodhang

2. The Endhog-Endhogan Kirab/Parade

The *Endhog-Endhogan* tradition is held every 12th of Rabiul Awal, coinciding with the birth of the Prophet Muhammad SAW. The community performs a parade around the village while carrying the *jodhang*/beautifully decorated banana trunks adorned with decorated eggs as symbols of *iman*, Islam, and *ibsan*. This parade typically uses decorated rickshaws (*becak*), carts, or other simple vehicles decorated with vibrant colors and flowers. Throughout the journey, parade participants chant *shalawat* and praises to the Prophet Muhammad SAW.

After the parade concludes, the entire community gathers at the mosque, followed by the delivery of the history of the Prophet Muhammad SAW. This activity is usually conducted by religious leaders or local clerics, who narrate the Prophet's life journey, his exemplary character, and his struggle in spreading Islamic teachings, followed by the reading of the *Barzanji*—prayers and praises containing verses to honor the Prophet Muhammad SAW.



Figure 2. Endhog-Endhogan Kirab

Islamic Educational Values in the Endhog-Endhogan Tradition

Education and Islam are two inseparable concepts in the effort to foster and develop human potential, enabling humans to fulfill their roles as servants of Allah and as caliphs on earth to the best of their abilities. Islamic education is an educational process in which the entire foundation of thought and teaching materials are sourced from and guided by Islamic teachings (Faizah, 2022). Meanwhile, according to Turmuzi (2021), Islamic education is an integrated effort between educational values and Islamic teachings aimed at increasing faith, understanding, appreciation, and practice of Islam to form individuals who are faithful, pious, and possess noble character in all aspects of life.

Islamic education also teaches the cultivation of character and noble morals, as well as Islamic teachings directed toward producing leaders who are just, wise, responsible, and capable of empowering their surrounding environment (Sudaryo, 2024). Furthermore, Islamic education connects the spiritual and intellectual needs of society, thereby strengthening the identity of the *ummah* amidst the rapid global changes occurring today

(Mudzakkir et al., 2024). In line with this, research conducted by Herawati et al. (2025) explains that values of responsibility, tolerance, and discipline serve as a strong moral foundation for building a generation that is not only intellectually bright but also spiritually mature despite the currents of globalization.

In this context, Islamic education does not merely act as a medium for conveying knowledge but also as an effort to shape the personality and spirituality of students. The goal of Islamic education is inseparable from the purpose of human life in Islam, which is to create individuals who are servants of Allah, always pious toward Him, and able to achieve a happy life in this world and the hereafter (Daulay et al., 2020). Thus, this aligns with the research by Usman et al. (2021) stating that the goal of Islamic education is to form the *insan kamil*—individuals who are perfect in moral and spiritual aspects and able to contribute positively to the life around them.

In facing tradition, Islamic education plays a role in instilling attitudes of worship, patience in accepting life conditions, and concern for the environment as a spiritual responsibility (Ichsan et al., 2020). Islamic education within local wisdom has a strategic role in preserving Islamic values and principles (Ridwan & Restu, 2023). Islamic education also acts as an inheritor of cultural values that are consistent with Islamic teachings, so that existing traditions can be used as learning resources. Consistent with the research of Jamil (2021), Islamic education must maintain a balance between traditional values and the application of pedagogical innovation.

The values contained in this tradition, such as love for the Prophet Muhammad SAW, the spirit of togetherness, and social concern, are tangibly implemented through these activities. Islamic education found in the Qur'an also teaches us to socialize with others and maintain polite attitudes in community life (Septianti et al., 2021). In every procession, the community participates with full sincerity as a form of devotion and gratitude for the blessings bestowed by Allah SWT. Thus, the *Endhog-Endhogan* tradition functions not only as a religious cultural expression but also as a medium for Islamic character education that strengthens the religious and social identity of the Banyuwangi people.

Table 1. Islamic Educational Values in the Endhog-Endhogan Tradition

Value Aspect	Research Findings
Religious and Spiritual	Gratitude to Allah SWT: Preparation and participation in this tradition serve as a form of worship, where the community shows gratitude for the blessings of life and grace provided by Allah SWT.
	Love for Prophet Muhammad SAW: Through parades, the recitation of <i>shalawat</i> , and <i>barzanji</i> , the community expresses love and respect for the Messenger of Allah.
Social and Togetherness	Mutual Cooperation (<i>Gotong Royong</i>): The preparation and implementation of the tradition involve all community members, from children to the elderly, building togetherness and cross-generational cooperation.

Strengthening Family Relationships: Families work together to decorate eggs and join the parade, thereby strengthening bonds between family members while instilling Islamic educational values from an early age.

Moreover, the *Endhog-Endhogan* tradition reflects the harmony between Islamic teachings and the local wisdom of the Using community in Banyuwangi. Through this activity, spiritual values are integrated with social activities that foster a sense of brotherhood and solidarity among residents. The *Endhog-Endhogan* tradition, as a celebratory activity, possesses a sacred philosophical meaning (Pratama, 2022). Consequently, the younger generation is taught that the spirit of togetherness, sincerity, and gratitude are forms of devotion as well as expressions of love for Allah SWT. Therefore, the *Endhog-Endhogan* tradition is not just a cultural relic but also serves as an educational tool that nurtures and internalizes Islamic values in a real and relevant way for the lives of the Banyuwangi people. Based on the results of the research conducted, it was found that the Islamic educational values contained in the *Endhog-Endhogan* tradition include those listed in Table 1. The results of these findings confirm that this tradition not only preserves the local wisdom of Banyuwangi but also shapes an Islamic character that is balanced between the spiritual, moral, and social. Through the involvement of all community groups in this tradition, they learn Islamic values while developing a sense of responsibility, creativity, and cultural identity.

CONCLUSION

This tradition illustrates a form of cultural *dakwah* (proselytizing) that characterizes Nusantara Islam, where the delivery of Islamic teachings is integrated with local traditions emphasizing togetherness and mutual cooperation (*gotong royong*). The role of religious and local leaders is crucial in maintaining the purity of Islamic teachings. They act as mediators, ensuring that cultural activities remain in accordance with Islamic Sharia and function to strengthen faith and obedience to Allah SWT. *Endhog-Endhogan* also serves as a forum for social interaction that strengthens relationships between residents. Activities such as decorating eggs, the parade (*kirab*), and the recitation of *shalawat* enhance the sense of brotherhood and solidarity. Furthermore, this tradition instills the values of *akhlakul karimah* (noble character), including sincerity, cooperation, and empathy. Participating children learn to contribute, respect their elders, and appreciate the importance of togetherness in social life.

The *Endhog-Endhogan* tradition in Banyuwangi is a manifestation of the integration between Islamic teachings and local culture. This tradition functions not only as a religious ceremonial activity but also as an effective medium for *dakwah* and non-formal education in instilling Islamic values. Through activities such as parades, decorating eggs, and reciting *shalawat*, the community expresses its love for the Prophet Muhammad SAW, gratitude, and the values of togetherness and social solidarity.

The *Endhog-Endhogan* tradition functions as a means of learning spiritual, moral, and social values that grow naturally within the community. Spiritual values are reflected in the expression of love for the Prophet Muhammad SAW and gratitude to Allah SWT for all His

blessings. Moral values are manifested through attitudes of sincerity, discipline, and a sense of responsibility in preparing and carrying out the tradition. Meanwhile, social values are evident in the spirit of mutual cooperation, togetherness, and solidarity among residents, which strengthens social bonds in society.

Thus, the *Endhog-Endhogan* tradition is not only a cultural symbol but also plays a role as a medium for Islamic education that shapes the personality and character of the community in alignment with Islamic teachings. Through this tradition, the community is invited to emulate the character of the Messenger of Allah, strengthen their faith, and nurture love for others and their social environment. This tradition confirms that Islamic education is not limited to formal classrooms but also lives within social and cultural practices, instilling values of faith and brotherhood.

Despite providing a comprehensive overview of Islamic educational values in the *Endhog-Endhogan* tradition, this study is limited by its broad focus on Banyuwangi Regency without comparing the technical variations of implementation across different districts, which may hold distinct philosophical nuances. Additionally, this research has not quantitatively measured the effectiveness of this tradition on specific behavioral changes in students within formal schools. Therefore, it is suggested that future researchers conduct comparative studies between regions or develop learning modules based on the local wisdom of *Endhog-Endhogan* that can be formally integrated into the Islamic Religious Education curriculum in schools.

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