

THE ISLAMIC EDUCATIONAL VALUES IN *ABOGE* TRADITION IN THE CIKAKAK VILLAGE BANYUMAS CENTRAL JAVA

Happy Susanto¹, Suryati²
Universitas Muhammadiyah Ponorogo
happybanget234@gmail.com

Abstract

The acculturation between Javanese culture and the Islamic religion has given rise to a unique pattern of religious communities. The discussion about adherents of *Aboge* has been much, but has not come to the discussion of the local tradition of *Aboge* community and educational values contained in as well as its relevance for Islamic education. The community of *Aboge* that retains the values of Javanese culture are found in village Cikakak Wangon Banyumas. This phenomenon is interesting the authors to conduct this research with the title the educational values in the local tradition of *Aboge* community in village Cikakak Banyumas and its relevance for Islamic education.

The purpose of this study was to know the local tradition of *Aboge* community and educational values contained in the local tradition of *Aboge* community in village Cikakak Wangon Banyumas and its relevance for Islamic education. This research is expected to contribute positively for the development of Islamic education in the future.

This research is a field research, which uses a qualitative research paradigm and anthropology approach. The source of the data in this study is an informant interviews using snow ball technique. The first informant in this research is the caretaker of the sanctuary Kiai Mustholih and Saka Tunggal Mosque, the *Aboge* elders, community leaders and village government are a source of primary data in this research. Secondary data were obtained from the documentation, in the form of notes or writing. The analysis was performed in conjunction with the presentation of data based on the descriptive-analytic method.

The findings of the research is carried out by the *Aboge* community tradition in Cikakak Banyumas regularly every year are: the tradition of *Ganti Jaro Rajab* and the *Sedekah Bumi* tradition. While the educational values embodied in the tradition of *Aboge* community in Cikakak Banyumas include: 1) The value of education creed / belief that faith in Allah by running all commands and avoid prohibitions, 2) Value education law that is carrying out the teachings of Islam brought by the Prophet Muhammad, 3) The value of moral education is commendable norms in accordance with the guidance of Islam.

Keyword: The *Aboge* Tradition in Cikakak Village, Education values, Islamic Education

INTRODUCTION

The process of spreading Islam in Java according Hadisutrisno (2009: 130) are closely linked to the Islamic missionary activities undertaken by scholars and merchants from the Middle East. Their arrival brings new history that almost changed the face of the overall Java. Islam has a humanist concept in religious teachings, which is concerned with human beings as the central goal by basing on the concept of *theocentric humanism*, or in Islam called by *tauhidullah*. *Tauhidullah* is directed to create the benefit of life and civilization of mankind. The principal of Theocentric humanism is to be transformed as the value is understood and implemented in the context of the cultural community. This concept is appears from dialectical process between religious values with the values of culture (Supani, 2008: 29).

The acculturation proces of Javanese culture with the teachings of Islam is the birth of the tradition *aboge* spread over several areas in Java. *Aboge* is a stream in Islam which bases all its activities with calendar calculations *Alif Rebo Wage*. Basically, *aboge* calendar is no longer relevant to the current applied, because now people are supposed to use the calendar Asapon (*Alif Rebu Pon*). The adherents of *Aboge* believed that this calendar has been used by the trustees since the 14th century. Until now, the Islamic *aboge* still widespread in the district of Banyumas, such as: Jatilawang, Ajibarang, Rawalo, Pekuncen, Karanglewas, and Wangon (Sulaiman: 2013: 2).

According Suryati (2012), there are so many folowers of *Aboge* in the village Cikakak Banyumas. Dates *aboge* are not the teachings of trust or even faith, but simply a system of

calendar calculation. Dates *aboge* considered sacred by followers and should be preserved as a heritage. The strong tradition of Javanese Islam in this area raises a pragmatic ideas and fanatic to the theaching of *aboge*. the unique characteristics of the community *aboge* in Cikakak in terms of pronunciation rules of calculation becomes an acronym with Javanese accent ngapak are intended to facilitate the memorization process. Based on the problems above, the writer interested to study further in the title, *The Islamic Education Values In aboge Tradition in Cikakak Banyumas Central Java*.

LITERATURE REVIEW

The Islamic Educational Values

The Islamic education, according to Tohirin (2006: 9) is an attempt to change the behavior of individuals is based on the Islamic values in his personal life and life in the natural surroundings through the educational process. Value is a whole human personality, for example, honesty, values related to morals, values associated with right and wrong that is embraced by a group or community.

The Islamic education values are traits or human personality inherent in Islamic religious education as a basic human used to achieve the goal of life is happiness in this world and hereafter. Personality which has the values of Islam, will choose and decide and act based on the values of Islam, and is responsible in accordance with Islamic values.

The educational values of Islam can be implanted through educational programs embodied in a curriculum. Islamic values are already contained in the Law on National Education System No. 20 of 2003. Islamic religious education is expected to create learners faith and fear of God and has such noble character: respect, compassion, helpfulness, sharing, establish a relationship, honesty, fairness, discipline. There are three kind of the Islamic values:

1) The Educational Values of Faith

The word creed comes from the Arabic which *aqada-yakidu*, *aqdan* which means something that binds or tied, knotted. According to the terms, the Islamic faith is a belief system in Islam. Known belief creed because it binds its adherents to act and behave. Endang Syafruddin Ansari expressed faith is the belief of living in the typical sense that disclosure departed from the heart. Syafruddin opinion is in line with the opinion of Nasaruddin Razak that the Islamic faith is faith or belief. Faith is something that needs to be trusted before the others. The trust let the round and full, not mixed with doubt and ambiguity. The basic pattern of the values instilled in children are reciting the phrase of unity, instilling the love of God, teaches the Quran and instill the value of struggle and sacrifice. (Hakim, 2012: 68)

2) The Educational Value of the Shari'a

Shari'a literally means the path that must be passed and complied with by all Muslims. In terms of Islam, the Shari'a is the legal or regulatory dimension of Islam. Called the *Shari'a* because the rules were intended to provide or arrange traffic road journey of human life. Traffic journey of human life, there is a kind of vertical and horizontal then there are law also regulates the relationship with God and man's relationship with fellow human beings. Rules of man's relationship with God tangible human duty through the rituals of worship (the five pillars of Islam). Rules in worship rituals contains provisions on conditions, pillars, invalid, void, sunnat, makruh. Worship is a form of action that is based on a sense of devotion to Allah. Worship is also an Islamic religious obligation that can not be separated from the broader faith. Faith is fundamental, whereas worship is a manifestation of the faith.

3) The Moral Educational Values

Al-Ghazali express moral sense in the terms of that nature embedded in the soul that raises all kinds of actions with ease without the need consideration and forethought. Moral

education is a part that can not be separated from religious education, because of the good in morals, is also good and bad according to the religion according to religious teachings bad either by morals. Virtue is the realization of one's own faith. Virtue is the value dimension of Islamic law. The quality is precisely determined by religious moral values. *Shari'a* talk about the terms of the pillars, valid or invalid, while the moral emphasis on the quality of the works, for example, charitable views of sincerity and praying. Morals also a subsystem of the teachings of Islam. Job descriptions of morals also vertical and horizontal, there are morals to God and morals to fellow creatures of god.

The History of Aboge

The Origin of the Aboge

The system of calendar in Indonesia, especially in Java according to Hambali (2011: 17) is a system of Hindu calendar or Saka calendar which is based on the circle of the sun around the earth. Saka calendar began from Saturday (March 14, 78 AD), the year after the coronation of King Syaliwahana (Aji Saka) as king in India, so that the calendar is known as Saka almanac which was used until the early 17th century. In addition Saka calendar, in this land ever applies Islamic or Hijri calendar system that calculation is based on the lunar orbits the Earth.

Sultan Agung Hanyokrokusuma that reigned in the kingdom of Mataram, on July 8, 1633 M which coincides year 1043 H or 1555 Saka unify Both systems (Saka and Hijri) that year forward Saka year (1555), but the system take the Hijri year which is based on the lunar around the earth. This system is also known as the Islamic Javanese calendar system or calendar of Sultan Agung and usually called by "Anno Javanico". Sultan Agung make updates to the Javanese calendar which emphasizes the calendar as a time frame, even so, the entity other Javanese calendar components that were not removed in order propagation of Islam so that the changes do not cause rejection of Islam. He wants to adjust the calendar to the teachings of Islam which prohibit shamanism and forecasting (Khazin, 2004: 116).

The calendar system experienced a name change *padinan* day (one weekly containing 7 days) before the names of the *Hijri* calendar days in which to remove the mention of the gods. He mean that the Java community to avoid idolatry, though Sultan Agung throw out the names of the patterned Hindu, he still preserve the days of the *panca-wara* (Pahing, Pon, Wage, Legi), because this is the original concept of the Java community and do not contradict Islamic theology. Further efforts seem to be more closer to the old Javanese calendar to Islam is the naming of the year in a decade with the names in the Arabic alphabet, of course with the very Javanese dialect (Musonnif, 2011: 115).

The Aboge Calender

Aboge is the acronym of *Alip Rabu, Wage* which means that *Alip* year falls on *Rabo Wage*. The names of the year for one *windu* in the calendar *Aboge* is Alip, Ehe, Jimawal, Ze, Dal, Be, Wawu, Jimakir. The names of the meaning of each, *Alip* means exist (starting intend), *Ehe* means *tumandang* (do), *Jimawal* means *gawe* (work), *Ze* is *lelakon* (process, fate), *Dal* means *urip* (live), *Be* means of *bola-bali* (always returned), *Wawu* means *marang* (direction), *Jimakir* means *suwung* (empty). The eighth year formed the phrase "*ada-ada tumandang gawe lelakon urip ball-bali marang suwung*" (started to implement activities for the process of life and always come back to the blank). Years in the Java language has a meaning *wiji* (seed), the eighth year that explains the process of development *wiji* always come back to an empty ie birth and death are always turning (Fauzi: 2010: 54).

Names months of Java adopted from the name of the Hijri month of the year: *Sura, Sapar, Mulud, Ngakhir, Jumadil ula, Jumadil akhir, Rajab, Ruwah, Poso, Shawwal, Apit, and Aji / Besar*. Odd months old and 30 days, while the even-numbered months was 29 days, unless the month 12 (*Besar*) was 30 days in length. One year old 354.375 days (354 3/8 days), so the cycle

Islamic Javanese calendar is for 8 years (1 *windu*), with a set that on the order of 2, 5, 8, is a year-long (*Wuntu* = 355 days), while the other is a short year (*Wastu* = 354 days).

Years in the one *windu* (8 years) are named with numbers letters *Jumali* by name on the first day *Suro* relevant year calculated from the date the name *Suro Alip* year. The names in question are: *Alip* (ا), *Ehe* (ه), *Jimawal* (ج), *Ze* (ز), *Dal* (د), *Be* (ب), *Wawu* (و), *Jim Akhir* (ج) (Idris, 1912: 163).

According to this system, one year of 354.375 days old, within 120 years this system will jump one (1) day ($354,375 \times 120 = 42\,525$ days) when compared with the system *Hijri* (42 524 days). Every year there are 120 cuts a day, namely that it should be a year-long short years. Javanese calendar is also familiar with the term *Selapanan* or period of 35 days which means 7 times the market, and the one *windu* means 81 times *selapanan*. Difference 1 *Suro* 1555 J with 1 *Muharram* 1 H = 369 251 days. whereas Difference 1 *Suro* 1555 J by 1 January 1 M = 596 267 days.

METHOD

This type of research is a field research that uses qualitative research paradigms. The informants in this study were 8 people that includes caretaker pesanggrahan *Kiai Mustholih* and *Saka Tunggal Mosque Baitussalam* in the Cikakak village totaling 3, the elders of *Aboge* 2 people, public figures 1, 2 village government (Sulendraningrat, 1985: 17).

Based on the research approach that has researchers specified, then the data collection techniques that will researchers use, ie observation, interviews, and documentation. Data were analyzed by descriptive-analytic method. It makes it easier for researchers to draw a conclusion that the right is how the tradition of the community as well as any *Aboge* educational values contained in the local tradition in the village *Aboge* Cikakak Banyumas. The technique of data validation according to Sugiono (2010: 368) is done by the extension of observation, increased diligence in research, triangulation, discussions with colleagues, negative case analysis and member check

DISCUSSION

The Tradition of *Ganti Jaro Rajab*.

The community of Cikakak village perform a variety of ways to enliven the celebration of Isra 'Mi'raj Prophet Muhammad, in the village Cikakak Wangon Banyumas, Muslims held a ritual to replace the bamboo fence surrounding the area *pesanggrahan Kiai Mustholih* and *Saka Tunggal Mosque*, or they call to *Ganti Jaro Rajab*. This event is held every 26th of Rajab. Customary held once a year have a deep meaning that is to be cleansed of evil nature.

According Bagyo (the informan in Cikakak Village), said *Jaro* is *Tembung sanepo* which means that in the Java language is *jaba jero* or outside in. That is, those who carry out the ritual of *ganti Jaro Rajab* is expected to improve both physically and spiritually (outside in). People who have such evil nature spiteful, arrogant, miserly, *hasut* and so forth in order to change human nature be better in the present and the future in order to create peace on earth.

Ganti Jaro Rajab ritual usually equipped with cutting ceremony of the goats. This goat was purchased from small community cash money that has been collected voluntarily by villagers Cikakak to complete the ritual of *Ganti Jaro Rajab*. Goats are then processed and cooked by local mothers and subsequently enjoyed together by all the citizens who participated in the ritual of *Ganti Jaro Rajab*. Hundreds of residents subsequently began a pilgrimage to the tomb after the replacement of the fence construction was completed. The citizens of this make offerings and sungkem before entering the tomb area, they also remove footwear. This is a routine activity held every year. A number of delegates from Surakarta palace and Ngayogyakarta Sultanate took part in this event with a prayer at the tomb, as gratitude. The ritual of *Ganti Jaro Rajab* is then topped off with a procession of pageantry 5 mountains that contain rice cone, side

dishes, vegetables and fruits are then contested by the citizens because it is believed to give a blessing. Sights like this is very typical and interesting to watch in the village Cikakak every 26th Rajab.

The Tradition of *Sedekah Bumi*

The Tradition of *Sedekah Bumi* are conducted monthly *Apit* / Dzulqo'dah on Friday or Tuesday *Kliwon*. Election day is right for execution usually follows *dawuh* about *Sedekah Bumi* from the caretaker. *Sedekah Bumi* is an annual event held by the villagers Cikakak. This activity usually starts with giving offerings of offerings to ancestral spirits would then clean the village starting from the tomb *Kiai Mustholih*, *Saka Tunggal* mosque area as well as the entire village environment Cikakak especially along public roads.

The event ended with tahlilan or prayer at the mosque *Saka Tunggal* led by caretaker, then continued with a meal together the whole village Cikakak. The food they eat is the food that has been prepared voluntarily by local residents. This activity will create a spirit of togetherness and brotherhood strong among villagers Cikakak. According to Bagyo as one of the caretaker of the mosque *Saka Tunggal*:

Earth charity event has very important significance for humans, namely as a form of gratitude to the One Creator of which is Allah who has given pleasure and a tremendous boon to villagers of Cikakak in particular, and all people in the world at large.

The *Sedekah Bumi* tradition in the Cikakak village is a tradition handed down from their ancestors heritage, so no one knows how or where the origin of the tradition of the earth alms. The villagers of Cikakak interpret that *Sedekah Bumi* equal to *slametan* (please safety) so that the village becomes peaceful, prosperous, harmonious, and balanced. Through this activity, residents also get the outer and inner tranquility.

The Educational Values in *Aboge* Tradition

The Educational Values in Ganti Jaro Rajab Tradition

Moral values contained in the tradition of *Ganti Jaro Rajab* that teaches people about the way of ethical good for others, so as to create an order of human relations in a harmonious society, and useful for people, environment, and natural surroundings. This tradition also invites people to appreciate the services of the predecessor by maintaining the heritage and preserve the teachings presented. The tradition of *Ganti Jaro Rajab* also save a lot of social value. This tradition invites people to interact with each other, and establish a good relationship between the members so as to create a harmonious life.

The *Aboge* social relations are still strong intertwined, one example can be seen in the implementation of this tradition of *Ganti Jaro Rajab*. The cultural values contained in this tradition that is reflected strongly on the behavior of people who are maintaining and preserving the traditions of the ancestors that have been implemented long ago. *Aboge* community highly appreciate the culture, it is proved by implementation of several traditions on a regular basis every year.

The tradition of *Ganti Jaro Rajab* also contains a religious educational values as follows:

1) The Values of Aqidah/ Faith

The tradition of *Ganti Jaro Rajab* educational value very strong faith. According to Bagyo, through these activities can be seen that people of believe in the One Creator of the universe that can turn on and off the creatures that exist in this world that is Allah. This is manifested in the form of priestly activities *Ganti Jaro Rajab* which contains elements of Islamic teachings among them is the prayer of salvation to the Creator please. They believe that only Allah can give peace and welfare for the servants who always worship and prayer only to Him. Through the ritual of *Ganti Jaro Rajab*, *Aboge* people believe that prayer for

the deceased, especially for *Kiai Mustholih* believed to be a propagator of Islam in the village will be up to God.

The *Aboge* society expects to take the intercession of the figure *Kiai Mustholih* and imitate him in his zeal to spread Islam to remote Banyumas. The tradition of *Ganti Jaro Rajab* once intended to commemorate Isra 'Mi'raj experienced by the Prophet Muhammad. The *Aboge* community believe that Muhammad is the last prophet sent by Allah to convey the message of the Qur'an.

Ritual of *Ganti Jaro Rajab* is then topped off with a procession of pageantry 5 mountains that contain rice cone, side dishes, vegetables and fruits are then contested by the citizens. According Bagyo, the purpose of these activities is as a form of gratitude to the Almighty God who has given pleasure form of agricultural products that they can use in everyday life. Enjoyment this needs to be shared as well as to any other human being with the hope of blessings and benefits for others and hope Allah will give other pleasures more and overflow.

2) The Educational values of the *Shari'a*

The *Aboge* community in the village of Cikakak also practice the teachings of Islam, because they are Muslims who believe in Allah. Meaning of worship in the ritual of *Ganti Jaro Rajab* are vertical and horizontal. Vertically or human relationship with God, they perform the rituals of worship that is formed from one of five pillars in Islam: believe to God (Allah). *Aboge* community prayer-prayer prayed at the tomb, but that does not mean they are asking for something to other than Allah. The *Aboge* community believe that ancestral spirits can be used as *washilah* of prayer that they prayed to Allah without reducing their belief in the Almighty.

Based on the horizontal relationship is the relationship between humans and the environment, society *Aboge* apply mutual benefit to others, invites the universal good, pay attention to the norms of decency and prevent crimes shrouded. Call to do good is likened by *Jaro* replacement or bamboo fences around the rest house and a mosque *Saka Tunggal*

3) The Moral Educational Values

The tradition of *Ganti Jaro Rajab* is an activity that reflects the attitude of respect to the ancestors / forefathers. The *Aboge* community appreciate the services that have been given by his predecessor, in this case, namely *Kiai Mustholih*. A tribute in the form of prayer is being said to the Almighty God who intended for his spirit. Another homage overview of which is to maintain and clean the legacy that the rest house and a mosque *Saka Tunggal*. The tradition of *Ganti Jaro Rajab* has a special purpose for the people in the village of Cikakak namely to eliminate vices or evil in man.

The tradition of *Ganti Jaro Rajab* also contains the values of mutual assistance, which means this activity is conducted jointly and voluntary so that the activities carried out can run smoothly, easy and light to achieve a desirable result. Mutual assistance also is in accordance with the teachings of Islam, Islam wants his people to love each other, helping and sharing. Culture of mutual help is a great power that culture needs to be developed continuously in this country.

The tradition of *Ganti Jaro Rajab* very describe the feel of togetherness and brotherhood that exists among people *Aboge*. This activity also trains people to share what they have. This is evidenced by their willingness to be carrying bamboo fencing and collect cash to buy a goat that will be cut and enjoy together at the end of this activity. Another example of the attitude of sharing in this ritual that is the mountains that contain agricultural products that will be distributed to the public.

Sincere attitude shown by the public in this ritual solely to earn the good pleasure of Allah. They take time, material and labor for the sake of the implementation of these activities. This sincerity will eventually bear fruit of joy among the people *Aboge* . So do not be surprised if the ritual is held once a year is always getting high antusias good of society *Aboge* itself and from other communities outside the village of Cikakak.

The Educational Values in Sedekah Bumi Tradition

The *Sedekah Bumi* tradition contain some moral values that bring us to the preservation of nature in order to create a balanced life between man and nature. This tradition also can reduce the risk of natural disasters, because in essence humans given the responsibility by Allah for preserving nature and must not create any damage in it.

The social values contained in this tradition teaches people to encourage one another in goodness is to maintain the natural beauty and worked together to clean and maintain its beauty. Behavior of mutual aid as a medium of communication and relationship between each other. The cultural values that can be absorbed from this tradition that teaches people to preserve the culture of generations of ancestors who else did not invite us to behave towards the environment. The cultural maintain the beauty of this nature have a positive impact to the lives of people across the world. The *Sedekah Bumi* tradition also contains a religious values as follows:

1) The Values of Akidah or Faith

The *Sedekah Bumi* tradition in the village of Cikakak is one of the traditions handed down by our ancestors. The *Sedekah Bumi* tradition has a value of faith for people *Aboge*. Sulam (one of the caretaker of *Pasanggrahan* and *Saka Tunggal Mosque*) explains:

The Sedekah Bumi tradition as a sign that we're grateful for the blessings given by Allah SWT. We believe that Allah who has bestowed pleasures such as good luck through the crops which they have learned and taken advantage

The *Aboge* people realize that human beings live in the wild along with other living beings, therefore they need to maintain harmony with our fellow creatures of Allah. According Bagyo, people should not make mischief on the earth in order to avoid the wrath of Allah, for example: the river must be kept clean so as not to cause flooding, forest must be preserved to prevent landslides and forest fires, the soil should be kept fertility in order to grow plants that are beneficial and others.

2) The *Shari'ah* values

The *Aboge* society held two worship that are vertically and horizontally in the tradition of this *Sedekah Bumi* tradition. This activity is *hablum minallah* or human relationship with Allah. Through the tradition of *Sedekah Bumi*, the *Aboge* society indirectly implementing the first pillars of faith: faith in Allah. This activity solely as a form of worship to Allah to achieve approval. The tradition of alms this earth as the embodiment of commendable behaviors that always keep everything that Allah has created in the earth.

The *Sedekah Bumi tradition* is also a form of worship that are horizontal ie human relationship with the natural surroundings. Be kind to nature is one of the teachings of Islam, then the public *Aboge* also do so in the form of *Sedekah Bumi*. This activity reflects the attitude of love for the environment in a way to maintain and preserve it, so nature can be friendly with humans and do not become disasters due to delinquency human hand itself

3) The Moral Values

The elements of the teachings of Islam contained in the earth's customary alms that included moral dimensions according Sulam, are as follows: *first*, The *Sedekah Bumi* intended that local villagers to work together with each other in goodness and help each other and can form strong family solidarity. This is in accordance with Islam, which teaches people to always keep *ukhuwah Islamiyah*.

Second, the *Sedekah Bumi* also teaches people to have a sense of responsibility for what had given or deposited by the Most Merciful to the local community. Through these activities, can make them aware of their obligations to care for and maintain the natural surroundings. This behavior will eventually form good morals of the society itself. These properties that will be attached to the personal self of every citizen, so that without asked, willingly, they will safeguard the environment.

CONCLUSIONS

The research about educational values in the local tradition in the *Aboge* Cikakak village in Wangon Banyumas can be summarized as follows:

1. The Community of *Aboge* in the village of Cikakak Wangon Banyumas usually do this kind of traditional ritual events, such as: (1) The tradition of *Ganti Jaro Rajab* is a ritual held every 26th of *Rajab* in the form of replacement of a bamboo fence that surrounded the rest house and a mosque *Kiai Mustholih Saka Tunggal*, (2) The *Sedekah Bumi* tradition is a ritual held every in *Apit* / *Dzulqo'dah* on Friday or Tuesday *kliwon* as the embodiment of gratitude to Allah
2. The educational values in the local tradition in the Village of Cikakak Banyumas consists of: *First*, the educational value of faith / belief that faith in Allah, and Muhammad. *Second*, the educational value of the *Shari'a* ie vertically or human relationship with God through worship and horizontally or human relationships with other creatures through mutual benefit to others, invites the universal good, pay attention to the norms of decency and prevent crimes shrouded. *Third*, the value of moral education is the attitude of mutual cooperation, brotherhood Islamiyah, sharing, sincerity, discipline, responsibility, social solidarity, mutual forgiveness, and tolerance.

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