



Islamic Educational Values in the Implementation of the Cambuk Lidi Ceremony (Study of Derati Village Kota Padang District)

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Abstract	Article Info
<p>Tradition is a habit passed down from time to time across generations. Each tradition has values useful for maintaining life personally and socially, including the Cambuk Lidi tradition in Derati Village, Kota Padang District, Rejang Lebong, Indonesia. Researchers explore its values by conducting observations, and interviews. Interviews were conducted with community leaders, namely the chairman and members of the Badan Musyawrah Adat (BMA), religious officials, village officials, and perpetrators who were sentenced to Cambuk Lidi (people who had been Cambukped). The results show that at least two important values are contained in this tradition, namely the values of faith and moral values. The value of faith is to believe and carry out all His commands. The moral value of Cambuk Lidi is to build a responsible attitude, have a sense of shame and immediately correct themselves from mistakes.</p>	<p>Article History Received : 07-11-2022 Revised : 17-11-2022 Accepted : 21-11-2022</p> <p>Keywords: Islamic Education Values; Tradition Ceremony; Cambuk Lidi.</p>
<p>Abstrak</p> <p>Tradisi adalah kebiasaan yang diturunkan dari waktu ke waktu lintas generasi. Setiap tradisi memiliki nilai-nilai yang berguna untuk menjaga kehidupan secara pribadi dan sosial, termasuk tradisi Cambuk Lidi di Desa Derati, Kecamatan Kota Padang, Rejang Lebong, Indonesia. Peneliti menggali nilai-nilainya dengan melakukan observasi, dan wawancara. Wawancara dilakukan dengan tokoh masyarakat yaitu ketua dan anggota Badan Musyawrah Adat (BMA), tokoh agama, perangkat desa, dan pelaku yang divonis Cambuk Lidi (orang yang pernah di Cambukped). Hasil penelitian menunjukkan bahwa setidaknya ada dua nilai penting yang terkandung dalam tradisi ini, yaitu nilai keimanan dan nilai moral. Nilai iman adalah percaya dan menjalankan semua perintah-Nya. Nilai moral Cambu Lidi adalah membangun sikap tanggung jawab, memiliki rasa malu dan segera memperbaiki diri dari kesalahan.</p>	<p>Histori Artikel Diterima : 07-11-2022 Direvisi : 17-11-2022 Disetujui : 21-11-2022</p> <p>Kata Kunci: Nilai Pendidikan Islam; Upacara Adat; Cambuk Lidi.</p>

A. Introduction

Indonesia is an archipelagic country. The Indonesian people who inhabit these islands have a great diversity of tribes, cultures, customs, traditions, and languages (Nurfadhillah et al., 2021). Since its inception, the *founders* of this critical potential for diversity must be appropriately managed as social capital (Parji, 2021). Hence the birth of Pancasila and the motto

Bhinneka Tunggal Ika (Unity in Diversity) as a tool to unite this diversity (Dinarti et al., 2021).

However, on the other hand, this diversity must also be maintained as a beautiful social value for the nation. Moreover, every culture has its uniqueness in each region (Giyanto & Zain, 2022). Hope every tradition or custom will continue to be passed down from generation to generation from time to time. One way to keep it is by researching, writing, and understanding its values (Nonoriati et al., 2016). In addition, develop it through education.

A unique tradition that until now is still carried out by the tradition of the Cambuk Lidi ceremony carried out by isolated communities in Indonesia Padang City District, precisely in Derati Village, Rejang Lebong Regency, Bengkulu, Indonesia (Saputra, 2019). Campuk Lidi are carried out for people who violate the specified norms, specifically the prohibition of adultery. Thus the implementation of the Cambuk Lidi Ceremony is a punishment for people who violate tradition.

Based on the initial observations and interviews the researchers conducted, it was found that the Cambuk Lidi tradition is an important tradition that is still being maintained. As explained by Jaya, who is one of the conventional apparatus in charge of carrying out the process of carrying out the Cambuk Lidi ceremony:

"The Cambuk Lidi ceremony in Derati village is one of the routine ceremonies carried out in Derati village to reject balance and warn people who have violated religious norms in the form of adultery and pregnancy outside of marriage. We will carry out a Cambuk Lidi ceremony by whipping sticks to couples violating these norms and carrying out repentance and reciting *istighfar* and other verses to purge themselves and feel really guilty about what they have done, the goal is that this act is a warning to young people or young people. Other elders not to violate religious norms like this, although it is a little different from the past, that the implementation of the Cambuk Lidi ceremony, unlike in the past, is also carried out parading the couple around the village, now only sticking sticks and performing repentance prayers and promises with seriously. What is emphasized is to change oneself and be aware of his mistakes so as not to violate religious norms again (Jaya, 2021)."

It was also explained that at the previous Cambuk Lidi ceremony, the repentance prayer was performed first to the couple who would be whipping, after that reading the sentence of *istighfar* repeatedly during the whipping of the stick. Therefore, the implementation of the Cambuk Lidi is also a parable, like the punishment carried out by the Prophet first. At that time, he was

punishing a couple who committed adultery so the implementation of the whip ceremony was a parable of the implementation of the caning law as the Prophet had previously done to a Jewish couple who committed adultery (Putra et al., 2021). In addition, the implementation of the Cambuk Lidi ceremony was witnessed by all religious officials, village officials, traditional officials, and community leaders; they also participated in whipping sticks to couples who violated these norms.

There is no specific research related to educational values in the Cambuk Lidi tradition. Some that are relevant include research in the village of Morella Maluku related to the Pukul Sapu Tradition which concluded that it is necessary to utilize the Pukul Sapu tradition to convey safety news from Injil (Tupamahu & Hutahaeen, 2016). Apart from that, there is research on the Law of Caning in the Qonun Aceh which sees that the Law of Caning in Aceh is actually more able to protect the families of the convicts (perpetrators) (Suhardi, 2020). There is also research on the *Sistem Tigo Sapilin* which has dysfunction in resolving cases of pregnancy out of wedlock (Yulkardi et al., 2020). This dysfunction for traditional institutions, religious institutions and government institutions. There is also research related to the *Bakupukul Manyapu* in Maluku (Sulaeman et al., 2019), there is research on the Tiban Tradition from Wajak Kidul Tulung Agung from a Semiotic perspective (Masrokhah et al., 2021), and research on political motives in whipping law in Bulukumba (Al-Hamdi & Anugrah, 2020). All of them do not specifically study the values of a tradition and are also not related to the Caning Lidi tradition.

Meanwhile, to maintain the Lidi Whip custom, it is important to know the values contained therein. Throughout the research and reading of researchers, there has been no research on this matter. There is the only research on the values of Islamic education in ceremonies. However, there is no research that examines the values of Islamic education in the implementation of the Cambuk Lidi ceremony. Thus, this research has urgency and novelty value.

B. Research Method

This type of research is descriptive qualitative (field research), namely research on data collected and expressed in words and pictures, words arranged in sentences, for example, the results of interviews between the author and the informant (Fitriani & Huda, 2022). Qualitative research is aimed at understanding phenomena from the participant's perspective.

The subjects of this study were the Badan Musyawarah Adat (BMA), Religious Apparatus, Village Apparatus, and Perpetrators who were

sentenced to Cambuk Lidi (people who had been Cambukped). It is the primary sources. Secondary data sources are obtained from supporting or indirect data sources providing data to data collectors. Includes information obtained from documentation data, the internet, books, or relevant literature and supports the research's theory. Data collection techniques using observation, and interviews.

C. Research Results and Discussion

1. Lidi Cambuk Ceremony

Cambuk Lidi in Derati village have been carried out for a long time, since Derati village entered the clan of the Kepungut Tengah tribe led by a *pasirah* (subdistrict head) who was under the authority of the Palembang sultanate at that time. Then, it developed in Derati village, Kotapadang subdistrict, located in Rejang Lebong Regency, Bengkulu Province, Indonesia (Jaya, 2021). Geographically, Derati village is close to the Palembang sultanate, South Sumatera. Moreover, this village is flanked by two regencies in the province of South Sumatra, namely Musirawas Regency and Empat Lawang Regency. So, it is unsurprising that Derati village gets a lot of influence from South Sumatera customs.

This influence is getting stronger, as seen from the first formal school in Derati village, Madrasah Tarbiyah, under Kyai M. Sholeh from Tebing Tinggi, South Sumatera. In addition, it is customary in Derati Village to often invite clerics from South Sumatera to study with the community there with the mention of Bersura or gather together to learn about religion, including Islamic religious laws (Jaya, 2021).

From this education, it is generally understood in the community that adultery is a heinous act in Islamic law (Hamidi & Shobri, 2022; Wiranto & Akib, 2022). So, whoever commits adultery, or gives birth to a child inappropriately at the time of marriage, then that person must be punished by flogging or being lashed with a hundred lashes.

The implementation of the Campuk Lidi ceremony is one of the traditions that has become a culture, and its implementation must be carried out in Derati Village, Kotapadang District, until now. The stages of the whipping sticks must be carried out by the provisions and rules that have been carried out before, such as the customary deliberation first. Before the implementation, the proclamation of words of repentance, watering with flower water added with lime juice, then the ritual of whipping the stick is carried out (Jaya, 2021).

The usefulness that will arise which community believes there is to make a deterrent and repent of someone who has violated these norms

can be a deterrent and not repeat it again, and is believed to be able to provide the cleanliness of the village environment from dirt, both the good name of the village and the tranquility of the community. Apart from that, avoiding conflicts and disputes that arise in the community in Derati Village who are restless to become calm and safe (Jaya, 2021).

In addition, some beliefs and questions always arise in the community if the Cambuk Lidi ceremony is not carried out. There will be community villages regarding this matter, so the discussion about it will continue after it is implemented. This demand arises because it will hurt other communities. It is feared that there will be acts that lead to rampant adultery. Therefore, urging continues to be carried out to reduce adultery so that it does not happen again and does not cause commotion in the community.

Another consequence is that the community will be separated from the signs or good bosses, riots will occur, and frequent disputes that cause disaster (Endah, 2020; Himawari & Mutiah, 2019). Another problem in the field of religion is that people are less able to carry out worship such as congregational prayers, and Friday prayers together and less to attend alms events and commemoration of Islamic holidays (Jaya, 2021).

Based on the interviews that the researchers conducted with Jaya the BMA in Derati village, he said that:

"This Cambuk Lidi comes from Islamic law since the time of the Prophet Muhammad, that if anyone commits adultery or becomes pregnant out of wedlock, they must be punished with 100 times, then in Derati village it is said that they can whipping 100 times using a stick" (Jaya, 2021).

Based on interviews conducted by researchers, it can be seen that this Cambuk Lidi comes from Islamic law and has existed since the time of the Prophet Muhammad. This Cambuk Lidi is a punishment for people who commit adultery or get pregnant out of wedlock. Those who violate will be punished with being lashed 100 times, which is then described in Derati Village, Kotapadang District, being lashed using a stick 100 times.

Meanwhile, Rifa'i as the Imam of Derati Village said:

"This Cambuk Lidi ceremony has existed since ancient times, where this ceremony is carried out if there is a member of the community or community who is married and then gives birth to a child but the marriage is not on time or is pregnant out of wedlock, then the community must be whipping 100 times" (Rifai, 2022).

Implementing the Campuk Lidi ceremony in Derati Village is carried out by the village government, religious apparatus, traditional apparatus,

and the community. Before carrying out the Cambuk Lidi ceremony, several things must be prepared. According to the explanation from Jaya as the BMA of Derati village, here are some things that must be prepared:

"In the implementation of this ceremony, the first to invite experts such as village officials, religious officials, traditional officials and the community. Then gather, deliberation to carry out this Cambuk Lidi. And other things that need to be prepared are goats and 100 sticks. Other things are also like when and where this Cambuk Lidi will be carried out. After the consensus has been reached, the Cambuk Lidi will be carried out (Jaya, 2022)."

In line with that Rifa'i also explained:

"The first thing in the implementation of the Cambuk Lidi ceremony is consultation with government agencies, preparing 100 sticks and sticks. Then the goats to wash the village (Rifai, 2021)".

Based on interviews conducted by researchers, in the implementation of the Campuk Lidi, there are several things that must be prepared in the Cambuk Lidi ceremony. The first is to hold deliberations on government elements, traditional leaders, religious leaders, and the alleged perpetrators (defendants) and their families to ensure no violation of these norms. If it is confirmed that it is correct, then the time and place of the Cambuk Lidi ceremony will be immediately discussed. The place of this implementation can be in the house of the perpetrator, the house of the priest or other elements of the government. After it was agreed, the second activity was carried out to prepare the sticks, which are sticks from the palm tree. They also look for goats to wash the village. The third is implementation. Every traditional ceremony always requires good preparation (Regel et al., 2019; Syafrita & Murdiono, 2020).

From the explanation above, it can be seen that the Cambuk Lidi ceremony has many preparations, and each preparation has its purpose and meaning according to belief. Among them, the time of the Cambuk Lidi ceremony is carried out at night. Because according to belief, religious activities like this require absolute cleanliness to achieve holiness. As for the place of implementation, it can be done at the village hall, at the house of a government agency, or it can be at the house of the person concerned. According to the agreement or deliberation that has been carried out, it means that there are no standard provisions where it should be implemented. However, most of the ceremonies are carried out at the perpetrator's house.

Before doing the flogging, the first thing to do is the perpetrator declares words of repentance and makes a vow of repentance which the

Imam leads. The prayers that the priest says as the leader of the Campuk Lidi are:

"Kami yang melanggar tidak-tidak, tolong, baik dari agama ataupun adat salah, bumi yang dipijak, langit yang dijunjung, maaf kepada leluhur, kepada laut, dari gunung, tumbuh-tumbuhan, angin dan dari suku-suku yang ada maupun di luar sana" (Jaya, 2021).

After reading the priest's prayer, a stick is beaten against the perpetrator. Before the flogging is carried out, words of repentance are carried out by the perpetrator who will receive the whipping, which is led by the Imam of the village of Derati. Before saying the words of repentance spoken by the perpetrator led by the Imam, the perpetrator must follow the sequence of repentance that must be carried out, namely carrying out repentance prayers and discussing the sequence of prayers and always resting in the implementation of the ceremony.

As for the readings read by people who hit differently according to their position. The four beaters and their sayings are as follows:

a) Custom Device

"How will the person concerned be able to provide guidance to his family so that a similar incident does not repeat itself"

b) Religious Device

"May Allah forgive the actions that have been done."

c) Village Apparatus

"Hopefully many people can forgive what has been done so that many people don't do the same thing as the community and it can be better."

d) Public figure

"May Allah forgive your mistakes, and hopefully you can set a good example for others not to do the same thing as you did."

Jaya the BMA of Derati village, explained that, before the caning of the perpetrators, there are several procedures that must be followed, namely:

- a) From government agencies (village apparatus, traditional apparatus, religious apparatus), the community, and the perpetrator's family are collected first;
- b) The perpetrator took the position of flogging. Boys on the right and girls on the left;
- c) The whipping is led by the Imam and the head of the village BMA;
- d) Before the caning begins, the Imam leads the word of repentance against the perpetrator. The words of repentance must be followed by the perpetrator;
- e) Before being whipping, the perpetrator was doused with water mixed with goat's blood, seven colored flowers, and lime;

- f) The first whipping is the religious apparatus (Imam), the second is the traditional apparatus (the Head of the BMA), the third is the village apparatus (the Village Head), and the fourth is the community;
- g) The perpetrator was lashed 100 times. Each whipping person has his own prayer for the perpetrator;
- h) After the whipping, a joint prayer is held;
- i) Perpetrators are encouraged to perform the sunnah prayer of repentance (Jaya, 2022).

Implementing the Cambuk Lidi ceremony has become a culture and habit in the village of Derati, Padang City District, seen from the way or stages of the implementation of the Cambuk Lidi ceremony itself. Seen by the procedures for carrying out the ceremony that has been structured, it begins with deliberation first, vowing words of repentance, pouring water mixed with flowers and lime, then flogging sticks. Cambuk Lidi is a sacred ceremony. It is socially believed that if some perpetrators or violators commit adultery or become pregnant out of wedlock and do not carry out the Cambuk Lidi ceremony, it will cause many problems.

According to Jaya as the BMA of Derati village, he said:

"When someone violates and does not carry out Cambuk Lidi and repentance, there will usually be continuous rain, a lot of riots, a lot of commotion, and the village is not safe (Jaya, 2022)."

Then according to Rifa'i, as the Imam of Derati village said:

"Indeed, many say if someone violates or commits adultery but they don't want to do Cambuk Lidi and repentance then many things happen in the village, the village is dirty and there are many disputes (Rifa'i, 2022)."

In line with Siswoto as a community leader said that:

"What happens when someone commits adultery and they don't want to repent then in the village there will be calamities and disasters, for example, it rains every morning in a row that doesn't stop (Siswoto, 2022)."

Based on the results of interviews that have been carried out by researchers, when one community violates or commits adultery but does not want to Cambuk, repent and clean the village, many bad things happen in the village. Some say that the village is dirty; there are many disputes between residents and the continuous morning rain. Before the Cambuk Lidi and cleaning of the village, this would often happen. This is one of the strengthening of a culture of survival, because there is a belief in the necessity of doing this habit (Rahmawati & Harianto, 2020; Wahyunita et al., 2022). So, when the perpetrator or violator refuses to

repent and does not want to follow the Cambuk Lidi, he will be expelled from the village.

By the explanation from Mukti as the village government said:

"If there is a community who commits adultery but he does not want to be whipping and does repentance then he is expelled from the population of Derati village and leaves the village, he cannot stay in Derati village. This has become a stipulation and regulation in Derati village, so if someone commits adultery but does not want to be flogging, then they must accept the consequences that have been set (Mukti, 2022)."

The regulation has existed for a long time, so it cannot be contested. If anyone violates it, they must accept the consequences.

2. Islamic Educational Values Contained in the Lidi Cambuk Ceremony

The procedure for carrying out the Cambuk Lidi ceremony, it contains educational values, especially Islamic education. Islamic education has a major role in educating people to conform to religious norms and provisions (Daheri & Warsah, 2019; Qowim, 2020; Somad, 2021). It can be seen the value of Islamic education as explained by Jaya as the BMA of Desa Derati, who said that :

"The educational value contained in this Cambuk Lidi ceremony is the value of faith because of the community's belief that this tradition is the command of the Prophet and has been since the time of the Prophet. Then also, in the implementation of this Cambuk Lidi ceremony, the *istighfar* sentence is repeated. *Istighfar* is a request for forgiveness from Allah SWT. That is, the lafaz becomes a reinforcement of the value of faith. Then, the Cambuk Lidi ceremony, also contains moral values because morality includes all actions, behavior, and human temperament (Jaya, 2022).

According to Rifa'i as the Imam of Derati Village said:

"The value of Islamic education contained in this Cambuk Lidi ceremony is the value of faith, where the value of this faith is our belief or belief in Allah SWT and our Prophet" (Rifa'I, 2022).

Slightly different, Mukti, as the village government said:

"The value of Islamic education in this stick-stick tradition is moral value, which in the implementation of this Cambuk Lidi educates us not to do things like that again, and can have a deterrent effect on perpetrators and other people" Mukti, 2022).

In line with the village priest, Siswoto as a community leader, said:

"In the Cambuk Lidi ceremony there is a value of faith because in our religion it is forbidden to commit adultery. So, those who commit

adultery must be punished by stoning or whipping so that it has a deterrent effect on those who violate it. Apart from that, we also still believe in that which was done by the Apostle in his day (Siswoto, 2022)."

Based on the results of interviews with religious officials, traditional officials, village officials, and community leaders, the values of Islamic education contained in the Cambuk Lidi ceremony in Derati village, Kotapadang Subdistrict, are the values of faith and moral values. Moreover, it can be seen from the purpose of the Cambuk Lidi itself, namely the belief in God Almighty and the belief in the Messenger of Allah (Lubis, 2019; Rasyidah, 2020).

After a person instills the value of faith in himself and realizes that he is a servant, that belief has been strengthened. If he makes a mistake or a prohibition from his Lord, then he feels he must ask forgiveness from his Lord, namely Allah SWT, for his mistake (Fatonah, 2021). Therefore, the purpose of holding the Cambuk Lidi is also to provide a deterrent effect to the perpetrator for the actions he has committed and to provide lessons to the perpetrator as well as to the community not to violate religious teachings and violate established norms.

The following are the names of married couples who have repented and followed the Lidi Cambuk punishment in Derati Village from 1984-2018:

Table 1.4

Data that has carried out stick Cambuks in Derati Village

No	Husband's name	Wife's name	Year
1	HT	Pt	1984
2	SN	An	1986
3	WM	YES	2003
4	DK	M	2003
5	E	E	2006
6	S	KM	2010
7	F	TS	2010
8	H	SN	2018
9	EC	MR	2018
10	N	RW	2018

Source: Derati Village Archives, Padang City District in 2018

1. Value of Akidah (Faith)

Aqidah is etymologically derived from the word "*aqadaya, qidu - aqdan*", which implies the obligation to understand, limit and be strong

(Tanjung et al., 2022). Islam adheres to a belief system that underlies all the activities of its adherents called *akidah* (creed) (Yusuf, 2021). The Islamic creed contains teachings about what every Muslim must believe (Direktorat Pembinaan Perguruan Tinggi Agama Islam Departemen Agama RI, 2020). Because Islam is based on belief and faith in Allah, then *akidah* is a belief system that binds humans to Islam. *Akidah* is a collection of clear laws of truth that can be known by reason, hearing, and feeling that is believed by the human heart and is commendable affirmed reality, decided piety and does not see anything that ignores it and it is valid and lasts forever (Jeumpa, 2021).

Form of *akidah* like human belief in the presence of the Creator and belief in information about His power. Human belief in commitment to obedience to Him and ethical ideals. The value of *akidah* is faith or belief. *Akidah* in Islam is reflected in the Pillars of Faith. One of them is faith in the Prophet. One example of the value of faith in everyday life is to hold fast to the Qur'an, and the Hadith of the Prophet SAW as one of the things that the Prophet SAW did in his day, namely to punish Jews who committed adultery.

Determination of the punishment for adultery is based on a hadith narrated by 'Ubadah bin al-Shamit Rasulullah SAW, who once said: Meaning: "Adults and virgins are punished with a hundred lashes and exile for one year, while widowers and widows who commit adultery are punished with a hundred lashes and stoning" (HR. Muslim no. 1690) (Purba et al., 2021).

This is also reinforced by various fiqh books such as Fathul Bary (Ali, 1984). Scholars divide adultery into two categories, namely *muhshan* and *ghairu muhshan*. *Ghairu muhshan* is adultery committed by an unmarried (unmarried) man and woman. The punishment for adultery for this *ghairu muhshan* is of two kinds: being flogged one hundred times and exiled or imprisoned for one year. Second, more severe, namely adultery *muhshan* is adultery committed by a man and a woman who has been/have been bound by marriage (husband or wife) (Muzakir, 2022). There are two kinds of punishment for this *muhshan* adultery; beaten a hundred times and stoned. The punishment for stoning is death by stoning or the like to death.

The punishment for adulterers is firmly in the Qur'an Surah al-Nur verse 2, which means: The woman who commits adultery and the man who commits adultery, then lashes each one of them a hundred times, and do not be merciful to both of them prevent you from (carrying out)

religion. If you believe in Allah and the hereafter, and let their punishment be witnessed by a group of believers.

In one narration tells how the Prophet himself practiced the punishment like that. In a hadith narrated by Muslim, it means: From Ibn Umar, that the Messenger of Allah was visited by a Jewish man and woman who had committed adultery. He then went to the Jewish village concerned. The Messenger of Allah said: "What is the punishment for those who commit adultery in the Torah?" replied the Jews. The faces of the men and women were blackened, they were both put on a stretcher, and the vehicle sat against their backs, and then they were paraded around. The Messenger of Allah said: "If the words of the gentlemen are true, try to bring the Torah". Then the Torah was brought in, and they were read. After arriving at the stoning verse, the youth who read it covered it with his hand and read the verse that followed. Said Abdullah bin Salam who accompanied the Messenger of Allah: ask him to raise his hand! So the young man raised his hand; may it be true that the stoning verse he covers is true. The Messenger of Allah then ordered stoning; then, both the man and the woman were stoned. Abdullah bin Umar said: I participated in stoning both of them; At that time, I saw the man protecting the woman with his body from the stones thrown at her (Hikmah, 2022)."

Based on the above hadith, it becomes very clear that the Prophet carried out stoning for the Jews according to the Torah. The decision-making attitude was taken by the Prophet Muhammad as the Head of State (Khalifah) of the Medina State at that time. It can be concluded that the sentencing or legal decisions are in the highest authority (*ulul amri*) in the Shari'ah to impose certain *hadd* against Muslims and non-Muslims. The Prophet is said to have imposed stoning on the Jews according to the laws he believed in in the State of Medina (Hikmah, 2022).

Thus, based on the sunnah that has been carried out by the Messenger of Allah, that is, the execution of the stoning punishment which was followed and carried out by the khulafa al-Rashidun, such as the application of the stoning done by 'Umar bin al-Khattab and 'Ali bin Abi Talib, as the hadith narrated by al-Bukhari;

Meaning: From al-Sha'biy that Ali As, when carrying out the sentence of stoning a woman, Cambukped her on Thursday and stoned her on Friday. He said: I whiping him according to the book of Allah and stoned him according to the sunnah of the Messenger of Allah alaihi waalihi wa Sallam. (Narrated by Bukhari) (Al-Bukhari, 1984).

In the legal provisions based on the above hadith, it can be understood that 'Ali imposed this stoning sentence based on a decree taken from the Prophet, not from the law contained in the Qur'an. In this case, it was found that 'Ali punished the adulterer named Shurahah al-Hamdaniyah, who was flogged on Thursday and stoned on Friday.

In other words, the Caliph 'Ali bin Abi Talib combined the punishment between whipping and stoning for the adulterer *muhshan* (who was bound by marriage). It is noteworthy that most of the stoning sentences carried out by the Prophet and the *khulafa al-Rashidun* were based on their own confessions, not based on evidence by four witnesses who had seen the adultery (Afiq & Imanullah, 2022).

From the results of research that has been done that the value of faith contained in the Cambuk Lidi ceremony includes the belief. Belief of the community towards the Cambuk Lidi tradition based on the commands of Allah and His Apostle.

2. Moral Value

Morals are a measure of the personality of a Muslim (Wijaya et al., 2020). When a person's morals are damaged or polluted with values contrary to Islamic law, he has a despicable personality. On the other hand, people who behave by the teachings of Islamic law have noble characters. This means that the measure of a person's good and bad morals can be seen from the point of view of Islamic law (Batubara et al., 2022). Islamic law is a law that regulates all human life.

Morals are also a marker of humanity for humans themselves. When a person has no morals, then he is often equated with animals, looked down upon, and not respected. As an illustration of how to determine morals for the continuity, integrity, and glory of humans, Humaidi said:

"*Akhlak* is the mustika of life that distinguishes humans from animals. Humans without morals will lose their humanity as the most noble of God's creatures, and decline to the level of animals. And the humans who have animalized this are very dangerous. He will be more evil and savage than the most savage beast."

Conversely, when someone has a noble character, then he will be respected and loved by many. As Muhammad Syakir's advice in the book *Washaya Al- Abaa Lil Abnaa* :

"O my son, good character is the adornment of every person for himself, his friends, family and society. Be you child of good character, you will be respected and loved by everyone (Syakir, 2001)."

From the explanation above, it can be seen where the value of moral education in the Cambuk Lidi ceremony is located, namely enforcing

Islamic law. One of them is by whacking the perpetrators of zZina as determined by Islamic law.

In the Cambuk Lidi ceremony, there is a connection with moral education, namely:

a. Educating people to be responsible

Responsibility is an absolute thing in human life because every human with common sense will be responsible for all his actions or work. Being required to take responsibility in Islam can educate someone to be responsible for all the actions that have been carried out. Thus the caning punishment in Islamic law can also educate people to be responsible for their actions. As a sense of responsibility, he must receive punishment for the crime he committed. Likewise, with the enactment of this caning, it is hoped that humans will be aware and fully responsible for a crime they have committed and will be responsible for their own actions.

b. Educating humans to cultivate shame

People who receive the punishment of caning will feel ashamed if they are flogging in front of the general public. Thus, he will be ashamed to repeat acts of humiliation, humiliation, immorality and disobedience to Allah, which can cause him to get a whipping punishment.

The whipping is also carried out in a place that is witnessed by many people so that those who are lashed feel deterred and feel ashamed. The purpose of the implementation of the Cambuk Lidi, which is done in public, is so that people who see and feel the consequences that arise for those who commit the forbidden act. So that he realizes and feels afraid to do actions that can damage social life. Thus, it is hoped that the canning law will prevent the public from committing this sinful act.

c. Immediately repent from sin.

One way to improve morals is to repent. Repentance is lamenting every bad deed that has been done and trying to avoid it and replacing it with good deeds. If someone who is responsible redeems and repents not doing that bad behavior again, then Allah will forgive him.

The Cambuk Lidi ceremony teaches morals to immediately correct oneself from mistakes. This self-improvement begins with confessing one's sins and asking for forgiveness. Furthermore, adulterers are willing to accept punishment in this world in the hope of getting forgiveness in the hereafter. Then improve yourself by doing pious practices.

D. Conclusion and Suggestions

The value of Islamic education contained in the Lidi Cambuk Ceremony is the value of faith and moral values. Ceremony Cambuk Lidi educates people to always believe, believe and obey and carry out all the commands of Allah and try to leave all the prohibitions. In addition, the moral values contained in the Cambuk Lidi ceremony are to educate people to always be responsible for their actions, have an attitude of shame, and want to immediately correct themselves from all mistakes.

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