Islamic Educational Values in the Bedikekh Culture of the Liwa Community of West Lampung

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Abstract
The values of Islamic education are everything in which there are positive elements that are beneficial for humans to develop human knowledge and insight both in the cognitive, affective and psychomotor domains so that they can develop optimally in accordance with Islamic teachings in the form of norms and rules contained in Islamic education, such as morals, faith and worship. Bedikekh culture is a custom that developed among the Lampung Saibatin community, namely an art in the form of chanting poetry of praise to Allah taken from the book of barzanji accompanied by musical drums together. In this case, the researcher wants to know the values of Islamic education contained in the bedikekh culture of the Liwa people of West Lampung, which aims to see whether this bedikekh culture is in line with Islamic teachings or deviates from Islamic teachings and provides an understanding of the procession and meaning of bedikekh culture. Researchers try to find the realm of Islamic educational values in bedikekh culture. This research uses qualitative research methods. The data was obtained using several data collection techniques, including interviews, observation and documentation. Then, after the data was collected, the researcher analyzed it by reducing, presenting, and drawing conclusions from the data. Furthermore, the validity of the data in this research uses source, time and model triangulation techniques. This research shows Islamic educational values in the bedikekh culture of the Liwa people of West Lampung. The educational values instilled indirectly are in the form of good morals, such as respecting each other/respecting/not being selfish, polite, helpful, patient, trustworthy and disciplined. The attitude of the members of the bedikekh participants is to follow these morals. This research also explains the supporting and inhibiting factors for bedikekh practice so that readers can better understand what bedikekh culture is.

Introduction

Education is an effort made in a planned and conscious manner to realize the learning and teaching process so that a person's spiritual, physical and other potentials can develop well in the cognitive, affective and psychomotor domains (Bakhtiar, 2013). Meanwhile, Islamic education is an effort made by a person to form a personality to change behaviour based on the values of

Islamic teachings (Zakiya & Rusdiana, 2014). Islamic education is a long journey in educating humans towards their God (Hasan, 2020) (Sy. Rohana et al., 2024). This understanding is supported by Mukhtar Bukhari's statement quoted by Halim Soebar saying that Islamic education is an activity of instilling Islamic values carried out by an institution or person into several students and all institutions that base educational programs and Islamic values (Bakhtiar, 2013).

Education in Islam is very important; as Allah SWT says in Q.S At-Taubah verse 122, we can see that education is very important for humans, whereas in this verse, Allah SWT suggests humans seek knowledge. The world of Islamic education in Indonesia itself has been going on since the entry of Islam into Indonesia. Islamic education in Indonesia began with personal contact or cooperation between educators and their students. After forming a Muslim community in a specific area, they also built a place of worship, a mosque, the first Islamic educational institution to emerge. After that, other Islamic educational institutions, such as Islamic boarding schools, Islamic boarding schools, and surau emerged (Daulay, 2014). Therefore, education has an important role in the process of Islamization in Indonesia. This can be seen from the many Islamic educational institutions that were born and continue to develop, such as Islamic boarding schools, which were initially countable on the fingers. However, their number is increasing (Sayuti et al., 1982). Based on history, Islamic education in Lampung began with the influence of Islam from the north (Aceh) and the south (Banten). Islamic education in Lampung was initially emphasized through the family, surau or mosque, which continued to develop, so now there are many schools or madrasas where people can gain knowledge (Sayuti, et al., 1982).

The norms or rules in Islamic teachings are broadly grouped into three: aqidah, worship and sharia and morals. Where these three elements of Islamic teachings are interrelated with each other (Maman, 2022). Aqidah has a concluding meaning: belief that is concluded in the heart. Aqidah can also be interpreted as belief or faith concluded in the heart (Nawawi, 2017). Worship and Sharia have a strong relationship because worship, in a unique sense, is part of Sharia. The definition of worship is based on Ibn Tamimah's statement, which the author quoted from the book on the basics of Islamic religious education written by Maman, which states that worship is obedience accompanied by submission and pleasure to Allah. The scope of worship is all activities carried out by humans that Allah likes, as well as deeds and words, both inner and outer. Sharia/sharia are all regulations in the Islamic religion that the Qur'an and the Sunnah of the Apostle determine. Therefore, the Shari'a includes the basic teachings of religion, namely teachings related to the afterlife, Allah and His attributes, and teachings related to other monotheistic sciences. In addition, Shari'a also includes ethics and the laws of Allah for human actions, namely halal, makruh, haram, mubah and sunnah (Marzuki, 2017). Morals are traits that grow in a person's soul, giving birth to desired and attempted actions, such as good and bad deeds, as well as beautiful and ugly deeds (Suhayib, 2016).

There are several paths to Islamization in Indonesia, including trade, marriage, Sufism, cultural, and political routes (Daulay, 2019), where culture is one of the paths of Islamization of Islam in Indonesia.

Culture is all the results of human creation, feeling and work, namely all the arrangements of interconnected ways of life, including beliefs, knowledge, morals, arts, customary laws and habits that humans obtain as members of society (Syakhrani & Kamil, 2022). Moreover, in the Liwa area of West Lampung, especially in Pekon or Gunung Sugih Village, there is a bedikekh culture. Bedikekh is one of the arts that grew in the Lampung Saibatin community, which has an Islamic

nuance. This art is in the form of chanting praise poems to Allah taken from the barzanji book and the beating of tambourines together (Wijaya et al., 2018).

So this bedikekh culture is the result of creation, feeling and work that developed in the Lampung Saibatin community, namely art in the form of chanting of praise poems to Allah taken from the barzanji book accompanied by the beating of tambourines.

Based on the explanation above, the researcher is interested in analyzing the values of Islamic education contained in the bedikekh culture of the Liwa community, West Lampung, which aims to see whether this bedikekh culture is in line with Islamic teachings or deviates from Islamic teachings and provides an understanding of the procession and meaning of the bedikekh culture. The researcher tries to find Islamic educational values in the Bedikekh culture, including faith, worship, and morals. This research was conducted to revive local culture, namely the bedikekh culture of the Liwa community, West Lampung, in front of newcomers. So, this research is very important to prove that the bedikekh culture of the Liwa community, West Lampung, is relevant to the values of Islamic education and can provide new insights to newcomers and local communities that the bedikekh culture deserves to be preserved. The researcher wants to know the supporting and inhibiting factors in implementing the bedikekh culture in instilling Islamic educational values in the Liwa Community, West Lampung, especially Gunung Sugih Village.

Method

In this study, the researcher used qualitative research. Qualitative research describes the nature of an object or a specific condition or symptom. In this qualitative research, data collection is guided by facts found during field research, not by theory, and then these facts are constructed into a theory or hypothesis. Therefore, the data analysis is inductive (Abdussamad, 2021). Bogdan and Taylor describe qualitative methods as research procedures that produce descriptive data on behavior and written words that can be observed or spoken by people (Sugiyono, 2017). Qualitative research methods are often called naturalistic research methods because research is conducted in natural conditions. This qualitative research is also called the ethnographic method because, initially, this method was used more in cultural anthropology research. It is called a qualitative method because the data collected and its analysis are more qualitative (Sugiyono, 2017). This study used three data collection techniques, including observation, interviews and documentation. This observation data collection technique is used if the research concerns work processes, human behavior, and natural phenomena, and the respondents observed are not too large (Fauzi et al., 2022). The interview technique is a conversation with a purpose, usually carried out by two or more people directed by one person to obtain information (Salim & Syahrun, 2012). Moreover, the documentation data collection technique is the collection of data obtained through documents. At this research stage, the researcher concludes the data that has been previously concluded and then compares the notes of the observation results made by the researcher while conducting the research.

Findings
Islamic Educational Values in the Bedikekh Culture of the Liwa Community of West Lampung

This bedikekh activity, in addition to dhikr or praising Allah SWT, also instils good morals in members or participants of bedikekh, where morals themselves are part of the values of Islamic education. Abudin Nata states that Islamic education has several characteristics, namely, directing

humans to become good caliphs on this earth and directing humans as caliphs on earth who obey and worship Allah SWT. Third, teaching humans to have noble morals fosters human potential in mind, body and soul so that they can have good knowledge and morals. Fifth, teaching humans to love the world and the hereafter (Minarti, 2018). The instillation of morals is very important because we cannot deny that the morals of today's humans are of very low quality, for example, politeness to elders or others is still lacking or even non-existent, impatient attitudes, lack of mutual assistance, constantly feeling better than others, selfishness and so on, in addition to the rampant gambling, playing games regardless of time, rampant fights and so on. Therefore, this bedikekh culture is one means to instil good morals following Islamic teachings and to avoid useless activities. The following are some of the researcher's findings regarding the morals instilled in the implementation of the bedikekh culture:

1. Mutual understanding and respect or not being selfish. So when implementing this bedikekh culture, participants are trained not to prioritize their desires but to prioritize mutual agreements and foster good cooperation so that this bedikekh activity can be carried out correctly and there is no division between members;

2. Politeness to elders or others. So in this bedikekh culture, it plays a very important role in fostering good manners in its members, for example, not calling elders by their names, not raising their voices when expressing opinions, and not interrupting others when they are speaking;

3. Helping each other and being united. This bedikekh activity is inseparable from social relations in society, so this attitude of helping each other is also applied in this activity. When one of the members forgets to bring his bedikekh song notes, the other members offer to use their notes together,

4. Patience. This bedikekh practice indirectly trains the patience of its members, such as when someone has practised many times but is not as good as the others. That is where the test lies. If he continues to be consistent and does not give up practising, he will be like the others;

5. Carrying out the mandate. So, in implementing bedikekh practice, each member takes turns getting the mandate or responsibility to sing the song or lead the bedikekh poem. On average, the bedikekh members are responsible for the mandate;

6. Discipline. So, in the process of bedikekh training, most of its members always come on time and diligently follow the bedikekh training because if they are late or even rarely practice, they will affect the quality of the training of other bedikekh members and the knowledge they want to get will not be maximized;

7. In addition to the values of Islamic education based on the results of research observations, this bedikekh culture aligns with Islamic teachings. Based on its history, this bedikekh is a means of preaching to spread Islamic teachings brought by religious broadcasters from the Arab lands.

Other findings from the researcher are as follows:

1. The implementation of bedikekh training in Gunung Sugih Village is carried out on Friday nights to Wednesday nights, from 20.00 WIB until finished. This bedikekh training is carried out alternately in the homes of the community who participate in the bedikekh training and is also usually carried out at the home of the bride and groom who will hold a wedding reception on the last night before the reception;

2. Supporting and inhibiting factors were found in implementing the bedikekh culture in instilling Islamic educational values in the behaviour of bedikekh members in Gunung Sugih Village. Both factors come from internal and external factors. The following are supporting factors and inhibiting factors for the implementation of the bedikekh culture;

    a. Supporting factors in implementing this bedikekh culture are divided into two, namely internal and external factors. Internal factors come from within the bedikekh members in the form of attitudes, willingness and enthusiasm of members in the bedikekh training. External factors support factors outside the bedikekh members, including teachers, facilities, infrastructure, and the surrounding community environment. These environmental factors are like the results of researchers' observations of ecological conditions, namely geographical conditions, weather, nature, climate and so on, the location of the study, the form and structure of the building and the time factor for implementing the bedikekh training;

    b. Factors inhibiting the implementation of the bedikekh culture are also divided into internal and external factors. Internal factors originating from within the students are feelings of tiredness and drowsiness, which cause laziness in following the bedikekh training. Moreover, sometimes the bedikekh training is incomplete, so the training is not optimal. The external factors are that the village of Gunung Sugih is an area that often rains, the cost of making equipment is eroded by outside culture, and many young people do not participate in the bedikekh training. The training location suddenly has an event. Not everyone can be a bedikekh training teacher.

Discussion
Islamic Education Values
1. Understanding Islamic Educational Values

Values are things within a person that produce a positive attitude and become a guideline for life. Values consist of individual attitudes as standards for beliefs and actions. Values become general principles or guidelines that guide actions, and values also become standards for sanctioning certain behaviours. According to Sudi Gazalba, values have an abstract nature. It is ideal, not only about right and wrong, not facts and concrete objects that require empirical proof, but also about attention that is not desired or desired, disliked and liked. What is meant is that there is a relationship between the object and the subject of assessment, so there is a difference between salt and gold. Ngalim Purwanto, in a book by Qiqi Yulianti, states that the values contained within a person are influenced by the existence of customs, religion and beliefs that they adhere to. These three things influence the attitude, ethics of opinion, or even the individual's outlook on life, which will be seen in the manner of behaving and acting when assessing (Zakiya & Rusdiana, 2014). In Islam, religious values are rooted in the creed or belief in the one and only God, which is the basis of religion.

So, it can be concluded that values are things within a person that produce positive values that can be influenced by customs, religion and beliefs they adhere to. These three things influence the attitude, ethics of opinion, or even the individual's outlook on life, which will be seen in the manner of behaving and acting when assessing.

Education is an effort carried out in a planned and conscious manner to realize the learning and teaching process so that a person's spiritual, physical and other potentials can develop well in the cognitive, affective and psychomotor domains. This understanding is supported by the

Encyclopedia Americana 1978, which states that education is a process each individual uses to gain insight and knowledge and develop skills and attitudes.

Meanwhile, Islamic education is an effort made by someone to form a personality to change behavior based on the values of Islamic teachings. This understanding is supported by Mukhtar Bukhari's statement quoted by Halim Soebar, who said that Islamic education is an activity to instil Islamic values carried out by an institution or someone into several students and all institutions that base their education programs and Islamic values (Bakhtiar, 2013). Hasan stated that instilling Islamic educational values requires a long term and a long process (Hasan, 2023) (Suharman & Hasan, 2023). According to Tafsir, Islamic education is guidance given by someone to develop optimally through Islamic teachings or guidance for someone so that he becomes a Muslim as much as possible (Siswanto, 2015). The scope of Islamic education consists of all Islamic teachings integrated into aqidah or faith, morals and worship and muamalah, whose relationship influences the process of thinking and the formation of personality manifested in noble morals as a form of a Muslim. Education is an important thing for humans. In Q.S At-Taubah verse 122, we can see that education is very important for humans, whereas in this verse, Allah SWT suggests that humans seek knowledge. Surah Al-Alaq verses 1-5 contain Allah's command to read or seek knowledge.

It can be concluded that Islamic education is a process of developing human knowledge and insight in both the cognitive, affective, and psychomotor domains to develop optimally per Islamic teachings.

So, the values of Islamic education are everything that contains positive elements that are beneficial for humans to develop human knowledge and insight both in the cognitive, affective and psychomotor domains so that they can develop optimally in accordance with Islamic teachings in the form of norms and rules contained in Islamic education, such as morals, faith and worship. Hasan stated that Islamic education has noble values and strong principles but remains relevant to the development of the times (Hasan, 2021).

The values of Islamic education in this study are focused on the morals of bedikekh members. Abudin Nata states that Islamic education has several characteristics, namely directing humans to become good caliphs on this earth and directing humans as caliphs on earth who are obedient in worshipping Allah SWT. Third, teaching humans to have noble morals fosters human potential in mind, body and soul so that they can have good knowledge and morals. Fifth, teaching humans to love the world and the hereafter (Minarti, 2018).

2. Scope of Islamic Educational Values

Islamic educational values are absolute, and some are adaptive to changes and the needs of society (Hasan, 2023) (Suharman, 2023). Among the absolute Islamic educational values are:

a. Aqidah

In terms of language, aqidah comes from the word al'aqd, which means bond, and in terms of terminology, aqidah is faith, which is a binding foundation. Faith itself means believing and confirming. According to Abdullah Azzam, aqidah is faith that consists of six pillars of faith, namely faith in Allah, faith in the angels of Allah, faith in the books of Allah, faith in the messengers of Allah, faith in the Day of Judgment and faith in the qodho and qodhar of Allah. Faith in Allah means that we believe that Allah exists, with proof through an endeavour or always saying sentences of dhikr to Allah, avoiding prohibitions, and carrying out His commands. Thus, faith means that his heart acknowledges the existence of Allah,

his tongue always recites the sentences of Allah, and his limbs avoid what is forbidden by Allah and carry out His commands. As the word of Allah SWT in QS An-Nisa verse 136, which means: O you who believe! Continue to believe in Allah and His Messenger (Muhammad), the Book (Al-Qur'an) that was revealed to His Messenger, and the books that were revealed previously. Whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day, then indeed, that person has gone very far astray.

b. Akhlak

Akhlak is linguistically defined as character, behavior, temperament or character that is created. Good manners are often equated with manners, ethics, morals or manners. All these terms have the same meaning, namely individual behavior, attitudes and actions that lead to the good and bad of a human being in interacting with his environment, whether with family, society, the state or even as a religious community, which aims to improve the quality of a human being and of course for his good. . Alghazali defines morals as a characteristic that is embedded in the human soul which quickly leads to actions without the need for thought and consideration. If it can encourage good deeds, it is called noble morals, but if it can encourage evil deeds, it is called disgraceful morals. Meanwhile, Allah commands humans to be good men, as Allah says in Q.S Al-A'raf verse 199: "Be forgiving, command (people) to those who are wise, and turn away from stupid people".

Akhlak themselves are divided into four parts: morals towards Allah, morals towards oneself, morals towards fellow human beings and the surrounding environment. The following is the explanation:

1) Akhlak Towards Allah

The following are the attitudes that a person should take in having morals towards Allah SWT:

a) Faith

Faith in Allah means that we believe that Allah exists, which is the substance of noble morals, with proof through an endeavour or always saying sentences of dhikr to Allah, avoiding prohibitions and carrying out His commands. Thus, faith means that his heart acknowledges the existence of Allah, his tongue always recites the sentences of Allah, and his limbs avoid what Allah prohibits and carry out His commands. In addition, Allah also calls on humans to believe in Allah's angels, in Allah's books, in Allah's messengers, in the Day of Judgment and in Allah's qodho and qodhar, all of which are the initial part of the formation of moral values;

b) Worshiping Allah

Worship in Islam is a means for humans to get closer to Allah SWT. There are six ways to get closer to Allah SWT. Among them, the first is worship in words that come out of the mouth, such as saying tasbih, saying the sentence basmalah, calling the adhan and iqomah, and reading the Qur'an. Second, worship takes the form of actions not characterized by a characteristic. For example, helping people who are in trouble, helping people who have accidents and fighting in the way of Allah. Third, worship is in the form of refraining from an action, such as restraining bad desires and fasting. Fourth, worship completely refrains from bad things, such as remaining silent in the mosque or doing i'tikaf by refraining from anything that could damage the i'tikaf, Hajj or Umrah. Fifth, worship is like giving up rights, such as forgiving people who have wronged them and waiving the debts of people who

owe them. Sixth, worship that complements words and deeds, namely refraining from speaking and acting regarding something that Allah prohibits. Worship is like prayer, accompanied by not saying nasty things to other people.

2) Akhlak Towards Oneself

The moral values possessed by a person can increase the spirit of Islamic brotherhood, helping each other, strengthening each other, and forming morals that guide and direct every Muslim person towards piety. Therefore, here are some forms of morals towards oneself.

a) Acting Honestly

Honestly, conveying the truth is a reflection of noble morals. Someone who behaves honestly can direct himself to the right path. This term is the opposite of the word lie which is a despicable attitude which means that people who have this attitude easily lie in all circumstances;

b) Fulfilling Trust

Trust is part of good morals, and a Muslim must maintain trust. Trust itself means doing something according to what is entrusted to him.

c) Generous

Generosity can be interpreted as someone who is generous and cares about others. In Islam, this behavior is classified as a commendable attitude that is rewarded because the value of this generosity encourages a person to donate sadaqah, zakat, etc.

d) Patience

Patience can be interpreted as a condition where someone restrains themselves when in a problematic condition without complaining. In Islam, patience with a situation, disaster, or unanswered prayer is part of worship.

e) Discipline

Concerning morals towards oneself, discipline is the principal capital to success. Discipline is a regular behaviour change in carrying out work or duties which does not violate the rules set together.

3) Akhlak Towards Fellow Humans

Humans are social beings who cannot live alone or need the help of others. Therefore, relationships between humans must be maintained. Here are some ways to establish social interaction between humans:

a) Love and affection

Loving and affection means caring for and loving each other. Love in this concept does not refer to lust but rather to inner feelings that hope for the approval of religion.

b) Helping each other

Help here means working together to do good. Helping each other is a sunnah act in Islam because it is impossible for a human being to do everything alone without the help of other humans.

c) Understanding and respecting each other

Respecting each other here can occur in several forms, both attitudes and actions. Through attitudes, a person can appreciate the services of others, respect each

other's opinions, and so on, as well as the work of others. At the same time, actions can be described in several forms, such as giving wages for someone's hard work.

  d) Upholding justice

  Justice means putting something in its place. Justice is fundamental to creating a peaceful atmosphere and avoiding mutual hatred in social life.

  e) Being Honest

  Being honest or telling the truth is a reflection of noble morals. A person who behaves honestly can direct himself to the right path. This term is the opposite of the word lie, which is a despicable attitude, which means that people who have this attitude easily lie in all circumstances.

4) Towards the Surrounding Environment

  One way humans behave towards their environment is by caring for and preserving it so that humans and other creatures of God can live in peace, enjoying the gifts given by Allah SWT. Among the principles of noble morals that humans need to apply in preserving nature are not arbitrarily cutting down trees, being wasteful in using water sources and not littering.

c. Sharia and Ibadah

  Sharia and worship are an inseparable unity. Sharia itself can be interpreted as a guideline for human life in conducting relations with the creator and each other. Sharia can also be interpreted as a procedure for regulating human behavior to achieve the pleasure of Allah SWT. Sharia is generally divided into two parts, namely special worship or mahdah worship, exemplified directly by the Messenger of Allah, which includes prayer, fasting, and pilgrimage. Then worship in the general sense or muamalah, namely worship that is not all of its implementation, is exemplified by the Messenger of Allah, for example, rules concerning economics, trade, banking, marriage or rules in the criminal field. The word worship etymologically means to submit, follow, obey and pray. Worship can also be interpreted as one way humans communicate with the creator. The command of Allah SWT in QS Al-Baqarah verse 43 means "establish prayer, pay zakat, and bow with those who bow". Worship is divided into three main categories, namely:

1) Worship of the heart (qalbiah), namely when a human being has a sense of love, fear, hope, joy, sincerity and trust in Allah SWT;

2) Worship of the tongue and heart (Lisaniah wa Qalbiyah), namely worship such as dhikr, tahlil, tasbih, tahmid, takbir, gratitude, praying and reading verses of the Qur'an;

3) Worship of physical and heart actions (badaniyah wa qalbiyah), namely worship carried out in prayer, fasting, zakat, jihad and hajj.

d. Muamalah

  Muamalah linguistically means doing and practising each other. Meanwhile, in terms of muamalah, it is an activity that regulates things related to people's daily needs. The meaning of muamalah, according to Louis Ma'luf, is sharia law relating to matters of human life and the world, such as buying and selling, trade and so on. As for the prohibition of Allah SWT. In muamalah, it is found in Q.S Annisa verse 29, which means, "O you who believe, do not consume your neighbour's wealth in a false (false) manner unless it is in the form of commerce based on mutual consent. Do not kill yourself. Indeed, Allah is Most Merciful to you."

3. Purpose of Islamic Education

The purpose of Islamic education is very noble because it does not only talk about the external aspect, but also the inner aspect (Hasan, 2019). In the Qur'an there is an explanation of the goals of Islamic education. In this regard, Al-Jammali, an expert in Islamic education, formulated the goals of Islamic education into four parts, namely:

a. Introducing people to their responsibilities in this life and the role between themselves and others.
b. Introducing humans to social responsibility and interaction in community life.
c. Inviting humans to know the wisdom of the creation of nature, introducing them to this nature, and providing the possibility for humans to benefit from nature.
d. Introducing Allah to man and calling man to worship Allah.

Bedikekh Culture

Culture is all the results of human creation, feeling and work, namely all the arrangements of interconnected ways of life, including beliefs, knowledge, morals, arts, customary laws and habits obtained by humans as members of society. This understanding is supported by Selo Soemardjan and Soeleaeman Soemardi, who formulated culture as all the results of society's creation, feeling, and work. In the sense that the work of society can produce physical culture and technology, humans need to master the surrounding nature so that the results can be used for the needs of society. Bedikekh is one of the arts that grew in the Lampung Saibatin community, which has an Islamic nuance. This art is in the form of chanting praise poems to Allah taken from the barzanji book, accompanied by the beating of tambourines together. This is in line with the statement from Mr Romzan and Mr Aan below, where bedikekh is a tradition since ancient times which is carried out when there will be a nayuh/wedding/hajatan event as a ghagah and meghanai event (married men and bachelors) gather on the last night before the wedding reception is held. "In addition, bedikekh is learning to concentrate so that the percussion and song in bedikekh can be in harmony." In this bedikekh culture, two tools are used, namely tekhbangan balak and gekhincing. Where tekhbangan is made of goat skin glued to suren/sukhian wood, kemit/cempaka wood, jackfruit wood or coconut wood using small rattan and gekhincing. It is made of goat skin glued to melasa wood, sawo wood, bayokh wood or teak wood, which is glued with patom or small tacks and the ears on the left and right are made of brass. At first, gekhincing did not exist, but with the development of the times, a rebana-like instrument came from the Java region, later known in the Liwa area as gekhincing. When combined with bedikekh songs, these two instruments will produce pleasant-sounding beats and verses.

The verses in this bedikekh culture are divided into four types, namely songs, tunseh, early tukhun, and late tukhun. What distinguishes the four verses is the tekhbangan and gekhincing beats. For the song and tunseh beats, usually called cakak beats, the beats are CCC DDD. For the early tkhun beats, the beats are DDC DDC, and for the rough beats, the beats are DDDC DDDC. During bedikekh practice, the members also get tasks or have roles, namely taking turns when nyakko lagu or leading the song, some lead the song when the song and tunseh lead when tukun awal or tukhun akhir.

So, the bedikekh culture results from creativity, feeling and work that developed in the Lampung Saibatin community, namely art in the form of chanting praise poems to Allah taken from the Barzanji book accompanied by percussion.

This bedikekh activity, in addition to dhikr or praising Allah SWT, also instils good morals in members or participants of bedikekh, where morals themselves are part of the values of Islamic education. Abudin Nata states that Islamic education has several characteristics, namely directing humans to become good caliphs on this earth and directing humans as caliphs on earth who obey and worship Allah SWT. Third, teaching humans to have noble morals fosters human potential in mind, body and soul so that they can have good knowledge and morals. Fifth, teaching humans to love the world and the hereafter (Minarti, 2018). This bedikekh activity has many purposes, some of which are to preserve existing customs, chant praises to Allah SWT and his messenger, and train members in discipline, cooperation, solidarity, and patience because, in this bedikekh culture, it is carried out in groups, so there must be an understanding between one another besides that with this bedikekh training activity as an effort to divert from activities that are less or even not positive such as gambling, stealing or other unclear activities, and to enliven or welcome the bride and groom at their wedding.

Conclusion

Based on the research conducted, the bedikekh culture in the Liwa community, West Lampung, has an important role in indirectly instilling Islamic educational values. These values are reflected in mutual understanding, respect for parents, good manners, helping others, patience, keeping trust, and discipline. In its implementation, bedikekh participants are trained to prioritize common interests, work together, and maintain good relations between members. This activity also teaches patience and discipline through exercises that prioritize cooperation and responsibility.

The supporting factors for the implementation of the Bedikekh culture consist of internal factors, such as the attitude and enthusiasm of members who are enthusiastic in participating in the training, as well as external factors in the form of support from teachers, facilities, infrastructure, and the surrounding environment. Supportive environmental factors include geographical conditions, weather, and training time. However, there are also inhibiting factors, both internal and external, such as laziness due to fatigue or drowsiness, absence of members that reduce the quality of training, and external factors such as rain, equipment costs, and external cultural influences that cause some young people not to participate in training.

To optimize the implementation of bedikekh culture, the researcher recommends that all groups, both young and old generations, participate in this activity so that the bedikh culture is maintained and not lost. The village is expected to be able to provide supporting facilities, such as bekekkh equipment that can be borrowed for those who do not have it. With the good spirit of the members and the support of the village, the bedikkh training activities will be carried out more optimally, and the values of Islamic education can continue to be passed on to the next generation.

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