



The Rite of Passage of Pregnancy: Illustration of the Learning Process of Islamic Religious Education Strengthening Multiculturalism

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ABSTRACT: The purpose of this paper is to describe, analyze, and interpret Islamic religious education learning practices that strengthen multiculturalism. This is done by looking at the rite of passage of pregnancy at Bangunjiwo DIY. Finally, this paper produced several answers. The practice of Islamic religious education learning that strengthens multiculturalism in the rite of passage of pregnancy, is held in two types of rites, namely great rites and little rites. The learning of Islamic religious education in the great rite takes place at the *mitoni* event. While in small rites occur at *ngapati* events. The learning practice is held intensively and gradually, starting from preparation, implementation, and closing. Its implementation involves various elements of society, including rite organizer, religious leaders, government figures, and community members regardless of background.

KEY WORD: Great Rite, Learning Practices, Learning Stages, Little Rite, Rite of Passage of Pregnancy.

I. INTRODUCTION

Practice and stages of learning Islamic religious education that strengthen multiculturalism are held in the rite of passage of pregnancy. The rite takes place in a multicultural society. The multicultural society is located in the Bangunjiwo sub-district of the Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta*). The practice is carried out in areas that have diverse citizens, rites, religious practices, traditions, and cultures. Bangunjiwo is the hiding place of Prince Diponegoro, before moving to Goa Selarong DIY. This neighborhood was established by the merger of 4 neighborhoods, Bangen, Sribitan, Paitan, and Kasongan (Sabarto dan Bambang, 2014; Wa/L/09-11-2021).

The rite of passage of pregnancy is a rite of the cycle of human life or a crisis ceremony during pregnancy. Generally, the world society, including the people of Indonesia, organizes it. The implementation is carried out in different ways. Its implementation is generally done using prayer and sharing (almsgiving). In the administration of rites, the society also cultivates several traditions. For example, the tradition of *rewang*, is a tradition of helping energy and thoughts to people who organize rites. The tradition of *atur-atur punjungan*, is a tradition of giving food to glorify the invited. Next the tradition of *nyumbang* is the tradition to help material to those who perform rites. In addition, the society also habituates the traditions of *slametan* or *kenduri* (helping prayers held together), *sodaqahan* (giving food dishes at the time of *kenduri*), and among-among (giving food as a form of gratitude).

In plain view, the tradition teaches and instills ethics that contain multicultural values. The ethics in the rite have taught the people involved (community members) to interact, both divinely and socially. The rite of passage of pregnancy can be an adhesive medium between individuals. Individuals involved in rites can build multicultural belief, views, and attitudes. In its implementation, the rite of passage of pregnancy also contains the ideas and habits of multicultural Islamic education. These ideas and habits are conscious and planned efforts. The effort seeks to create a learning atmosphere and learning process, by involving various elements of society regardless of background. One of the goals is to strengthen multiculturalism.

The issue first came to the attention of Belgian anthropologist Arnold van Gennep. He called it *Les Rites de Passage*, 1909 (Gennep, 1981). The term was translated by Monika B. Jezedom and Gabrielle L. Caffee as “The Rites of Passage” (Gennep, 1960). In addition, this religious practice attracted the attention of the famous Indonesian anthropologist Koentjaraningrat. Then, he translated it with *ritus peralihan* (a rite of passage). Greetz directly referred to the rite of passage as cyclical *slametan*, a rite considered a religious practice of the abangans. Then Geertz divided it into several types of *slametan*, including *slametan* cycles of birth, circumcision, and marriage, death, *slametan* at certain times, village clean, and extraordinary events (Geertz, 1976 11-186;



Koentjaraningrat, 1984: 395-396). In addition, Izzah, Ismail, and Maskuri see the markers of cycles and stages of human life carried out by praying together or kenduri. They see that in the markers there are the values of multicultural Islamic education, the process of internalizing values, and the implications of internalizing the values of multicultural Islamic education (Izzah et al., 2022: 60-61).

This paper seeks to reveal the ideas and habits of Islamic religious education, which strengthen multiculturalism and focus on the rite of passage of pregnancy. These problems are then described, analyzed, and interpreted to reveal Islamic religious education's practices and learning stages that strengthen multiculturalism. As stated in the focus of this paper: How is the practice of learning multicultural Islamic education in the rite of passage of pregnancy, which strengthens multiculturalism? What are the stages of learning multicultural Islamic education in the rite of passage of pregnancy, which support multiculturalism? Therefore, the religious practices and traditions contained in the rite of passage are important to be preserved, amid a society that continues to change in the current development of a globalized era. Finally, the study of rites of passage at birth that are full of ideas and habits of multicultural Islamic education is interesting to study more deeply.

II. METHOD

This paper is designed with a qualitative type of research with an ethnographic approach, (Creswell, 2018), with the hope that issues about the practices and learning stages of multicultural Islamic education in the kenduri tradition can be analyzed and interpreted as a whole and in depth (Donald Ary, 2009). The presence of the author as a research instrument assisted by recording devices and data loggers is needed to collect data related to focus. Data collection techniques use documentary data, as well as observation (Spradley, 1980) and open and in-depth interviews (Spradley, 2017). Informants were determined through snowball sampling techniques.

The data analysis model uses the Miles and Huberman model, which includes data condensation, data display, and data verification (Ghony: 2020, 188-189). This technique is used to analyze data obtained in the field. Then the data are linked to the relevant theory to conclude. Data analysis was carried out from the beginning of the research to the research location until the end of the study (M. Djunaidi Ghony, 2012).

III. RESULT AND DISCUSSION

A. Ritus Peralihan Masa Kehamilan

Rites of passage of pregnancy are grouped into 2 forms, little rites and great rites. Geertz called the main rite and the minor rite (Geertz, 1976: 11-12). In Bangunjiwo a minor rite is embodied with *ngapati* event. While the great rite is in the form of mitoni, more details are explained below:

1. Little Rite

Little rites are practiced simply. During pregnancy, this is practiced at *ngapati* events. The term *ngapati* is taken from Javanese, *papat* (four). *Ngapati* is carried out during pregnancy or the fetus is 4 months or 120 days old. The goal is to expect to be blown by the spirit and set a good *qadha* and *qadar*. In organizing *ngapati*, the community involves many people, even though the event is held simply. They invite relatives and close family, both from the mother and father of the fetus to be invited to *rewang* (help prepare the event) and *kenduri* (*slametan*). At the time of *kenduri*, generally they also invite some people to read certain suras in the Qur'an, such as Surat Maryam, Surat Waqiah, Surat Yusuf, shalawat, finally closed reading dhikr or tahlil and prayer. More specifically the readings at the time of *kenduri*, they supplemented by reciting al Baqarah, Surat Waqiah, Surat Yasin, Surat al 'Ashr, and Surat al Fatihah 70 times.

At this *ngapati* event, usually they only invite around 14-20 people plus relatives. The *ngapati* event by the community is considered an important and sacred moment. The event was held intensively by people who were *ewuh* (who had *hajat*) by involving many people. This is done after the nuclear family knows the age of the fetus 4 months.

Islamic religious education in the rite of passage of pregnancy begins with *ngapati*. First, the organizer of the event is an internal deliberation in the nuclear family to prepare for the implementation, especially related to costs, implementation time, financing, and who will be involved. After a mature decision in the nuclear family internal, they invite relatives from the fetal mother's and father's family to be invited to *rewang* (help prepare the event). In addition, he also contacted the RT chairman who



represented government figures while informing and asking for help with the involvement of citizens in preparing for the event. In addition, he also contacted rois (people) representing religious leaders while asking for direction regarding people who could be invited. The invitation is intended to help recite certain surahs in the Qur'an, sholawat, and tahlil. Once determined the people invited and asked to help, they work according to their respective duties at risk and without (Wa/WPG/22-3-2022).

During the ngapati event, learning begins with distributing among-among (giving food as an expression of gratitude and hope). This was done a few hours before the peak ngapati event began. Among-among is distributed to neighbors around 1 neighborhood harmony (Rukun Tetangga; RT) in the afternoon. While in mitoni, among-among is not distributed at a separate time, but is distributed together with the distribution of sodaqahan, wrapped together in a plastic bag of sodaqahan to take home. Then the learning continued with the holding of the peak ngapati event. The event is guided and opened by a person who has been appointed by the owner of the hajjat, generally taken from government elements, such as the head of the RT or the head of the Hamlet (Dukuh). Usually they are at the same time asked to represent the ewuh (hajjat). Then the event is given to religious elders or elders (religious figures), as the leader of the core event. At the ngapati event, supplication, and hope are realized by reading the Qur'an, prayer, and tahlil. This can be done as follows: Maryam's letter is read by 2 people. Joseph's letter was read by 1 person. Surah Waqiah by 1 person. Yasin's letter was read by 2 people. Surah Fatihah 70 times plus Surah al-'Ashr together. At the same time, other invited guests read the prayer until the recitation of the Qur'an was completed. After that, the invited guests read the tahlil together led by the rois. Then the event was closed with a prayer (W/KAB/ 26-12-2021).

The recitation of tahlil or dhikr begins with the reading of Surat al Fatihah as a form of tawasul (beseeing) to the Prophet Muhammad, family, friends, and followers of the Prophet Muhammad, Sulthanu auliya' Syeh Abdul Qadir Jailani. In addition, it also sends Fatihah to fetal ancestors, both ancestors connected to the area of residence (forerunner; pepunden; founder) of the fetal hometown and ancestors connected to the blood line, such as ancestors from the fetal father-mother line, also send fatihah addressed to teachers who lead ceremonies and invitations, as well as brothers of believers (male women), Muslims (male women) who are still alive or dead.

The reading of the Qur'an Surat Maryam is intended so that the fetus will grow up with a beautiful temperament and face like Mariam's mother if the fetus is born female. Likewise, the purpose of reading Surat Yusuf in the Qur'an, it is expected that the fetus will have a temperament and face like the Prophet Yusuf, if the fetus will be born male. The purpose of reading Surat Waqi'ah is so that later the fetus will grow and develop with abundance of wealth. The recitation of the sholawat aims so that the fetus and the mother of the fetus and their families get the intercession (help) of the Prophet SAW and hope that the fetus will be able to emulate the morals of the Prophet SAW. The Bangunjiwo community believes that when the fetus is 4 months old, the spirit or life is blown and the qadho qadar of the prospective baby is ordained by Allah Almighty (W/KAB/26-12-2021).

After the recitation of tahlil and certain surahs, then those who have the hajjat distribute sodaqahan. The sodaqahan is in the form of cooked food to be enjoyed at the kenduri venue and raw food to take home. Before the invited guests enjoyed the dishes served by the sinom, they read the dinner prayers led by the MC together. After that, the MC is welcome to enjoy it. If the MCs haven't let it go, they're reluctant to enjoy it.

*After that, Sinom distributes raw food sodaqahan as souvenirs at home. The takeaway sodaqahan is generally in the form of staples, such as 1 kg of rice, 1/4 kg of sugar, 1 egg grain, tea or coffee, oil, plus market snacks (jajanan pasar), savory rice and small portions of side dishes, and a small pack of warehouse vegetables (sayur urap), as well as envelopes containing money around Rp. 20,000 - 30,000 for those who can afford it. After feeling that all was enough, the MC closed the event by inviting the invited guests together to read *hamdallah* or the closing prayer of the ceremony. Only then did the invited guests who were not the people invited by rewang return to their homes. The giving of sodaqahan and the recitation of the suras and verses of the Qur'an, prayer, dhikr, tahlil, and prayers are offered. Their purpose is to hope that the spirit and decrees from Allah SWT (Subhanahu Wa Ta'ala; Most Holy and Most High) become good provisions for the fetus and become a reality for fetal growth and development in the future.*

2. Great Rite

The great rite is held with many people involved, which is practiced at *mitoni* or *tingkepan* events. One form of Islamic religious education practice that strengthens multiculturalism is held in the rite of passage of pregnancy. Its goal is to hope for perfection of creation, smoothness, and safety during labor. This happens when the prospective mother is pregnant with a fetus with



an even age of 7 months. The term *mitoni* comes from the word *pitu* meaning the number seven or *pitulungan* (*asking for the help of Allah SWT*). *Mitoni* is called *tingkepan*. A series of rites of pregnancy held when the fetus is 7 months old. Generally, the people of Bangunjiwo hold *mitoni* with *ewuh* (big *hajat*).

Before the *mitoni* event took place, the organizer of the rite contacted the head of the RT and the village rois. Generally, community members organize *mitoni* events with large events (*ewuh*). Before the event takes place, the first is done by the organizer is to contact government figures and religious leaders (*kaum*, religious elders). This was done to ask for permission and ask for help, so that it was conveyed to community members to prepare for the event. Then the request by the Neighborhood Groups (Rukun Tetangga; RT) and the people is brought to regular meetings to express the intentions and objectives of the rite organizers. Pleas for energy assistance (*rewang*) from men were made at regular men's meetings. Meanwhile, requests for energy assistance (*rewang*) from women were expressed at regular women's meetings.

In the meeting, the duties and schedules of *rewang* were discussed for each citizen. For example, cooking the necessary food, usually given to mothers. Delivering *atur-atur punjungan* is the duty of young mothers. As for *Laden*, or *sinom* in charge of serving guests, it is generally given to young people. As for among guests, his duty is to welcome guests. This was done by the elders. While *patean*, its job is to cook water, make drinks, wash all kitchen utensils. The work is usually done by adult men or fathers. Usually, *mitoni* organizers in addition to involving relatives, friends, neighbors around 1 neighborhood (*Rukun Tetangga*; RT), clans, RT leaders, and Hamlets. On the day of its implementation, they work according to their duties, skills, and expertise, voluntarily and at their own risk.

Two to 1 week later the *mitoni* event takes place. Before the event, people who have been given the task of helping, work hand in hand to prepare it, which includes: *Besek* rice and side dishes, market snacks, raw ingredients or foods, noodles, eggs, sugar, tea or coffee, *tumpeng*, etc. Then before the peak event (*kenduri*), people who have the *hajat* distribute arbors to religious leaders (*kaum*), community leaders (RT), families who are held in the morning, around 07.00. the food menu of *atur-atur punjungan* is usually in the form of *besek* rice. The menu includes market snacks, rice, potato sauce, vermicelli noodles, fried chicken, boiled eggs, crackers, sometimes including tofu *bacem* and tempeh *bacem* which are containerized together in a *besek* (a container made of woven bamboo).

After that, continued with the *nyumbang* event, providing material assistance from local residents. They usually start arriving at homes that have *hajat*, around 09.00 WIB until the afternoon before the *kenduri* is held. Their donation was in the form of envelopes filled with around Rp 70,000-80,000. Unlike the people invited by *rewang* to help prepare for the event. Usually, in addition to bringing donations of IDR 100,000, more, they also bring raw materials for kitchen needs and necessary kitchen utensils. The giving of *atur-tur punjungan*, accepting *sumbangan* (donations), and inviting *rewang* is a sign that community members are holding *ewuh* (big *hajat*).

In Bangunjiwo, the organization of *mitoni* has changed. In the past, before *kenduri* there was an event to make *iber-iber* (*ngguang*; throw away; put offerings), organizing *siraman* (bathing pregnant women), *brojolan* (inserting Javanese chicken eggs and 2 ivory coconuts covered with *Kamajaya* and *Kamaratih* puppet images). In addition, a *cengkir* splitting event was also held (ivory coconut covered with *Kamajaya* and *Kamaratih* puppet images) and *pantes-pantesan* (changing *jarik* cloth with 7 *jarik* cloth). Now, as the community's religious knowledge and understanding grows, the event no longer exists (Wa/DSB/11-12-2021).

Ngguang means throwing bad luck. The naming was taken according to its purpose, so that the *mitoni* event ran smoothly and begged the regional lord not to interfere with the *mitoni* event process. *Ngguang* is done in old wells, at intersections, and forks in roads addressed to the ruler of the region or honoring the spirits of the ancestors. The activity is usually installed by mothers while reading *Umul Qur'an* (*Surah al Fatihah*) and accompanied by burning incense during the day. *Ngguang* events are usually held at the time of *ewuh* (big celebration), but *ngguang* events have been replaced with *atur-atur punjungan* and *among-among* arrangements (Wa/SAB/26-12-2021).

After the arboration event and receiving donations, in the afternoon or evening hold *kenduri* or *selamatan* as the peak event. Some Bangunjiwo people call *dhikran* and some call *tahlilan*. *Kenduri* is generally held in the afternoon around 17.00 WIB or at night at 19.30 WIB. *Kenduri* was attended by men of the surrounding community and relatives. *Selamatan* is held as an expression of hope and supplication to Allah SWT. First, ask for the intercession of the Prophet SAW and his family and friends. Second, ask for forgiveness and kindness for the ancestors of the family and the *pepunden* (founders) of villages, villages and villages. In



addition, *selamatan* is also intended to ask for mercy and kindness for all *Muslims* and believers both living and dead. Third, ask for health and safety for the future mother and her fetus.

The *kenduri* event was hosted by the MC (Master of Ceremony; *pranata cara*). Usually MC is handed over to *Dukuh* or RT (government figures). Generally, they also act as representatives who are *ewuh* (have *hajat*). Then the event continued with reading *tahlil* and prayers, and closed with a meal led by the MC. After the recitation of prayers and *kenduri*, all those involved in the culmination of the event, both men and women ate together. This was done after the reading of the prayer led and invited by the MC. If the MC hasn't let them go, no one has dared to enjoy it yet. They did this when they saw rois and MC began to enjoy it. Likewise, after *kenduri*, all those involved get a *sodaqahan* of raw materials wrapped in plastic bags. *Sodaqahan* in the form of parcels of rice, sugar, tea or copy, market snacks, a packet of savory rice and side dishes, and a packet of warehoused vegetables or anointed vegetables. After the event was over and the invited guests went home with *sodaqahan* parcels. The handlers sorted out all the event equipment. If the food is still leftover, the food is divided equally among all invited to the fragrance. If the food is raw, the food is given only part of it.

2. Islamic Religious Education Learning Practices that Strengthen Multiculturalism

Learning practices in the learning process of Islamic religious education that strengthen multiculturalism in rites of passage at birth are carried out gradually and intensively. The practice of rites of passage, Geertz (1976: 30) calls it the birth *selamatan*. Then he detailed it into 4 types of birth *selamatan*, including: *tingkepan*, *babaran*, market, and *pitonan* (Geertz, 1976: 38-50). Geertz included circumcision in a separate chapter. Woodward (Mark R Woodward, 1999: 237-240) describes one type of rite of passage at birth, namely the circumcision ceremony. Sedang Koentjaraningrat explained more fully about this birth *selamatan*. Koentjaraningrat divides birth *selamatan* as follows: *tingkepan*, *mumuli sedherek* (twins), cutting the umbilical cord of the baby, *Adhan* and *iqamah* baby, care for the baby's umbilical cord, *lek-lekan* (stay up late), *puput pusar* (umbilical cord detachment), give a name, *kekah* and hair cutting, *tedhak siten*, and circumcision. While Mujono (1993: 85-86) divided the rite of passage at birth into 2, namely the period of pregnancy and the time of birth until the baby can leave the house. During pregnancy there is a rite of bladder pellets (massaging the womb). A rite is performed by a baby shaman with the aim of positioning the location of the baby in the womb in its proper place (Mujono, 1993: 85-86). While at birth until the baby can leave the house there are rites of belly button (*ceplok bujel*), rites of transition period of babies when they are 7 days old, rites of naming, and rites of babies can know the world outside the home (Mujono, 1993: 94). While at birth until the baby can leave the house there are rites of belly button (*ceplok bujel*), rites of transition period of babies when they are 7 days old, rites of naming, and rites of babies can know the world outside the home (Mujono, 1993: 94).

Reflecting on the findings and various concepts about the rite of passage, the learning process according to the view of Ibn Khaldun's *tadrij* theory, learning should be carried out gradually, gradually, little by little and continuously. Learning should also be adapted to the capacity of human reason (Khaldun, 2021; Chodry, 2018; Zaena Arifin, 2021: 14). Anthropologists Blumenkrantz and Goldstein say the rite of passage is one representative of a detailed activity and action. People involved in the rite also follow it in an orderly and orderly manner.

This can set the mood and affect the social climate which can create a productive learning atmosphere. In addition, rites of passage also provide challenging experiences to the people involved. Rite organizers, both physically and mentally learn new values and skills. So they can understand it easily (Blumenkrantz & Goldstein, 2010: 44).

3. Learning Stages of Islamic Religious Education that Strengthen Multiculturalism

Learning practices in both major and minor rites are held in stages, namely the preparatory stage, the implementation stage, and the closing stage. These three stages apply to all types of major rites, which include *mitoni*, *separar*, *puputan*, *akekah*, *supit*. It also applies to some minor rites, which are *selapanan* and *jagongan*. While in small rites, generally held with 2 stages, the preparation stage and the implementation stage.

These findings led to Ibn Khaldun's *tadrij* theory of the learning process. Learning should be carried out gradually adapted to the conditions of human reason, first starting from the stage of global presentation (*sabil al ijmal*), the stage of



development (*as syarh wa al bayan*), and the stage of conclusion (*takhallus*) (Khalidun, 1994: 752). These stages can be explained as follows:

a. Preparatory Stage

This preparatory stage begins with dialogue or internal deliberation of the family of the rite organizer. After that, they consult the gilded people. In this case, it is the parents who understand and experience more about the rite. Then, they coordinate to assist the rite organizing committee and make preparations for the administration of the rite.

At that stage, the organizer of the rite or can be said to be the organizer of education together with educators or religious leaders and government figures, coordinate to form a committee. The activity also involves community members who act as students. The committee is mostly taken from elements of community members by adjusting the needs of the implementation, abilities, and talents of students. Community leaders and rite organizers perform their respective duties, as do community members involved in the rite. This is what Ibn Khalidun called the stage of global presentation (*sabil al ijmal*) (Khalidun, 2021: 752). Community leaders and rite organizers provide information globally, regarding the main duties of community members involved in the administration of the rite, taking into account their abilities and readiness.

Coordination and deliberation in both attitude, deciding matters, and parenting are encouraged in Islam. The Qur'an has given its guidance in Surah Ash-Shura verse 42:38, Sura al-Baqarah 1:verse 233, and Sura Ali 'Imran 3:159 the following translations: "So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him]."

In addition, it is stated in Sura Ash-Shura verse 42:38, the translation, "And (for) those who accept (obey) the call of God and perform prayers, while their business is (decided) by deliberation between them; and they infused a portion of the sustenance which We gave them."

b. Implementation stage

At the stage of implementation, each person involved in the rite carries out their respective duties as customary customs develop in the community. In the prenatal rite of passage, the organizer of the rite distributes *among-among* and continues the recitation of the Qur'an and *kenduri*. The organizer gives *atur-atur punjungan* and community members make donations to the organizer of the rite and some people help the energy and mind by means of *rewang*. After that, the organizers held a *kenduri* as the culmination of the implementation of the activity. At this stage, Ibn Khalidun mentions the stage of development (*as syarh wa al bayan*) (Khalidun, 2021: 752). At this stage, too, the person involved in the rite, performs activities as the result of the decision at the preparatory stage. At the implementation stage, the ability of rite organizers and community members still needs to be strengthened and strengthened. Community leaders, either RT leaders or Rois, carry out activities and practice activities as stated in the preparation stage.

c. Concluding Stage

In this concluding stage, the organizer of the rite distributes *sodaqahan* to everyone involved in the rite. At this stage Ibn Khalidun calls the stage of conclusion (*takhallus*) (Khalidun, 2021:752). At this stage learning is given in more depth, problems that are considered important, difficult, and vague to solve. So that the organizers of rites and community members as students have perfect mastery of learning materials.

VI. CONCLUSION

This paper has answered several problems of learning Islamic religious education that strengthen multiculturalism, and lead to conclusions. The practice of Islamic religious education learning that strengthens multiculturalism in the rite of passage of pregnancy, occurs in great rites and little rites. The learning of Islamic religious education in the great rite occurs at the *mitoni* event. While in little rites occur at *ngapati* events.

The learning practice is held intensively and gradually, starting from preparation, implementation and closing. Its implementation involves various elements of society. These include rite organizer, religious figures, government figures, and members of the public regardless of background.



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