

**INTEGRATION OF ISLAMIC EDUCATIONAL VALUES IN THE JARANAN TRADITION
(SYNERGY BETWEEN CULTURE AND SPIRITUALITY OF JARANAN PORONG
BANYUWANGI)**

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Abstract

Jaranan Lintang Jaya Kusuma art is a traditional Javanese art that combines dance, music, and spirituality. Each performance conveys cultural values and life philosophies. Dance movements contain spiritual meaning, such as a symbol of surrender to God. Before the performance, a prayer ritual is usually performed. The dances performed include Barong Prejeng, Leak, Pitik, and Possession, which have symbolic meanings. Jaranan is also a means of preaching and preserving culture. In this study, the approach used in this study is a qualitative approach. The qualitative approach was chosen because this study aims to determine the integration of Islamic educational values in the jaranan tradition (synergy between culture and spiritual jaranan porong banyuwangi). While the type of research uses descriptive type. Descriptive research is research to examine the status of a group of people, an object, a condition, a system of thought or an event in the present . Research Results Jaranan Lintang Jaya Kusuma is a traditional art from Porong Banyuwangi, East Java, which combines Javanese culture with Islamic values. This performance contains elements of dance, music, and spirituality, often involving trance conditions. Before performing, prayers and verses of the Qur'an are read to ask for blessings. Jaranan teaches morals, self-control, tawakal, and purity of intention, and functions as a means of moral and spiritual education for the community.

Keywords : *Integration, Tradition, Spiritual.*

INTRODUCTION

Integration is an approach that brings together certain values to provide students with enriched material and a more complex learning experience. So that the application of integration in learning will encourage the creation of more open opportunities for students to see concepts that are interconnected in one whole (Istikomah, 2017).

The term integration in the world of education is generally related to the curriculum that unites important issues as part of the curriculum. In other words,

building relationships between one issue and another, thus building a unity of knowledge.

In PP No. 55 of 2007, it explains about religious education and religious education which is stated in Article 2 paragraph (1): "religious education is part of the national education system which is organized in formal, non-formal and informal education channels." And Article 3: Religious education aims to form Indonesian people who are faithful, pious and have noble morals.

The various descriptions above illustrate how much attention and recognition the Indonesian nation has given to the great contribution of Islamic Education in efforts to educate and enlighten the life of the nation. Attention in this recognition is a challenge that requires a positive response from thinkers and managers of Islamic Education in Indonesia.

Based on the various problems above, it does not reflect the goal of forming a child's personality, so that they become good human beings, good citizens and citizens. Therefore, the formation of attitudes and behaviors needs to be attempted and re-implemented in formal and non-formal institutions, for example moral education. There needs to be an emphasis on improving moral education, especially for teenagers, where they are the next generation of the Indonesian nation.

Some methods of Islamic religious values education that are applied can be done through four ways, namely: role models, habits, advice and punishment. The method of Islamic religious values education is considered quite important to instill Islamic values, the methods used by schools are divided into broad outlines of action in order to achieve the expected goals or objectives.

Effective methods in the process of educating Islamic religious values can be done by making careful planning, programmed implementation and careful assessment or evaluation. To realize students in having good morals and accompanied by good behavior that can be used as an example by someone in their daily life.

Islamic Religious Education plays a very important role in the effort to form human beings who believe and are devoted to Allah SWT, appreciate and practice religious teachings in society, nation and state. Therefore, Religious Education must be taught to children from an early age (Armai, 2002).

Islamic religious education provided in schools, madrasahs and Islamic boarding schools should be integrated with the learning system. The system is a unity of components that are interrelated and interact with each other to achieve optimal expected results in accordance with predetermined goals. The system has characteristics as a goal and a process.

Education is one of the factors that shape a person's religiosity. Education in schools, especially religious education, has a very large role in shaping a person's religiosity. The religious experience that he or she obtains (has done) in school has a significant impact on a person's religious practice in everyday life (Muhaimin, 1993).

Education is a conscious, planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills required of them, society, nation, and state.

Article 31 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that every citizen has the right to receive education, and paragraph (3) emphasizes that the Government strives for and organizes a national education system that increases faith and piety as well as noble morals in order to educate the life of the nation which is regulated by law. For this reason, all components of the nation are required to educate the life of the nation which is one of the goals of the Indonesian State (Mujiburrahman, 2018).

Judging from the law above, it can be concluded that education is not merely to seek a diploma but also contains certain intentions such as the nobility of the morals of its students, because this point is often forgotten by teachers in this era, most of them only care about delivering material without wanting to know how their students' daily lives are.

The main function of education in Islamic religious values is to realize education based on the aims of thought, creed, shari'ah in order to realize self-servity to Allah and an attitude of affirming Allah and developing all human talents or potential in accordance with their nature so that humans are protected from various deviations.

These functions, if explained, include expanding the insight and experience of generations through the transfer of values and knowledge, as a place to realize attachment, integration, homogeneity, and harmony as a complement to tasks in education.

Thus, the task of Islamic religious education teachers is to educate, foster, guide, direct, train, assess and evaluate their students through Islamic religious education that can foster student behavior and practice in everyday life. The task feels heavy because there is an element of absolute responsibility of the teacher, but also the family and community support and are responsible and work together in educating children, then good morals will be achieved well (Ahmad Tafsir, 2005).

Education of Islamic religious values is not only carried out by providing lessons that only contain material but can also be done in ways that can motivate students, for example the method used by the Jaranan Porong arts association in Banyuwangi.

Jaranan culture has existed since ancient times, and has been embedded in the culture of society, especially the people who live in Kemiren Village, Banyuwangi. In the eyes of society, this art is considered as an art that violates religion because it contains elements of summoning jinns/devils, especially since the majority of Indonesian people are followers of Islam who reject such mystical things, but we should not underestimate it, if those who judge are people who understand the santra and history of the art, then they will not reject the jaranan art, because it contains

moral messages, such as bujang ganong, the bujang performance depicts a cheerful and humorous figure, with that appearance we can conclude that being a human being should not be angry, must smile and be humorous.

Islamic education has great potential to build national character based on the values of faith and piety. Values such as honesty, responsibility, compassion, and justice, which are the core teachings of Islam, can be a very relevant guideline for life in facing the challenges of the times. Islamic education based on universal values can also strengthen the understanding and practice of Pancasila as the foundation of the state. Thus, Islamic education is expected to contribute to creating a generation that is not only academically intelligent, but also morally and ethically strong. However, the application of Islamic educational values in various aspects of life faces various challenges. One of the main challenges is how to effectively integrate Islamic values in the context of cultural arts (Muhaimin, 2009).

Indonesia, with its diversity of religions, ethnicities, and cultures, requires an inclusive approach in the implementation of Islamic education. Many scientific practitioners do not fully understand how to integrate Islamic values in a way that is relevant and contextual to the needs of modern society. The limited teaching materials that are in accordance with the development of the times are also one of the challenges in the implementation of Islamic education (Hidayat, 2018).

Islamic education must also be able to adapt to changing times without losing its essence. In the midst of the rapid development of science and technology, Islamic education must still be able to teach strong and relevant moral values for the younger generation. In addition, in facing the challenges of globalization, Islamic education must be able to teach students to understand and appreciate diversity, and have the ability to compete in the global world without losing their cultural and religious identity. Therefore, it is important to dig deeper into how Islamic educational values can be integrated into jaranan art in a relevant and effective way. This study aims to explore the integration of Islamic educational values in the context of jaranan art, as well as to analyze the challenges and strategies that can be applied to achieve these goals. With the right approach, Islamic education can be a force that supports national education in creating the next generation of the nation who are not only superior in terms of knowledge and skills, but also have a noble character and are competitive at the global level .

RESEARCH METHODS

In this study, the approach used in this study is a qualitative approach. The qualitative approach was chosen because this study aims to determine the integration of Islamic educational values in the jaranan tradition (synergy between culture and spiritual jaranan porong banyuwangi). While the type of research uses a descriptive

type. Descriptive research is research to examine the status of a group of people, an object, a condition, a system of thought or an event in the present (Suhayono, 2016)

To obtain valid data, data collection techniques are also needed that are relevant to the study case that will be studied. In this study, the data collection techniques required are:

Observation Method

In this observation method, researchers not only observe the object of study but also record things that exist in the object. According to Creswell, observation is a study in which researchers go directly to the field to observe the behavior and activities of individuals at the research location. The advantages of the observation method are that the data collected is generally not distorted, more accurate and free from response bias. In addition, researchers use this method to obtain data on the situation and conditions universally from the research object (Jember, 2017).

Interview

An interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a particular topic. The researcher uses a type of semi-structured interview which is a more open interview, where the interviewee is asked for their opinions and ideas related to obtaining information about the integration of Islamic education values in the art of jaranan porong banyuwangi. In conducting interviews, researchers also need to listen carefully and carefully and record statements from informants. In this study, researchers hope to obtain data related to the integration of Islamic education values in the art of jaranan porong banyuwangi (Jember, 2017).

Document

Documents are records of past events. Documents can be in the form of writing, pictures, or monumental works from someone. Research results from observations or interviews will be more credible (can be trusted) if supported by related documentation (Jember, 2017).

Data analysis

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, documentation by organizing data into categories, describing them into units, synthesizing them, arranging them into patterns, choosing what is important and what will be studied, and making conclusions so that they are easily understood by oneself and others. As for data analysis, namely: Data Reduction, Data Presentation, Conclusions or Verification (Jember, 2017).

RESULTS AND DISCUSSION

Linking cultural materials (movements and rituals) with Islamic values

Jaranan Lintang Jaya Kusuma art is a traditional art form that developed in Javanese society, which combines elements of dance, music, and spirituality. In each performance, Jaranan not only presents entertainment, but is also full of cultural values, life philosophies, and community beliefs. The movements of the dancers and the rituals performed often contain deep symbolic meanings.

The movements in the Jaranan dance are not just aesthetic, but also full of spiritual meaning. Some movements such as bowing, prostrating, or swinging hands can be interpreted as a symbol of human submission to God. In the context of Islam, this can be associated with the concept of *tawakal* and *tadharru'* (humbling before Allah), which are the core of worship and life of a Muslim.

Before the performance begins, an opening ritual is usually performed which begins with prayers. In the Jaranan Lintang Jaya Kusuma group, the prayer is often filled with the reading of verses of the Qur'an such as Surah Al-Fatihah, Ayat Kursi, or certain *dhikr*. This shows the value of *tawakal* and asking for protection from Allah, as a form of spiritualization in cultural traditions.

When the dancers experience trance, they must go through a long process, including physical and mental tests. In Islam, the values of patience (*ṣabr*) and sincerity (*ikhlas*) are highly respected, and this is reflected in the sincerity of the Jaranan players in carrying out the performance with full responsibility, selflessly, and with the aim of providing entertainment and education to the community.

In the Lintang Joyo Kusumo (LJK) jaranan performance, there are several types of traditional dances typical of Banyuwangi and elements of Osing culture that they display. Here are some of the dances that are commonly performed in their performances

Barong Prejeng Dance is the main dance in the LJK jaranan performance. Showing the character of Barong as a guardian or protector creature. The movements are energetic and full of expression, showing the strength and mysticism of the Barong character.

Leak and Barong Balinese Dance Adapted from Balinese culture and adjusted to the nuances of Osing. The dancers use Leak masks and costumes (Balinese mythological creatures) and Barong Bali. Usually performed in the peak session or transition to the possession scene (*ndadi*).

Pitik (Rooster) and Macan (Tiger) Dance Showing the symbolic roles of mythical animals. Pitik represents cheerfulness and courage, while the tiger represents strength and anger. This dance is often associated with local folklore and mythology such as the story of Panji Laras and Lundoyo.

Possession Dance (*Ndadi*) The dancers enter a trance state and demonstrate supernatural powers. In this state, they dance unconsciously and perform extreme

actions (such as eating glass, walking on hot coals, etc.). Usually accompanied by intense gamelan music and drum beats.

Rampak Dance / Mass Dance Performed by many dancers at once, usually at the opening or closing. Shows the togetherness and spirit of mutual cooperation between dancers. The accompaniment of patrol music or Banyuwangi gendhing is the characteristic of the accompaniment.

The movement of riding a horse or ndegar, this movement depicts a soldier who is ready to go to war using his horse. With a position holding a whip, a dancer will spin in the dance arena showing readiness to go to war, while the forward movement means a good direction.

The movement of the soldier's line; this movement is done after one of the dancers who is depicted as a troop leader after circling the arena will be followed by other dancers who then line up behind. This movement is depicted as a soldier who is ready to fight the enemy with his troops, while another meaning is as a human being who is taught to always be ready to face any situation that will occur in his life.

Gebesan movement or shaking the horse's head; this movement is interpreted as a movement to attack the enemy, from this movement humans are taught to protect themselves by rejecting or fighting against evil and bad intentions in themselves or others, so that humans can live in peace by loving each other.

Linking the movements and rituals in Jaranan Lintang Jaya Kusuma with Islamic values is a form of positive cultural adaptation. This proves that Islam is not a religion that rejects culture, but is able to frame it in a cleaner and more meaningful sharia framework. Jaranan is not only entertainment, but also a vehicle for preaching and preserving culture that has spiritual value.

The form of implementation of the integration of Islamic educational values in the Jaranan tradition (Synergy between culture and spirituality of Jaranan Porong Banyuwangi)

Jaranan Lintang Jaya Kusuma is a traditional art that developed in Porong Banyuwangi, East Java. As a tradition that has strong Javanese cultural roots, Jaranan also shows a form of acculturation with Islamic religious values. The synergy between local culture and Islamic spirituality makes Jaranan Lintang Jaya Kusuma not only entertainment, but also a means of moral and spiritual education, teaching artists and audiences about Islamic life values.

Jaranan, especially Jaranan Lintang Jaya Kusuma, combines elements of dance, music, and deep spirituality. In its performances, the performers often experience a trance or possession, which is considered a medium to communicate with the supernatural world. However, in its modern implementation, Jaranan Lintang Jaya Kusuma adopts an Islamic approach by wrapping this spiritual practice in religious

teachings that emphasize monotheism, tawakal, and sincerity, and the forms of integration include :

Reading of Prayers and Verses of the Qur'an as the Foundation of Spirituality

One way Jaranan Lintang Jaya Kusuma integrates Islamic values is by reciting prayers and verses from the Qur'an before the performance begins. Reciting Surah Al-Fatihah, Ayat Kursi, and other prayers are an inseparable part of the spiritual process in this art. These prayers serve to ask for protection and blessings from Allah, as well as a reminder to all players that every ability they have is a gift from God.

Transformation from Animistic Practices to Islam

Before the integration with Islamic values, Jaranan often involved animistic elements, such as spirit worship and rituals that were considered to have magical powers. However, with the emergence of Islamic awareness among artists, these rituals were replaced with the recitation of prayers, dhikr, and shalawat that were more in accordance with Islamic teachings. This transformation made Jaranan Lintang Jaya Kusuma more Islamic without losing the essence of its traditional culture.

Morals and Manners in Every Aspect of Art

Islam places great emphasis on the importance of morals and manners in everyday life. This is reflected in the learning taught through Jaranan Lintang Jaya Kusuma, where artists are taught to maintain their attitudes, speech, and behavior, both during practice and during performances. Jaranan players are trained to be humble, respect elders, and always be polite in every social interaction, implementing the values of manners taught in Islam.

Self-Control and Patience in the Training Process

Self-control is an important part of Islamic teachings and Javanese culture. In the Jaranan Lintang Jaya Kusuma tradition, performers are taught to control their emotions and physical urges during practice and performances. The rigorous asceticism and physical training require patience, perseverance, and sacrifice, which teach the values of patience and self-control in accordance with the Islamic principle of the importance of patience (*ṣabr*) in facing life's trials.

Tawakal Surrender the Results to Allah

Tawakal or surrendering to Allah after trying, is an Islamic value that is highly emphasized in Jaranan Lintang Jaya Kusuma. After going through a tough training process and challenging performances, the artists are reminded to surrender to Allah, to submit the final result of the performance to His will. This reflects the belief that all efforts must be made to the maximum, but the results are still part of Allah's destiny.

Maintaining the Purity of Intentions in Actions

In every performance, intention is very important in Islam. Jaranan Lintang Jaya Kusuma teaches artists to maintain the purity of their intentions in every movement and action. They do not appear to seek praise or material gain, but to dedicate

themselves to culture and religion, as a form of gratitude for the blessings that have been given by God.

Improving the Quality of Faith and Piety Through Arts Activities

The Jaranan Lintang Jaya Kusuma art activity also functions as a means to improve the quality of faith and piety. Each performance is an opportunity for the performers and audience to reflect on the greatness of Allah, strengthen their spiritual relationship with Him, and increase awareness of the importance of good deeds. Thus, Jaranan becomes more than just entertainment, but also a profound spiritual education.

Moral Education through Arts

In addition to being a means of entertainment, Jaranan Lintang Jaya Kusuma also functions as a medium to educate the public about moral values in accordance with Islamic teachings. Jaranan performances are full of moral messages that teach to respect parents, maintain harmony between people, and avoid reprehensible acts. Through this art, people learn to live according to Islamic principles in everyday life.

Analysis/Discussion

Banyuwangi is known to be rich in Osing traditions and culture. Efforts to acculturate and integrate Islamic values with local culture such as Jaranan Lintang Jaya Kusuma show the dynamics of society in preserving cultural heritage while strengthening religious identity. This can also be a model for the development of arts and culture in other regions so that they remain sustainable and relevant to the values upheld by society.

CONCLUSION

Jaranan Lintang Jaya Kusuma art is a traditional Javanese art that combines dance, music, and spirituality. Each performance conveys cultural values and life philosophies. Dance movements contain spiritual meaning, such as a symbol of surrender to God. Before the performance, a prayer ritual is usually performed. The dances performed include Barong Prejeng, Leak, Pitik, and Possession, which have symbolic meanings. Jaranan is also a means of preaching and preserving culture.

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