

Embedding religious character education through *Karawitan* in children

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Abstract

Religious character education prioritizes character building in children without neglecting the child's formal education. Elementary schools develop and nurture *Karawitan* to know how to instil and the impact of cultivating a religious character through the *Karawitan* itself. The type of research used in this study used a qualitative field study at SDN 4 Kreet, Jambon, Ponorogo. Data collection techniques using documentation, interviews, and observation. Data analysis uses data presentation, conclusion verification, and data reduction. In addition, data validity is carried out by extension, increasing accuracy in the research, extending observations, and triangulation. The cultivation of religious character at SDN 4 Kreet Jambon is instilled through songs (*gendhing*) or songs, wearing closed uniforms when playing *karawitan*, conveying material (history of musical instruments and vocals) from the walisongo era, and getting used to the *krama* language when playing *karawitan*. From cultivating the *Karawitan* above, students become accustomed to singing Islamic songs with all their hearts, wearing closed or Muslim clothing, knowing the history of various musical instruments and vocals in *Karawitan* and are accustomed to speaking *krama* when conversing in everyday life. The religious character through this *Karawitan* is inspired by the struggles of the walisongo who spread the Islamic religion through the skills of the land of Java, which are popular with the community. Besides being able to shape the religious character of students, *Karawitan* can also foster a sense of love for culture and love for the motherland.

Keywords: Character Building, Religious Character, *Karawitan*.

Introduction

The millennial era is an era that is predicted to be a golden era (Al Aslamiyah, Setyosari, & Praherdhiono, 2019). There are many perceptions that in 2020 schools can produce students who achieve well-balanced the personality of religious (civilized and moral) children (Zukhrufin, Anwar, & Sidiq, 2021). This phenomenon is one of the efforts to make quality skills or human resources. One's talent is very influential on the national development of a nation. Human resources can facilitate the absorption of products in Science and Technology (IPTEK) (Karim, 2019). The story of science and technology dramatically influences the national development of a nation. People who have higher education think about constantly developing what they receive (Adiyono, Fadhilatunnisa, Rahmat, & Munawarroh, 2022).

Meanwhile, people with low education usually tend to be passive and feel satisfied with what they have obtained. Education can also growth potential through various spiritual, intellectual, physical, and social aspects. These different potentials can shape the character of students. Character education is the main foundation for improving one's self-quality. Bad things will not easily deceive the strongly formed character (Rosita & Suprpto, 2017).

Conversely, a weak character will be easily influenced and carried away by bad times. People who have strong character tend to be open but limited. Being available means not closing yourself and letting all new things into your environment. At the same time, limited means giving limits by filtering out new things that are by the rules or the person's personality. This open and limited nature can have a very positive impact on humans and students in particular (Ridwan & Ikhwan, 2021).

Character education in Indonesia has experienced setbacks in the field of culture. The large-scale demonstrations in Ponorogo can prove this because the area's distinctive culture is claimed to be the original culture of Malaysia. In addition, Indonesia is also known as a country with a high level of corruption. Even once ranked in the top five in the world as the most corrupt country. Due to these various phenomena, the Indonesian state is trying hard to improve its education system to form the character of quality students in their respective fields that are by the religion and personality of the Indonesian nation itself (Saputri, Anwar, Susanto, & Laksana, 2022).

Indonesia is a vast archipelagic country with a variety of diverse cultures. This is also due to the geographical conditions of Indonesia, which are in the form of islands. The cultures born in Indonesia are closely related to daily life and what is in Indonesian society itself. Aloliweri states that culture is the whole that is described, interpreted, processes information, habits, mindsets, arranged regularly, perspectives, values, actions or attitudes, and ways of speaking that are shared between members in a group to members of other social groups at the same time. A society. Based on the opinion above, it is stated that culture is formed from interactions between members of society (Ikhwan, 2021b). Culture is spread through daily interactions between community members, either individually or in groups.

Culture in Indonesia is almost evenly distributed in all fields. Art of music, dance, painting, vocals, and crafts (Djamil, 2018). Art in many kinds of music has been known for a long time, estimated since ancient times. This phenomenon was justified by a researcher named Harjono. Harjono said that membranophone-like musical instruments were formations or types of musical instruments that existed in Indonesia before Indonesia had a cultural relationship with India. In ancient times they were used to accompany religious rituals (Harjono, 2004). This membranophone-type musical instrument can be compared because it has something in common with primitive tribes at that time. Music in ancient times had a speedy development because it was readily accepted and able to entertain the public. This phenomenon is caused because our ancestors liked music.

Many types of music developed in Indonesia. Among others are; Traditional or regional music, for example, string, string, wind, and percussion; Dangdut music; Music of the age of struggle; *keroncong* music; Famous music as well as contemporary music or pop music. Traditional music that is very popular with the community until now is *karawitan*. *Karawitan* can also be interpreted as small, complicated, delicate and tasteful. *Karawitan* is a traditional art that uses various collaborations of various musical instruments and is usually followed by a song or *gendhing* sung by a *sinden*. Collaboration of musical instruments that are played by alternating between musical instruments to create a melodic sound and provide its satisfaction for the audience (Az Zafi, 2018).

Karawitan, developed as an extracurricular activity in school institutions, can have a significant positive impact. Playing musical instruments alternately can foster a sense of tolerance and tolerance between people. Javanese pieces that carry Islamic themes can foster a sense of religion in students. Apart from that, *Karawitan* is full of religious meanings in several musical instruments and their pieces. This is due to the origins of musical instruments and tunes created by Walisongo (Wasiran, 2012). Indirectly, this provides Islamic history lessons that can broaden students' horizons and form an attitude of love for culture and passion for Indonesia's homeland (Probosini & Nugroh, 2018).

Arya Dani Septian has researched *karawitan* entitled "Javanese *karawitan* as a Learning Media and Social Communication Media". Arya's research discusses the ins and outs of *Karawitan*. And also, research was conducted by Andi Rahmania entitled "Religious Character Education Based on School

Culture at SDIT Bias Assalam Tegal City". Andi Rahmania's study examines religious character. The difference is that Andi Rahmania looks at all the cultures in SDIT Bias Assalam Tegal city to form godly characters. Meanwhile, researchers examined *Karawitan* in the formation of religious feelings in students through musical art alone, which *Karawitan* at SDN 4 Kreet is extracurricular with two or three meetings a week.

Method

This research is a type of qualitative research. What is meant by qualitative research is research based on phenomena or events that exist in society. Primary data was taken from informants who had experience with the focus of the study, namely school principals, teachers and extra tutors for musical arts. At the same time, the secondary data is taken from related book journals and encyclopedias. Documentation, interviews, and observation do data collection. Data analysis uses data presentation, conclusion verification, and data reduction. Checking the validity of the data is a method used to prove whether the researcher conducted the research and to test the truth of the findings and similarities in the field and the field. Methods used by researchers to check data, namely triangulation, increasing accuracy in the research, and extending observations (Ikhwan, 2021a).

Result and Discussion

Planting religious character education through Karawitan

Character education is a strategy used to shape the behaviour or actions of children. Religious character education is the formation of spiritual children's behaviour by the Al-Qur'an hadith, which is a Muslim's life guideline. Instilling religious character in children does not have to go through learning in a class that seems formal and dull. Art and cultural extracurriculars are often effective mediums in forming the child's desired character.

Karawitan had existed since ancient times before Islam entered Indonesia. In ancient times, *Karawitan* was used for certain ceremonies. When Islam entered the land of Java, Sunan Bonang and Sunan Kalijaga adopted the culture of the people at that time (*karawitan*) to spread Islam so that the people could accept it at that time. Until now, the development of this art is still preserved. The existence of historical materials regarding the ins and outs of *Karawitan* is the main attraction for students to continue to participate in musical arts training at SDN 4 Kreet Jambon Ponorogo.

SDN 4 Kreet Jambon Ponorogo uses the *Karawitans* extracurricular to implement religious character education. This *Karawitan* at SDN 4 Kreet was fostered and trained by Mr. Damanhuri (Blendhet). He has been a permanent trainer at SDN 4 Kreet for the last five years. The extracurricular art of *Karawitan* at SDN 4 Kreet aims to form the religious character of students and preserve the nation's culture. With a spiritual personality, students will become quality human beings who are not easily influenced by foreign cultures.

The cultivation of religious character education through *Karawitan* at SDN 4 Kreet Jambon Ponorogo is carried out through various angles, including;

1. Through songs or religious songs. Religious themes have meanings that are full of spiritual values.
2. Required to wear closed clothes (uniform).
3. Conveying the history of the origins of musical instruments, pieces and the history of the *Karawitan* itself.
4. It is obligatory to use Javanese krama when practising *Karawitan*.

The cultivation of religious character education through Karawitan at SDN 4 Kreet 4 Jambon Ponorogo can be said to be successful, and this is due to the support from various parties, high enthusiasm from students, and the various values contained in Karawitan. The values contained in Karawitan are;

1. Aesthetic value. The rhythmic playing of musical instruments produces a harmonious and dynamic musical sound to make a comfortable feeling for the audience.
2. Historical Value. The art of karawitan is a traditional heritage art with a long history, so it teaches us to continue to maintain and preserve it.
3. Culture value. *Karawitan* culture has been introduced since the Hindu-Buddhist religion was still widespread so until now, it has been known as a national culture.
4. Spiritual Value. Spiritual value is the highest absolute value because it comes from God Almighty. Based on its history, gamelan is an accompaniment in religious ceremonies to acknowledge their god's existence (oneness). In developing the Islamic religion in Java, *karawitan* functions to assimilate contained Islamic values and cultural values. The poems contained in karawitan show advice related to religion. Even Sunan Bonang uses a musical instrument (*gamelan*) Bonang in spreading Islam.

It instils religious character education through songs at SDN 4 Kreet Jambon Ponorogo through *Karawitan*, combining *gendhing* or old songs with all kinds of contemporary pieces. The selection of modern songs is intended so that students do not feel bored with old songs that are often sung. Besides, it is easier for students to interpret modern songs than old ones. What is no less important than teaching religious character education through songs, it is necessary to pay attention to the choice of meaning by the age of the bearer and the connoisseur. That way, the delivered song or piece can touch the carrier's hearts and the audience.

The development of *gendhing* in the art of karawitan has progressed very rapidly. Recently the Garuda Pancasila song can be arranged using gamelan. The selection of the Garuda Pancasila song is intended to foster a love for the motherland. In addition, the Garuda Pancasila song is a national anthem that is familiar to all people. The music is short and easy to remember and contains an aesthetic flavour that encourages the nation. *Gamelan* is also a historical musical instrument. When the song Garuda Pancasila and *gamelan* are played simultaneously, it will undoubtedly present a performance filled with a high sense of nationalism.

The rapid progress in extracurricular musical arts at SDN 4 Kreet Jambon Ponorogo illustrates the success of the efforts made by the trainers and the school in managing it. The *Karawitan* extracurricular at SDN 4 Kreet serves as a forum to shape the character of religious students who can preserve and foster a sense of love for the nation's culture. When the spiritual nature and a sense of love for culture are formed from an early age, it will create a strong country with a personality.

Character education that synergizes with religion and culture has enormous benefits and functions. The functions of character education based on faith and national culture are;

1. Planting religious values in the teachings of religion and culture of the Indonesian nation as a guide to achieving happiness in life in the world and the hereafter.
2. Development of faith and devotion to TYME, students with noble character who have been developed in the family environment first.
3. Mental adjustment of students to the social and physical environment through religious education and national culture.
4. Correcting mistakes due to student weaknesses in beliefs (aqidah) and experiences of Indonesian religious teachings and culture in everyday life.
5. Prevent students from the negative things foreign cultures that they will face in everyday life.
6. Teaching religious knowledge and national culture in general, systems and functions.

7. As a place to channel students to explore Islamic religious education at the following educational institution.



Picture 1. Religious character values in karawitan

The Impact of Embedding Religious Character Education Through Karawitan

The cultivation of character education has a significant impact on children. With the *karawitan* extracurricular, students can channel their talents and potential. The impacts of instilling religious character education through *karawitan* are;

1. It improves students' abilities in social relations by establishing reciprocal ties between culture, the environment and the natural surroundings.
2. A place to channel the talents and potential of students to become creative and full of work human beings.
3. Practising discipline, honesty, and responsibility in carrying out tasks.
4. Develop morals and ethics about God, Messengers, humans, the universe, and even oneself.
5. Instil students' sensitivity in seeing various socio-religious issues so that they become human beings who are responsive to social and religious affairs.
6. Provide direction, guidance, and training to students with strong, agile, skilled, and quality characteristics.
7. Provide opportunities for students to have good communication (verbal and nonverbal).

Instilling religious character education through Karawitan at SDN 4 Krebbe Jambon Ponorogo is not only done in one way. These various methods have different impacts. The existence of an extracurricular Karawitan can be used as a place to channel students' talents. Through Karawitans, students can understand the importance of preserving Javanese culture and get to know Islamic values contained in the Karawitan itself. In addition, songs or pieces in Karawitan have a religious meaning which indirectly makes students have this spiritual side. The obligation to wear closed clothing (uniform) makes students accustomed to wearing it outside school. This is instilled to form human beings who have religious personalities and are qualified in their fields.

Karawitan can also motivate students to be more enthusiastic about learning. Especially students of SDN 4 Krebbe Jambon, Ponorogo. Learning in a broad sense is to study religious, general,

and social sciences. Learning *karawitan* provides a spirit for students to look (learn) about other things. This spirit or enthusiasm will have a positive impact on student learning outcomes.

Motivation in learning is essential for students. Motivation and productivity soar to the sky when students can achieve their goals. Suppose a culture of motivation and productivity can become a rooted tradition in schools, especially for students. In that case, it will be reflected in an attitude of optimism about the future they will face. However, if that attitude develops well in school, students will feel energized and energized in the school environment. The school must create a fun and educative atmosphere and place for students. This fun and educative atmosphere will create a peaceful feeling in students. This feeling of joy and peace will motivate students to learn.

Table 1. instrument religious character

Instrument	Religious Character Cultivation	The Impact of Cultivating Religious characters
<i>Gending</i> or song	Singing (nyinden) with religious songs (gendhing). For example Ilir-Ilir	<ul style="list-style-type: none"> • Students memorize religious songs • Students are able to interpret the song Ilir-ilir, namely always eager to carry out God's commands and have a high sense of tolerance among others
History	Giving material about the history of songs, musical instruments, and others (related to <i>karawitan</i>). An example is the history of the Bonang gamelan musical instrument.	<ul style="list-style-type: none"> • Increased student insight, especially regarding matters related to <i>karawitan</i> • Fostering the attitude of love for the motherland of students from an early age
Clothes	Required to wear closed clothes (uniform) when practicing <i>karawitan</i>	<ul style="list-style-type: none"> • Students become accustomed to wearing closed clothes, both when practicing <i>karawitan</i> and not
Language	It is mandatory to use the Javanese language when practicing <i>karawitan</i>	<ul style="list-style-type: none"> • Students usually use Javanese when speaking words in everyday life • The cultivation of a high sense of tolerance and social

The inculcation of religious character education through *Karawitan* at SDN 4 Kreet Jambon Ponorogo is said to have been successful. This can be seen in table.4 in the description above. The success achieved is inseparable from the excellent cooperation between the school, trainers, parents, and the surrounding community. In addition, the potential and enthusiasm of students are also very influential in this success. SDN 4 Kreet strives to produce students with religious and religious personalities by continuing to maintain and preserve the nation's culture. With a spiritual personality,

students will not be easily influenced by damaging things, especially from western culture. That way, students will become professional and quality human beings.

Conclusion

The inculcation of religious character through *Karawitan* is carried out through songs, *dolanan* songs or modern Islamic songs (sholawat). Students are also required to wear closed uniforms when practising *karawitan*. In addition to playing *karawitan* music (gamelan), students are also given the material on the history of the *gendings* and the origins of the *gamelan*. The impact is that students become embodied in channelling their talents and potential. Becoming accustomed to singing songs, *gending jawi*, and other modern Islamic songs, students will be carried away by the positive energy of the music. The *karawitan* played by these students has become a particular sympathy for the local community, so they flock to see it when practising or playing (art performances).

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