



Study on the Religious Views of Jathilan Art Activists Paguyuban Wargo Manunggal

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ABSTRACT

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Paguyuban Wargo Manunggal is a dance community. This dance is often called *jathilan*. *Jathilan* is a performance of a group of dancers, both male and female, riding a lumping horse property. After dancing, the dancers go into a trance. The existence of this event is due to the actions of the handler who knows the unseen. Because of this, their understanding of Islam is somewhat different. The study results indicate that not all respondents whom the researchers interviewed knew about aqidah, sharia, and morals. There are still many who do not know about the teachings of Islam. Furthermore, the factors that influence ignorance and differences of opinion regarding the teachings of Islam are education history, family environment, activity in mosque activities, and differences in Koran teachers. In applying the teachings of Islam itself, many of the respondents used prayer to heal dancers who were in a trance and prayer for safety before the performance was held.

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Introduction

Humans are creatures of God who are the initiators of culture. They have a reason, unlike animals. So that they have a God who has the right to be worshiped and live and stay away from all the rules to get the reward later. Humans are created in two elements, namely spirit, and body. Humans are God's most perfect creation. Therefore, humans are designed by Allah SWT as the caliph on this earth, the leader of the universe that He created. With the gift of reason, humans can think of general concepts or principles to find the knowledge that Allah has created for their survival on earth. The knowledge gained guides humans to make tools for their survival in the form of spiritual, physical, and social needs (Notowidagdo, 2002). Indonesia is an archipelagic country with thousands of islands. It has different geographical conditions considering that Indonesia's nature has various forms due to His power. Different geographical conditions produce a culture that is different from one another. Not surprisingly, Indonesia has countless cultures. Art is one part of the culture created by humans, a form of civilization that develops following ideals guided by

existing norms. Art can be realized in dance, music, roles, painting, handicrafts, and others.

Jalan is a form of dance art. This dance is performed by a group of dancers consisting of men and women using horse property made of woven bamboo. This property is then given a hair ornament of raffia or plastic rope to make it more like a real horse. The name jathilan is another name for Kuda Lumping art originating from the Yogyakarta area. In the past, jathilan aimed to raise the spirit against the invaders and be a medium of entertainment for the people. The Wargo Manunggal jathilan art community is one of the communities that preserve jathilan art originating from the Timpang hamlet, Pengasih sub-district, Kulon Progo district. The existence of the handler is something that should not be forgotten in the show. The handler has the role and responsibility to control the course of the performance and heal the possessed dancers. The handler is also responsible for carrying out rituals requiring permission to carry out jathilan performances and are given smoothness. At the same time, say "excuse me" to other creatures around the jathilan show. Being a handler must know the terms of interacting with supernatural beings, which are all around us. Supernatural beings are part of the creatures created by Allah SWT. which cannot be reached by the five human senses. Literally, there are supernatural things that can be reached by the five senses of certain people, not all people. Or unseen at a certain time, but not unseen at another time. Ghaib like this is called al-ghaib an-nisbi (Ilyas, 1992). The act of inviting supernatural beings and believing that an event will be given smoothly if doing "excuse" to supernatural beings, including shirk. Shirk is an act of associating partners with Allah SWT. with His creatures, whether in the dimensions of rububiyah, mulkiyah and ilahiyah, directly or indirectly, real or veiled (Ilyas, 1992).

Method

This study uses a qualitative method with a religious approach. Using several data collection techniques, namely interviews with several jathilan art activists, namely the chairman, one dancer, and one handler, documentation or taking pictures during interviews as well as activities in the wargo manunggal community, and observation. The data obtained in the interviews were collected and processed by data triangulation method.

Discussion

Religious Perspectives of Jathilan Art Activists, Manunggal Citizens Association

Islam contains various rules of life that lead people into eternity, namely the hereafter. There are three parts in the teachings of Islam, namely aqeedah, syariah, and akhlaq. Aqeedah is etymologically rooted from the word 'aqada-ya'qidu-'aqdan-'aqidatan. 'Aqdan means knot, bond of agreement and firm. The relationship of the words 'aqdan and' aqidah is a belief bound in the human heart that contains a covenant with God (Ilyas, 1992). The scholars define aqeedah by believing, that is, justifying and establishing without hesitation a faith. While the purpose of faith is to believe

in the heart, say orally and realize with deeds (Zahri A, 2020). Several sources for the jathilan arts activists interviewed by the researchers, had various answers regarding aqidah. The first resource person, Criping, a handler in the Wargo Manunggal Paguyuban, said that aqidah are the songs that are in the jathilan performance that accompanies the dancers. Because in the song there are Islamic religious teachings that are inserted. Of course, in songs that are religious or sholawat genre. Here's his statement. "Yes, the aqidah in jathilan is from Islamic songs. Heart button." This opinion is completely contrary to the true meaning. Belief in Allah cannot be equated with the songs that accompany the jathilan dancers. The second source, namely the chairman of the Wargo Manunggal Paguyuban, revealed that aqidah is belief in God Almighty. "Aqidah is the belief in the existence of God Almighty." This understanding is correct and in accordance with the existing definition. The third resource person, Agus, one of the jathilan dancers in the Wargo Manunggal Community, is also similar to the previous answer. Aqidah is a belief in Allah, and also a belief in the existence of supernatural things. "Yes, aqidah is believing that God exists and the unseen world exists and is mutually sustainable."

Sharia according to the language means the path to the source of water. While Islam linguistically means peace, holiness, surrender. So the merging of the definition of Islamic law is to walk towards water as a source of life in which there is peace of purity and full of surrender. In terms, sharia has a definition according to Islamic experts. Syaltut argues that Sharia is a set of rules created by God as a guide for human beings in establishing a relationship with God, human beings both fellow Muslims and non-Muslims, nature, and all life. Ali al-Sayis defined Sharia as the laws given by Allah to his servants so that they believe and practice them for the sake of this world and the hereafter (Luth, 2011). Kamidi argue that the Shari'ah is the teachings implemented by human beings according to the Almighty God. Here is his opinion: "The Shari'ah is as far as I know about the teachings according to God Almighty." This understanding is supported by Faruq Nabhan who interprets the Shari'ah as everything that Allah has prescribed for his servants (Radjab, 2018). Meanwhile, Agus argues that sharia is something that is recommended and forbidden by Allah SWT. Like the above understandings, the Shari'ah is the provisions of Allah SWT revealed by the Prophets in the form of encouragement and prohibition to be obeyed by his servants to heaven. While Criping is not biased in explaining what the sharia is.

Zaqzouq defines morality as a scientific discipline concerning matters relating to actions/deeds that help determine the ultimate goal of life and explain how to standardize behavior in actions. Ahmad Amin defines morality as good and bad deeds, as well as a picture of human behavior that can be imitated to get along. Iman Abdul Mu'min Sa'd al-Din provides a definition of morality as character and habits. Morals talk about obligations, says Darraj. there is an obligation to demand accountability. If there is no accountability, how can justice be served? (Dalimunthe, 2016). Criping

defines morality as a person's knowledge of the good and bad of an action. From the understanding expressed by the sources, it is true that the understanding expressed by Criping regarding morality. According to the explanation above, morality is knowledge of good and bad an action based on the Al-Quran and As-Sunnah. In contrast to Agus, who defines morality as follows. "Knowing good and bad deeds to all God's creatures." The definition above is correct but not correct because there are no guidelines mentioned. While Kamidi is not biased to mention what is the meaning of morality.

Factors Influencing the Religious Views of Jathilan Art Activists

A person's background influences his perspective in determining life, as well as regarding religious insight. A person has broad religious insight if his background supports it, for example living in an ustadz's family, being educated in a boarding school, being taught the Koran from a young age, and so on. However, if the surrounding environment does not support this, it will have an impact on lacking religious insight. Researchers will describe various aspects that influence the different religious views of jathilan art activists regarding various Islamic teachings. Educational background. Education is a process of maturing humans. Because through education humans can grow and develop so that they can fulfill their duties as a human being. Education is seen as very important in Islam. As the Prophet said in a hadith (Mughtar, 2012). "Demanding knowledge is obligatory on every Muslim. (HR Ibnu Barri). Also the words of Allah in QS An-Nahl verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِأَلْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Invite people to the path of your Lord with wisdom and good advice (education). In this verse, Allah clearly commands humans to invite other humans to the right path, namely the path to God by means of education. Education is a form of God's love revealed to humans who are given extraordinary brain abilities, and perfect physique in its formation. With love in the delivery process, the education will arrive and be well received. In Indonesia, the level of education is successively from Elementary School (SD) for 6 years, Junior High School (SMP) for 3 years, and finally High School (SMA) for 3 years. To support the knowledge of students, early childhood has taken education, namely Early Childhood Education for children starting from 3 years, and Kindergarten for ages 5-7 years. While the education allowance after high school is college. Students are given the freedom to take education according to their talents and interests, they no longer study all subjects according to those at the previous level of education. A low level of education makes a person have a narrow perspective because they are only given the opportunity to study and gain knowledge for a few years. Thus, their religious knowledge becomes less or even ignorant. Conversely, if the level of human education is high, they are given the opportunity to acquire old

knowledge, whether religious or not. So a broader perspective. In addition, someone with a higher level of education tends to have a high desire to be independent in exploring a science, not only through school. For example looking for information on the internet, reading books, reading articles, and others. With today's technological advances, it is easier for humans to find information. So it is not difficult to study religion independently.

The existence of the mosque as a means of worship for Muslims is inseparable from the story of the migration of the Prophet Muhammad SAW. The Prophet migrated when his da'wah was not accepted by the people of Makkah. The teachings of the Prophet which forbade the customs of the people of Makkah angered the people, who eventually rejected it by insulting, slandering, and even cursing. Therefore, Allah's command to the Prophet Muhammad SAW to migrate to Yathrib (Medina) appeared. The mosque is used as a center of worship for the Muslim community and a place to study until now. No doubt, the mosque is used as a symbol of the existence of Muslims. The existence of a mosque in an area shows the quantity of a Muslim community including the quality of faith and religious practices. A group of people who realize the importance of the knowledge of the afterlife as a provision in reaching Allah's heaven will often go to the mosque, whether it's for congregational prayers, attending taklim assemblies, or reciting the Koran. This is in accordance with the word of God in the QS At-Taubah: 18.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَمِمَّا يَخْشَى اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

Meaning: "Only those who prosper the mosques of Allah are those who believe in Allah and the Last Day, and keep up prayer, pay zakat, and do not fear anything other than Allah, then they are the ones who are expected to be among the people who get clues." According to Moh. Roqib, the mosque is the main choice of the general public regardless of gender, age, level of education, in pursuing knowledge. This is due to several factors, namely: the mosque is a place that is clean from polytheism, the mosque accepts all the general public and is very open, the mosque teaches the integral value of faith, science, and charity, the mosque also educates the community within the framework of Islam and reinforce each other despite having many differences. Together they help each other and remind each other for good (Umar, 2019). From this opinion, it can be seen that participation in mosque activities is a major factor in the level of one's religious insight. And according to the researcher's observations, from three sources only one person often participates in several mosque activities. Therefore, the results of the answers to questions about things that are known about aqidah, sharia, and morals there are those who do not know the answer or the answer is not correct from the existing understanding. This is reasonable considering that all of the

informants are adults and already have a family life, except for one person. They automatically spend more time working and relaxing with their families. No sources of religious knowledge are included because they rarely participate in activities at the mosque. Therefore they do not know what aqidah, shari'a, and morals are.

Religious insight is also influenced by the family environment. The family is the smallest group derived from society. The family consists of a head of household, mother, and children. The first education that children receive comes from their parents. Schools have little influence on the formation of children's character. Parental education has a greater influence on the formation of a child's character. In QS At-Tahrim verse 6 Allah commands to protect their families from the fire of hell.

Meaning: "O you who believe, protect yourself and your family from the fire of hell". It is clear that protecting the family from hellfire is the duty of all family members, especially the head of the family. So, a family head must be someone who has broad insight into religious knowledge, can be a guide for the family if you get lost in walking. Therefore, this can be a lesson that looking for a prospective husband must have knowledge of religion, so he can guide his wife and children to the right path according to the guidance of the Qur'an and As-Sunnah. A religious family applies the teachings of Islam to all members of their family which affects religious insight in each family member. Whereas someone who was born in a less religious family, they only receive religious insight from schools and mosques, and even then if they participate in every study that is held. So religious insight becomes few and limited. A religious family makes the members of each family have a factor of encouragement to always carry out worship activities together, and it becomes a habit that is carried out continuously. They do it with a light heart because their families together carry out worship activities which increase the reward. And always remind if a family member approaches an act of evil or sin. Therefore, the family of a kyai must have a good religious understanding of each family member, because in each family member the provision of religious knowledge is considered. They are given religious knowledge every day and habituation of worship on time, both obligatory and Sunnah. While the family of people who are far from religious life, surely their religious insight is not considered. According to the researcher's observations, of the three sources, none of them had a family background of religious leaders. Therefore, they may not know what aqidah, shari'a, and morals are because they do not have a family that provides sufficient religious knowledge. So that religious insight becomes less.

The Application of Islamic Teachings in the Art of Jathilan

The teachings of Islam are used by humans as guidelines in various fields of life. In terms of art was not spared from the Qur'an. In jathilan performances, before the implementation, prayer is

often performed by pawing which aims to protect the safety of all jathilan players from the beginning to the end of the event. Agus said this. "There is, a prayer for salvation before the stage, a prayer for awareness while in a trance." Criping, the handler of jathilan, said that the prayers read also serve as a medium of communication with people who are in a trance. "If you want to heal, use Islamic prayers. If you don't use prayer, it doesn't work. Even though it is art, it does not leave Islam. The most important thing is to believe that the prayers read are effective, believe that God exists, and believe that the dancer who is in a trance will come back to his senses. Also additionally uses internal energy. Prayers to inquire about the possessed are also present. Prayer to ask where from."

In the attraction of trance, the process of entering the spirit into the human body experiences different events. There are dancers who suddenly fall like faint people and there are those who immediately enter the spirits without falling and can immediately move to dance. Dancers who experience a trance process with fainting events must be invited to communicate by the handler so that they want to stand up and dance like other dancers. The use of these prayers is recited at times like this. Prayers are used to ask people who are in a trance and are also used when a dancer who is in a trance will be healed to regain consciousness. Usually the spirits that enter the human soul provide conditions first to be fulfilled before being healed. In contrast to the opinions above, the head of the jathilan community, Wargo Manunggal, said that religion and the arts of jathilan had nothing to do with anything. Religion is only for religious matters, art is only for art. "There is no relation between jathilan and Islam, Ms. Religion is religion, jathilan art is purely about art without any religious interference."

Conclusion

Not all jathilan art activists know the various teachings of Islam. Some are known, some are unknown. This is due to the factors of education graduation that is passed, the person's family environment, and activeness in participating in activities at the mosque. In the jathilan show, there is the application of Islamic teachings, namely the reading of prayers to fence off safety and a medium of communication with possessed dancers.

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