



## Da'wah Cultural in Yogyakarta: Transformation Tradition Art Jathilan in Java

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**Abstract:** This research discusses the transformation of Jathilan art in Yogyakarta as a form of cultural da'wah that integrates Islamic values into traditional Javanese art. Jathilan, which was originally known as a magical and mystical performance, has undergone an adaptation process to conform to Islamic teachings without losing its aesthetic essence and local cultural values. This transformation involves changes to performance elements, such as narration, music and costumes, by replacing magical elements with educational Islamic values. The role of the arts community, religious leaders and local communities is very important in this process, making Jathilan a relevant and easily accepted medium for preaching, especially by the younger generation. This research is a descriptive qualitative research using a phenomenological approach to understand in depth the transformation process of Jathilan art through the integration of sholawat elements. Data collection techniques in this research are observation, in-depth interviews, and documentation. The data analysis technique in this research is data reduction, presenting data in narrative form, and drawing conclusions. The results of this research show that Jathilan art is not just a performance that functions as entertainment, but also as a forum for conveying moral and spiritual messages that have a positive impact on the people who watch it. Elements of da'wah are instilled through prayer poetry, prayers and moral values contained in the performance. The existence of prayer poetry in Jathilan art provides the benefit of peace of mind and soul so that a person can avoid mental illness.

**Keywords:** Cultural Da'wah, Jathilan, Transformation, Tradition

**Abstrak:** Penelitian ini membahas transformasi kesenian Jathilan di Yogyakarta sebagai bentuk dakwah kultural yang mengintegrasikan nilai-nilai Islam ke dalam seni tradisional Jawa. Jathilan, yang awalnya dikenal sebagai pertunjukan bernuansa magis dan mistis, telah mengalami proses adaptasi untuk menyesuaikan dengan ajaran Islam tanpa menghilangkan esensi estetika dan nilai budaya lokalnya. Transformasi ini melibatkan perubahan pada elemen-elemen pertunjukan, seperti narasi, musik, dan kostum, dengan mengganti unsur-unsur magis menjadi nilai-nilai Islami yang mendidik. Peran komunitas seni, tokoh agama, dan masyarakat lokal sangat penting dalam proses ini, menjadikan Jathilan sebagai media dakwah yang relevan dan mudah diterima, terutama oleh generasi muda. Penelitian ini merupakan penelitian kualitatif deskriptif dengan menggunakan pendekatan fenomenologi untuk memahami secara mendalam

*proses transformasi kesenian Jathilan melalui integrasi unsur sholawat. Teknik pengumpulan data dalam penelitian ini yaitu observasi, wawancara mendalam, dan dokumentasi. Teknik analisis data pada penelitian ini yaitu dengan reduksi data, penyajian data berbentuk narasi, dan penarikan kesimpulan. Hasil dari penelitian ini menunjukkan seni Jathilan tidak hanya sekedar pertunjukan berfungsi sebagai hiburan, tetapi juga sebagai wadah penyampaian pesan moral dan spiritual yang memberikan dampak positif pada masyarakat yang menontonnya. Unsur-unsur dakwah ditanamkan melalui syair sholawat, doa, dan nilai moral yang terkandung dalam pertunjukan. Adanya syair sholawat dalam kesenian Jathilan memberikan manfaat ketentraman hati dan jiwa sehingga seseorang terhindar dari penyakit mental.*

**Kata kunci:** *Dakwah Kultural, Jathilan, Transformasi, Tradisi*

## INTRODUCTION

The Dance is a traditional dance from Central Java and Yogyakarta which were originally ritualistic, then developed into entertainment and tourist attractions. The name "Jathilan" comes from "jathil," which means jump up joy, reflected in his inspired movement from the story of Panji Asmara Bangun and Dewi Sekartaji. Characteristics typical is trance scene or possessed, which is now more functioning as Power pull culture and tourism (Mega Hero Raysita, 2020). Jathilan in history art functioning as a medium for Islamic da'wah, conveying message For stay away characteristic bad in accordance with teachings love good oh This art invites people to do good and avoid badness (Mustaqim, 2021).

The people of Yogyakarta have diverse views about this phenomenon. Some consider trance a negative matter because involving lost control of body and mind, which can be view as something dangerous or even spiritual disturbance. On the other hand, there are also those who see it in a way positive as apart from tradition and a culture full of meaning. In view of this, possession considered as a spiritual experience that allows dancers to display movement outside normal as well as disclose more expression deep (Septiva, 2024). Differences view This reflect How the Dance experience shifts meaning, from just a mystical ritual becoming art a permanent show maintaining element spirituality.

Shift meaning magical-religious in art dance is influenced No only by the transformation of the environment, but also by the dynamics of social public local and development technology in the world of performance (Traditional In Era et al., 2020). Islamic tradition provides influence significant in aspect vocals and dance movements, which also play a role in

guard sustainability art jathilan in the middle society. The influence of Islam seen in various element art jathilan, such as chanting song sholawat, use of incense smoke, symbolism in the movements of the dancers, as well as existence offerings presented during the show.

Transformation The Dance as a medium of preaching important For interesting interest child young deepening Islam through culture. Change This in line with dynamics of the times, where structures and cultures become foundation main (Pipit Muliyah, Dyah Aminatun, Sukma Septian Nasution, Tommy Hastomo, Setiana Sri Wahyuni Sitepu, 2020). Arts, as part of culture society, are always nature dynamic and adaptable with change social as well as religious. Transformation culture often reflects changing social and religious values in society (Syarifah & Mushthoza, 2022). With thus, the transformation Jathilan which was adopted element blessings is response to change social, where Javanese society is increasingly adopt Islamic values require method new for express identity culture.

First, in the research conducted by Maulida Pangestuti entitled " Infiltration of Preaching Values " in Kuda Lumping Art in Plipir Village Sub district Purworejo Regency Purworejo". In the research has a art deep horse dance the show there is song companion with Islamic nuances such as blessings nariyah, movement as sign offerings to the creator, and rituals as asceticism (Pangestuti Maulida, 2019). Meanwhile, in the ongoing research researchers do focus on the shifting process art the Dance through element prayers.

Second, in the research conducted Giyarman focus on change form presentation art the Dance Emerald Green a series change in direction the increase that occurred from aspect form presentation that sees side movement, accompaniment, make-up and costume, as well as pattern floor in art dance the (Giyarman, 2016). In the research this only focuses on the change from the presentation of one art group Jathilan. While researchers who are currently researchers do not only research one art group the Dance but research 2 groups art Jathilan which has been experiencing transformation and not yet experiencing transformation.

In the research there is novelty namely in the arts the Dance in this modern era can become a medium of preaching based on art that gives impact positively in society. With the media of preaching art the Dance

delivery message preaching will be easily understood for the audience. Lyrics prayers found in art the Dance own power pull along for the people who see or hear it.

There is a transformation this becomes an effective media for preaching among the public because can be accepted easily and included in preservation culture. Research this can explore how spiritual and religious values influence aesthetics and meaning of traditional art. Highlighting dynamic interaction between culture local (tradition) Jathilan ) with element religious ( sholawat ). Research this can disclose how the public blends element culture with spiritual needs, which have not been lots discussed in a way deep in study previously. Study this study descriptive qualitative, which aims for understanding in a way in-depth transformation process art the Dance through integration elements sholawat. Method or approach to research this is phenomenology chosen because more suitable for explore phenomenon complex social and cultural aspects, as well understand meaning produced by participants research. Population this covers artist Jathilan, the character society and religious figures involved in the process of integration art.

Data in study this is collected through a number of techniques, namely observation, interviews and documentation. Data analysis techniques in research this is the data collected analyzed using technique analysis descriptive-qualitative. With approach and methodology this, research is expected to give a deep description about transformation art Jathilan and its impact for the public.

## **RESULTS AND DISCUSSION**

Research results show that transformation art The Dance from Javanese tradition towards Islamic tradition provides an impact positively in society. Society that sees the Dance get a message preaching through story or *the play* that was performed by player Jathilan. Based on results from the in show the Dance viewer can find messages on agility players in the process *wiraga, wirama, wirasa, and wirupa*.

Wiraga which is a natural technique can be developed through exercise exercise body, which aims For explore move so that every part body can move in a way functional and aesthetic ( *Sarjimo* , 2018). In art The Dance

player move body like move legs and arms, expression face and posture body emphasize strength and flexibility in dancers. *Wirama* is an element in a dance that includes a pattern certain for reach harmony motion. Elements this covers arrangement dynamics, such as accent in the tempo of the dance, as well as sensitivity to rhythm or gending (Wibawai et al., 2020). At *wirama* in art the Dance generated by the tool music traditional such as gamelan, drums, kenong, and gong. Music this functioning accompanies dance movements and creates atmosphere calm and cool heart. *Wirasa* is the ability for express and experience the dance that is performed, so that dance can be delivered in a way full (Jusmawati et al., 2019). Expression plays an important role in determining quality delivery dance. Processing *wirasa* in art the Dance this refers to the message conveyed through movement, expression face, or dialogue from the handler and the player. Message content is the naturally nature that gives guidance to society to always do good and well on the right path. While *shape* or form is the method to confirm the message you want delivered through use of colors, costumes, and makeup dancers (Mursito & Lestari, 2023). Arts The Dance strengthens character and meaning show through visual elements, such as costume colored flashy, ornate head, and accessories that reflect identity characters. Colors and properties have their own meaning symbolic, while makeup confirm the expression role. Use horse braids, whips, and trinkets other enrich aesthetics show, make the Dance as a form of healing therapy for the public.

The Dance can become *healing therapy* Because the elements in its own effect healing Good in a way physical, emotional, and spiritual. Jathilan involves energetic and expressive movements, allowing the player to release pent-up emotions. In addition to movement, the music that is there in art The Dance can become method therapy. Therapy music is method healing that utilizes music and activities related for supporting the therapy process for clients. Like as it is form therapy others designed for help individual in aspect physique both mental and therapeutic music push participation of the client through interaction, improvisation, listening, and involvement active in play music (Geraldina, 2017). Gamelan music accompanies the Dance own rhythm typical that can influence condition psychology, creating effect calm or even to awaken spirit Vibration from tool music traditional such as drums and gongs can also given effect relaxation. With a combination between art,

movement, music, and spirituality, Jathilan can become a natural form of healing therapy, especially for those who seek methods for expressing self, feeling togetherness, and letting go of stress.

The Dance is the art legacy The Wali Sanga namely Sunan Kalijogo in spread Islam in Java (Mustaqim, 2021). The community often consider Jathilan that has been experienced transformation contain element polytheism, with this Modern Jathilan with integration blessings more easily accepted by Yogyakarta society because in accordance with Islamic teachings and avoid element mystical. Islamic Jathilan emphasizes preaching, togetherness, and valuable entertainment religious. Like blessings like *Tombo Heart* in show The Dance functioning as a reminder to the Prophet Muhammad SAW, bringing calm inner, and guarding mental health. In addition, sholawat keeps away from characteristic showing off and being arrogant as well as push behavior *love ma'ruf oh evil*, and bring blessing for someone who chants or hears it.

One of religious figures expressed opinion that “*Art Jathilan in modern times This rather can it is said continue preaching Walisongo in ancient times who spread the religion of Islam with art for example yes prayers that are in the show The Dance That Miss*” ( Interview ) with Sariman: October 4, 2024). Statement the show that art the Dance with element blessings can play a role as means preaching, as carried out by Walisongo in spreading Islam through approach to culture. With this element blessings become a very important element in show art Jathilan in this modern era, because with existence element blessings make somebody more healthy mentally and spiritually.

Basically art the Dance there is for foster a sense of unity and oneness for the community who watch it. the values of mutual cooperation, solidarity and togetherness that exist in the arts The Dance become part important in guard harmony social and cultural. The values of mutual cooperation in art the Dance seen through business each other help and complement need artistic, such as provision instruments, facilities practice, until equipment costume (Kuswarsantyo, 2014). The costumes used the dancer Jathhilan who experienced transformation must be polite. Costume dancer Polite Jathilan reflect values culture and morality, at the same time guard aesthetics show. With closed and appropriate clothing norm politeness, costume this no only

honor tradition local but also makes show still worthy watched by various circles, including a society that upholds tall values religious.

One of leader group Jathilan which is not There is element blessings inside it said " *I even have ideals For change show Jathilan which was previously player possessed spirit fine become No There is possessed player spirit smooth and remove element offerings in show* " ( Interview with Witono : October 10, 2024) from matter This show that the art that exists element Islam inside it No cause contravention in society so that give positive impact for public.

### **Tradition Jathilan : between ritual and art**

In Indonesia, religion and culture have close and unrelated relationships. Culture is an integral part of religion, in which both complement and relate One each other. If the source main religious law, namely the Qur'an and hadith, are considered as primary guidelines, then culture or law custom play a role as guidelines secondary ( Nursolehah et al., 2022). In other words, the law custom can be made into reference if the source primary law does not capable answer the problems that arise. This is in line with the word of Allah in the Qur'an Surah Al- Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Meaning: O people, verily we have created You from a men and women. Then, we make You nations and tribes for you each other know. Truly the noblest among You in the sight of Allah are the most pious of people. Indeed, Allah is great know again very careful.*

The verse explain that Allah SWT created man with various tribe, culture, nation, and religion. Message This teach importance to each others value between fellow people. Religion and culture No should become source debate, but rather both of them own their respective roles (Fitrah Sugiarto, Sumarlin, 2021). Culture is the inheritance of ancestors who need to be maintained and preserved. The elements of harmonious culture with religious teachings reflect values of harmonious diversity. In art Jathilan is also available element unity and oneness namely in compactness dancer Jathilan and accompaniment music that involves a sense of harmony in move and accompaniment music for its creation beautiful move with music in harmony.



Tradition refers to something that is inherited in a way hereditary, good That customs, beliefs, habits, and teachings from grandma ancestors. In other words, tradition is continued habits from One generation to generation next (Ratnaningtyas, 2021). In culture, tradition functions as a structured creativity that connects the past with the present, ensuring continuity in culture. Over time, traditions experience changes, including in art Jathilan. This aims for Jathilan still attractive and accepted by the community.

The Art of Jathilan originate from the Javanese term jathil, which means jump around resemble movement horse. Jathilan including in traditional art which is still there is until now. Arts traditional is form works that reflect values aesthetics at a time maintain tradition. In other words, traditional art is the form the art that follows rule or inherited rules in a way hereditary (Halimah & Setiawan, 2019) . This art become part not inseparable from the life community in a particular area. Every area own art distinctive traditional art, influenced by the environment and culture that supports it. This art is dance that makes horse as element main in the show (Wahyuni et al., 2022). Inspiration from horse reflected in dance movements and the meaning behind them appearance is Jathilan. A movement that was originally free and not regular then arranged becomes more movement aesthetic, depicting galloping and imitating horses his movements.

### **Picture: Jathilan Dance**



The Dance is one of the form art shows traditionally originating from Yogyakarta and Central Java, which combines elements of dance, traditional music, and magical nuances. Arts This own root long history, already exist since the Dutch colonial period, and remains endure as well as develop until the post-independence era, even until this moment (Trisnawati, 2017).



Jathilan not only become form entertainment, but also become part of the local culture that reflects life Javanese society, including values traditions and spirituality. In Yogyakarta and Central Java, there are a number of studio art that is active preserving and developing tradition this.

In the beginning, the art horse is an integral part of the ritual ceremony that serves for call spirit ancestors by grandmothers ancestors we. This ritual implemented with full solemn as effort For begging protection and assistance from spirits the in face and deal with various the trials that befell life humans (Misbah Walida & Choirul Rofiq, 2022). In primitive times, society believe that all form damage environment, epidemic disease, disaster nature, and various difficulty other caused by interference or displeasure spirit ancestors. Therefore that, art horse become means important for relieve anger spirit and restore balance nature and life.

Art the Dance own characteristics typically use property in the form of rocking horse from wicker decorated bamboo with various color for increase Power visual appeal. As part important from life public rural, Jathilan reflect familiarity culture with environment as well as values traditional accompanying development pattern thinking and creativity society, arts this experience various transformation that reflects dynamics culture and life social they (Girindraswari, 2023). Dance movements Jathilan which resembles horse not only show skills of the dancer but also convey meaning symbolic certain. Transformation This show that traditional art can adapt with the development of the times without losing essence of its culture.

In art Jathilan, various element show has united as myth or belief together in society. One of the for example is a process of possession which is considered as proof existence strength supernatural, adds magical aura in show as well as create trust that tradition this can bring in protection or blessing for the audience. In theory semiotics Roland Barthes, myth is construction meaning influenced by discourse social and cultural (Al Fiatur Rohmaniah, 2021). Myth in the Dance not only inherited in a way hereditary, but also functional as system strengthening communication identity culture and beliefs public to art.

Art Jathilan in Yogyakarta has various version, some contain element of sholawat and some don't. In Jathilan which contains element sholawat, performance usually starts with recitation of surah Al-Fatihah and

accompaniment chant sholawat in the middle show. From the angle spiritual view, sholawat not only become part of religious ritual, but also function as form calming meditation soul, soothe stress, and form pattern positive thinking. For traditionalist Muslims, sholawat own role central in their life them and even considered as part from faith to Allah (Azkia, 2022). By social, practice This also strengthens the bond communities as well as increase concern to environment around. Thus, the existence of element blessings in art the Dance not only enrich spiritual aspect, but also becomes part of effort preservation traditions with Islamic nuances.

On the way history, art the Dance not just entertainment, but also functional as a rich medium for Islamic preaching moral message. This delivered through movement and symbolism a dance that reminds public For stay away properties negative that is destructive life individual and also social (Rahmawati, 2020). For example, Jathilan teaches importance avoid characteristic showing off which leads to arrogance, controlling lust Eat as form control yourself, and remove any feelings of envy and envy that can arise break harmony. With approach artistic and symbolic, Jathilan not only means entertainment, but also effective spiritual education, capable of touch various layer public in a way deep while maintaining values of culture and religion.

Preservation Islamic traditions can be done through approaching social and cultural links Islamic values with traditional practice. Tradition like khoul and nyadran reflect effort guard local Islamic identity with integrating religious rituals in culture public (Rosyid, 2019). Preservation this not only maintain values culture, but also allows modification to remain relevant with context social and religious. In terms of this, enter blessings in The Dance be a strategy for guard existence tradition in the middle change preference an increasingly diverse society religious. With integrate Islamic elements, Jathilan still can survive and be accepted by a larger community religious without lost traditional identity.

### **Da'wah Cultural and Value Integration Islam in transformation Art The Dance**

Da'wah is not only be done through the pulpit, but also through various and inviting ways of kindness in accordance with teachings of the

Qur'an and Hadith (Davi, 2023). Elements blessings in art The Dance reflect theory preaching culture, namely a tailored approach preaching with culture local to be more easily accepted. Approach This based on understanding that life man Keep going growing and every community have their own unique experience that changes along time. In Yogyakarta, the majority its population Muslim, Jathilan with element blessings more in demand compared to the one without element mentioned, it is seen from amount its more audience many. Integration of sholawat in the Dance not only enrich spiritual value of art traditional, but also strengthens Power its appeal in society religious.

Traditional Muslim not only adhere to the law normative such as ijma and qiyas, but also maintain tradition inherited ancestors in a way hereditary (Ismail Ruslan, 2014). Traditions this has become part from life publicly since the beginning of human civilization. Transformation the Dance reflect preaching cultural harmony art traditional with Islamic values. In addition to entertainment, art this functioning as education and preaching, connecting culture local with Islamic moral messages. This process creates dialogue between tradition and modernity, forming identity relevant culture.

Art the Dance can become a creative, fun and easy Islamic preaching media accepted, especially by the younger generation young. Approach This No only introduce Islamic teachings in general interesting, but also instilling values relevant religious with development of the times. In the modern era, sholawat the more accepted by various circles, good child young and parents. Elements blessings in art the Dance reflect theory preaching cultural, namely method adaptable preaching self with culture local so that the message is conveyed more easy accepted (Hendra Tomi, Nur Adzani Siti Amalia, 2022). Approach This based on understanding that life man nature dynamic and continuous developing. In the context of this, element blessings not only strengthen religious teachings but also united with values culture that has attached in life daily society. This process reflect theory adaptation culture.

Adaptation this is in progress in a way gradual, allowing individual For adapt self with environment new until Finally feel comfortable (Asisyah et al., 2022). In the adaptation culture This public experience changes from art Jathilan which was originally nature traditional become with traditional

Islamic nuances. Thus, preaching cultural through art the Dance create harmonization between Islamic traditions and values in public life.

### **Art The Dance as a Media for Preaching and its Impact towards the Community**

Preaching strategies based on wisdom local is an approach that utilizes values local For arrange method in guard harmony interfaith religious, both within and also between religious communities. This can be applied through interpersonal and group communication, such as study, and integrate wisdom local in preaching that is of a multicultural nature (Hendra et al., 2023). In addition, the preaching strategy culture based on wisdom locally has become base for forming the character of moderate Indonesian Islam, with use preaching graphics as paradigm preaching that prioritizes wisdom locally, while still respecting and appreciating teachings that have been inherited by predecessors.

Impact transformation this for very broad society especially in the moral message conveyed dancer at the time appropriate show with values Islam that is message For stay away bad and always to spread goodness. Impact Kuda Lumping art or art The Dance to behavior religious depends on habit individual (Andriansyah, 2016) . If someone diligently prays , he will still be diligent , while those who are lazy worship tend still thus until they get guidance For change.

### **CONCLUSION**

Transformation art Jathilan in Yogyakarta means preaching cultural integration Islamic values are step strategic in guard relevance art traditional in the middle dynamic modern society. Changes this not only removes the element mystical contradiction with Islamic teachings, but also enriching The Dance with spiritual elements that educate and build. Through integration prayers and adjustments to element performance, Jathilan became an effective media for preaching, capable of conveying moral and religious messages in a creative and fun way. In addition, the show also works as therapy healing therapy for the people who enjoy it, helping them reduce stress and anxiety. With plant values positive like stay away characteristic riya', lust excessive, and jealous envy, Jathilan participates in prevent

disturbance mental health. In addition to providing benefits to individuals, art this also strengthens connection socially because often displayed in cultural events or religion that grows spirit togetherness. This process proves that traditional art can develop without losing its identity, as long as it is accompanied by collaboration between perpetrator art, religious figures, and society. Thus, preaching culture through the Dance becomes proof that culture locally can become a bridge harmonious between traditions and teachings of religion, at the same time strengthen identity Islam in diversity Yogyakarta culture.

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