



Moral education values in the lyrics of Lengger Lanang art songs: A cultural and educational perspective

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ABSTRACT

Background: Lengger Lanang is a traditional dance art from Banyumas, Indonesia, performed at various cultural and social events, including baritan (ritual ceremonies to ward off disease), celebrations, and communal gatherings. Accompanied by sinden (traditional singers) and musical instruments, Lengger Lanang features songs with deep moral and philosophical messages. This study aims to analyze and describe these moral values to highlight their relevance in everyday life and their role in cultural preservation. **Methods:** This study employs an ethnographic approach, utilizing interviews, observations, and documentation to collect data. The research focuses on song lyrics performed in the Lengger Lanang art at the Lengger House Studio, Banyumas District. The analysis identifies moral education values within selected songs, including Eling-Eling, Ricik-Ricik, Bendrong Kulon, and Sekar Gadung. **Findings:** The study reveals that Lengger Lanang song lyrics serve not only as entertainment but also as an educational medium. The moral education values found in the lyrics include: Morality Towards God – Encouraging piety, patience, contentment (qana'ah), remembrance of God (dhikr), and positive thinking (husnudzan) toward divine will, as reflected in Eling-Eling and Sekar Gadung. Morality Towards Fellow Humans – Promoting respect for parents and teachers (Eling-Eling), cooperation and mutual support (Ricik-Ricik), trustworthiness (Bendrong Kulon stanza 2), and avoiding envy and resentment (Bendrong Kulon stanza 8). **Conclusions:** Lengger Lanang's song lyrics convey moral values that are highly relevant to daily life, offering guidance through expressions of wisdom, satire, and advice. The research emphasizes the importance of preserving and promoting Lengger Lanang as both a cultural heritage and a means of moral education. **Novelty/Originality of this Article:** This study provides a unique perspective on Lengger Lanang by focusing on its song lyrics as a medium of moral education. While previous research has primarily examined Lengger as a performance art, this study highlights its role in imparting ethical values, reinforcing its cultural and educational significance.

KEYWORDS: lengger lanang art; song lyrics; values of moral education.

1. Introduction

Education is an important part that cannot be separated in human life. Because humans live in this world not without purpose, but there are goals to be achieved. And to achieve his goals, humans need knowledge obtained through education. Education is a means or a way for a person to find his identity. Through education a person can be more directed, making those who do not know to know, and from the uneducated to be educated (Gunawan, 2017). Education is not only about developing and improving intelligence but, with education, it is hoped that a person can become a superior person, have strong faith and piety, and have good morals. Morals are also an important part that is inseparable in human life. Akhlak or

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khuluq is a trait that has been embedded in the human soul, so that it will appear spontaneously when needed, without any external encouragement and without requiring prior thought or consideration (Mukhsin et al., 2018). To make humans who have noble morals or good morals embedded in themselves, it is necessary to have moral education from an early age so that good things will be embedded and inherent in their lives.

Moral education in Islam is an education that recognizes that in life humans will face something good and something that is not good, truth and lies, justice and cruelty, as well as peace and war. Therefore, in order to prevent these events, Islam has determined the values and principles that make humans survive in the world. That way, humans are able to realize a good thing in this world and in the hereafter. In addition, it can also relate well with people who are good or not good (Afriantoni, 2015). At this time the community has experienced a moral crisis, this can be seen from the many deviant cases that occur such as violence, sexual harassment, brawls and other deviant behaviors. Because of the bad morals, it will have great potential in triggering negative behaviors (Iqbal, 2014). This is reinforced by online data from the Indonesian Child Protection Commission (KPAI) in 2021, which states that cases of physical and psychological cruelty, child victims of torture reached 574 cases, child victims of psychological cruelty 515 cases, child victims of murder 35 cases, and child victims of brawls there were 14 cases. In addition, cases of sexual abuse against children are the highest complaints where children with victims of sexual abuse are 536 cases (62%), children with victims of sexual cruelty of rape / intercourse 285 cases (33%), children with victims of same-sex abuse 29 cases (3%), and children with victims of sexual cruelty of rape or same-sex intercourse 9 cases (1%) (KPAI, 2022).

Therefore, moral education is very important and cannot be separated from human life. Because in fact the problem of morals has the main spotlight in Islamic teachings. So crucial are morals that the Prophet Muhammad SAW was sent by Allah SWT to perfect human morals, so that humans have good morals in navigating life in the world (Setiawan, 2017). At present, Islam has spread widely to various parts of the world, one of which is Indonesia. The teachings of Islam that enter Indonesia are related to local culture, this is because before the entry of Islam into Indonesia cultures, traditions and arts already existed and developed in the community. The acceptance of Islamic teachings in the community is inseparable from the role of wali songo in spreading Islam through cultural acculturation da'wah patterns. The wali songo preaching pattern is based on the development and management of community culture by adding Islamic values in it, namely the teachings of Islam which are rahmatan lil'aalamin. In addition, it also has the aim of realizing the character of society that is morally good and can be balanced between the elements of the soul as a human, spiritual, psychological, and social. With this cultural acculturation da'wah pattern, it has covered all lines of life such as social life, arts and traditional ceremonies (Ningsih, 2021).

Art is one of the elements of culture. Art is a characteristic in the life of the people in their respective regions, from which one can recognize the culture that grows and develops in line with the values of the customs in the area (Fauzi & Jubaedah, 2019). And in this study, lengger art is the author's choice because based on preliminary observations that the author obtained from the management of the lengger house studio, the word lengger itself has many meanings (Muhammad, 2023). One of the meanings that caught the author's attention to conduct research is: the word "lengger" which comes from the word "Ileng" which means remember and "ger" which is a term for small children. So, the meaning of the word lengger is reminding us to keep remembering Allah SWT who created us and everything in this world, so it is appropriate that we remember and obey His commands and avoid His prohibitions. In the lyrics of lengger art songs there are also several messages and advice about the teachings of life that are very relevant to everyday life. For this reason, researchers are interested in researching "Moral Education Values in Lengger Lanang Art Song Lyrics in the Lengger House Studio Pendopo, Banyumas District, Banyumas Regency". As for the song lyrics in the lengger lanang art that researchers will examine, there are ricik-ricik, bendrong kulon, sekar gadung and eling-eling. It is hoped that this research can add new knowledge, which has not been known before and can provide new colors for the world of education, especially related to moral education.

2. Methods

2.1 Type of research

In this study, researchers used qualitative research, which qualitative research is a research process to understand human or social events by creating an even and complex picture that can be presented in words, telling the author's thoughts in detail obtained from informant sources and carried out in a setting that is in accordance with reality or natural, not made up (Fadli, 2021). The purpose of qualitative research is to obtain an in-depth description of human and social problems, which does not only describe the outside of a reality but is like quantitative research with its positivism. Because in qualitative research researchers also interpret how subjects get meaning from the environment around them and how this meaning can influence their behavior (Adlini et al., 2022).

In this study, the authors used ethnographic research. Ethnography is a type of qualitative research in which the research is focused on descriptive descriptions and interpretations of the culture and social system of a particular group or group of people through direct observation and appreciation of the matter under study. Researchers also focus their research on a group or a group of certain people through direct observation and research on the group concerned. In addition, this study also uses a semantic analysis approach used to analyze song lyrics. The focus of this research is related to moral education values in the lyrics of lengger lanang art songs in the lengger pendopo house studio, Banyumas District, Banyumas Regency.

2.2 Place, time, subjects, and objects of research

This research was conducted at the lengger house in the Bayumas District pavilion area. As for the time of the research carried out, starting from making preliminary observations on October 25, 2022 asking permission to make preliminary observations, October 26, 2022 conducting interviews with one of the lengger house administrators, October 29, 2022 watching the lengger lanang performance and on November 7, 2022 the proposal exam. After the proposal exam, then conduct individual research which began on December 17, 2022, namely asking permission to conduct individual research, December 21, 2022 conducting an interview with one of the lengger house administrators, January 22, 2023 watching a lengger lanang performance as well as conducting an interview with one of the lengger lanang dancers, January 29, 2023 conducted an interview with sinden, January 31, 2023 watched the lengger lanang performance as well as conducted an interview with one of the spectators, March 29, 2023 watched the lengger lanang performance, and on April 5, 2023 conducted an interview with one of the lengger house administrators.

The research subject is an informant who will be requested to provide information or knowledge related to the situation and conditions under study (Pratiwi, 2017). The subject determination technique used in this research is "purposive sampling". The "purposive sampling" technique can also be called a purposeful sampling technique. The purposive sampling technique is carried out by setting certain criteria or considerations of certain characteristics of the sample or research subject to be studied, especially people who are considered experts in their fields or someone who is considered to know more about a particular event and others (Rahmadi, 2011).

The research subjects taken in this study are: (a) Mr. Sirwan (manager of the lengger house studio). The author chose the administrator of the lengger house studio to find out about the lengger lanang art in the lengger house studio, both from its history, what preparations are needed in performances, and so on. (b) Mrs. Suparti Ningsih (sinden). The author chose Mrs. Suparti as one of the sinden in the lengger lanang performance because through her I could obtain information about the meaning contained in the lyrics of the songs performed in the Banyumas lengger lanang performance. (c) Mas Rianto (maestro of lengger lanang dancers). The author chose Mas Rianto, one of the maestro dancers of

lengger lanang as well as the head of the Banyumas lengger house foundation. It was through him that I was able to obtain information about whether the dance performed reflected the meaning contained in the lyrics of the song that accompanied the dance and so on. (d) Mrs. Kawisem (spectator). The author chose Mrs. Kawisem as one of the audiences in the lengger lanang art performance because it was through her that I could obtain information about how she thought about the lengger lanang art performance and whether she understood the meaning of the song lyrics sung in the lengger lanang art performance. The object of research or variable is something that becomes the point of attention in a study. In this study, the object of research is the lyrics of Lengger Lanang art songs in the Lengger Pendopo House Studio, Banyumas District, Banyumas Regency. Then, to obtain relevant data, the data collection techniques used by researchers are observation, interviews, and documentation. Details of the interview can be seen in Table 1.

Table 1. Details of interview implementation

No.	Day/Date	Informant Name
1.	Wednesday / October 26, 2022	Mr. Sirwan, as one of one of the lengger housekeeper
2.	Wednesday, December 21, 2022	Mr. Sirwan, as one of one of the lengger housekeeper
3.	Sunday/22 January 2023	Mas Rianto, as a dance maestro <i>lengger lanang</i> as well as the head of the lengger house
4.	Sunday/29 January 2023	Mrs. Suparti, as one of the sinden <i>lengger</i>
5.	Tuesday/January 31, 2023	Ms. Kawisem, as one of one of the viewers
6.	Wednesday / April 5th, 2023	Mr. Sirwan, as one of one of the lengger housekeeper

3. Results and Discussion

3.1 Overview of lengger Banyumas house

Rumah Lengger Banyumas Foundation is located at Kawedanan Lama Street No. 399, Saudagaran Village, Banyumas District, Banyumas Regency, Central Java. The existence of Rumah Lengger Banyumas strives to form a lengger documentation center. Rumah Lengger Banyumas was established in November 2020, which is located in the old city area of Banyumas and now occupies a building that used to be a storage place for carriages. The place of the lengger house in Banyumas can be seen in Figure 1.



Fig. 1. Place of the lengger house

Based on the observations and interviews of researchers with one of the administrators of the lengger house studio, Mr. Sirwan, related to the lengger lanang art performance, he explained that lengger art performances have existed since ancient times and in the past

lengger was usually present at the baritan event as a repellent if there was an outbreak of disease, besides that it was also fertility. For now, lengger art can be found when there is a celebration (thanksgiving/walima'ursy/khitan), haul, nadzar, There is also nindik (giving earrings to newborn girls) and in ceremonial events there are also such as that time there was a hospital inauguration event where lengger was considered, then also in an event of exhibitions and various other holidays. For the duration of the performance, in the past, the duration of the lengger lanang performance was from noon to evening, in the morning it was usually around 10 or 11 am until around 4 or 5 pm, then in the evening we started from 8 or 9 pm until morning before dawn, that's if the performance. In one duration, it is divided into several rounds of performances, starting with gambyongan, lenggeran, gambyongan and lenggeran. gambyongan, lenggeran, bodhoran and baladewaan. However, along with the development of the times, lengger lanang art performances are held during the day and even now have been packaged to be more modern. Banyumas lengger lanang art in its performance is accompanied by musical instruments or a set of Banyumasan traditional gamelan, namely in the form of calung made of wulung bamboo (purple-black bamboo). The set of calung gamelan consists of gambang barung, gambang penerus, kenong, dendhem, gong sabul, and kendang. Besides being accompanied by musical instruments, Banyumas lengger lanang art in its performances is also accompanied by vocalists or better known as sinden (Iffah et al., 2021). The songs that are usually performed are ricik-ricik, bendrong kulon, sekar gadung, eling-eling, and so on. When we want to perform, we prepare offerings as a form of respect for customs and traditions, prepare make-up equipment, clothes, musical instruments and others. The offerings are only prepared if it is special or focused only on the lengger event, not other events. For other events such as ceremonials, the equipment prepared is general equipment such as makeup tools, clothing, musical instruments and others because we place according to the demands of a performance place, because usually if in a ceremonial it is at most only one dance. The lengger lanang performance can be seen in Figure 2.



Fig. 2. Lengger lanang performance

According to Mr. Sirwan, the lyrics of the songs that accompany the lengger lanang art are part of the Banyumasan songs, which contain meanings about the teachings of life that are very relevant to everyday life. This is because the song lyrics are full of outpourings, insinuations and advice or advice about life. In addition, the song lyrics that accompany the art of lengger lanang are also a medium of entertainment as well as being an educational medium where songs or music can be one of the media in conveying a message. In the lyrics of the song eling-eling there is a message or advice in it which the message is that we should remember the Almighty (Allah SWT), always remember the message or advice of our teacher or it can also mean that we should always obey or be devoted to the message or

advice of our teacher. In addition, we should always be patient and accept the decree of the Almighty (Allah SWT) and always be vigilant or careful in doing everything.

In the lyrics of the song *ricik-ricik* there is a message or advice in it which the message is that one does not want friends or relatives of any kind but rather friends or relatives who can be cooperated with in everything. There is a meaning contained in the lyrics of the song *bendrong kulon* in the 1st stanza. In the stanza has a meaning or message that we should not see someone from their background alone. That's because it doesn't necessarily mean that if someone was born into a bad family then he will be bad too. From things like that it will make us have prejudice or *su'udzan* to someone. There is a meaning contained in the lyrics of the song *bendrong kulon* in the 2nd stanza. In the stanza has a meaning or message that we should not break promises, because with us breaking promises will make someone angry or disappointed and later can make someone not trust us anymore. There is a meaning contained in the lyrics of the song *bendrong kulon* in the 4th stanza. In the stanza has a meaning or message that we should not judge someone from one side only, for example only seeing from his bad nature does not see from the other side, namely the good things that person has done. If we see from the good side then later we will not have the heart to do bad to the person such as expelling him and so on. The core meaning or message of the stanza is that we have good prejudice against someone or *husnudzan*. The meaning contained in the lyrics of the song *bendrong kulon* in the 8th stanza is a message that we should not have a spiteful nature towards others, because we both live on the same earth. There is a meaning contained in the lyrics of the song *sekar gadung* in the 1st stanza. In the stanza has a meaning or message that we are invited to be happy and always think positively or think of good things not to drag on in sadness over what happened to him. By remembering the culture of our ancestors, we will always be entertained and can take lessons.

3.2 Data analysis of research results

Taqwa is a positive intellectual attitude towards it in the form of vigilance and introspection in such a way as to be able to carry out all His commands and stay away from His prohibitions. The definition of *taqwa* contains various meanings among the *ualama*. However, it all boils down to an understanding, namely a servant who asks Allah SWT for protection from His punishment, this can be achieved by carrying out all His commands and staying away from His prohibitions (Kuning, 2023). From the basic meaning of piety, linguistically piety contains several meanings, namely: First, it means preventing something harmful or painful. Second, keep yourself safe from what is feared. Third, blocking between two things. Fourth, protect yourself (take refuge) using something or with people when facing something dangerous or something hated or an enemy. Fifth, face the situation and protect yourself. Sixth, take a shield to protect yourself. Seventh, protect yourself and avoid things you dislike. Eighth, be careful, alert and stay away from what hurts. Ninth, feel under the supervision of Allah and piety to Him (Saichon, 2017). In the lyrics of the *lengger lanang* art song that has the value of *taqwa* is in the lyrics of the song *eling-eling*, which is found in the 1st stanza, namely:

*"Sabdane sang guru gatekena
Wong menungsa urip ngalamdunya
Mulane begjane sing sabar narima
Uga kudu eling lan waspada"*

In the song lyrics above, there is the word alert which based on the complete dictionary of Javanese language has the meaning of being ready, alert, careful and on guard (Sudarmanto, 2019). This meaning has similarities with the meaning of *taqwa*. And based on the results of interviews that the author can the lyrics of the song have a message that we as humans who live in the world must remember and also be vigilant or careful in acting.

Because all the actions we do Allah knows best and if we do bad things it will have an impact on ourselves.

Luwis Ma'luf explained that in language the word "patience" can be interpreted as controlling or holding back (Fitriawan & Ridho, 2023). While in terms of patience is defined as an effort to restrain or control oneself regardless of the introduction and persuasion to achieve a better goal (Raihanah, 2016). In the lyrics of the lengger lanang art song that has the value of patience is in the lyrics of the song eling-eling, which is found in stanza 1. In the lyrics of the song, there is the word patience which in the complete dictionary of Javanese language has the meaning of patiently waiting and not getting angry quickly. And based on the results of interviews that the author can the lyrics of the song have a message that as humans we should be better at being patient both in waiting, patience not to get angry quickly and patience for what has been determined by the Almighty (Allah SWT) whether it will be fun or sad. Because people who are patient will undoubtedly have a pleasant experience or luck and get many virtues.

Qana'ah can be likened to an injection of energy for someone so that they continue to be enthusiastic in scavenging for halal sustenance and get the pleasure of Allah SWT. Hamka argues that qana'ah consists of five elements: accepting what is there, asking God for appropriate and challenging additions, accepting God's provisions patiently, trusting God, and fighting the deception of the world (Bahrudin, 2018). The wisdom of qana'ah is that life always feels more serene and calm, optimistic in everything, not easily despairing when facing difficulties, not envious or spiteful and must always be grateful to Allah SWT for all the blessings He has bestowed (Andriani, 2019). In the lyrics of the lengger lanang art song that has the value of qana'ah is in the lyrics of the song eling-eling, which is found in stanza 1. In the song lyrics above, there is the word narima, where the word narima is the origin of the word tarima which in the Javanese dictionary has the meaning of accepting. The word narima and the word qana'ah both have the same meaning, namely accepting (Fauziyah et al., 2020). And based on the results of interviews that the author can the lyrics of the song have a message that as humans we should be better at being patient, accepting the decree of the Almighty (Allah SWT) whatever the circumstances, because people who patiently accept or are sincere and feel sufficient for what has been given by Allah will certainly be lucky.

In simple terms dhikr means "remembering", remembering what is meant is remembering Allah SWT in the heart accompanied by carrying out all His commands and avoiding all His prohibitions. Remembering is sometimes with the heart or with the tongue, remembering from forgetfulness and forgetfulness, and the attitude of keeping something in mind. In Islam, the term dhikr is generally defined as "remembering Allah" or mentioning Allah's name". In the lyrics of the lengger lanang art song that has the value of dhikr is in the lyrics of the song eling-eling, which is found in the 2nd stanza, namely:

*"Eling-eling sapa eling baliya maning
Elingna wong urip nang ngalam dunya, rama..."*

In the song lyrics above, there is the word eling, the word eling in the complete dictionary of Javanese language has the meaning of being aware again, not forgetting. The word eling in the song lyrics has the same meaning as the meaning of dhikr. And based on the results of interviews that the author can the lyrics of the song have a message that we as humans who live in the world must remember, remember the almighty (Allah SWT), where we live in the world only temporarily and will one day return to the creator (Allah SWT). By always remembering Allah, it can make us a calm, peaceful person, not arrogant, and so on.

The ability to be prejudiced against Allah SWT is called "husnudzan", also called prejudice or positive thinking.⁹⁴ The word husnudzan comes from Arabic but has now been absorbed into Indonesian which means good prejudice (Rahmah, 2021). In the lyrics of the lengger lanang art song which has moral values in the form of positive thinking or

prejudging Allah (husnudzan bi Allah), namely in the lyrics of the sekar gadung song in the 1st stanza, namely:

*"Sekar gadung sekare gadung
Gadunge se mayar mayar
Timbang bingung gawe gembira
Ngelingna budayane kuna
Banyumasan bisa gawe suka"*

The song lyrics above contain moral values in the form of prejudging Allah (husnudzan bi Allah). It is found in the words "Timbang bingung gawe gembira" which means rather than being confused to be happy. An invitation that has a message that instead of us being confused about the tests that continue to exist and make us confused or dizzy, it is better to be happy or happy and always think positively or prejudice what Allah has determined. To make us happy, one of them can be by remembering ancient cultural entertainment, namely Banyumasan culture.

Parents and teachers are figures that we must respect and obey their orders after piety to Allah SWT. Parents, especially mothers, are the first and main madrassa for their children while teachers are substitutes for parents when they are at school, for that reason we are good to teachers as we are good to parents. In the lyrics of the lengger lanang art song which has moral values towards fellow humans, namely obeying the teacher's orders or being devoted to the teacher, which is found in the lyrics of the eling-eling song in the 1st stanza, namely:

*"Sabdane sang guru gatekena
Wong menungsa urip ngalamdunya"*

The song lyrics above, there is a message in it that explains that the words of a teacher must be considered and we should remember the messages conveyed by our teacher and then obey his orders. This is based on the meaning of the word sabda which in the complete dictionary of Javanese language has the meaning of words, and the word gatekna which means pay attention (Baihaqi, 2018).

Gotong royong is a way of working together to achieve certain goals in society and at school (Nurbaiti & Suharto, 2022). Gotong royong includes praiseworthy morals, where gotong royong is helping a group of people or all members of society to meet common needs based on a sense of solidarity and kinship. In the lyrics of the lengger lanang art song which has moral values towards fellow humans, namely mutual cooperation, which is contained in the lyrics of the song ricik-ricik stanza 5, namely

*"Rama rama, njaluk madhang ajang godhong
Moh madhang ajange godhong rama
Jaluk kanca sing gotong royong"*

The song lyrics above, there is a message in it that explains that a person wants to be given a friend who is not neko-neko just wants a friend who can be invited to work together or work together and work hand in hand with each other. This is based on the results of the author's interview with Mr. Sirwan who explained the meaning of the lyrics of the song ricik-ricik in the 5th stanza. By having friends who can work together can make it easier or easier for us. In addition, Allah SWT will always reward the good done by His servants.

The ability to be prejudiced against Allah SWT is called "husnudzan", also called prejudice or positive thinking. In the lyrics of the lengger lanang art song, which has moral values in the form of positive thinking or prejudice to fellow humans (husnudzan bi al-mu'minin). The lyrics of the song contain moral values in the form of prejudging others (husnudzan bi al-mu'minin). The lyrics of this bendrong kulon song are in the form of rhymes, so the message in it is not clearly visible. The messages contained in it are: in the

1st stanza in the words "ampun gela ampun getun", based on the complete dictionary of Javanese language the word ampun itself means do not, should not, prohibition. Then the word gela means disappointment, regret. And the word getun means regret, sadness. While the word "mirsani smulanipun" means to see the or origin.

We should never look at someone from their background alone. That's because it doesn't necessarily mean that if someone was born into a bad family then he will be bad too. From things like that it will make us have prejudice or su'udzan to someone. We should not judge someone from one side only, for example only seeing from his bad nature (negative side) not seeing from the other side, namely the good things that the person has done (positive side). By looking at the good side, we will not have the heart to be unkind to that person such as kicking him out and so on. The core meaning or message of the stanza is that we should have good prejudice towards someone or husnudzan.

Three characteristics of hypocrites are described in hadith: lying when speaking, betraying when given a mandate, and breaking promises when saying them. Therefore, people who break promises are part of hypocrites. In the lyrics of the lengger lanang art song in the lyrics of the 2nd stanza bendrong kulon song there is a message not to break promises, namely:

*"Gatut kaca pringgondani
Ana petruk irunge dawa
Wis semaya aja mblenjani
Ora kepetuk atine gela"*

The song lyrics above are song lyrics in the form of rhymes, so the message in them is not clearly visible. The message contained in it is: in the 2nd stanza in the words "wis semaya aja mblenjani". Based on the complete dictionary of Javanese language, the word wis itself means finished doing, already, the word semaya which means asking, promising and the word aja which means not to do, and the word mblenjani which means breaking, not keeping. So the meaning is that if you have promised not to break it. So from this explanation, the message contained in the 2nd stanza of song bendrong kulon is a message that if we have promised then do not break it, because it can make someone disappointed or angry.

Envy or in Islam known as hasad is one of the morals that is not good and really has no benefit. The word "hasad" linguistically means to harbor feelings of wrath (dislike, disgust) towards something that brings good fortune to another person. Hasad is the desire to deprive others of pleasure, wanting the pleasure that others have to transfer to them, having a feeling of dislike accompanied by feelings of resentment. Because it can harm others, this hasad is haram (Jannati & Hamandia, 1970). The impact of envy (hasad) is that it can hurt one's own feelings, feel hard-hearted, feel less, feel imperfect before having what others have, can cause emotional and physical instability and can make someone sad (Hidayat & Gamayanti, 2020).

In the lyrics of the lengger lanang art song in the lyrics of the song bendrong kulon stanza 8 there is a message not to be spiteful. Based on the complete dictionary of Javanese language, the word aja itself means not to do, then the word dengki means envy, the word wong which means a creature endowed with a mind, human and the word urip which means not dead, alive. Furthermore, in the part of the word "nunggal sabumi", the word nunggal itself means gathering into one, one and sabumi means one land. So what it means is that we as humans should not have a spiteful nature because we live on the same land or live on the same earth. Therefore, the message in the stanza is that we as fellow humans who live on the same earth or world should not have a spiteful nature towards someone or something, we must love each other, love each other shoulder to shoulder because we live in the same world.

4. Conclusions

In connection with the research that has been conducted by researchers, namely about the Values of Moral Education in the lyrics of the lengger lanang art song in the lengger pendopo ruamah studio, Banyumas District, Banyumas Regency, it can be concluded that the song lyrics that accompany the lengger lanang art performed by sinden in addition to being an entertainment medium can also be an educational medium where music or songs can also be one of the media in conveying a message (Tania et al., 2023). In the lyrics of the songs that accompany the lengger lanang art, they contain meanings about the teachings of life that are very relevant to everyday life. Which in the lyrics of the song is full of outpouring, satire and advice or advice about life. The song lyrics that the researchers studied were eling-eling, ricik- ricik, bendrong kulon, and sekar gadung. In the song lyrics there are meanings or messages related to moral education values, including: In the 1st stanza there is a message that we should always be pious, patient and qana'ah, while in the 2nd stanza there is a message that we should always dhikr or remember Allah. In addition to the lyrics of the song eling-eling, in the lyrics of the song sekar gadung there are also messages related to morals towards God, which are contained in the 1st stanza, as for the message that we should always think positively (husnudzan) towards God. Second, morals towards fellow human beings, found in the lyrics of the song eling-eling in the 1st stanza, the message is that we should be devoted to parents or teachers. Then in the lyrics of the song ricik-ricik in the 5th stanza, the message is to be someone or a friend who can be invited to work together or help each other in goodness. In the 1st and 4th stanzas, the message is that we should always think positively (husnudzan) towards fellow humans, then in the 2nd stanza the message is that we should not break promises, and in the 8th stanza the message is that we should not have spiteful nature towards fellow humans because after all we live on the same land or earth.

The author hopes that the administrators of the lengger house will remain enthusiastic and not get bored to continue to introduce and preserve the art of lengger lanang in Banyumas. In addition, it is hoped that the existence of the lengger house, apart from being a place of documentation and education related to the introduction of lengger art, can also provide education related to the meaning or messages contained in the lengger art itself, both in the form of dance and in the lyrics of songs or songs that accompany lengger art. The author hopes that the lengger art players, especially the lengger lanang art, will remain enthusiastic in working to perform as much as possible and can develop their creativity so that the lengger art is preserved and remains in the hearts of the community considering that along with the development of more advanced times, the arts and traditions that exist in society are increasingly eroding. In addition, the author also hopes that the existence of lengger art performances in addition to being a spectacle can also be a guide for people who watch lengger lanang art performances. For the Banyumas community, it is hoped that they can participate in supporting the lengger lanang art in Banyumas so that the lengger lanang art will remain sustainable and not be eroded by the times. In addition, it is also hoped that the Banyumas community can take advantage and the good side of the lengger lanang art performance in Banyumas.

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Author Contribution

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