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Learning Interaction in Rebana Music: Symbolic Interaction Study

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Abstract

Social interaction can be understood as a relationship between individuals and individuals or groups where there is an action and reaction as a result of the relationship. Symbolic interaction becomes part of social interaction because humans produce meaningful symbols when interacting. This study aimed to analyze the process of social interaction and symbolic meaning in learning rebana music. This study used qualitative methods with educational and sociological approaches. Data collection techniques used observation, interviews, and documentation. In addition, the data validity technique used source triangulation. The data analysis technique consisted of three stages: data reduction, data presentation, and conclusions. The results showed that social interaction in rebana learning occurred between members, trainers and the community. The symbolic interactions produce the meaning of various objects in rebana learning. The symbolic meanings attached to the learning interactions of the Al-Maddah Rebana group include the first meaning, namely the rebana symbol for performers and the community, as the context of *hablun minallah wa hablun minannaass* (relationship with God and humans). The second meaning is the use of incense and frankincense during the activities of the Al-Maddah Rebana group as a symbol of the practice of the Sunnah of the Prophet Muhammad SAW, namely the Prophet's preference for fragrances. The meaning of the three nonverbal symbols in rebana learning interactions is the delivery of emotional states. The fourth meaning of reading the Book of Mawlid Ad-Diba' on the shalawat song as a symbol of love for the Prophet Muhammad SAW.

Keywords: rebana musical instrument, learning, social interaction

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INTRODUCTION

As social beings, it is undeniable that humans need the help of others in their lives. The need for this help initiates the process of social interaction with one another. Social interaction can be defined as a relationship between individuals, humans and groups or groups and groups in which there is an action and reaction resulting from the relationship. It becomes a good relationship when the actors can interact well. The benefits of social interaction can strengthen the relationships between individuals and the community.

Social interaction in the community requires special attention. The reason is that there is an attractive trend in the generation of children, namely playing online games. The children are more interested in playing with gadgets and less socializing with their peers and the environment where they live. It happens due to globalization, where technological progress is developing rapidly. It is undeniable that humans need technological progress. However, some things must be considered, such as the adverse effects and the need for wisdom in using technology. According to (Asmiati et al., 2021), children who often play online games do not have good verbal and nonverbal communication skills. When asked to express their opinions, they do not do it because they tend to be engrossed in playing games. Likewise, when they are asked to have a chat, they tend not to maintain eye contact with the interlocutor. When social interaction does not occur in the community, the relationship between individuals becomes indifferent because they do not care about each other.

The efforts to create beneficial social interactions can be carried out with positive activities in the community. Various ways can be carried out, and one of them is through the educational process. The educational process is a social process which has social interaction in it. The social interactions involve educators and students in achieving educational goals in a particular environment.

One of the positive activities in the learning process in the community is *rebana* (tambourine) because its existence is familiar and inherent in society. The community can use it as a learning medium to increase interaction in the community. Rebana is one of the musical instruments developed in Indonesia with Islamic characteristics. The sound of the instruments that resonate with each other is full of religious nuances because the poetry used uses *sholawat*. Sholawat is an expression full of literary nuances that contain praises for the Prophet Muhammad. According to (Annas et al., 2020), rebana is a musical art brought by the Walisongo to spread the teachings of Islam. It can be used as a preaching method. The concept of preaching with rebana can be an example for those who broadcast the teachings of Islam in the way of Allah SWT. The art of rebana is also good to be taught to the next generation early because its poetry can indirectly introduce and instil a sense of love for the Prophet Muhammad SAW.

In the community, rebana music is inseparable from recitation activities. Recitation activities are activities carried out by the community for their self-awareness to get closer to Allah SWT and study religious knowledge as a guide in living daily life. The use of rebana in community recitation activities occurs in various areas, one of which is in Pagongan Village, Dukuhturi District, Tegal Regency. According to the results of an interview with Mr Bisri as the recitation administrator, the event began around 2012 when no religious events were held in RT 03 and 04. For this reason, several local youths initiated a recitation program and created a rebana group named Al-Maddah Rebana Group.

The contribution of the Al-Maddah rebana group as a group does not solely as a group who seeks profit as what people think. The activities during the children's recitation are training them to play rebana instruments and teaching them religious knowledge such as preaching, memorizing prayers and short

Quran surah. Therefore, the interaction is not only the process of teaching rebana music but also the provision of knowledge about religion.

Research related to the present research is (Faidah et al., 2016), who discussed the rebana learning activities conducted by Baituttarbiyah (Education House) Abu Zacky Al-Zam Zamy. The similarity with the present research is on the material object, which discusses the rebana learning process, and the difference lies in the formal object. The previous research (Rostvall & West, 2003) showed that different interaction patterns could affect the students' learning opportunities.

By considering various interaction processes, symbolic interactions have become part of social interaction because humans produce certain symbols when interacting. The symbolic interaction occurs between children, administrators, and the surrounding community during the rebana learning.

The interactions that occur in the rebana learning process use symbols whose meanings are understood, so it is necessary to subjectively understand the purpose of the actions of the members, administrators, and the local community.

METHODS

This research used qualitative methods. Qualitative research methods are often called natural research methods because the research is carried out in natural conditions (Sugiyono, 2017: 8). This study used the disciplines of education and sociology. The educational approach was to examine the learning process of rebana music while the sociological approach was to examine the social interactions and symbolic interactions contained in the learning process of rebana music by the Al-Maddah group.

This study's location was at the Al-Maddah Rebana Art Group in Pagongan Village, Dukuhturi District, Tegal Regency. Data collection techniques used observation, interviews, and documentation. In addition,

the data validity technique used source triangulation. Data analysis used data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

The Symbolic Meaning Inherent in the Learning Interaction Through Rebana Music in the Al-Maddah Group

Humans are essentially interacting creatures. In this interaction, they produce meaningful symbols understood in everyday life. According to Mulyana (2010), meaning is a product of social interaction; therefore, meaning is not attached to objects but is negotiated through language. Negotiation is possible because humans can name everything, not only physical objects, actions, or events (even without physical objects, actions, or events) but also abstract ideas.

The symbolic interaction theory is focused into three sub-focus as research limitations, namely: (1) symbolic situations including physical and social objects; (2) the product of social interaction, namely the meaning where it is not attached to the object but is negotiated through the use of language; (3) interpretation concerning open and closed actions (Mulyana, 2010).

The Meaning of the Rebana Symbol for Performers and Society: The Concept of *Hablun Minallah wa Hablun Minannaas*

Rebana is a percussion instrument whose sound source comes from the membrane. It is played by tapping or hitting it. Along with the times, it is used for various purposes, including commemorating religious events such as the Prophet's Birthday, *Isra Mi'raj*, and other significant days. In addition, it can be used as a medium of entertainment at weddings, circumcision, etc. (Sinaga, 2006). According to a detailed history, rebana was used by the Ansar to greet the Prophet Muhammad and his followers when they arrived in Medina. Therefore, it became synonymous with Islamic art.

Rebana, as a physical object in this study, is a symbol whose existence can be interpreted by various groups. Its meaning can be seen from several points of view, namely the point of view of the Al-Maddah group members, the point of view of the group pioneers, and the point of view of the Pagongan community. Islam as a religion of *rahmatan Lil Alamin* (loving the universe), which is believed to be a mercy for the entire universe, calls for living in the world to establish a relationship with Allah SWT and others.

The Meaning of the Rebana Music Group Existence: The Concept of *Hablun Minallah*

Allah SWT created humans in this world by giving them various tasks, orders, prohibitions, and tests to make them always remember and approach Him. This relationship is often referred to as *hablun minallah*. The term *hablun minallah* is often found in lectures by Islamic scholars and school teachers.

The existence of the Al-Maddah group in Pagongan Village has raised various perspectives from both the performers and the community. One of them can be categorized into the human relationship with Allah SWT or what is often known as *hablun minallah*. Based on the interviews, the researchers found that each member has their meaning for the existence of the group activities in Pagongan Village. The members of the group consisted of children and teenagers. The following are the results of the researchers' interviews with the members of the Al-Maddah group.

"I participate in rebana training so that I can get the reward and continue to get the intercession of the Prophet Muhammad SAW" (Dodika)

Based on the interview results, the members have their meanings of chanting sholawat on the Prophet, and it is to get a reward from Allah SWT and intercession from the Prophet Muhammad on *Yaumul Akhirat* (Judgment Day). The meaning proposed by the members is included in

the *hablun minallah* category because they think that the function of rebana leads to worshipping Allah.

For the group members, especially children, this kind of meaning is a good sign of their relationship with Allah SWT. According to (Pulungan, 2018), religious and moral education must be given to children because their hearts are still pure, like gems, innocent, and ready to accept any influence that tends to imitate the habits they experience. If they are used to doing good, they will grow up to be good people. Similarly, doing rebana activities are interpreted by children as activities to get rewards and intercession, so the *hablun minallah* relationship goes well.

The following interview was with the pioneer of the Al-Maddah rebana group, namely Mr Bisri as the group administrator. The researchers asked him what meaning he had related to the rebana activities he pioneered in Pagongan Village, and he answered as follows.

"In my opinion, rebana can be used as a tool to give the spirit to continue chanting sholawat on the Prophet Muhammad SAW, we as humans can only hope for his intercession in the afterlife after all". (Mr Bisri)

Based on the interview results above, it is known that the meaning of the rebana musical instrument, according to Mr Bisri, can be used as encouragement in recitation activities to continue chanting sholawat. This meaning is categorized in *hablun minallah* because it is oriented to the provision of intercession by the Prophet Muhammad with the permission of Allah SWT. Based on the observations, it is also known that recitation and book-reading activities are often carried out in the prayer room. Even researchers found that the book reading activities are carried out on Friday mornings until 18.15 WIB.



Figure 1. The Friday Morning Recitation

The children and youth members attend the Friday morning recitation. It proves that the members and administrators are enthusiastic about recitation activities using the rebana instrument because they can chant sholawat on the Prophet Muhammad SAW.

The Meaning of the Rebana Music Group Existence: The Concept of *Hablun Minannaas*

The term *hablun minannaas* is defined as the relationship between humans and humans. In addition to *hablun minallah*, Islam encourages its followers to do and be good to each other. The following are the results of the researchers' interviews with several members of the Al-Maddah group regarding the existence of rebana activities in their environment.

"It's nice to have rebana practice because I meet my friends" (Rehan)

"When there is rebana practice, I can meet my friends and I do not use my cellphone, so I can play rebana instruments" (Rafa)

Based on the results of the interviews, it was found that the members are happy because they can gather with their friends. In addition, the training activities can reduce their habits of playing on cell phones. This meaning is included in the *hablun minannaas* because the members think about the function of rebana activities as a form of relating to other humans.



Figure 2. The children interact with each other in the rebana practice

In addition, researchers also have made observations about the meaning of the community with the existence of rebana learning and recitation. During the recitation, the researchers interviewed the members' parents, who had their turn to hold the recitation.

"I am happy that my child has activities to do, the environment is good because the activities are also useful, Ms. My son also gets to know his friends who are the same age and has a good relationship" (Mrs Barkah)

Based on the interview above, it is known that the parents strongly support the existence of rebana learning and recitation in RT 03 and 04 because they have a positive impact on their children's relationships. The results of this interview can be categorized into the efforts of parents to teach *hablun minannaas* to their children.

By the existence of various activities of the Al-Maddah group, which is supported by the community, it can be understood that the community has their meaning for the existence of the rebana group in their environment. The community interprets the existence of the group as an Islamic activity that must be maintained so that the community supports the activities by inviting them frequently to various events and helping in the form of funds (donations) used in recitation events and other events at the Fastabiquil Khoirot Mosque.



Figure 3. Commemoration of Isra Mi'raj

Based on the previous explanation, the community's view of the group activities is categorized into *hablun minannaas* because their activities become a momentum to mingle among the community indirectly.

The meaning of rebana activities that are understood by the performers and the community of Pagongan Village is a form of creating a relationship between humans and Allah SWT as well as humans and humans. Islam regulates and teaches its followers about how to relate to Allah SWT (*hablun minallah*) and relate to humans (*hablun minannaas*). Allah SWT regulates all aspects of human life through His verses revealed to the Prophet Muhammad through the Qur'an and the Hadith (words, deeds, and decrees of the Prophet Muhammad).

The Meaning of Incense and Frankincense: Practicing the Sunnah of the Prophet Muhammad

The tradition of burning incense and frankincense is already blended with Indonesian culture. This tradition has existed since our ancestors and is still carried out, especially in the Javanese community. According to Geertz, Javanese society is divided into *abangan*, *santri*, and *priyayi*. The three categories of Javanese society have differences in the belief systems they practice. Traditions and traditional ceremonies have thrived among the Javanese since the era of animism and dynamism until Islam entered Java island (Triyoso & Susilo, 2021). Before

Islam entered, burning incense at religious ceremonies was perfection in prayer and was believed to be a way for prayers to be answered immediately. However, after Islam began to spread, the understanding of burning incense in religious activities changed.

Fragrant the room by burning frankincense and incense brings a calm atmosphere. It is because frankincense and incense give off a sweet and fragrant smell. The Prophet Muhammad (PBUH) liked the fragrance of perfumes, flowers, and burning incense. Some narrations have explained that perfume is something that Prophet Muhammad loved. Musa bin Anas bin Malik, from his father, said, "The Messenger of Allah (PBUH) had a bottle of perfume that he used for perfume." (HR. Tirmidhi, no. 162) (Iskandar & Nur, 2020). It means the Prophet Muhammad SAW had a perfume bottle because he liked fragrances.

The tradition of burning incense and frankincense has various meanings that each community group believes. In the research of Triyoso and Susilo (2021), it is explained that the burning embers of incense indicate the spirit and hope in the human heart to realize the most common dreams. At the same time, the smoke of frankincense represents the prayer that humans want to be heard by God Almighty. In contrast to this view, Setiawan (2020) explained that the incense used at the Marhabaan event has the purpose of being a room fragrance and a mosquito repellent.

In the observation, the researchers found that the Al-Maddah Rebana Group also burned incense during the recitation activities. It is conducted intentionally. The following are the results of the researchers' interview with Mr Bisri.

"Angels love fragrances, so did the Prophet Muhammad. Burning incense only serves to scent the room."

(Mr Bisri)

Based on the results of the interview, it is known that the function of burning incense is only as a room freshener. They believe that the Prophet

Muhammad and angels love fragrances, so this tradition continues to be carried out at every activity of the Al-Maddah Rebana Group.

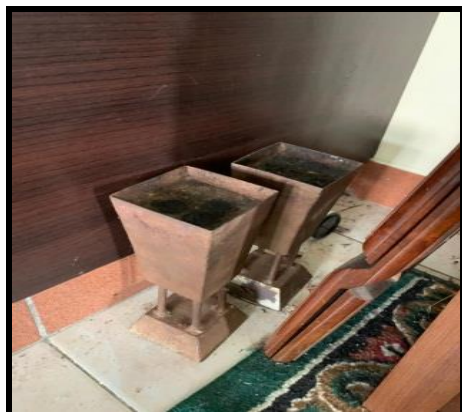


Figure 4. Tools for the Al-Maddah Rebana Group Activities

As explained before, the burning of incense comes from the beliefs of the ancient people who have not been influenced by Islam and are used to summon spirits. When Islam is present in a culture with polytheistic practices, Islam interacts and negotiates by providing an understanding that indirectly rejects the previous traditions. Moreover, the symbolic meaning of incense can be interpreted as a message to give fragrance to oneself and others. Fragrant is interpreted as good behaviour that can invite others to do positive activities following Allah's instructions and the teachings of the Prophet Muhammad.

Nonverbal Symbols in Rebana Learning Interaction: Conveying Emotional State

Humans in social interaction often show various expressions to express their feelings. Expression mimicking is a form of nonverbal communication resulting from the movement or position of the muscles on the face as a way of conveying their emotional state to the person who observes it (Abidin, 2011). It is also explained that facial expressions are a natural way to express one's emotions (Supardi & Anindita, 2015). Research (Adachi & Trehub, 1998) on children's expressions in

singing a song revealed that children use gesture, vocal, linguistic, and musical devices to describe their emotions when singing. In learning rebana music, various phases make children express their difficulties and successes through facial expressions.

In learning rebana music, the members or players do not immediately become proficient at playing the instruments, so guidance and direction from the coach are needed, as shown in the following picture.



Figure 5. Rebana Music Learning

Based on the observation, the players' expressions during the lesson's beginning looked severe. Their facial expressions tended to be flat, and the eyeballs stared in one direction at the trainer, explaining the beat pattern. This expression means that the members are focused on listening to the coach. It also helps to increase the conduciveness in learning because they can influence each other. Moreover, the material could be delivered, and members could capture the learning.

Learning can be interpreted as an activity to change someone's ability to do something. In the learning process, the children will undoubtedly meet various challenges that must be passed. Through the explanation from the trainer, the children tried to practice the patterns of the beat. When they experienced difficulties, they seemed to frown. This expression means that the child is confused about understanding and practising what the trainer is saying. As the trainer

realized it, he immediately repeated the beat pattern with a slower tempo. It aims to help children who have not understood and are not fluent in playing the beat pattern.

The difficulties faced by the children were felt by the trainer so that they could be resolved immediately. At first, the children showed a confused expression, but after the trainer explained the material slowly, their faces began to be happy. They could play the beat pattern with sounds that echo each other to create feelings of pleasure in children's hearts. It can also be seen from the expressions, namely sparkling eyes and big smiles on their faces.

From the discussion about expression above, it can be concluded that a trainer must understand various expression symbols shown by the child as a form of sensitivity to the child's condition. Different individual abilities are addressed with an effort to understand things that occur naturally.

The Book Reading of Mawlid on the Shalawat Song as a Symbol of Love for the Prophet Muhammad SAW

Religious activities such as recitations are always related to reading the Mawlid book. The Mawlid book generally contains the story of the Prophet's birth, character, the development of the prophetic period and the Prophet Muhammad's relationship with his relatives and friends. There is also a prayer reading in the book. Shalawat is a prayer addressed to the Prophet Muhammad as a form of love and respect for his people in the form of poetry sung with a distinctive rhythm.

According to (Anggraini, 2018), shalawatan activities are a process of learning morality, namely transforming the greatness of the characteristics of the Prophet Muhammad SAW into the daily life of Muslims, both worship and *mu'amalah* (human relationships).

According to (Mawardi, 2009), many sholawat readings have developed among traditionalist Islam. However, the most popular with regard to the great verses of the Prophet Muhammad is a collection of

shalawat collected in *Majmu'ah Mawalid*. Majmu'ah Mawalid is a triad that is read in celebration of the birth of the Prophet SAW which consists of three collections of poems about the Prophet's birthday, namely the Mawlid Barzanji book by Imam Ja'far al-Barzanji, the Mawlid Diba' book by Imam Jalil Abdurrahman adz-Dziba'i, and the Mawlid Burdah book by Sheikh Syarifuddin Abu Abdullah Muhammad Sa'id al-Bushoiri. In addition, there are several other Mawlid books, such as the Mawlid Azab book, the Mawlid Simthud Duror book, and the Mawlid Adhiyaul Laami book.

The recitation held by the Al-Maddah Rebana Group cannot be separated from reading the book. The book used is the Mawlid ad-Diba' book written by Sheikh Wajihuddin bin Ali Asy Syaibani az Zabidi or Abu Abdullah Abdurrahman bin Ali bin Muhammad bin Ali Yusuf Wajihuddin Asy Syaibani az Zabidi, descended from a kingdom called Zabid known as Ibn ad-Diba'i. Ad-Diba'i, according to the Sudanese language, means white, which is the nickname of his great-grandfather, Ibn Yusuf. All subjects related to the life and morals of the Prophet Muhammad are explained and summarized in the book. The poetry in Mawlid Diba's book is beautiful and straightforward, so the reader can easily understand it. (Mazidah & Muttaqin, 2020). The reading of Mawlid Diba' book is often referred to as "Diba'an". In this book, the Mawlid narration is told in beautiful language and contains the story of the birth of the Prophet and the description of the Prophet's morals and blessings. The blessings in Mawlid Diba's book include *Ya Robbi Sholi'ala Muhammad*, *Ya Rasulullah Salamun'alaik*, *Sholatullahi Malahat Kawakib*, and *Ya Badrotim*.

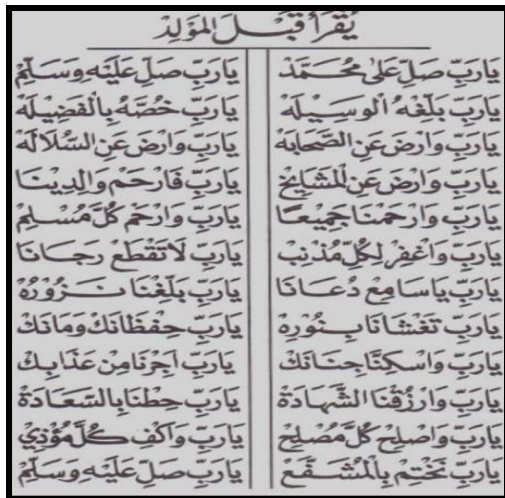


Figure 6. Shalawat YaRobbi Sholi'ala Muhammad

Ya Robbi Sholli 'Ala Muhammad

Ya Robbi Sholli 'Alaihi Wasalim

Ya Robbi Ballighul Wasiilah

Ya Robbi Khushshoh Bilfadiilah

It means:

O Allah, grant the abundance of mercy to the Prophet Muhammad

O Allah, grant him the abundance of mercy and greetings

O Allah, convey to him as an intermediary

O Allah, make it memorable for him with virtue



Figure 7. Shalawat Ya Rosulallah Salamun'alaik

Ya Rosulallah Salamun'alaik

Ya Rofi'asy-Syani Waddaroji

'Athfatan Ya Jirotal 'Alami

Ya Uhailal Judi Wal Karomi

It means:

O Allah, have mercy on us all

O Allah, have mercy on all Muslims

Your love, the neighbour leaders

O the Generous and Generous Heart

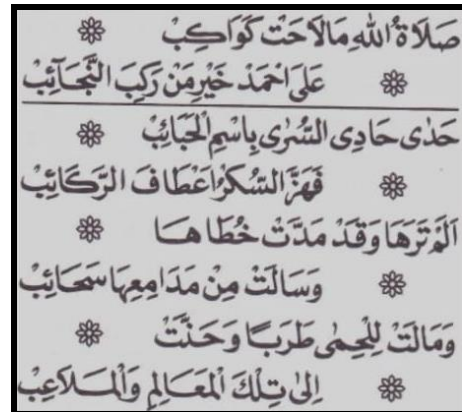


Figure 8. Shalawat Sholatullahi Malahat Kawakib

Sholatullahi Maalahat Kawaakib

'Ala Ahmada Khoiri Man Rokiban Najaa ib

Hadaa Haadiis suroo Bismil Habaa ib

Fahazzasy Syukru A'thoofar Rakaa ib

It means:

While the stars are still shining, may Allah's mercy be on Prophet Muhammad, the best camel rider.

As long as the camel driver sings the name of the lover who is missed

The camel nods and dances happily, laughing to the rhythm of the rider's song.

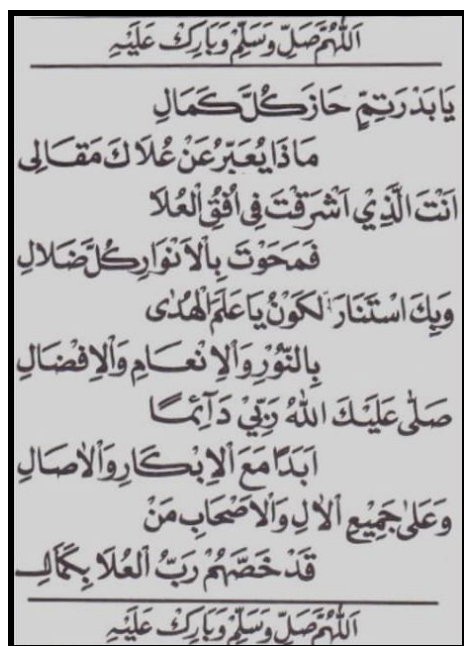


Figure 9. Shalawat Ya Badrotim

*Yaa Badrotim Min Haza Kulla Kamali
Madza Yu'abbiru 'An 'Ulaka Maqoli
Antalladzi Asyroqta Fi Ufuqil 'Ula
Famahauta Bil Anwari Kulla Dholali*

It means:

O beautiful and perfect full moon
Your height can't be expressed in words
You shine on the high horizon
You illuminate the darkness and misguidance

According to (Azmi et al., 2018), the purpose of reading the Book of Mawlid to children is to teach them the understanding of the history of the Prophet Muhammad's journey and to hope to get blessings, safety, prosperity, and peace. The meaning of Mawlid Diba' Book as a book read in the recitation, especially in the shalawat song, is to remind us to always remember and love Prophet Muhammad SAW as a prophet and the messenger of Allah SWT who can intercede for his people in the hereafter. The journey story and the description of the morals of the Prophet Muhammad SAW can be used as an example in daily life.

CONCLUSION

According to the research results above, it can be concluded that social interaction in

learning the rebana musical instruments at the Al-Maddah Rebana Group occurs based on its performers, which includes interactions between members, trainers, and the community. The symbolic interactions produce the meaning of various objects contained in rebana learning. The symbolic meanings attached to the learning interactions of the Al-Maddah rebana group include the first meaning, namely the rebana symbol for the performers and the community, as the context of *hablun minallah* was *hablun minannaass* (relationship with God and humans). The second meaning is the use of incense and frankincense during their performance as a symbol of practice towards the sunnah of the Prophet Muhammad, namely the Prophet's preference for fragrances. The meaning of the three nonverbal symbols in rebana learning interactions is the delivery of emotional states. In addition, the fourth meaning of reading the Book of Mawlid Ad-Diba' on the shalawat song is a symbol of love for the Prophet Muhammad SAW.

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