



## TRANSFORMASI PEMUDA DI DESA KUTAYU MELALUI BUDAYA HADROH

### *YOUTH TRANSFORMATION IN KUTAYU VILLAGE THROUGH HADROH CULTURE*

Syafik Muhammad<sup>1</sup>, Hidayat Nur Wahid<sup>2</sup>, Hilma Nur Ashlakha<sup>3</sup>, Umi Salamah<sup>4</sup>

Sekolah Tinggi Agama Islam Al-Hikmah 2

Email: muhammadsyafik987@gmail.com<sup>1</sup>, nurwahidh67@gmail.com<sup>2</sup>, ghilmannurashlakha@gmail.com

umis32061@gmail.com<sup>4</sup>

#### Article Info

##### Article history :

Received : 14-04-2025

Revised : 16-04-2025

Accepted : 18-04-2025

Published : 20-04-2025

#### Abstrak

*Penelitian ini membahas perubahan yang dialami remaja di Desa Kutayu melalui budaya hadroh, yang berperan dalam memperkuat nilai-nilai keagamaan dan sosial. Menggunakan pendekatan kualitatif dengan metode studi kasus, penelitian ini bertujuan untuk memahami bagaimana keterlibatan remaja dalam hadroh memengaruhi pembentukan karakter, peningkatan spiritualitas, serta mempererat hubungan sosial di lingkungan mereka. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa hadroh tidak hanya berfungsi sebagai hiburan yang bernuansa religius, tetapi juga menjadi wadah bagi pendidikan moral dan sosial bagi remaja. Partisipasi dalam hadroh membantu meningkatkan kedisiplinan, kebersamaan, serta memperkuat identitas budaya Islam di kalangan generasi muda Desa Kutayu. Oleh karena itu, pelestarian budaya hadroh perlu mendapat dukungan dari masyarakat dan para pemangku kepentingan agar nilai-nilai positif yang terkandung dalam kesenian ini tetap terjaga serta dapat diwariskan kepada generasi mendatang sebagai bagian dari identitas budaya lokal.*

**Kata Kunci:** transformasi remaja, hadroh, pendidikan moral

#### Abstract

This research examines the transformation of youth in Kutayu Village through hadroh culture, which contributes to strengthening religious and social values. Utilizing a qualitative approach with a case study method, this study aims to understand how youth involvement in hadroh influences character development, spiritual enhancement, and social bonding within their community. Data were collected through observations, interviews, and documentation, then analyzed descriptively. The findings indicate that hadroh serves not only as a form of religious entertainment but also as a platform for moral and social education among young people. Participation in hadroh fosters discipline, strengthens solidarity, and reinforces Islamic cultural identity among the youth of Kutayu Village. Therefore, efforts to preserve hadroh culture require support from the community and stakeholders to ensure that the positive values embedded in this traditional art form are maintained and passed down to future generations as an integral part of local cultural identity.

**Keywords:** youth transformation, hadroh, moral education

## INTRODUCTION

Adolescent living in rural areas often face various challenges in their lives particularly in the search for self-identity, the formation of strong character and the development of adequate social skills. Adolescence is a crucial phase in a person's life, where individuals begin to shape their mindset, moral values, and social attitudes, all of which will influence their future lives. However



along with the passage of time and the rapid flow of globalization, many aspects of traditional culture have begun to decline and gradually lose their place in the hearts of the younger generation. Traditions and local wisdom values which once served as guidelines in community life, are increasingly marginalized due to the influence of foreign cultures that enter without a clear filter. As a result youth participation in local cultural activities has significantly declined, including in the field of traditional arts and performances (Amelia Saputri 2023).

Kutayu Village like many other villages in Indonesia is currently undergoing various complex social changes. These changes affect many aspects of community life, including the behavior patterns and social interactions of its youth. In the past social interactions were strongly rooted in values of togetherness and mutual cooperation, but now, adolescent socialization patterns have started to shift due to lifestyle changes influenced by technological advancements and the influx of external cultures. This phenomenon raises concerns about how the younger generation can maintain their cultural identity amid the rapid moves of modernization. One strategy that has begun to be implemented to address this issue is the preservation and revitalization of local culture that has been passed down through generations. Local culture not only serves as a symbol of regional identity but can also be a medium for instilling noble values in young people (Munawaroh 2019).

Among the various forms of traditional culture that have survived and hold great potential in shaping the character of the younger generation is the art of hadroh, hadroh is a form of traditional Islamic music that has developed in various regions including Kutayu Village. This art is not merely a form of entertainment performed in leisure time but also plays a broader role in social and spiritual life. Hadroh can serve as an effective character education medium because it embodies moral, religious, and communal values that strengthen solidarity within the community. Therefore preserving the hadroh culture is not only essential for maintaining traditional artistic heritage but also serves as a means to shape personality and strengthen the cultural identity of youth in Kutayu Village (Ahmad Nurkholis 2021).

Several previous studies have extensively discussed various aspects of cultural preservation, particularly in the context of community empowerment and character education for young people. Earlier studies generally highlighted how local culture can be used as a social instrument for building collective identity and strengthening social bonds within communities, however to date there is still a research gap in understanding how the hadroh culture specifically plays a crucial role in shaping individual character, instilling social values, and reinforcing the cultural identity of youth in Kutayu Village (Berlian 2022). Therefore this study aims to answer the central research question: how does hadroh culture contribute to the process of social transformation and character formation among youth in Kutayu Village?

Through this research the author seeks to emphasize that hadroh culture should not be viewed merely as a traditional musical art form passed down from generation to generation. More than that hadroh is a social instrument that plays a significant role in shaping youth identity, fostering solidarity within the community, and strengthening individual moral and spiritual awareness. By exploring in greater depth how hadroh culturally positively impacts the lives of youth in Kutayu Village, this study is expected to provide broader insights into how traditional arts can be used as an effective tool for driving constructive social change and building a younger generation that remains deeply rooted in local culture. Furthermore the findings of this research are expected to



contribute to various stakeholders, particularly local governments, cultural communities, and educational institutions in designing programs that focus on the preservation of traditional arts as part of a character education strategy for youth in rural environments (Wahyu 2015).

## RESEARCH METHOD

In this study, the author employs a field research method to conduct a direct examination at the research location. Field research aims to understand its natural context. By utilizing the field research method, the author can collect detailed and in-depth data, ranging from the smallest phenomena to broader aspects. The purpose of this research is to provide beneficial solutions for the common good. (deddy mulyana, 2004) Therefore, the author gathers primary data directly from the field to ensure that the obtained data accurately reflects the reality of the phenomenon occurring in Kutayu Village, Tonjong District, Brebes Regency. In its implementation, the author systematically identifies, collects, and analyzes data to provide a deeper understanding of the transformation of youth in Kutayu Village through the Hadroh cultural tradition.

The approach used in this study is a qualitative approach with a descriptive method. This approach was chosen because it provides an in-depth depiction of the phenomenon being studied. According to Whitney, as cited by Moh. Nazir, the descriptive method emphasizes the systematic disclosure of facts with accurate interpretation. In other words, this method serves to examine various social issues that arise in society and understand the customs and traditions that prevail within it. Moreover, that descriptive method also includes an analysis of specific situations or conditions, including relationships between activities, behavioral patterns, societal perspectives, and ongoing processes, along with their impacts on a particular phenomenon. (Moh. Nazir, 1998) In the context of this research, the primary focus is on the transformation of youth in Kutayu Village through the Hadroh cultural tradition. This study aims to gain a deeper understanding of the changes that occur as they participate in Hadroh activities, thereby providing a clear depiction of this phenomenon.

Qualitative research is an approach oriented toward phenomena or events that occur naturally without any artificial manipulation or intervention. This approach is fundamental and systematic, so its implementation cannot be carried out directly in the field to obtain more authentic and contextual data. Therefore, this research method is often referred to as a field study because it emphasizes direct observation of the studied object in its natural environment. The popularity of this method increased after many experts recognized the limitations of experimental research conducted in laboratories, particularly in understanding the complexity of social interactions and the dynamics that occur in real life. In other words, qualitative research offers a more holistic and in-depth perspective in examining various social phenomena and provides richer insights into the realities faced by society in different contexts. (Zuchri Abdussamad, 2021)

The data sources in this study were obtained directly through interviews with various parties related to the research object. The primary informants in this study were the Head of Kutayu Village, the Head of the Neighborhood Association (RT), the Head of the Hadroh Management, and members of the Hadroh Group At-Thoriqul Jannah. The interviews were conducted to gain in-depth information.



## **Profile of the Hadroh Community in Kutayu Village**

Kutayu Village is a village located in Tonjong District, Brebes Regency, Central Java. The people of Kutayu Village still actively preserve the traditions that have been passed down from their ancestors. According to Syafik, the preservation of ancestral culture is permissible as long as it does not contradict Islamic teachings (Muhammad 2022). One of the cultural traditions practiced by the people of Kutayu Village that is still preserved today is the art of Hadroh.

The Hadroh community in Kutayu Village was born from the enthusiasm of local youth who wanted to revive the tradition of Islamic arts as a means of da'wah and youth development. It started with a small group of young people interested in learning and preserving Hadroh, and over time, the community gradually grew into an organized platform with an increasing number of members. This Hadroh community, named At-Thoriqul Jannah, was established on March 13, 2017 (Apriyandi 2025).

Over time, this Hadroh community has not only served as a preserved art form but also as a center for the guidance and development of the youth in Kutayu Village. According to the leader of At-Thoriqul Jannah, the purpose of establishing this Hadroh community is to create a shared learning platform, encompassing social, community, and religious aspects (Apriyandi 2025). This was further clarified by the explanation from the neighborhood head (RT) in Kutayu Village. He explained that since the establishment of the Hadroh community, the youth in Kutayu Village now have positive activities that help prevent juvenile delinquency (Saefudin 2025).

Juvenile delinquency refers to actions in which teenagers engage in behaviors that endanger others, such as promiscuity, bullying, and other similar activities (Dako 2012). Therefore, the establishment of this community is a commendable effort to prevent juvenile delinquency in Kutayu Village. This was explained by the neighborhood head (RT) of Kutayu Village, who stated that juvenile delinquency in the village is not overly severe. However, with the rapid development of time and advanced technology, the youth in Kutayu Village have become less active, or in other words, there has been a shift in character and behavior that differs from previous generations (Saefudin 2025).

In this regard, the Hadroh community serves as one of the efforts by the youth in Kutayu Village to minimize juvenile delinquency and other negative behaviors. One of the noticeable changes in attitude observed by the community after the formation of this group is that the youth have become more respectful toward their elders, more polite, and exhibit better manners. The At-Thoriqul Jannah Hadroh community regularly engages in activities such as group practice sessions and the recitation of Maulid Diba'i every Saturday night (Apriyandi 2025). The recitation of Maulid on Saturday nights aims to ensure that the youth do not spend their weekend evenings engaging in negative activities. Instead, it encourages them to use this time for positive activities, allowing both young men and women to make the most of their Saturday nights in a constructive and beneficial way (Wildan 2025).

With the presence of this community, many teenagers who were previously vulnerable to negative influences and unhealthy social interactions have now found a more positive and productive environment. This transformation serves as evidence that the Hadroh culture not only



preserves Islamic artistic heritage but also acts as an effective instrument in shaping the character and discipline of the younger generation in Kutayu Village.

### **Youth Transformation After Joining Hadroh**

The Hadroh community in Kutayu Village has become a space for positive transformation for the teenagers who have joined it. Before being introduced to Hadroh, many teenagers spent their time engaging in less productive activities, such as hanging out late into the night, excessively playing video games, or even getting caught up in unhealthy social interactions (Masruroh 2025). Their lack of involvement in social and religious activities also made many of them more individualistic and less responsible. However, after joining the Hadroh community, significant changes began to emerge in their attitudes, habits, and mindset.

Discipline is one of the most important aspects of character education for young men and women, as character serves as the highest crown in a person's humanity throughout their life in this world (Ananda, Wijaya, dan Siagian 2022). With a regular training schedule and participation in various religious events, the youth of Kutayu Village indirectly learn to value time and take responsibility for their roles within the group. This was conveyed by the Head of Kutayu Village, who explained that the presence of the Hadroh community is expected to help the youth of Kutayu Village develop a greater appreciation for time (Masruroh 2025).

Those who were previously unaccustomed to rules have now become more disciplined in managing their schedules between practice, school, and other activities. Additionally, interactions within the community have fostered a strong sense of togetherness and solidarity. While some teenagers used to be more self-centered and indifferent toward others, they have now become more open, sociable, and aware of the importance of cooperation. One of the benefits expressed by members of this community is that Hadroh helps them engage in "ngaji diri" a self-reflection process to improve their attitudes and behavior towards society (Wildan 2025).

The most striking transformation can be seen in their daily habits. Young men and women who were once reluctant to worship and rarely visited the mosque are now more actively involved in religious activities. The lyrics of shalawat they chant in Hadroh are not just a form of art but also serve as a reminder and motivation to strengthen their connection with religion. Additionally, their self-confidence has also improved. Those who were initially shy and afraid to speak in public have now become more courageous, not only in Hadroh performances but also in their everyday lives (Wildan 2025).

This change has also been felt by the local residents. The neighborhood head (RT) of Kutayu Village stated that the presence of this community has had a significant impact on the youth in the village. Those who previously spent time aimlessly outside their homes are now more engaged in beneficial activities and behave more politely (Saefudin 2025). This transformation shows that the art of Hadroh is not just an Islamic art form, but also a means of building a strong character.

This art form has helped the youth of Kutayu Village focus more on positive activities, build discipline, enhance social skills, and strengthen their connection with religion. With the support from the community and the sustainability of this group, Hadroh can continue to be an effective tool in shaping a better, more responsible younger generation that is better prepared to face the challenges of the times.





## **Challenges and Obstacles in Youth Development Through Hadroh**

The transformation of youth through the Hadroh art in Kutayu Village faces various challenges and obstacles. The youth are a vulnerable group that often faces multiple challenges in life (Rempe et al. 2023). One of the main obstacles is the lack of interest among the youth in traditional culture. According to the Head of Kutayu Village, the youth today find it increasingly difficult to appreciate the culture around them because they tend to spend much of their time on their smartphones (Masrurroh 2025). Many of them also view Hadroh as an outdated art form and less appealing compared to modern entertainment such as playing video games and other similar activities. The lack of understanding regarding the cultural and spiritual values within Hadroh is also a factor contributing to their low motivation to delve into it.

The competition with modern entertainment, such as playing video games and scrolling through social media, also poses a significant challenge for the youth of Kutayu Village to develop an interest in Hadroh. Nowadays, many young people are more drawn to modern music genres like pop, rock, and K-pop, which they primarily consume through social media. The easy access to digital entertainment has led them to spend more time with gadgets than participating in traditional art activities. The leader of At-Thoriqul Jannah Hadroh also explained that the challenge posed by gadgets is a major obstacle for young people to appreciate and preserve Islamic arts, including Hadroh (Apriyandi 2025).

Furthermore, the lack of successors to continue the Hadroh art form has become a serious issue. The regeneration of Hadroh players is often hindered by the low interest among teenagers to learn and immerse themselves in this art. In fact, many of them, once they reach adulthood, tend to focus more on work and education, leading them to leave the Hadroh group. Additionally, the lack of support and the perception from the environment that Hadroh is no longer important for their future further worsens the younger generation's view of Islamic art, including Hadroh.

The next challenge is the lack of competent trainers. Trainers with a deep understanding of Hadroh are often elderly, while the younger generation with the necessary skills is still reluctant to take on the role of a trainer. The shortage of trainers to help develop the skills of Hadroh members is one of the challenges faced by the At-Thoriqul Jannah Hadroh group (Wildan 2025). The absence of a sustainable training program also makes it difficult to develop new Hadroh cadres. Additionally, finding trainers who not only understand Hadroh but can also guide young people with an approach that aligns with modern developments is quite challenging.

To address this issue, various innovative strategies are needed, such as incorporating modern elements into Hadroh, utilizing social media to promote Islamic arts, and involving influential young figures to guide teenagers in developing an interest in Hadroh. Through these steps, Hadroh is expected to remain relevant and become a part of the positive transformation for the younger generation in Kutayu Village.

## **The Positive Impact of Hadroh on Society**

The guidance of young men and women through Hadroh art in Kutayu Village has had a significantly positive impact on both Hadroh members and the community, especially in shaping the behavior and lifestyle of the younger generation. One of the most noticeable changes is the increased politeness in their interactions with parents and the surrounding environment (Apriyandi



2025). Through their involvement in Hadroh art, values of politeness and etiquette become more deeply ingrained in them. This happens because Hadroh not only teaches musical skills but also instills Islamic values, such as respect for elders and humility in daily life.

Additionally, the Hadroh culture has helped young people manage their time more effectively. Before the establishment of this community, they spent much of their time on gadgets or engaging in less productive activities. Now, they choose to dedicate their time to practicing and performing at Islamic events (Wildan 2025). With the presence of the Hadroh community, young men and women have a positive platform to channel their energy and talents, allowing them to focus more on activities that benefit both themselves and the surrounding community.

The involvement of young men and women in Hadroh activities also encourages them to spend more of their time on good and positive endeavors. Regular practice, preparation for performances, and various other activities related to Hadroh help them develop a more organized and disciplined lifestyle. They not only learn musical skills but also gain experience in teamwork, organization, and responsibility within a group (Apriyandi 2025). Thus, Hadroh culture not only serves as an Islamic art form and a means of entertainment but also becomes a tool for character development for the young men and women in Kutayu Village.

## CONCLUSION

The transformation of youth in Kutayu Village through the Hadroh culture demonstrates the significant role of traditional arts in shaping character and reducing delinquency among teenagers. Hadroh serves as an affective medium that not only nurtures musical skills but also instills positive values such as discipline, respect, and responsibility. Through active participation in the Hadroh community, young people experience moral and behavioral improvements, shifting their focus from unproductive activities to meaningful cultural and religious engagement.

However, the sustainability and development of Hadroh as a tool for youth character building require continuous support from various stakeholders. Families, community leaders, educational institutions, and local governments must work together to preserve and innovate Hadroh so that it remains relevant and appealing to the younger generation. By strengthening collective efforts, Hadroh can continue to be a valuable medium for youth transformation, fostering a society that upholds moral values, harmony, and cultural heritage.

## REFERENCES

### Interview

- Apriyandi, interview by Umi Salamah, Hidayat Nur Wahid, Hilma Nur Ashlakha Syafik Muhammad. 2025. *Wawancara Bersama Ketua Pengurus Hadroh At-thoriqul Jannah* (Februari 14).
- Masruroh, interview by Umi Salamah, Hidayat Nur Wahid, Hilma Nur Ashlakha Syafik Muhammad. 2025. *Wawancara Bersama Kepala Desa Kutayu* (Februari 2025).
- Saefudin, interview by Umi Salamah, Hidayat Nur Wahid, Hilma Nur Ashlakha Syafik Muhammad. 2025. *Wawancara Bersama Ketua RT 003/003 Desa Kutayu* (Februari 14).
- Wildan, Nandan, interview by Umi Salamah, Hidayat Nur Wahid, Hilma Nur Ashlakha Syafik Muhammad. 2025. *Wawancara Bersama Anggota Hadroh At-thoriqul Jannah* (Februari 14).



### Article of the Journal

- Ahmad Nurkholis, Muhammad Ndi Septiadi. 2021. "Urgensi Seni Budaya Islam bagi Remaja di Dusun 01, Desa Bukit Peninjauan II, Kecamatan Sukaraja, Kabupaten Seluma, Provinsi Bengkulu." *proceedings UIN Sunan Gunung Djati bandung* 1 (56): 4.
- Amelia Saputri, Dkk. 2023. "Efektivitas Kegiatan Seni Hadroh sebagai Media Dakwah dalam Pembinaan Akhlak Remaja Desa Terentang Bangka Barat." *Comserva, Plenelitian dan Pengabdian Masyarakat* 2 (11): 3.
- Ananda, Rusydi, Candra Wijaya, dan Amrullah Siagian. 2022. "Pembinaan Sikap Disiplin Anak Raudhatul Athfal." *Jurnal Basicedu* 6 (1): 1277–84. <https://doi.org/10.31004/basicedu.v6i1.2296>.
- Berlian, Putri. 2022. "Hadrah as a Media of Dakwah in Increasing Religious Activities in Islamic Boarding Schools." *Sahid Da'watii* 1 (2): 3.
- Dako, Rahman Taufiqrianto. 2012. "KENAKALAN REMAJA Rahman." *Jurnal Inovasi* 9 (2): 192.
- Dedy Mulyana. (2004). *metodologi penelitian kualitatif (paradigma baru ilmu komunikasi dan ilmu sosial lainnya)* . remaja rosdakarya.
- Moh Nazir. (1998). *metode penelitian*. ghilmia indonesia.
- Muhammad, Syafik. 2022. "ISLAMIC PERSPECTIVE ON THE IMPLEMENTATION OF GRAVE ALMS IN KEDUNGSANA VILLAGE, PLUMBON DISTRICT, CIREBON REGENCY." *Al-masail* 16 (1): 1–23.
- Munawaroh, Mufidatul. 2019. "Pengaruh Tari Rodad Hadrah Terhadap Religiositas Remaja." *intervensi psikologi* 11 (1): 4.
- Ramadhan. (2024). *pengertian data penelitian, jenis dan contoh*.
- Rempe, Octafani, Muh. Yusril Ilyas, Ahmad Fajri Shafwan, Muhammad Syukur, dan Ibrahim Arifin. 2023. "Meninjau Tantangan Dan Hambatan Dalam Pendidikan Anak Jalanan: Studi Kasus Pada Anak-Anak Jalanan Di Kota Makassar." *Jurnal Pendidikan Indonesia* 4 (05): 448–58. <https://doi.org/10.59141/japendi.v4i05.1761>.
- Wahyu, Dkk. 2015. "Penerapan Nilai Keagamaan Melalui Seni Hadrah Maullatan Al-Habsyi di Kelurahan Pelambuan Kecamatan Bnjarmasin Barat." *pendidikan kewarganegaraan* 5 (9): 4.
- Zuchri Abdussamad. (2021). *metode penelitian kualitatif* (patta rapanna, Ed.).