

**BLANDONG CHILDREN'S ISLAMIC RELIGIOUS EDUCATION:  
PHENOMENOLOGICAL STUDY OF THE BLANDONG  
FAMILY IN BANYU URIP BLORA**

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**ABSTRAK**

Penelitian ini bertujuan untuk mengungkap bagaimana pendidikan agama Islam pada keluarga blandong, faktor-faktor yang memicu perkembangan pesat pendidikan agama Islam pada keluarga blandong, dan implikasi pendidikan agama Islam terhadap anak keluarga blandong. Penelitian kualitatif dengan pendekatan fenomenologi ini didapatkan melalui data wawancara, dokumentasi dan observasi. Hasil penelitian ini menunjukkan bahwa pendidikan agama Islam di lingkungan anak blandong telah berkembang di masyarakat blandong seperti tegas deso, takiran, dan budaya lokal, dengan menggunakan media pembelajaran yang masih bersifat klasik. Faktor-faktor penyebabnya adalah adanya anggapan pekerjaan yang berat, tempat yang angker, masa lampau, dan halusinasi yang tinggi. Implikasinya terhadap pendidikan agama Islam anak blandong adalah dengan adanya pendidikan agama Islam maka anak mempunyai pengetahuan dasar tentang agama Islam, anak mendapat pengetahuan dasar akhlak, dan dasar tentang kehidupan sosial.

**Kata kunci:** Pendidikan Agama Islam, Anak-anak Blandong, Fenomenologi

**ABSTRACT**

*This research aims to reveal how Islamic religious education is in Blandong families, the factors that trigger the rapid development of Islamic religious education in Blandong families, and the implications of Islamic religious education for children in Blandong families. This qualitative research with a phenomenological approach was obtained through interview data,*

*documentation and observation. The results of this research show that Islamic religious education in the Blandong children's environment has developed in the Blandong community, such as adat deso, takiran, and local culture, using learning media that is still classical in nature. The causal factors are the perception of heavy work, haunted places, the past, and high levels of hallucinations. The implication for the Islamic religious education of Blandong children is that with Islamic religious education, children have basic knowledge about the Islamic religion, children get basic knowledge of morals and basic knowledge of social life.*

**Keywords:** *Islamic religious education, blandong children, phenomenological study*

## INTRODUCTION

Religious education for blandong children in Banyu Urip is believed to be a medium for producing a young generation with knowledge and morals. The village community still pays attention to religious education even though the local people are hard workers and rarely receive education at Islamic boarding schools. Because the habit of local people who like to work as migrants is blandong, and farming (Zaenal, 2019). This causes a lack of insight into religious education..

This problem also has an impact on children who lack supervision from their parents, because they are busy at work

Religious education has an important role in life in society. Every human being needs education as a provision for life because education can help develop the potential that exists within humans. Humans are born empty of knowledge, so there must be a guideline or basis that becomes a foothold in life. The first known life is life in a family environment, where parents have an important role in the growth and development of children, namely educating, guiding, and developing. This role will determine the formation of children's attitudes and readiness to implement the teachings of the Islamic religion.

Children need Islamic teachings as a strong foundation in ethics, morals,

and spirituality. In this case, Hanson Enlocuently also describes that;

*“Islamic education to be the tool of society where the idea is to create and ethical, moral, spiritual being who is multidimensional and who has direction that positive and healthy”* (Hussain, 2004).

Implementing Islamic religious education properly and correctly is everyone's hope. Parents have an obligation to educate their children well and provide examples, encouragement, punishment, and rewards. This is done so that Islam has strong generations. If children are educated well, the results will also be good and vice versa. Because, if parents can educate and guide their children well and correctly, of course, a pious child's personality will be formed. A part from educating and guiding children, parents also have a big responsibility so that children become human beings who believe and are devoted to Allah (Mucharomah, 2022).

Banyu Urip Hamlet is one of the villages located in the forest which is part of the Banjarejo sub-district, Blora Regency. The

majority of residents in this village work as farmers and blandong or woodcutters. Because Blora is rich in natural resources such as teak wood and food crops, for example, rice, corn, and vegetables. The area is fertile and rich in natural resources. The number of heads of families in the area is 144 heads of families. Previously, there were not as many heads of families in the area as there are now. At that time, this place was famous for its people who still maintained their ancestral heritage. The world of religious practice is still very strong, with many spiritual practitioners practicing in the village. This is because not many Islamic religious laws have entered the area.

Currently, the situation in Banyu Urip Hamlet is different from the situation in ancient times, both in terms of culture and religion. To prevent things from happening in the spiritual world at that time, religious activities began to appear both in mosques and in educational environments. This makes the local community increasingly convinced that religious education is needed for the next generations. Children as the next generation are the hope for

society in the changing times to come. They do not want unpleasant notes or criticisms from neighboring communities to be repeated. With Islamic religious education, which teaches the Shari'a or Islamic rules, they hope that the future of their generation will be even better.

The aim of this research is to analyze the condition of religious education believed by the people in Banyu Urip Blora Hamlet, to find out the reasons why people in the Banyu Urip area still pay attention to the existence of Islam and to analyze and describe the implications of parents' religious diversity and the education of blandong children in the Banyu Urip area.

Previous research on children's education in families, namely first, shows that the main values for overcoming poverty are contained in the teachings of the Islamic religion. (M Subari, 2019; Maunah, 2021). Second, the role of the family in instilling the values of Islamic religious education (Jamari, 2021). Third, talk about parents' concern for their children in terms of implementing the values of Islamic

religious education (Ika Safitri, 2020).

This is different from previous research which only focused on how to raise children. This research examines the religious education of blandong children in Banyu Urip, Wonosemi, Banjarejo, and Blora. As well as the religious implications between parents and children in conditions of poverty by integrating local wisdom values into the Islamic learning process.

According to Baharudin, Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in Islamic teachings (Ahmad Junaedi, 2019). Accompanied by mutual respect for other religions a sense of *tasamuh*, national unity, and integrity can be realized. This is needed to create a safe and harmonious country even though it consists of various ethnicities and religions.

Islamic Religious Education is a process of instilling education or continuous teaching between teachers and students about morals and instilling Islamic values in the

soul, sense of mind, and balance. Islamic religious education is an effort to develop, encourage, and invite people to progress further based on values, whether related to reason, feelings, or actions.(Nini, 2018).

From the definitions above, Islamic religious education is an effort or effort to provide introduction, detailed understanding and appreciation so that confidence or a sense of stability grows in the heart and applies it to life, both *hablum minallah and hablum minannas*.

Blandong children are children or descendants of people who work as woodcutters in the forest. The lives of Blandong children are relatively simple and lack Islamic religious education. This is due to the area's environment which is still considered remote, surrounded by forests. However, the number of heads of families there has reached 144 heads of families. Access to transportation that is far from the city center and the world of education does not dampen their enthusiasm for seeking knowledge and achieving their dreams.

The term blandong has been known to people since ancient times, especially in communities in areas near forests, such as Blora, Rembang, Ngawi, and Bojonegoro. Blandong are individuals or groups who carry out activities or work in the forest as loggers, this is done according to the geographical conditions of the local area which happens to be close to the forest(Nurul & Faizah, 2019).

There are 4 basic concepts of Islamic education, namely: 1) Morals and beliefs, 2) Marriage, 3) Children, and 4) Parents (Muhamad Isnaeni, 2015). The basic concept of religious education is regardless of the name of the educator, students, educational goals, or materials or tools for educating. If that already exists then there needs to be an evaluation to find out what factors make a child a good education.

This type of qualitative research, using descriptive analysis, attempts to describe or illustrate what is being researched regarding the education of Blandong children (Darlington, Yvonne and Dorothy, 2016). The phenomenological approach was carried out using in-

depth observations, and in-depth interviews by asking questions to blandong families, village officials, or community leaders in the area. Data sources were obtained directly through observations and interviews with parents, blandong, village officials, and religious leaders in the community as well as blandong children. Meanwhile, the results of the interview are primary data, and the results of observation and documentation recording are secondary or supporting data.

## DISCUSSION

### **Kegiatan Keagamaan Anak Blandong Dusun Banyu Urip**

There are several religious activities of Blandong children which are carried out together and have benefits for getting better results, namely:

1. Daily activities, daily activities are religious activities carried out by blandong children every day. This activity involved many children, parents, teachers and elders. Religious activities include: a) Reciting the yellow book or BTQ; namely the Koran

activity carried out by blandong children in mosques, madrasas or prayer rooms in the afternoon of Duhur until the end of Asyar. And in the evening it is held after the Maghrib prayer. Meanwhile, those who teach the children are ustadz or religious figures. b) Praise, is the recitation of prayers that blandong children do when starting to learn the Koran and after the call to prayer for fardlu prayers. Usually the praise that is sung is praise that has an educational nature, such as *rusak e umat, sholat limang wektu*.

2. Weekly activities, are religious activities carried out once a week. This weekly activity is the reading of al Barzanji's birthday without the accompaniment of a tambourine. This activity is usually carried out on Friday nights. The children also looked enthusiastic and enthusiastic in reading the maulel.

3. Monthly activities are activities carried out once a month. This activity will only be formed in 2022, namely a sewelasan activity. Sewelasan is an activity carried out on the 11th day of the Hijriah

month. Both children and adults participated. Something that is read in this activity is the reading of the Yasin letter, sholawat tsaniyah and manaqib Jawahirul Ma'ani. Residents who do not read are encouraged to do dhikr as best they can by the kyai leading the event.

4. Annual activities, are activities carried out every year. includes: Mauludan, which is attended by Blandong children and the community in general to commemorate the birth of the Prophet Muhammad SAW. By reading the birthday book.

a) *Takiran*, is a tradition of making food wrapped in square banana leaves. Takir containing rice, dry spices, and sliced omelettes, is held in the month of Rajab to commemorate the Isra' and Mi'raj of the Prophet Muhammad SAW. Deso emphasizes, namely almsgiving from agricultural products which is participated in by all members of the community as a form of gratitude to Allah who has

given many blessings. Deso firmly enlivened with barongan during the day, and in the evening recitation events.

b) *Zakat fitrah*, performed before *Idul Fitri* prayers. This activity is centered in the mosque. All the people flocked to the mosque bringing rice that had been measured according to the zakat fitrah rate. Children also participate in collecting and distributing zakat. *Qurban* is carried out after the *Idhul Adha* prayer. *Qurban* is carried out when there are people who want to sacrifice. Then the animal is entrusted to the executive committee. After being slaughtered, the meat is distributed according to the number of people living, and the children serve as dividers to the warg's houses.

c) *Takbiran*, carried out starting on the eve of Eid. This was followed by many children. The reason is that on the night of *Id* there is a round

takbir. Takbir participants receive a coupon number, draw it and read it when the takbir event is over. The prizes also vary. Most of these gifts come from agricultural products.

The form of Islamic religious education for blandong children is obtained through the blandong family environment itself and the school environment. The family environment is the initial education, because children receive education and guidance from parents in their family environment (Aqil & Mujib, 2022; Hasan, 2019). Most of a child's life is in the family, so that most of the education children receive is in the family environment. Family is defined as relatives and relatives, also used to mean household, wife, mother and father and their children (Elizabeth Santosa, 2018; Jailani, Suyadi, & Kusmana, 2021; Muhammad, 2022). Madrasah education is education that aims to grow and increase faith through giving, cultivating, knowledge, appreciation, practice and experience of students regarding the Islamic religion (Hartono E. S., 2022). With

education at a madrasah, children develop in terms of faith, devotion, nation and state, and can continue to the next level.

Madrasah education in Banyu Urip consists of:

- 1) Al-Qur'an Learning Place (TPQ), religious education is very important, especially for children, it should be instilled from an early age, children have been introduced to religion, for this reason children live around forest settlements, the majority of whom work as farmers and blandong some of them take their children to study religion at TPQ (Al-Qur'an learning place) which is held every afternoon at TPQ (H. Nur, 2019).
- 2) *Madrasah Diniyah*, one of the religious education institutions on the out-of-school route which is expected to be able to continuously provide Islamic religious education to students who are not fulfilled in the school route which is given through the classical system and implementing educational levels, namely: *Madrasah Diniyah Takmiliah* (Phend, 2019).



Madrasah Mamba'ul Ulum is the first madrasah that was just built in 2019. This madrasah is used to transfer knowledge by ustadz or kyai to blandong children.

- 3) The Elementary School, In the process of implementing elementary school or Madarasah Ibtidaiyah education, understanding the cognitive development of elementary age children is very important as a reference for educating and teaching. Teaching and learning activities will be maximized if the teaching material presented can be understood by children (Dian Andesta, 2018).

### **Religious Education in the Blandong Family**

Islamic religious education is the foundation of life for humans, from childhood to adulthood, Islamic education must be implemented. Islam recognizes the existence of education throughout the ages. Humans are always surrounded by education, be it formal, non-formal, or even informal. Therefore, education is instilled in the family environment before entering the

social order further. The success of Islamic education does not only pay attention to the theory and objectives of Islamic education but is also supported by a system that should develop to raise the potential of human nature.

Islamic education should be able to touch various aspects of humans, their spirituality, and intellectual and psychomotor skills must be fostered with a comprehensive series of Islamic education systems. Meanwhile, in Banyu Urip, religious education only developed at the end of last year. This is because this area is inland or isolated. After all, access to this area is very steep and requires a long travel time. This situation means that access to education and religion has not developed efficiently.

There are several factors that make blandong's view of Islamic religious education so important, including:

- 1) Hard work. Blandong work is a very heavy job of chopping wood, and carries great risks. Every day Blandong works in the forest from morning to

evening. This work takes a lot of energy. It is possible that this will cause different thoughts, meaning that the life they experience feels less peaceful, because some of them think that if life is not balanced with time to connect with the creator, to connect with all creatures, then life will not be comfortable and peace.

2) The work area is haunted. The blandongs go to the forest every day to cut wood with their group. It can be observed that the Blora forest area is a forest area that is considered haunted. Many events are beyond human understanding. It's like cutting teak wood but it can't fall, or when you cut it, blood flows. Then this had an impact on the blandongs. Tragedies like this have resulted in a different view for the blandong, that religious education is needed for everyone when starting or ending a job. In fact, the blandong believe that invisible creatures exist, but before the teachings of Islam entered the area they used the medium of offerings when they

saw a place they thought was haunted. After the arrival of Islamic teachings, of course this is still maintained today, but the method has changed. The method is that the community provides a complete offering, by praying to Allah for salvation, then continuing to eat with the offering.

3) Excessive imagination. Imagination is a deep imagination as if the imagination were happening in real life. Usually when people wander in the forest at night because of unfinished work or late work, sometimes they experience hallucinations like someone is talking but they can't be seen through the dhohir glasses. Whispers that lead to things that violate religious law are of course very dangerous. There are those who receive whispers claiming to be a god who must be worshiped or appearances that are misleading in nature. This is very disturbing for the blandongs who in fact they only want to work there to support their families.

4) Past events. In the past, the Banyu Urip area was an area that was still strong in its occultism. Many hamlet neighbors admit this. Apart from the areas in the forest, another thing is the elders who still maintain their ancestral teachings and strong cultural traditions regarding the occult. It cannot be denied that the Blera area is an area that is still strong in Javanese, including Banyu Urip. Many elders have spiritual knowledge such as black magic. Black magic is carried out on people who are not liked. Usually people who don't dare to fight physically have a subtle path, namely a subtle path called black magic.

Currently, the development of Islamic teachings in the Banyu Urip area is starting to appear with various religious activities that bring about changes in the traditions that exist in society, without eliminating these traditions. Because tradition is a wealth that exists in society that must be preserved. They think that Islamic religious education is very important to instill in children or the current generation. They don't want past

experiences to repeat themselves.

If many Islamic religious values enter into the child, it will indirectly influence the child's behavior according to what is taught in Islamic law. This is an important point of Islamic religious experience and education in children's growth and development (Nurmaidah, 2018).

### **Implications of Religious Education in Blandong Families on Children's Religious Affairs**

The relationship with children's religion is:

1) Children have basic knowledge about the Islamic religion. Children who are accustomed to religious conditions in the family as a child will have a positive influence on the child's personality development in subsequent phases.(Daulay, h p, z Dahlan, 2021). Therefore, from an early age children must be accustomed to religious practices, such as praying in congregation with their parents or going to the mosque to carry out worship, or taking part in religious activities. This is very

important, because children's habits of being invited to places of worship or recitation from an early age will have an impact on their psychology.

- 2) Children receive basic moral knowledge. The first or initial basic moral education is in the family environment, and parents act as reflections or role models for their children (A. Nur, 2019). Therefore, the family is the first and main forum for children's education. The family as an educational environment is very influential in shaping children's personality patterns. Children learn belief or religious values, morals, communication and social interaction, and life skills from the family.
- 3) Children have basic knowledge about social matters. Children are a trustee, successor and continuation in the relay of life. Children are born with various potentials and that potential depends on the parents' direction in directing good things (Nini, 2018). Therefore, the role of parents and educators is very much needed in instilling

Islamic religious education.

## CONCLUSION

Blandong children's education still uses Islamic learning methods using existing cultural traditions. The media used in learning is still classical. The uniqueness of Blandong children, Firstly, the place where Blandong children live is relatively isolated, but they still have a high enthusiasm for learning both general and religious knowledge. Second, besides going to school, Blandong children also help their parents in working in the fields and forests. Third, blandong children also participate in religious activities. Fourth, Blandong children are in the category of brave children, proven by going out into the forest with their friends. Blandong children's religious education pattern. The educational pattern used is a traditional pattern, namely following cultural traditions that have been infused with religious values.

The results of this research provide new discourse and knowledge that the development of Islamic religious education has not

yet run completely efficiently and optimally. This research has limitations in the methodological aspects of data collection and data analysis.

These limitations result in a less comprehensive formulation. For this reason, further research is needed involving more informants, participants and respondents. So that it can produce adequate data to be used as a basis for formulating more comprehensive generalizations that are closer to the conditions that actually occur in the field. In line with this, the results of the follow-up research can be used as a reference for the authorities in formulating educational policies in dealing with various problems that exist in Banyu Urip, so that Islamic religious education there can develop further.

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