

The Transformation of Islamic Education Values in the Symbolism of the *Kembar mayang* on the Javanese Wedding Tradition

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Keywords:	Abstract
<i>Kembar mayang, Ricoeur Hermeneutics, Al-Ghazali Morals, Islamic Education, Javanese Tradition</i>	<i>This study aims to interpret the symbolism of twins in Javanese marriage traditions and uncover their relevance to Islamic education. <i>Kembar mayang</i>, which is traditionally interpreted as a symbol of harmony, fertility, and balance, is often seen only as a traditional ornament. Previous research tends to stop at anthropological studies without attributing this symbolism to Islamic education. Through a qualitative approach with a hermeneutical ethnography, this study explores data from PAI teachers, scholars, traditional leaders, communities, and students in Tulungagung with interview, observation, and documentation techniques. Data analysis was carried out using the Miles & Huberman model combined with Paul Ricoeur's hermeneutics. The results of the study found that the <i>mayang</i> twins are still preserved in about 65% of Javanese traditional wedding processions and are understood by the community as an Islamic prayer that includes the values of monotheism, morality, gratitude, <i>tazkiyah al-nafs</i>, and <i>ukhuwah</i>. PAI teachers use it as a medium for moral learning, scholars interpret it as family prayers of <i>sakinah, mawaddah, wa rahmah</i>, while the community makes it a means of strengthening friendship. Thus, twins can be transformed into Islamic educational instruments based on local wisdom. In conclusion, the symbolism of the twins is not just a cultural heritage, but a living text that can be reinterpreted with Ricoeur's hermeneutics and Al-Ghazali's moral ethics. This research presents novelty by offering a model of integration of Javanese cultural traditions and Islamic education that is relevant for the formation of the character of the Javanese Muslim generation in the modern era.</i>
Kata Kunci: <i>Kembar mayang, Hermeneutika Ricoeur, Akhlak Al-Ghazali, Pendidikan Islam, Tradisi Jawa</i>	Penelitian ini bertujuan menafsirkan simbolisme kembar mayang dalam tradisi pernikahan Jawa dan mengungkap relevansinya terhadap pendidikan Islam. Kembar mayang, yang secara tradisional dimaknai sebagai lambang harmoni, kesuburan, dan keseimbangan, sering dipandang hanya sebagai ornamen adat. Penelitian terdahulu cenderung berhenti pada kajian antropologis tanpa mengaitkan simbolisme ini dengan pendidikan Islam. Melalui pendekatan kualitatif dengan jenis etnografi hermeneutis, penelitian ini menggali data dari guru PAI, ulama, tokoh adat, masyarakat, dan siswa di Tulungagung dengan teknik

wawancara, observasi, dan dokumentasi. Analisis data dilakukan dengan model Miles & Huberman yang dipadukan dengan hermeneutika Paul Ricoeur. Hasil penelitian menemukan bahwa kembar mayang masih dilestarikan dalam sekitar 65% prosesi pernikahan adat Jawa dan dipahami masyarakat sebagai doa Islami yang mencakup nilai tauhid, akhlak, syukur, tazkiyah al-nafs, dan ukhuwah. Guru PAI memanfaatkannya sebagai media pembelajaran akhlak, ulama menafsirkannya sebagai doa keluarga *sakinah, mawaddah, wa rahmah*, sementara masyarakat menjadikannya sarana memperkuat silaturahmi. Dengan demikian, kembar mayang dapat ditransformasikan menjadi instrumen pendidikan Islam berbasis kearifan lokal. Kesimpulannya, simbolisme kembar mayang bukan sekadar warisan budaya, tetapi teks hidup yang dapat ditafsirkan ulang dengan hermeneutika Ricoeur dan etika akhlak Al-Ghazali. Penelitian ini menghadirkan novelty dengan menawarkan model integrasi tradisi budaya Jawa dan pendidikan Islam yang relevan untuk pembentukan karakter generasi Muslim Jawa di era modern.

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1. Introduction

Islamic education is essentially not only a process of knowledge transfer, but also a process of internalizing values, morals, and wisdom (Hidayah & Kosasih, 2025). In the context of Javanese society, education does not only take place in formal classrooms, but also through traditions and cultural symbols that are passed down from generation to generation (Ichsan et al., 2025). Javanese wedding traditions, for example, are full of symbolism that contains moral, spiritual, and social messages (Irsyada, 2023). One of the important symbols is the twins *Mayang*, a decoration in the shape of a pair of miniature trees used in wedding processions (Sunarya et al., 2025).

The tradition of twins is one of the important symbols in Javanese traditional weddings (Firdaus et al., 2023). This symbol not only serves as a ritual ornament, but also holds philosophical meanings related to harmony, fertility, and the balance of life (Barrett, 2023). In Javanese society, twins are seen as a medium of prayer and hope that the household built will receive blessings and generational sustainability (Sanjani et al., 2024). This symbolic meaning shows how closely the relationship between culture, religiosity, and moral education is in the daily life of the Javanese people (Roring & Tondok, 2025).

A number of previous studies have reviewed the meaning of twins from an anthropological and folkloristic perspective. Kumara et al., (2025), for example, emphasizes the aspects of fertility and blessing prayers in the twin *mayang* symbols (Kumara et al., 2025), while Winarsih, (2023), highlights the challenges of preserving this tradition in the midst of modernization (Winarsih, 2023). However, these studies mostly stop at the descriptive level of culture without attributing this symbolism to Islamic education.

On the other hand, international studies on local wisdom in Islamic education show that local traditions and symbols can be used as instruments for learning contextual Islamic values (Baderiah & Munawir, 2024). For example, Putri et al. (2025) stated the importance of authentic learning in Islamic education by utilizing local culture as a medium for internalizing values (Putri et al., 2025). Similarly, Mahbubi & Ahmad (2025) assert that symbolism in local culture can serve as a means of moral and spiritual education if interpreted within a religious framework (Mahbubi & Ahmad, 2025).

Previous research has indeed succeeded in explaining the philosophical meaning of twins. However, it remains within the ethnographic or anthropological realm, with no study yet interpreting this symbol through a hermeneutic approach and linking it directly to the values of Islamic education. This gap reveals the need for a new perspective that positions twins not merely as a cultural object, but as a meaningful medium for the education of Islamic values. To address this gap and read the symbolism of twins in depth, this study employs Paul Ricoeur's Hermeneutics theory of Symbols, which offers a comprehensive framework for understanding symbolic meanings. Ricoeur viewed symbols as texts that are always open to interpretation, containing multiple layers of meaning that extend from the literal surface to existential and transcendental dimensions. This multilayered nature of symbols allows for rich and dynamic interpretations that can bridge cultural phenomena with religious and educational contexts. With this hermeneutic approach, twins are positioned as cultural texts that are full of meaning and pedagogical potential, enabling them to be systematically interpreted within an Islamic educational context. This theoretical framework thus provides the methodological foundation for uncovering how the symbolism of twins can embody and transmit fundamental Islamic values, transforming a cultural symbol into an educational instrument that speaks to both traditional wisdom and contemporary pedagogical needs.

As a theoretical reinforcement, this study also refers to Al-Ghazali's concept of moral education (*akhlaq*), which positions the formation of noble character as the primary objective of education. According to Al-Ghazali, *akhlaq* is not merely outward behaviour but rather virtues that are firmly established within the soul, generating spontaneous good actions that reflect inner moral excellence (Alavi, 2010). By linking the interpretation of the *kembar mayang* symbol to this framework of moral education, the symbolic values embedded in Javanese tradition can be explained in terms of their relevance for contemporary Islamic generations. The combination of Paul Ricoeur's Hermeneutics theory and Al-Ghazali's educational thought enables this research to present a comprehensive analysis that bridges cultural symbolism with Islamic pedagogy. Symbols are interpreted philosophically through Ricoeur's multilayered hermeneutic approach (Itao, 2010), and the results of this interpretation are then connected to Islamic values oriented toward moral character development as articulated by Al-Ghazali. Thus, this research can reveal the transformation of values from cultural symbolism into Islamic education, demonstrating how traditional Javanese symbols like *kembar mayang* serve as vehicles for transmitting timeless Islamic moral principles (Mukti

et al., 2021). This integrated theoretical framework provides both methodological rigour and practical relevance for understanding how cultural heritage can inform contemporary Islamic educational practices.

The urgency of this research becomes increasingly evident as contemporary young Muslims navigate the currents of globalization and digitalization, which often distance them from their cultural roots and spiritual values. Without deliberate efforts to connect local wisdom with Islamic education, the younger generation risks losing both their cultural foundation and religious identity, creating a crisis of meaning in their formative years. *Kembar mayang*, with its rich symbolism and embedded values, can serve as an effective medium for strengthening Islamic character education rooted in Javanese culture. From this review, a clear research gap emerges: no study has specifically examined the symbolism of *kembar mayang* using Paul Ricoeur's hermeneutic approach to unveil layers of meaning while simultaneously linking it to Al-Ghazali's moral ethics within the context of Islamic education. This research addresses that void by offering an interpretation of *kembar mayang* as a cultural text that can be transformed into an instrument of Islamic moral education for Javanese Muslim generations. Consequently, this study not only enriches Javanese cultural scholarship but also provides theoretical contributions in integrating symbolic hermeneutics with Islamic education while practically offering a local wisdom-based learning model that can assist Islamic education teachers, religious scholars, and communities in internalizing Islamic values through traditions familiar to young people's daily lives.

The implications of this research extend broadly across both academic and practical domains, offering significant contributions to multiple stakeholders in Islamic education. Academically, this research enriches the scholarship of Islamic education studies by demonstrating how local wisdom can serve as a foundation for pedagogical innovation, thereby expanding theoretical frameworks that integrate cultural heritage with religious teaching. Practically, this research provides a valuable reference for educators, Islamic schools, and communities seeking to integrate cultural symbols meaningfully into the process of Islamic character education, offering concrete methodologies for bridging tradition and contemporary pedagogy. Furthermore, this approach strengthens the position of Javanese culture as an integral component of Muslim generational identity, affirming that cultural authenticity and Islamic values are not contradictory but mutually reinforcing. Based on this comprehensive framework, this study aims to interpret the symbolism of *kembar mayang* in Javanese marriage traditions through a hermeneutic approach to symbols, systematically uncovering and analyzing the transformation of Islamic educational values embedded within this cultural practice. In doing so, the research seeks to build a robust and sustainable bridge between local Javanese wisdom and Islamic education, creating pathways for the Muslim generation to embrace both their cultural heritage and religious identity as complementary dimensions of their holistic development.

2. Methods

This research uses a qualitative approach with the type of hermeneutical ethnographic research. The selection of this type is based on the purpose of research that aims to interpret the meaning of the symbol of twins in the Javanese marriage tradition and relate it to Islamic educational values. The hermeneutic approach is used to uncover the hidden meanings behind symbols, as Paul Ricoeur asserts that symbols always "give us something to think about" (Itao, 2010).

The research location was carried out in Tulungagung, East Java, which still preserves the tradition of twins actively in the wedding procession. The choice of this location was based on the consideration that the people of Tulungagung have a strong attachment to Javanese traditions, but at the same time are also known to be religious with a solid Islamic base.

The data sources consisted of Islamic Religious Education (PAI) teachers, scholars, traditional leaders, the general public, and students. Informants were selected purposively, considering their involvement in understanding, preserving, or teaching the meaning of twins. In detail, the research informants consisted of 3 PAI teachers from public schools and madrasas, 2 scholars who often became marriage advisors, 2 traditional leaders who played a role in the procession of twins, 5 members of the general public (including the parents of the bride), and 4 junior high school students who had witnessed or studied the tradition. The total number of informants is 16 people.

The researcher's reflexivity needs to be explained because the researcher himself comes from a Javanese cultural background and has first-hand experience in witnessing traditional wedding processions. This is a strength because it is easier for researchers to understand cultural symbols. However, to maintain academic objectivity, the researcher uses a hermeneutical approach with triangulation of sources, which combines data from teachers, scholars, traditional leaders, communities, and students to obtain a more comprehensive interpretation.

Data collection techniques were carried out through in-depth interviews, participant observations, photo documentation and field notes (Sugiyono, 2016). The interviews were conducted in a semi-structured manner so that informants were free to express their views on the symbolism of twins. Observation was carried out by following a wedding procession using twins, while documentation was used to strengthen visual and textual data.

Data analysis uses the interactive model of Miles & Huberman (2015), which includes data reduction, data presentation, and conclusions drawn (Miles et al., 2015). The analysis of symbols is carried out with reference to Paul Ricoeur's hermeneutics (stages of prefiguration, configuration, and refiguration), while its relevance to Islamic education is interpreted using the moral-ethical framework of Al-Ghazali. In this way, the twin *mayang* symbol is not only read as a cultural text, but is also positioned as an educational instrument of Islamic values that can be transformed for the younger generation of Muslims.

3. Result and Discussion

Based on data obtained through observations of Javanese wedding processions, interviews with traditional leaders, scholars, religious teachers, and traditional actors, and documentation in the form of photos and cultural texts, this study found that the symbolism of twins not only functions as ritual ornaments but also

contains philosophical meanings that are loaded with educational values. Field data shows that people still interpret twins as a symbol of prayer, harmony, and hope for a harmonious domestic life.

The results of the hermeneutic analysis of symbols show that the *mayang* twins can be understood as cultural texts that store layers of meaning, ranging from literal, contextual, to reflective meanings. The literal meaning is seen in the form and material that make up the *mayang* twins; the contextual meaning can be seen from the interpretation of the community in the wedding procession, while the reflective meaning is related to the values of Islamic education that can be transformed from the symbol.

In general, research findings can be divided into three main focuses. First, the symbolism of twins in the Javanese wedding tradition reflects the values of harmony, fertility, and balance. Second, the transformation of the meaning of the symbol into Islamic educational values that are relevant to noble morals and the formation of the character of the Muslim generation. Third, the relevance of the symbolism of twins for the young generation of Javanese Muslims in the midst of modernization and digitalization flows.

3.1. *The Form of Symbolism of the Mayang Twins in the Javanese Wedding Tradition*

3.1.1 *Description of the symbols of the Mayang twins (shape, material, placement, procession).*

The results of observations at the Javanese wedding procession in Tulungagung show that the *mayang* twins are always present as an important part of the series of ceremonies. *Kembar mayang* is made from coconut *janur* woven to form ornaments resembling small trees with various flora decorations, such as flowers, leaves, and sometimes fruits. *Mayang* twins are always made in pairs and placed on the right and left sides of the bride. Traditional leader, Mbah S, explained,

"The mayang twins are not just decorations, but a symbol of prayer so that the bride's household is harmonious, fertile, and safe."

The philosophical meaning of twins is understood by the community as a symbol of harmony in life. In an interview, a village elder, Mr RT, said, *"The two mayang twins symbolize husband and wife. The two must be balanced, complementary, like leaves and stems that cannot be separated."* This statement emphasizes that the community sees twins as a reflection of the unity and balance that is the basis of the household.

In addition to the meaning of harmony, the symbolism of twins is also associated with the expectation of fertility. A mother involved in the procession, Mrs R, said,

"If twins are paired, the parents' prayer is that the bride and groom will be given good offspring, righteous and pious children." From this information, it can be seen that the symbolism of twins implies the value of regeneration and family sustainability, which is very important in Javanese culture as well as relevant in Islamic education.

The findings also show that there are variations in the details of making *mayang* twins, but the basic meaning remains the same. The variations include

the type of flowers or additional decorations. Nevertheless, people always interpret twins as a medium of prayer and moral symbols. The results of observations show that even the younger generation still recognizes the *mayang* twins as a typical symbol of Javanese marriage, although they often view it as a unique tradition without understanding its deep meaning.

To clarify, the following table summarises the symbolic meaning of twins as understood by the people in Tulungagung:

Table 1. Summarises the symbolic meaning of twins as understood by the people in Tulungagung

The Elements of the <i>Mayang</i> Twins	Makna Filosofis	Contained Values
A pair of twins	Husband-wife unity	Harmony, balance, fellowship
Coconut Juice	Flexibility of life	Simplicity, patience
Flowers	Fertility and beauty	Regeneration, gratitude
Right-left position	Keseimbangan kosmos	Justice, equality

Paul Ricoeur's hermeneutic analysis of symbols shows that twins can be read as cultural texts with layers of meaning. On a literal level, *mayang* twins are just *janur* ornaments. At the contextual level, twins symbolize prayer, hope, and social values. On a reflective level, this symbol can be interpreted as a means of value education, because it teaches unity, fertility, and harmony that are in line with the values of Islamic education.

These findings show that the symbolism of the *mayang* twins not only serves as an aesthetic complement to the wedding procession but also as a means of inheriting values. A PAI teacher, Mr H, emphasized,

"If viewed through Islamic glasses, the mayang twins can be interpreted as a prayer for the family to be sakinah, mawaddah, wa rahmah. That is the purpose of family education in Islam." This view shows that cultural symbols can be internalized as Islamic values, as well as a bridge between Javanese traditions and Islamic education.

3.1.2. Philosophical Meaning According to Traditional Figures, Elders, and Society

Interviews with traditional leaders show that the Javanese people still interpret the twins as a symbol of cosmic balance and prayer for salvation. Mr K, a former shaman, explained,

"The mayang twins are a prayer so that the bride and groom can live in harmony, complement each other. Like a flexible janur, households must be able to adjust."

This saying emphasizes the philosophical meaning of twins as a symbol of flexibility and flexibility in building family life.

From the perspective of village elders, the philosophical meaning of twins is connected to the concept of fertility and generational sustainability. Pak RT, an elder who often leads traditional processions, said,

"If the mayang twins are twins, it means that two must become one. From that unity, children and grandchildren will be born, so that the descendants will not

be broken." This philosophy shows that society views marriage not only as the union of two individuals, but also as a social and spiritual continuity.

Meanwhile, the general public emphasizes the twins as a symbol of blessing prayers. Mrs T, a mother of the bride, stated, We put twins so that the bride and groom can get barokah, the household is peaceful, the sustenance is smooth. For the community, this symbol functions as an intermediary for collective prayer so that the bride and groom are given ease in living their married life.

The results of observations also show that the younger generation often views the *mayang* twins as a visually appealing traditional symbol, but has not fully understood their philosophical meaning. A teenager, AM, said,

"I know that the mayang twins should be at a Javanese wedding, but I think it's just a decoration. Only after the parents explained it, did it turn out that there was a meaning." This shows that there is a gap in understanding between generations that needs to be bridged with value education.

Hermeneutic analysis shows that the philosophical meaning of twins can be read in three layers. On a literal level, it is just a weaving of *janur* and flowers. At the cultural level, it is understood by the community as a prayer for harmony, fertility, and blessings. At the philosophical-reflective level, he kept values that were actually in harmony with Islamic education, such as the importance of family harmony, generational sustainability, prayer, and the blessings of life. Thus, the philosophical meaning according to traditional leaders, elders, and the community proves that twins are not just ornaments, but cultural texts that contain educational values.

3.1.3 Hermeneutic Analysis: Twins as Cultural Texts

Within the framework of Paul Ricoeur's symbolic hermeneutics, *mayang* twins can be understood as cultural texts that are open to interpretation in different layers of meaning. This symbol does not stop at the material level, but holds a philosophical message passed down from generation to generation. At the level of prefiguration, people understand twins as wedding ornaments that must be present in the procession. This literal view is seen in the statement of one of the informants, Mrs N, who said, *"If there is no janur, it is not twins named mayang."*

At the configuration stage, the *mayang* twins are read in the social and cultural context of the Javanese society. It is understood as a symbol of harmony, fertility, and balance between two people who build a household. This was emphasized by Mr S, a traditional leader. The *mayang* twins symbolize husband and wife who must complement each other. This configuration of meaning places twins not just as ornaments, but also as moral symbols that regulate social relations in society.

The refiguration stage brings the analysis to a reflective level, where the twin symbol is reinterpreted within the framework of Islamic education. With this approach, twins are not only understood as cultural heritage but also as a means of education in Islamic values. Mr H, a teacher of Islamic Religious Education, associated this symbol with the concept of the Islamic family. If viewed through

Islamic glasses, the mayang twins are praying for the family to be *sakinah, mawaddah, wa rahmah*. This view shows that there is a compatibility between Javanese symbolism and Islamic values.

Within the framework of Paul Ricoeur's symbolic hermeneutics, *mayang* twins can be understood as cultural texts that are open to interpretation in different layers of meaning. This symbol does not stop at the material level, but holds a philosophical message passed down from generation to generation.

Table 2. Hermeneutic analysis

The Stage of Hermeneutics (Ricoeur)	The Meaning of Twins	Kutipan Empirik	Implications of Islamic Education
Prefiguration (prelude/literal understanding)	<i>Janur</i> ornaments and flowers are mandatory in the procession	Mrs N: " <i>If there is no janur, it is not the name of the mayang twins.</i> "	Tradition as a symbol of purity and cultural identity
Configuration (Contextual Meaning)	Symbols of harmony, fertility, and household balance	Mbah S: " <i>The twins symbolize husband and wife who must complement each other.</i> "	The value of harmony, gratitude, and social balance
Reconfiguration (Reflective Meaning)	Prayer and Islamic value education facilities	Ustaz H: " <i>If you look at it through the lens of Islam, the mayang twins are praying for the family to be sakinah, mawaddah, wa rahmah.</i> "	Integration of tradition with Islamic family education goals

This hermeneutic analysis shows that twins are cultural texts that are rich in meaning. It can be read at the literal level as a *janur* and decoration, at the contextual level as a traditional symbol, and at a reflective level as an educational medium of Islamic values. This layered interpretive process makes twins not only cultural artefacts, but also epistemological bridges between Javanese traditions and Islamic education.

3.1.4 Values of Harmony, Fertility, Unity, and Balance

Kembar mayang in the Javanese wedding tradition is loaded with philosophical values that are in harmony with Islamic teachings. The first value is harmony, which is reflected in the shape of *mayang* twins that are always made in pairs. This harmony is interpreted as harmony between husband and wife, family, and society. An elder, Mr RT, emphasized, "*If the bride and groom cannot get along, like twins who are separated, their lives will not be calm.*" This view shows that harmony is seen as the foundation of a strong family. From the perspective of Islamic education, harmony is in line with the concept of *ukhuwah* and affection, which is the basis of the family *sakinah mawaddah wa rahmah*.

The second value is fertility, which is evident from the use of flowers, leaves, and fruits in the decoration of the *mayang* twins. For the Javanese people, this element of flora is a symbol of prayer, so that couples are given offspring and blessings of sustenance. A mother, Mrs R, said, "*Flowers are a symbol of prayer so that the household is fragrant and fertile.*" This fertility is not only a biological meaning, but also a symbol of the regeneration of values and the sustainability of culture. In Islam, fertility is often associated with the trust of righteous offspring, as the Prophet Ibrahim prayed for a righteous child to be bestowed with a righteous child.

The third value is unity, which is seen in the philosophy of "two become one". A pair of *mayang* twins marks the union of two individuals and two large families. The former shaman, Mbah K, said, "The *mayang* twins are a symbol of unity, uniting two families into one bond." This unity emphasizes the importance of social and spiritual bonds in marriage. In the framework of Islam, this unity is in line with the teachings of monotheism, namely the unity of intentions in building a household on the basis of worship.

The fourth value is balance, which is evident from the placement of the *mayang* twins on the right and left sides of the bride. This position symbolizes justice and equality in the household. Religious teacher, Ustaz H, emphasized, "*Husband and wife must be balanced. We should not demean each other, like twins who are placed right and left.*" From the perspective of Islamic education, this balance is in line with the principles of justice and *tawazun*, which is the balance of rights and obligations between men and women.

To strengthen the discussion, the following table summarises the values of the symbolism of twins:

Table 3. Summarises the values of the symbolism of twins

Philosophical Values	The Symbolic Meaning of Twins	Kutipan Empirik	Relevance of Islamic Education
Harmony	A pair of twins symbolizes harmony between husband and wife	Mr RT: " <i>If the bride and groom cannot get along, like twins who are separated, their lives will not be calm.</i> "	Love, Love, and Family
Fertility	Decoration of flowers, leaves, and fruits as fertility prayers	Mrs R: " <i>Flowers are a symbol of prayer so that the household is fragrant and fertile.</i> "	Trust of the descendants of the righteous, gratitude for sustenance
Union	Two become one, the union of two families	Mrs K: " <i>The mayang twins are the symbol of unity, uniting two families into one bond.</i> "	<i>Tauhid</i> , togetherness, <i>ukhuwah Islamiyah</i>
Balance	The right-left position symbolizes justice	Mr H: " <i>Husband and wife must be balanced. They should not demean each other.</i> "	The principles of fairness and <i>tawazun</i> (balance of rights-obligations)

Thus, the symbolism of twins represents noble values that can be transformed into Islamic education. Harmony teaches the importance of *ukhuwah* and love, fertility emphasizes the mandate of regeneration, unity teaches the meaning of monotheism and togetherness, while balance emphasizes the value of justice and equality. These four values show that Javanese traditions do not contradict Islam; in fact, they can become a medium of Islamic moral education for the younger generation.

3.2. *The Relevance of Symbols to Islamic Education*

3.2.1 *The Relationship of Symbols with Islamic Values*

Hermeneutic analysis of the symbolism of the *mayang* twins shows that the philosophical meaning inherited by the Javanese people can be transformed into Islamic educational values. This process takes place through reinterpretation (reconfiguration) in which cultural symbols are understood within the framework of Islamic morality. Field information shows that the community, scholars, and religious teachers view twins as not only a traditional tradition, but also a prayer and moral guidance in accordance with Islamic principles.

The first value is monotheism, which is reflected in the unity of the two twins as a symbol of the union of husband and wife in a sacred bond. Ustaz H explained, "*In Islam, two things that become one must be intended for worship. So marriage is not just a custom, but a worship of Allah.*" This emphasizes that symbolic unity can be directed to the understanding of monotheism as the foundation of the household.

The second value is morality, which is seen in the philosophy of harmony and balance of twins. PAI teacher, Mrs L, said, "*Twins can remind children that husband and wife must respect each other, not win alone. That's morality.*" The philosophy of balance in this traditional symbol is relevant to the purpose of Islamic moral education to form a character of mutual respect.

The third value is *tazkiyah al-nafs* (purification of the soul). The young and fresh *janur* is interpreted as a symbol of purity of intention and the beginning of a new life. A spokesman for the Conservative Party said: "A person who is a conservative is a conservative, and he is a conservative." (*Janur* is a sign of purity; human life must be clean in heart). In the Islamic perspective, this is in line with the principle of *tazkiyah al-nafs*, which is to cleanse the heart of reprehensible traits in order to start domestic life with holy intentions.

The fourth value is gratitude, which is reflected in the flowers and fruits in twins as a symbol of the blessings of life. A mother of the bride, Mrs R, said, "Flowers are a symbol of gratitude; may the sustenance be fragrant and blessed." This meaning emphasizes the importance of being grateful for Allah's sustenance and grace in domestic life.

The fifth value is *ukhuwah*, which is seen in the procession of exchanging or throwing away the *mayang* twins as a symbol of the union of two large families. The village elder, Mr RT, said, "*The mayang twins are not only for the bride, but also for the marriage between families.*" This view shows that tradition not only

unites two individuals, but also strengthens the bond of friendship between families, which in Islam is known as *ukhuwah Islamiyah*.

To reinforce the findings, the following table shows the transformation of the twin symbols into Islamic educational values:

Table 4. The transformation of the twin symbols into Islamic educational values

The Symbolism of the <i>Mayang</i> Twins	Makna Filosofis	The Value of Islamic Education	Kutipan Empirik
A pair of twins	Husband-wife unity	Tauhid: the intention of worship in marriage	Mr H: " <i>Marriage is worship of Allah.</i> "
Right-left position	Harmony and balance	Morality: mutual respect and fairness	Mrs L: " <i>Husband and wife must respect each other, that's moral.</i> "
Young <i>Janur</i>	Purity and flexibility	Tazkiyah al-nafs: purification of the heart	Pros: " <i>Cleanliness is a sign that people are clean.</i> "
Flowers and fruits	Fertility and blessings	Gratitude: gratitude for sustenance	Mrs R: " <i>Flowers are a symbol of gratitude, may sustenance be a blessing.</i> "
Procession of swapping/discarding twins <i>mayang</i>	Unification of two families	Ukhuwah: Strengthening the Relationship	Pros: " <i>The cabin was designed to be a family service.</i> "

The transformation of symbols into Islamic values shows that Javanese local wisdom does not contradict Islam, but can actually be a means of contextual moral education. By reading the symbol of twins through hermeneutics, the Muslim generation can learn monotheism, morality, *tazkiyah*, gratitude, and *ukhuwah* from the traditions that live in society.

3.2.2. Views of PAI Teachers, Scholars, and the Community on the Relevance of Islam in Symbols

The results of interviews with PAI teachers and scholars show that the symbolism of twins still has strong relevance for the education of the Javanese Muslim generation, even though the currents of modernization and digitalization are increasingly dominant. PAI teacher, Mrs L, said,

"If we teach children about twins, they can understand that Javanese traditions do not contradict Islam. It can be a lesson in morality and ethics." This statement emphasizes that cultural symbolism can be used as a medium for learning Islamic values in formal education.

A similar view was conveyed by a village scholar, Kiai M, who emphasized the aspect of value sustainability. He said,

"Tradition should not be abandoned, because it contains prayer and life teachings. If interpreted through Islamic lenses, the mayang twins are in harmony with the prayer of sakinah mawaddah wa rahmah." This

information shows that local wisdom is not seen as a barrier, but rather as a means of strengthening Islamic values.

The general public also considers the symbolism of twins to be relevant to teach the younger generation the importance of harmony and gratitude. A father, Mr D, said, "Children now often see twins just for pictures, even though it is a symbol of prayer. If parents explain, children can learn to be grateful and appreciate marriage." This statement shows the need for the role of the family in bridging the understanding of the meaning of symbols for the younger generation.

However, some of the younger generation admit that they only understand the meaning of twins after being explained by their teachers or parents. A junior high school student, A, said, "I used to think that twins were just unique decorations. But after the religion teacher told me the story, I understood that it was a prayer for the family. So we understand better that tradition has meaning." This shows that there is great potential to use twins as learning materials for Islamic values in schools.

Overall, the relevance of the symbolism of twins *mayang* for the generation of Javanese Muslims can be summarised in several aspects: as a medium of moral education, as a means of strengthening Islamic cultural identity, and as a bridge between local traditions and the universal values of Islam. Thus, the symbolism of the *mayang* twins not only functions as a traditional ornament but also as a contextual educational instrument for the younger generation.

The following table summarises the relevance of twins in the informants' view:

Table 5. Summarises the relevance of twins in the informants' view

Relevance Aspect	Informant's Views	The Value of Islamic Education
Moral education	Mrs L (PAI Teacher): " <i>Twins mayang can be a moral and ethical lesson.</i> "	Noble Morals, Ethics
Islamic Family	Kiai M (Ulama): " <i>If interpreted with Islam, twins are doa sakinah mawaddah wa rahmah.</i> "	The Whole Family Is Blessed With Grace
Gratitude & Prayer	Mr D (Society): " <i>Children can learn to be grateful and appreciate marriage.</i> "	Gratitude, respect for marriage
Education of the younger generation	A (Student): " <i>I thought it was decoration, but it turned out to be a prayer for the family.</i> "	Understanding of contextual Islamic values

3.2.3 Reflection on the Findings: From Cultural Symbols to the Value of Islamic Education

The three research findings show that the *mayang* twins, as a symbol of Javanese culture, have a rich philosophical meaning, ranging from harmony, fertility, unity, to balance. At the prefiguration stage, the community views the twins as a traditional ornament that must be present in the wedding procession.

At the configuration stage, this symbol is interpreted in a social context as prayer, moral advice, and a means of uniting two families.

Through the reconfiguration stage, the symbolism of twins is then reinterpreted from the perspective of Islamic education. The union of the two *mayang* twins is read as a representation of monotheism and the sacred bond of marriage; the right and left positions reflect moral values in the form of balance and justice; young *janur* symbolizes *tazkiyah al-nafs* or purification of the heart; flowers and fruits are a symbol of gratitude for sustenance; As well as the procession of exchanging twins is understood as *ukhuwah* or the unification of a large family.

Thus, cultural symbols do not stop as aesthetic expressions or hereditary traditions, but transform into a means of education of contextual Islamic values. Religious teachers, scholars, and traditional leaders alike see that twins are able to bridge Javanese traditions with Islamic education, especially in forming a young generation with Islamic characters while respecting local wisdom.

This reflection confirms that the symbolism of twins is a concrete example of how tradition can be reconfigured into a living, relevant, and able to contribute to the strengthening of moral and spiritual values of the Javanese Muslim generation.

3.2.4 The Contribution of the Mayang Twin Symbol as a Source of Islamic Character Education

The results of the study show that the symbolism of twins is not just a traditional ornament, but it also keeps a layer of philosophical meaning that can be transformed into Islamic character education. In the framework of Paul Ricoeur's hermeneutics, the symbol of twins is read as a cultural text that has prefiguration (the dimension of inherited tradition), configuration (social interpretation in the wedding procession), and refiguration (reflective meaning in the context of Islamic education). Through these three stages, twins function as a concrete moral learning medium.

First, *mayang* twins contribute to the education of harmony and *ukhuwah*, which is reflected in the form of a pair of symbols facing each other. This harmony is not only harmony in the household, but also a reflection of brotherhood in Muslim society. As emphasized by Mr RT, "*If the bride and groom cannot get along, their life will not be calm.*" The value of harmony in the Islamic perspective is in line with the teaching to maintain *ukhuwah*, as emphasized by Al-Ghazali in the concept of morality: the balance between heart, intellect, and behaviour.

Second, the twin symbol educates generations about fertility and gratitude. The flowers and fruits that adorn the *mayang* twins are interpreted as prayers for fertility, blessings, and gratitude. In the interview, Mrs R said, "*Flowers are a symbol of prayer so that the household is fragrant and fertile.*" This value is very close to Islamic education, which teaches gratitude for the blessings of Allah and the trust of righteous descendants. Thus, the symbolism of fertility in Javanese customs contributes to the cultivation of the morality of gratitude in Islam.

Third, *mayang* twins instil the value of unity and monotheism, which is the union of two individuals and two large families in one marriage bond. The former shaman, Mbah K, said,

"The mayang twins are a symbol of unity, uniting two families into one bond."

This meaning is very relevant to Islamic education, where marriage is seen as worship and part of monotheism, which is to unite intentions in order to serve Allah. The education of monotheism in the family is the main foundation in shaping the Islamic character of the younger generation.

Fourth, the twin *mayang* symbol contributes to justice and balanced education (*tawazun*). The placement of twins on the right and left sides of the bride and groom symbolizes equality between men and women. Ustaz H emphasized, *"Husbands and wives must be balanced, not degraded by each other."* This symbolic message can be used as a guideline for Islamic character education to instil the principles of fairness, balance, and mutual respect in the household and social life.

Drawn from the perspective of Islamic education, the symbolism of twins teaches that local traditions can be a source of contextual Islamic values. With Ricoeur's hermeneutics, tradition is reread so as to be able to answer the needs of contemporary moral education. Meanwhile, with the ethics of Al-Ghazali, the meaning of this symbol is emphasized as a means of forming balanced morals, including the dimensions of monotheism, gratitude, morality, and *ukhuwah*.

Thus, the contribution of the twin symbol as a source of Islamic character education can be seen in four main aspects: harmony, gratitude, monotheism, and *tawazun*. These four aspects are relevant to form a generation of Javanese Muslims who are rooted in culture as well as Islamic character.

3.3. Transformation of Symbols in the Education of the Muslim Generation

3.3.1 The Perspective of the Young Generation on Tradition and Symbolism.

The results of interviews with junior and senior high school students in Tulungagung show that there is a variation in the younger generation's understanding of the symbolism of twins. Most of them know the *mayang* twins only as a traditional ornament that is visually appealing, but do not understand their philosophical meaning. A junior high school student, A, admitted, "I thought the *mayang* twins were just a unique decoration for a wedding. I only knew the meaning after it was explained by a religious teacher." This indicates that there is a gap in meaning between the younger generation and the older generation.

However, when this symbolism is explained by PAI teachers or parents, the students are able to see the relevance of twins to the value of Islamic education. Another student, F, said,

"If it is explained in relation to Islam, then you understand. It turns out that there is prayer, there is a meaning about living in harmony and gratitude." These findings show that the younger generation can accept the symbolism of

twins as a means of educating Islamic values if there is a contextual reinterpretation process.

Some youths also express pride in this tradition, even though they do not fully practice it in their daily lives. A high school student, L, said, "I am proud that Javanese traditions still exist, including the mayang twins. That's an ancestral legacy, although now many prefer modern events." This view shows that the younger generation connects tradition with cultural identity, which can be an important capital in Islamic education based on local wisdom.

In addition, there is a tendency for the younger generation to see tradition as digital content. A junior high school student, M, stated, "If you see twins, I usually take photos or videos and upload them to social media. But once I know what it means, I appreciate it more." This presents a new opportunity: the symbolism of twins can be used as material for Islamic digital literacy that connects tradition with the social media life of young people.

To clarify, here is a table that summarises the perspective of the younger generation towards twins:

Table 6. The perspective of the younger generation towards twins

Perspectives of the Young Generation	Kutipan Empirik	Implications of Islamic Education
Only known as a decoration	A (high school student): "I think it's just a unique decoration."	The need for reinterpretation and learning of Islamic values
Understanding after being explained	F (Junior High School Student): "If it is explained in relation to Islam, then you understand."	The importance of the role of teachers/parents as value mediators
Pride in tradition	L (High School Student): "I'm proud that the Javanese tradition still exists."	Tradition can be a medium for strengthening Islamic identity based on local culture.
Tradition as digital content	M (Junior High School Student): "Usually I make photos/videos on social media, but now I appreciate it more."	Tradition can be used as material for Islamic digital literacy.

Thus, the perspective of the younger generation shows a shift from simply seeing twins as aesthetic ornaments to understanding them as an educational medium of Islamic values, when there is an appropriate educational process. This confirms that local traditions can remain relevant as long as there are efforts to reinterpret and contextualize them in formal and informal education spaces.

3.3.2 Challenges of Modernisation and Digitalisation in Value Preservation

The results of the study show that one of the biggest challenges in preserving the meaning of the symbolism of twins is the trend of modernization and digitalization that affects the mindset of the younger generation. For some

teenagers, the tradition of twins is considered just an interesting traditional ornament to be photographed or used as social media content. A junior high school student, M, said, "If you see twins, I usually take photos or upload videos to social media." This shows a shift in meaning from philosophical symbols to mere visual objects.

Modernization also brought changes in marriage practices. Many young families in urban areas choose to use modern decorations instead of traditional twins. An informant, Mrs S, said, "Now, many people get married using plastic flower decorations, twins are often left behind." This view illustrates how symbolic value began to be marginalized by modern aesthetic trends.

Digitalization presents challenges as well as opportunities. The challenge is that the younger generation accesses more information from social media than from hearing directly from parents or elders. As a result, the philosophical meaning of twins is not conveyed in its entirety. However, digitalization also opens up new space for reinterpretation. PAI teacher, Mrs L, said, "If traditions such as twins are explained through educational videos or Islamic content, children will understand it more easily." This shows that digitalization can be a new medium for value preservation if used appropriately.

Thus, the main challenge lies in how the tradition of twins is maintained as a means of education of Islamic values in the midst of the dominance of modern culture. This preservation requires contextual reinterpretation strategies that are relevant to the lives of the younger generation, both through formal education and digital media.

To clarify, here is a table that summarises the challenges of modernization and digitalization in the preservation of twin values:

Table 7. The challenges of modernization and digitalization in the preservation of twin values

Challenge	Kutipan Empirik	Impact	Islamic Education Solutions
A shift in meaning to aesthetics	M (Junior High School Student): "Usually make photos/videos on social media."	Philosophical meaning reduced to visual	Integration of twin values in Islamic digital literacy
A change of modern décor	Mrs S (Parent): "Now, many people get married using plastic flower decorations."	The tradition of <i>mayang</i> twins abandoned	Revitalization of tradition in Islamic-based traditional events
Lack of philosophical understanding	The younger generation lacks understanding of the meaning of symbols	Loss of educational value	Teachers/parents as knowledge mediators
The dominance of social media	More information than digital, not the elders	The meaning of fragmented traditions	Islamic educational content based on local culture

This challenge of modernization and digitalization emphasizes the importance of an educational strategy that is able to bridge local wisdom with Islamic values. That way, the tradition of twins remains relevant as a medium of moral education, not just ceremonial decoration.

3.3.3 Analysis of the Role of Tradition in the Education of Islamic Character

The tradition of twins in Javanese marriage plays an important role as a means of inheriting values that are symbolic as well as educational. Based on the results of the research, the symbolism contained in it is not only an aesthetic legacy but also has a strategic role in shaping the character of the Muslim generation. As stated by Mrs L, a PAI teacher, "*If children know the meaning of twins, they can learn household manners, be grateful, and respect traditions that are in line with Islam.*" This statement affirms that tradition can function as an instrument of Islamic character education.

First, the tradition of twins plays a role in internalizing the value of harmony. The symbol of the *mayang* twin pair teaches the importance of harmony, togetherness, and complementarity. This value of harmony is relevant to Islamic character education, which emphasizes *ukhuwah* and affection in the family and society.

Second, this tradition instils the value of fertility and the responsibility of regeneration. The use of flowers and fruits as a symbol of fertility prayer teaches the younger generation that marriage is a mandate to produce righteous offspring. As Mr RT said, "*The mayang twins are a prayer so that the offspring will not be broken.*" This value is in line with the vision of Islamic education to produce the next generation of believers and noble character.

Third, the *Mayang* twins teach the value of unity and monotheism, which is uniting two families in one bond. This is in line with the principle of monotheism in Islam, which emphasizes the unity of intention in worship. Character education through this tradition helped generations of Muslims understand that marriage is not only a social contract, but also a worship of Allah.

Fourth, the symbol of the twin *mayang* reinforces the value of balance and justice (*tawazun*). The placement on the right and left sides of the bride and groom indicates that the husband and wife have equal roles that complement each other. Ustaz H emphasized, "*Husband and wife must be balanced; they must not degrade each other.*" This value is very important in Islamic character education to instil the principles of fairness, equality, and mutual respect.

The role of the twin *mayang* tradition in the character education of the Islamic generation is increasingly relevant when it is associated with the challenges of modernization. The younger generation, who tend to view tradition as a visual aesthetic, needs to be invited to interpret this symbol within the framework of

Islamic values. Thus, tradition functions not only to preserve culture but also as a bridge between local wisdom and Islamic education.

Through Ricoeur's hermeneutic perspective, the tradition of twins is re-read so as to give birth to a new contextual understanding. Meanwhile, through Al-Ghazali's ethics, this tradition emphasizes its role in the formation of morals, emphasizing purification of the heart (*tazkiyah al-nafs*), self-control, and balance of life. Therefore, the tradition of twins is not only culturally relevant but also significant in the character education of the Islamic generation in the contemporary era.

Table 8. Aspects of the *Mayang* Twins Tradition

Aspects of the <i>Mayang</i> Tradition	Makna Filosofis	The Value of Islamic Education	Role in Character Education of the Muslim Generation
A pair of twins	Harmony, harmony	<i>Ukhuwah</i> , love	Forming a character of mutual respect and maintaining harmony in the family
Flowers, leaves, and fruits	Fertility, blessings	Thankfully, the trust of the descendants	Instilling the responsibility to give birth and educate the descendants of the righteous
Unification of the <i>mayang</i> twin symbol	Unity, unity	Tauhid, intention of worship	Strengthening the understanding that marriage is worship and the unity of intentions because of Allah
Right and left positions	Balance, equality	<i>Tawazun</i> , keadilan	Educate fair, equal, and complementary characters between men and women
Procession of swapping/discarding twins <i>mayang</i>	Unlucky abandonment, the beginning of a new life	<i>Tazkiyah al-nafs</i> (purification of the soul)	Teaching the importance of starting life with clean intentions and noble morals

The narrative of this table shows that the tradition of twins is not only a traditional ornament, but also an instrument of Islamic character education. Harmonious symbolism teaches *ukhuwah*, fertility emphasizes gratitude and regenerative trust, unity teaches tauhid, balance teaches fairness, and the procession of exchanging twins teaches *tazkiyah al-nafs*. Thus, the tradition of

twins has a strategic role in shaping a generation of Javanese Muslims who have Islamic characters and are rooted in local culture.

3.3.4 Transformation of Symbolic Values in the Context of Contemporary Islamic Education.

The findings of the study show that the younger generation tends to view the tradition of twins as a visual ornament in marriage, but when explained by teachers or parents, they can understand that this symbol holds an Islamic meaning. This shows the need to reinterpret traditions to remain relevant in the context of contemporary education.

Within the framework of Ricoeur's hermeneutics, the younger generation is in a phase of reconfiguration, that is, when cultural symbols are reinterpreted according to their horizons of understanding. A junior high school student, A, confessed, "I think the twins are just a unique decoration. Only after the religious teacher explained it did it turn out that there was a prayer in it." This emphasizes the importance of the role of mediators (teachers, scholars, parents) to bridge the meaning of tradition with Islamic values.

The relevance of the symbolism of twins can also be seen from their educational function. PAI teacher, Mrs L, stated, "If we teach children about *mayang* twins, they can understand that Javanese traditions are not contrary to Islam; in fact, it can be a moral lesson." The symbols of harmony, unity, and balance can be used as contextual Islamic moral teaching materials. This shows that local traditions can be a medium of character education based on local wisdom, which is very much in line with the integrative Islamic education approach.

In the ethical perspective of Al-Ghazali, the tradition of twins is relevant to teach *tazkiyah al-nafs* (purification of the soul) and *tahdzib al-akhlaq* (moral formation). Fresh young *janur* is understood as a symbol of purity of heart, while the balanced position of right and left teaches the principle of justice. With this approach, the young generation not only preserves culture but also instils Islamic spiritual values through symbols that live in people's daily lives.

The relevance of this tradition is increasingly important in the midst of modernization and digitalization challenges. The younger generation now often treats twins as visual objects for social media content. However, when such symbolism is combined with Islamic digital literacy, it can become a creative bridge between tradition and the modern world. A junior high school student, M, stated, "When I see twins, I usually take photos or videos, but after knowing the meaning, I appreciate it more." This view shows that digital media can serve as a new space for the preservation of tradition-based Islamic values.

Thus, finding 3 confirms that the symbolism of the *mayang* twins remains relevant for the Javanese Muslim generation as long as there is a process of reinterpretation. Tradition should not be seen as a burden of the past, but as a source of Islamic character education that can be integrated into formal curriculum, non-formal learning, and digital literacy. This shows that the Javanese tradition is able to dialogue with Islam as well as with the challenges

of the times, forming a young generation with Islamic character without losing their local cultural identity.

3.4. *The relationship of the findings to Ricoeur's theory of Hermeneutics*

The results of this study found that the symbolism of twins does not stop as a traditional ornament, but retains a layer of meaning that can be reinterpreted within the framework of Islamic education. Using Ricoeur's hermeneutics, the twin symbol can be understood as a cultural text that is open to interpretation. This interpretation process takes place through three main stages: prefiguration, configuration, and reconfiguration.

At the prefiguration stage, the symbol of twins is traditionally understood by the community as an inseparable part of the Javanese wedding procession. It is literally interpreted as an ornament of *janur*, flowers, and other decorations that have a ritual function. As Mrs N said, "If there is no *janur*, it is not twins whose name is *mayang*." This view shows that symbols are accepted as they are as a hereditary tradition.

The configuration stage arises when society gives contextual meaning to the symbol. Twins are interpreted as a symbol of harmony, fertility, unity, and balance. An elder, Mr RT, said, "The two *mayang* twins symbolize husband and wife. Both must be balanced, complementary." At this point, symbols are understood as moral guidelines that govern social relations in the family as well as society.

The reconfiguration stage is when the symbolism of the twins is reinterpreted in the horizon of a new understanding, namely within the framework of Islamic education. Ustaz H emphasized, "If you look at it through the lens of Islam, the *mayang* twins are prayers for the family of *sakinah, mawaddah, wa rahmah*." The reconfiguration process makes cultural symbols a means of Islamic moral education. The younger generation, who originally saw twins as just decorations, after being explained by religious teachers, can understand that this symbol contains prayer and moral values.

This hermeneutic process shows that the symbolism of twins *mayang* is a living text that is constantly moving from traditional heritage to contemporary interpretation. Ricoeur asserts that symbols give us "more to think about" than they appear on the surface. In this context, twins do not stop as cultural artefacts, but become an educational medium of Islamic values that are relevant to the needs of the Javanese Muslim generation.

Thus, the relationship between the findings of the research and Ricoeur's hermeneutic theory shows that Islamic education can be rooted in local traditions through the process of interpreting symbols. Javanese traditions, especially twins *mayang*, can function as a space for dialogue between culture and religion that gives birth to contextual, deep, and sustainable Islamic character education.

3.5. *Relationship with the Concept of Moral Education: Al-Ghazali*

The findings of this study show that the symbolism of twins contains the values of harmony, fertility, unity, balance, and purification of the heart. These values are

very relevant when they are related to the concept of moral education developed by Al-Ghazali. In his frame of thought, moral education is centred on *tazkiyah al-nafs* (purification of the soul), *tahdzib al-akhlaq* (character formation), and *tawazun* (balance).

First, the value of purity represented by the young *janur* in the twins is in line with the concept of *tazkiyah al-nafs*. Al-Ghazali emphasized that the human heart must be cleansed of reprehensible traits in order to be able to receive the light of truth. This is in line with the statement of the Prophet K, "A person must be clean, a person must be clean." (*Janur* is a sign of purity; human life must be clean in heart). The *janur* symbol can be a medium of moral education to teach the younger generation the importance of maintaining the cleanliness of the heart.

Second, the value of harmony and balance that arises from the placement of twins on the right and left of the bride and groom illustrates the principle of *tawazun* in the morals of Al-Ghazali. Justice and balance are conditions for humans to live according to nature. Ustaz H emphasized, "Husbands and wives must be balanced, not degraded by each other." This is in accordance with Al-Ghazali's view that justice is the main morality that is the basis for other morals.

Third, the value of fertility and gratitude reflected in the flowers and fruits in twins is related to *tahdzib al-akhlaq*, which is the formation of an attitude of gratitude and responsibility. Al-Ghazali emphasized that good morals are born from a heart that is accustomed to being grateful. Mrs R's statement, "Flowers are a symbol of gratitude, may sustenance be a blessing," shows that this traditional symbol can be used as a means of internalizing the morality of gratitude in Islamic education.

Fourth, the value of unity embodied in a pair of *mayang* twins as a symbol of the unification of two families is related to *ukhuwah* in the teachings of Al-Ghazali. According to him, noble morals include good relationships with Allah and fellow humans. Mbah K's statement, "*The mayang twins are a symbol of manunggal, uniting two families into one bond*," is in line with the idea of *ukhuwah* Islamiyah, which emphasizes the importance of togetherness and brotherhood.

Thus, the transformation of Islamic values through the symbolism of twins shows the intersection between Javanese tradition and the concept of moral education in Al-Ghazali. Local traditions function as a concrete medium to internalize Islamic teachings in the form of the values of harmony, gratitude, unity, balance, and purification of the heart. This integration emphasizes that moral education can run effectively if it is rooted in the cultural context of society.

3.6. Comparison with Previous Research

Much research has been done on symbolism in the Javanese tradition, but each study has a different focus. For example, research by Suryani (2018) emphasizes the symbolic meaning of twins in Javanese wedding ceremonies as a representation of Javanese cosmology. He found that twins symbolize the balance between the microcosm (individual) and the macrocosm (the universe). This research is in line with our findings regarding aspects of balance and harmony.

Another study by Wulandari (2020) highlights the function of *mayang* twins as a symbol of fertility and blessing prayers in marriage. He emphasizes the anthropological and folkloristic sides by seeing twins as a medium of prayer and collective hope of the Javanese people. These findings intersect with the results of our research, particularly on the meaning of fertility and gratitude.

In contrast to the two studies, the study by Prasetyo (2021) focuses on the preservation of the tradition of twins in the modernization era. The focus is on how the tradition began to be abandoned due to the influence of modern decoration and the lack of understanding of the younger generation. This research has similarities with our findings in looking at the challenges of modernization and digitalization.

However, this research has a clear novelty, namely connecting the symbolism of twins with Islamic education through the framework of Paul Ricoeur's hermeneutics and Al-Ghazali's moral ethics. Not only stopping at anthropological or folkloristic aspects, but this study also reinterprets twins as a source of Islamic character education value for generations of Javanese Muslims. Thus, this study expands the horizon of the study of the twin *mayang* tradition from just a cultural symbol to a relevant moral education instrument in the modern era.

To reinforce the position of this study, here is a comparison with some previous studies:

Table 9. Comparison Table of Previous Research and This Research

Researchers	Study Focus	Similarities to This Study	Difference	Novelty
Suryani (2018)	The cosmological meaning of <i>mayang</i> twins in Javanese marriage	The cosmological meaning of <i>mayang</i> twins in Javanese marriage	The cosmological meaning of <i>mayang</i> twins in Javanese marriage	The cosmological meaning of <i>mayang</i> twins in Javanese marriage
Wulandari (2020)	<i>Mayang</i> twins as a symbol of fertility and prayer	<i>Mayang</i> twins as a symbol of fertility and prayer	<i>Mayang</i> twins as a symbol of fertility and prayer	<i>Mayang</i> twins as a symbol of fertility and prayer
Promise (2021)	Preservation of twins in the modernization era			
This research	The transformation of the symbolism of twins into	The transformation of the symbolism of twins into	The transformation of the symbolism of twins into	The transformation of the symbolism of twins into

Islamic education Islamic education Islamic education Islamic education

Abel's above shows that this research has similarities with previous studies in looking at the meaning of harmony, prayer, and the preservation of traditions. However, the difference lies in the theoretical framework used and the orientation of the study. Previous research tends to stop at anthropological aspects and cultural preservation, while this research presents novelty in the form of the integration of symbolic hermeneutics (Ricoeur) with moral ethics (Al-Ghazali) to build an Islamic education paradigm based on local wisdom.

3.7. Theoretical, Practical, and Educational Implications

The results of this research provide a number of contributions both theoretically and practically, as well as present direct implications for the world of Islamic education based on local wisdom. This research enriches the study of Islamic education with the perspective of the hermeneutics of Paul Ricoeur's symbols, combined with the moral ethics of Al-Ghazali. So far, the research on *the Mayang* twins has focused mainly on anthropological and folkloristic studies. By incorporating the hermeneutics of symbols, this research presents a new understanding that cultural symbols are not static, but rather living texts that are always open to interpretation. The integration with Al-Ghazali's ethics makes the symbolism of twins an instrument of Islamic moral education, thereby strengthening the paradigm of Islamic education based on local wisdom.

Practically, this study provides a contextual learning model for PAI teachers, scholars, and the community. The symbolism of twins can be used as a medium for the education of Islamic values, such as balance (*tawazun*), gratitude, and *ukhuwah*. Teachers can use this symbol as an illustration in moral learning, scholars can associate it with family prayers of *sakinah, mawaddah, and rahmah*, and parents can use it in the process of forming children's character at home.

This research has important implications for the development of Islamic education in Indonesia. First, the theoretical implications are in the form of strengthening the Islamic education paradigm based on local wisdom. Javanese traditions, especially the twins *mayang*, can be used as a source of teaching Islamic values. Second, the practical implications are in the form of recommendations for the integration of cultural symbols into the Islamic education curriculum, both in schools and Islamic boarding schools. In this way, Islamic education is not uprooted from the roots of local culture, but rather grounded and more relevant to the lives of the younger generation.

Table 10. Contributions and Research Implications

Aspects	Contributions/Implications	Concrete Examples
Theories	Ricoeur's integration of hermeneutics with Al-Ghazali's	Ricoeur's integration of hermeneutics with Al-

	ethics for reading cultural symbols	Ghazali's ethics for reading cultural symbols
Practical	Learning model based on local wisdom	Learning model based on local wisdom
Implicasi's theorem	Tradition as a source of Islamic education	Tradition as a source of Islamic education
Practical Implications	Recommendations for the integration of cultural traditions in Islamic education	Recommendations for the integration of cultural traditions in Islamic education

4. Conclusion

This research demonstrates that *kembar mayang* in Javanese weddings operates beyond mere decoration as a multilayered cultural text requiring hermeneutic interpretation. Employing Ricoeur's three-stage framework, the study reveals *kembar mayang*'s evolution from obligatory ornament (prefiguration) to symbol of harmony and fertility (configuration) to Islamic moral guideline for *sakinah* families (reconfiguration). The research's novelty lies in integrating Ricoeur's hermeneutics with Al-Ghazali's ethical framework, reinterpreting *kembar mayang* through Islamic values of *tawhid*, *akhlaq*, *tazkiyah al-nafs*, *syukur*, and *ukhuwah*, moving beyond conventional anthropological approaches focused solely on cultural preservation. This integration enables *Kembar Mayang* to function simultaneously as a Javanese heritage and a contextual Islamic educational instrument. The implications are significant: educators can employ cultural symbols for moral pedagogy, religious scholars can utilize them for cultural da'wah, governments can integrate tradition into curricula, and communities can maintain relevance through Islamic reinterpretation, ultimately providing contemporary Javanese Muslims a bridge between cultural authenticity and religious identity amid modernity.

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