

# Description of Response Analysis of Student Participants Class X SMAN 1 Kasihan Bantul

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**Abstract:** This study aims to determine the media response to the story of the prophet Muhammad's a best friend in the subject of Islamic Religious Education at SMAN 1 Kasihan, Bantul, Yogyakarta. The method used in this research is quantitative. The subjects of this research were class X H students of SMAN1 Kasihan Bantul Yogyakarta. The data collection technique was carried out using a questionnaire. Data analysis uses quantitative data analysis by utilizing the Google Forms application. The results of the research obtained were the media gossiping about the story of the prophet Muhammad's friends in the Subject of Islamic Religious Education which received a very good response. The assessment consists of very appropriate responses from media experts, as well as from material experts, and from users, namely students. So it can be concluded that the media *geguritan* stories of friends on the inspirational story material for Islamic Religious Education subjects received a very good response. So it is suitable to be used for learning at SMAN 1 Kasihan Bantul Yogyakarta in the independent curriculum.

**Keywords:** Learning media, poetry of the prophet Muhammad's Friends, wayang Kekayon Khalifah, inspirational story material.

## Introduction

Puppets always present stories in their performances. A story that imparts moral lessons and spiritual insight to the audience. In *wayang* performances there are plots, dialogues, characters and narratives as representations of the principles of truth in general.<sup>1</sup> Wayang is a medium for entertainment and education for the public. In general, *wayang* has an artistic unity in its performance. There are fine arts, craft arts, sound arts, literary arts, theater arts, music arts and so on. According to Sumarsam, *wayang* art uses a literary

language style that is full of sound play and has a deep psychological effect on the viewer.<sup>2</sup>

*Wayang* provides very broad benefits in the archipelago and in other parts of the world. In the world of education, for example, an interesting article with the title "Time for Tony the Turtle": Experiences with the use of a hand puppet in a program for young children in domestic violence shelters written by Mara L. van der Hoeven and her friends. In this article, the benefits of using the Toni the Turtle puppet are explained. The puppets are in the form of hand puppets as education to develop self-regulation skills for children in Dutch shelter homes. This program also increases feelings of security and fun. **Mara L. van der Hoeven dkk., "Time for Tony the Turtle": Experiences with the Use of a Hand Puppet in a Program for Young**

<sup>1</sup>Burhan Nurgiyantoro. 2011. *Wayang dan Pengembangan Karakter Bangsa*. Jurnal Pendidikan Karakter, Tahun I, Nomor 1, Oktober 2011.

<sup>2</sup> Sumarsam. *Memaknai Wayang dan Gamelan: Temu Silang Jawa, Islam, dan Global* (Yogyakarta: Gading, 2018), hlm. 9.

**Children in Domestic Violence Shelters,” dalam jurnal *The Arts in Psychotherapy*, vol 75, 2021.**

Another use of *wayang* is the Panji/Inao *wayang* in Thailand. According to one of the speakers at the VII World Puppet Day Seminar on Saturday 5 November 2022 at the ISI Hall of Surakarta, namely Surasak Jamnongsarn, this *wayang* was deliberately imported from Majapahit to Thailand. Initially, the Panji/Inao *wayang* was an art form of the royal elite, but over time, the government made this *wayang* mandatory local content to be taught in primary and secondary schools. Uniquely, as a learning medium, *wayang* involves players and audiences learning together.<sup>3</sup>

Puppet art can be used to educate various values, understandings and ideas. Therefore, *wayang* can be used to convey the character of a character. So if used on pre-school children it will improve their social and emotional abilities.<sup>4</sup> Even puppets can be used to facilitate understanding in mathematics learning.<sup>5</sup> This is because *wayang* is a refined performing art, knowledge of religion, folklore, history, philosophy, literature and music can be combined. However, *wayang* is only a means of entertainment for the audience. Therefore, *wayang* can be used as a means of communication in society.

So, it is not surprising that *wayang* gets the main attention in every historical trajectory of *wayang*. For example, the Jatiduwur masked puppet show in Jombang. This *wayang* art is a form of performing art that combines elements of dance, drama, literature, music and visuals in Jatiduwur

Jombang village.<sup>6</sup> During the time of the first Sultan of Demak, the ruler of Demak collaborated with the Wali Sanga to develop *wayang*. There is a development of *wayang* visual forms and story plays based on basic Islamic principles.<sup>7</sup> Long arms reaching down to the feet, a long nose, only one eye visible, and a scar on the neck which indicates that the puppet is an inanimate object. Moreover, when it is displayed it only looks like shadows because it is seen from behind the screen. Apart from that, puppets are also more attractive, they can be moved like humans. Meanwhile, the content of the story is in the play which includes lampahan and *balungan* in *wayang kulit* performances.<sup>8</sup>

However, in its development, *wayang kulit* plays still include *patets*, scenes and basic component.<sup>9</sup> *Patet* consists of *patet nem/lima*, *sanga/nem*, and *manyura/item*. The scenes are divided into *adeg/jejer*, *budhalan*, and war. The basic components are an explanation of the situation, dialogue, and action. The existence of changes or differences in various regions is a creation of the shape and character of society.<sup>10</sup>

The description regarding *wayang* above shows that this art can be used as an educational medium for conveying a message. This education is both formal and non-formal. Researchers want to measure the extent of the response to the media *Wayang Kekayon Khalifah* which contains excerpts from friends' stories in depicting their nature and character. A learning media design for the Class X Islamic Religious Education Subject at SMAN 1 Kasihan Bantul Yogyakarta. This school was chosen because it is part of the culture-based

<sup>3</sup> Assit. Prof. DR. Surasak Jamnongsarn (Thai and Asian Musik Departement Faculty of Fine Arts. Srinakharinwirot University Bangkok) "Reinterpreting Panji/ Inao as A Common Heritage in Thailand". *Seminar Hari Wayang Dunia VII*, Sabtu 5 November 2022 di Pendopo ISI Surakarta.

<sup>4</sup> Floarea Iuga dan Emanuel Sebastian Turda, "The Impact of Puppet Theatre Among Preschoolers Socio-Emotional Abilities Development", dalam jurnal *Educattia* 21, no. 22, (2022).

<sup>5</sup> Mirella Forsberg Ahlcrona dan Ann Östman, "Mathematics and Puppet Play as a Method in the Preschool Teacher Education," dalam jurnal *Creative Education*, vol 9, no. 10, 2018..

<sup>6</sup> Prayogo. W. Waluyo. 2018. *Penciptaan Seni Motif Batik Wayang Topeng Jatiduwur Jombang*. Jurnal Desain dan Seni Narada, Volume 5, edisi 1 April 2018.

<sup>7</sup> Agus Sunyoto, *Atlas Wali Songo* (Jakarta: Pustaka Ilman, 2016), hlm. 159.

<sup>8</sup> Sastroamidjojo, Seno. *Renungan Tentang Pertunjukan Wayang Kulit* (Jakarta: Kinta, 1964), hlm. 98.

<sup>9</sup> Becker, Alton L. 1979. "Text-Building, Epistemology, and Aesthetics in Javanese Shadow Theater," dalam Alton L. Becker, dan Aram A. Yengoyan, ed. *The Imagination of Reality Essays in Southeast Asian Coherence Systems*. Norwood, New Jersey: Ablex Publishing Corporation.

<sup>10</sup> Hauser, Arnold. 1974. *The Sociology of Art*. Terjemahan Kenneth J. Northcott Chicago and London: The University of Chicago Press.

SMAN in Yogyakarta. Apart from that, we have also implemented an independent curriculum which in the curriculum structure contains inspirational story material. To what extent is the response to this media, a media that can be used independently by students or with teacher assistance and direction.

This media is a supplement to the variety of media that can be used in learning other than using modules or student worksheets. The purpose of using this media is to support teaching and learning activities at SMAN 1 Kasihan Bantul Yogyakarta. Especially in Islamic Religious Education subjects, the material is inspirational stories. This material can be taken from the stories of the friends of the Prophet Muhammad SAW contained in the Wayang Kekayon Khalifah. This media can convey the character of the Prophet's friends through spiritual wisdom with the beauty of Javanese culture.<sup>11</sup>

Before being used in trials for use in learning, this media had also received recognition from the Jakarta National Museum. Apart from that, it has also received due diligence from experts in various fields, namely the field of Javanese-Islamic culture, wayang culture, Islamic religious experts, media experts, Javanese literature experts. So when used, this program should be successful.<sup>12</sup>

The aim of this research is to determine the response to learning media, both media and material aspects. Therefore, researchers will test this media on Islamic Religious Education subjects at SMAN 1 Kasihan, Bantul, Yogyakarta. The aspects that are requested for responses are media

and material aspects. This testing is expected to produce Javanese culture-based learning media in Islamic Religious Education subjects at SMAN 1 Kasihan Bantul Yogyakarta.

We did this because there is still very little research regarding the use of *wayang* learning media with friends' stories in Islamic Religious Education subjects at SMAN. It is very difficult to compromise between Islam and Javanese culture in learning Islamic Religious Education. So, based on this, the researcher wants to examine the media response to the story of friends in the Wayang Kekayon Khalifah as a medium for Islamic education at SMAN 1 Kasihan, Bantul, Yogyakarta, using inspirational story material.

## Materials and Methods

This research uses quantitative methods. Quantitative methods require data collection using research instruments, data analysis is quantitative/statistical in nature, the aim is to test predetermined hypotheses.<sup>13</sup> This research was conducted at SMAN 1 Kasihan Bantul Yogyakarta in the even semester of the 2022/2023 academic year. Researchers conducted research from May 8 to May 19 2023. During these two weeks, research activities included preparation and preparation of research results. The subjects of this research were students of class XI in particular and all class. Meanwhile, the object of this research is the media of telling the stories of friends in the Wayang Kekayon Khalifah.

The collection and analysis of response data uses quantitative analysis with Google Forms. Google Forms can be used to meet the needs of creating online-based questionnaires. The step of using a computer as a data processor will make the work process easier.<sup>14</sup>

<sup>11</sup> Luthfianto, "Religious Values in the Performance of Wayang Kekayon Khalifah Yogyakarta," in *Prosiding Internasional: 4th International Fikrah Annual Conference "Contemporary Islam: Religion in the Humanity Context"* (Presented at the 4th International Fikrah Annual Conference "Contemporary Islam: Religion in the Humanity Context," Kudus: IAIN Kudus Press, 2020), 129–140; "Descriptive Analysis on the Plays of Wayang Kekayon Khalifah: A Collaboration Among Calligraphy, Wayang Arts, Islamic Dialogue, and Java Culture" (Presented at the 2nd Annual Conference on Education and Social Science (ACCESS 2020), Atlantis Press, 2021), 506–510.

<sup>12</sup> Winarno, *dkk Teknik Evaluasi Multimedia Pembelajaran*. (Yogyakarta: Genius Prima Media, 2009).

<sup>13</sup> Sugiyono, P. D. *Metode Penelitian dan Pengembangan* (Bandung: Alfabeta, 2015).

<sup>14</sup> Handayani, I., Aini, Q., Cholisoh, N., & Agustina, I. I. (2018). Pemanfaatan Google Form Sebagai Pendaftaran TOEFL (Test Of English as a Foreign Language) Secara Online. *Jurnal Teknoinfo*, 12(2), 55. <https://doi.org/10.33365/jti.v12i2.73>.

The data analysis technique results from responses to all aspects measured using a Likert Scale. This scale can be used to determine a person's position on a continuum of attitudes towards objects, namely negative to very positive attitudes. There are four response options, namely very suitable, suitable, not suitable, not suitable.

## Results and Discussion

This research data was obtained from the results of filling out a set of instruments in the form of questionnaires given to users or students to obtain responses from the media of friends' stories used in learning. The students' response was in the form of filling out instruments that had previously been familiar with the media through a grand iftar recital using the Kekayon Khalifah puppet medium. After that there was a display in the arts and culture room. This step makes it easier for students to see directly outside class hours the Islamic Religious Education subject. Apart from that, there was an explanation from the researcher in class during the teaching and learning hours. Continued use of media as well as practice and assessment by subject teachers. The results of students' responses to the media are as follows:



Figure 1. Learning to wear school uniforms



Figure 2. Learning to wear traditional clothes on Thursday *Pahing*

These are some learning steps using the media of telling friends' stories. Furthermore, after it was tested on students, data was taken to obtain

responses using a questionnaire for class X H students at SMAN 1 Kasihan Bantul Yogyakarta.

From calculating user responses to the level of suitability of media and material, an average of 96.49% was obtained. Indirectly, this means that the students' response was very good. The level of media response is based on students' assessments seen from two aspects, namely the Kekayon Khalifah wayang media aspect and the media display aspect. Determining the suitability of this wayang is measured based on the assessment of class 10 H students of SMAN 1 Kasihan Bantul Yogyakarta. The data obtained shows conformity with the results of expert validation. These results indirectly indicate a very good response rate. The test results from the students were based on several aspects, namely: first, the quality aspect of the Wayang Kekayon Khalifah.

In this aspect, the response was related to the completeness of the content (visualization of images containing certain meanings in Wayang Kekayon Khalifah). Apart from that, there is also the effectiveness of *wayang* in presenting an inspiring story. The visualization of wayang and *geguritan* containing the stories of friends is very impressive in learning (example the title *geguritan, Musha'ab Bin Umair Linuwih tanpa pamrih, Salman Al-Farisi Mbela Nabi kanthi damel kali, Abudzar Al Ghifari prasaja mboten neka-neka, Bilal bin Rabah sasmita drajating manungsa, Abdullah Bin Umar sregep ngibadah ora angon wayah, Shuhaib Bin Sinan dol tinuku ora tau rugi, Mu'adz Bin Jabal pandoming ngulama sugih ngelmu agama*)

*Second*, the display aspect. The *geguritan* media for friends' stories is equipped with visuals of the Wayang Kekayon Khalifah appearing in the main form, namely *kekayon/ gunungan*. Visually, everything uses a mountain shape. This is a form of consistency in the appearance of the *wayang*. The use of letters to indicate the naming of each character also corresponds to the size of the letters compared to the size of the puppet. The existence of various forms of diversity in the use of calligraphic letters is also appropriate. The age level of students (SMA) is easy to understand in abstract terms and in the form of symbols that describe certain messages or meanings. The decoration in the form of images in the Kekayon

Khalifah puppet is clear and easy to understand. This also includes the character traits of each paraga/wayang figure which is symbolized by a certain image which is easy to explain because the shape is also interesting. Apart from that, the colors also combine classic wayang purwa colors and contemporary colors. On the one hand, the color of the writing and the decorations on it match. Colors that indicate the character symbol of a particular *paraga* are very appropriate, for example hot with red, cool with green and so on.

In terms of using the Kekayon Khalifah wayang as a medium for inspiring stories, this media is easy to use as a medium for conveying inspiring stories. The placement of the puppets on the screen/gayor is interesting. The overall appearance is very attractive. Ease of understanding the material. Apart from that, it is also easy to understand character symbols. The form of the puppet is appropriate to the level of understanding of the students. There is an increase in user interest in learning. There is increased motivation in learning. The last thing is to inspire work and love culture. The following are the percentages of media users' results about the story of friends with the Kekayon Khalifah puppet at SMAN 1 Kasihan, Bantul, Yogyakarta. The following percentage of acquisition can be seen in the table below:

No	Assessment aspect	Conformity level percentage		
		Very suitable	In accordance	Average
1	Completeness of content (visualization of images that contain certain meaning)	56,3	43,7	100
2	The effectiveness of wayang in presenting an inspiring story	68,7	31,3	100
3	The use of visualization of wayang and its stories	50	50	100

4	Display consistency	56,3	37,5	93
5	Appropriate use of letter shape and size for each paraga/wayang character	53,3	46,7	100
6	Diversity of use of calligraphy letters	56,3	43,7	100
7	Ease of understanding the symbols that decorate it	18,8	62,5	81
8	Clarity of the images presented	43,7	56,3	100
9	Description of the character traits of each paraga/wayang figure which is symbolized by a certain image	50	43,8	93
10	Interesting wayang visualization	81,3	18,7	100
11	Color match between classic and contemporary	68,7	31,3	100
12	Harmony of writing and decoration colors	62,5	31,3	93
13	Match the color of the existing paraga character symbols	50	50	100
14	Ease of using wayang as a medium for inspiring stories	62,5	31,3	93
15	The placement of the puppets on the screen/gayor is interesting	56,3	43,7	100
16	The overall attractiveness of the appearance	68,7	31,3	100
17	Easy understanding of the material	31,3	56,3	87
18	Easy to understand understanding of character symbols	31,3	56,3	87
19	Suitability of sample questions and material	31,3	62,5	93
20	According to the level of understanding of students	20	80	100
21	Increased user interest in learning	50	43,8	93
22	Increased motivation in learning	56,3	43,7	100
23	Inspire to work and love culture	81,3	18,7	100
Average				96

The researcher took the number of 10th grade students who were asked to respond to a total of 16 students. This number was deemed sufficient to see the overall response of students in the class, totaling 36 students. The suggestions and responses from students as users are as follows. There are three categories that can be summarized. The first category only provides suggestions. The suggestion given is that wayang explanations can use everyday Javanese language so that students can better understand what is being explained. Someone suggested that for me, using puppets as a learning medium would be very interesting to try. Apart from gaining new experience and knowledge, this activity is also an effort to preserve Javanese culture. There are those who provide suggestions to provide a translation and meaning of *geguritan* in Indonesian. There were those who gave suggestions to increase the number of works so that students would be more interested in understanding the work of art. Apart from that, the motifs that decorate and the stories of the prophet's friends are reproduced.

The *second* category only provides responses. Some responses, namely saying that the Wayang Kekayon Khalifah media was already in place. There were also those who gave a rather long response, namely that Sunan Kalijaga used *wayang* as a means and medium for preaching Islam through art and culture. The material and appearance of the *wayang* is assimilated with

Islamic doctrine through more Islamic languages to instill Tawhid. There were those who responded that they thought this media really helped students understand Islam through culture as introduced by one of the Sanga guardians. There were those who gave a short response, namely nothing because everything was good ☺. There were also those who responded that the use of Wayang Kekayon Khalifah as a PAI learning medium was very appropriate and effective because it was easy to understand and made me as a student not forget my own culture.

The third category does not provide suggestions or responses. However, even though he did not give suggestions or responses, he gave a good response. This can be seen from the answers on the questionnaire question sheet.

### Discussion

Literary works are closely related to education. So it is not surprising that learning can be done with a literary approach. Literary works are created by humans to convey messages to other humans. So literature and education can indirectly shape human culture. This can be done through reading poetry that has been written.

*Geguritan* is a poem in Javanese literature. The use of quotes from friends' stories provides a beautiful color in the learning of Islamic Religious Education. Literary theory states that literature is a means to teach other people. Literature aims to develop students' affective attitudes. This attitude can be realized in the form of character education that contains certain values. So that it can enrich students' experiences. The hope is that it can make it easier to solve life problems in society.<sup>15</sup>

Learning Islamic Religious Education with inspirational story material wrapped in literature (for example: *geguritan*) will bring various values such as religious values, discipline, honesty and responsibility. Learning that uses a literary approach will be effective as a medium for building students' character. Learning like this also

creates dialogue with other subjects, for example Javanese in *geguritan* material. So that students who have learned the theory about *geguritan* do not get enough time to practice reading. So you can optimize learning in Islamic Religious Education which uses *geguritan* as a medium. Literature can be used as a medium for forming students' characters. This is because literature is full of character education values. A value that can be conveyed to students amidst the perception that literature learning is not important.<sup>16</sup>

The evaluation of literature learning includes affective aspects, cognitive aspects and psychomotor aspects.<sup>17</sup> This is because the form of education leads to cognitive and affective achievements. Cognitive achievement is more about intellectual ability. Meanwhile, affective is more directed at forming good behavior. So that the desired character education can be achieved.<sup>18</sup>

The contemporary Wayang Kekayon Khalifah visualization can be a learning medium that can be used as character education. Moreover, an interesting story of the Companions of the Prophet Muhammad was made in *geguritan*. A story that only has a few stanzas. Tips for making picture stories a medium for character education by making the stories as interesting as possible, containing stories from daily life, short in nature, and the content of character education which is the target of delivery that must be prioritized. After reading, questions and answers can also be asked regarding the text read. Is there any good or bad character education content in the story? Educators provide examples of exemplary behavior in stories in the current context.

<sup>16</sup> Kusumawati, Yuli. Pembelajaran Sastra di Sekolah. <https://jatengpos.co.id/pembelajaran-sastra-di-sekolah/arif/>.

<sup>17</sup> Yarsama, Ketut. 2021. Urgensi Merdeka Belajar – Kampus Merdeka dalam Pembelajaran Bahasa dan Sastra Indonesia pada Abad ke- 21. Makalah dalam Seminar Nasional Bulan Bahasa 2021 Kerjasama antara FPBS UPGRIS, FKIP UNIPMA, dan FKIP UPMI Bali, 30 Oktober 2021.

<sup>18</sup> Yuwanto, Listyo. 2012. *Memanfaatkan Berbagai Media untuk Pendidikan Karakter*. [https://ubaya.ac.id/ubaya/articles\\_detail/44/Memanfaatkan-Berbagai-Media-untuk-Pendidikan-Karakter.html](https://ubaya.ac.id/ubaya/articles_detail/44/Memanfaatkan-Berbagai-Media-untuk-Pendidikan-Karakter.html).

<sup>15</sup> Handayani, I., Aini, Q., Choliso, N., & Agustina, I. I. (2018). Pemanfaatan Google Form Sebagai Pendaftaran TOEFL (Test Of English as a Foreign Language) Secara Online. *Jurnal Teknoinfo*, 12(2), 55. <https://doi.org/10.33365/jti.v12i2.73>.

Literary learning as a medium for building students' character in navigating life in society is very important. There are three important aspects of literature that we need to know, namely that literature can provide moral teachings, provide enjoyment in the form of beauty, and can inspire the reader's imagination or give rise to creativity. So that good character in students will have an impact on life in the community where they live. This kind of education influences good behavior with character education and speaking skills.<sup>19</sup>

Learning like this is an effort that needs to be done consciously in the form of providing advice (ta'lim), about discipline and manners as well as ethics and morals (ta'dib), about moral education (tahdib). Literary works are also the result of human creation. He uses media in the form of language, both verbally and in writing. There are messages contained in literary works. A literary work is a description of the situation at the time the literary work was created. So it is a manifestation of social and cultural life which indirectly records various events in society. There are historical records that are manifested in the form of literary works.<sup>20</sup>

The following is an example of the *geguritan* literary work of the Companions of the Prophet Mushab bin Umair.

*Musha'ab Bin Umair, Linuwih tanpa pamrih  
Dening Ki Lutfi Caritogomo*



<sup>19</sup> Faisal Ismail. *Paradigma Pendidikan Islam, Analisis Historis, Kebijakan dan Keilmuan*. (Bandung: PT Remaja Rosda Karya, 2017).

<sup>20</sup> Ahmad Muzakki, *Kesusastraan Arab Pengantar Teori dan Terapan*. (Yogyakarta: Ar-Ruz Media, 2006).

*Minangka duta Islam ingkang sepisan  
Linuwih tanpa lelamisan  
Gesang kanthi langkung kecukupan  
Geganthilaning para prawan*

*Gagah pideksa kanthi busana pating gebyar  
Aruming ganda saindenging Makkah  
mangambar  
Busana sutra sinulam peni wiyar  
Yatra satumpuk taksih kirang kangge mbayar*

*Saksampunipun ngrasuk agami Islam  
Mbela Rasulullah shollallahu 'alaihiwassalam  
Kukuh bakuh tan saged kaserat ing kalam  
Duta Islam, rahmating alam*

*Senapati ing perang Uhud  
Maju perang ora wedi ora njengkerut  
Mbeta panjining Islam kanthi sengkut  
Ngantos oncating nyawa, kukut*

*Pangandilkanipun Rasulullah  
Mush'ab bin Umair iku pejah fisabilillah  
Karukti, suku ketingal nalika katutuping sirah  
Abdurrahman bin 'Auf ngedalaken luh, pasrah*

*Peken Kuthawinangun, 21 Maret 2021.  
Kuthawinangun Kebumen*

## Conclusions

As for the conclusions based on the results of the research and discussion above, the following conclusions were obtained: the media telling the stories of friends in the Islamic Religious Education subject received a very good response from users, namely the students of class XH SMAN 1 Kasihan Bantul Yogyakarta. So this media can be used in other classes for learning material about inspirational stories. Moreover, the response from subject teachers who use this media for learning. This can be seen in interviews and filling out questionnaires related to the use of media that conveys friends' stories in inspirational story material.

Suggestions that researchers can give regarding the media response to the stories of friends in Islamic Religious Education subjects at SMAN 1 Kasihan Bantul Yogyakarta are as follows: (1) this media can harmonize the treasures of Islamic culture and local (Javanese) culture, so the use of this media is necessary done. Even in other areas, each with its own characteristics. (2) the use of media like this can strengthen existing culture. (3) the use of arts-based media is to educate with beauty.

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