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Wayang Art as a Media for Islamic Education for Early Children in the Midst of Globalization

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ABSTRACT

The implementation of wayang is rarely preserved due to the impact of globalization and the rise of foreign culture that replaces local traditions. As an urgency to preserve cultural values and implement Islamic education for early childhood, this research aims to determine whether cultural preservation in implementing Islamic religious education can be achieved through the learning medium of Wayang. The method used in this research is a literature review, collecting information related to the topic. This data collection uses the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA) method. The data collection stage involved analyzing journal articles and summarizing the research objectives. The results show that using shadow puppet learning media effectively introduces Islamic education to young children. Shadow puppet media can instill morals and serve as role models for students, helping shape their character. Using wayang as a teaching tool can foster interest, engagement, enthusiasm, and learning motivation.

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1. INTRODUCTION

The wave of globalization has had an increasingly significant impact on society. Globalization is a stage in the formation of a global social order that transcends territorial boundaries, and other countries have also adopted it. Advances in science and technology, as well as the rapid pace of globalization, have had a significant impact on the world of education, marked by increasing individualism and declining attention to national culture. The culture of each nation contributes to globalization and becomes part of world civilization, as well as the foundation for Indonesia's progress. In education, culture is often used as a learning tool, one of which is Wayang, especially in introducing Islamic education.

Islamic religious education aims to develop individuals with a physically and mentally noble character who can dedicate all their good deeds. Common issues in Islamic education for children are usually internal or external, often related to the school's internal affairs, such as inadequate infrastructure. Instilling an understanding of moderation, embracing the values it contains, and teaching national life play crucial roles. Introducing Islamic cultural values early on is important, as children are the nation's next generation. The introduction of Wayang can be an engaging tool for students, especially young children, while also teaching positive character values that can be applied in everyday life. Wayang embodies the mutually supportive interaction between religion and culture (Andini et al., 2021). Therefore, Wayang must always be preserved within Indonesian culture.

In early childhood education, Wayang can serve as a medium for storytelling, preaching, or teaching about Islamic education that attracts children. This helps develop children's listening skills. As a result, children can learn about Islamic education and its history through Wayang. "The history of Islamic culture is a subject that contains various stories about past events that have occurred and experienced, which are closely related to Islam" (Aslan & Suhari, 2018). Based on the explanation above, this research aims to explore Islamic education using Indonesian culture, specifically Wayang. Additionally, it is hoped that this research will encourage educators and teachers to utilize and preserve local culture as a medium for introducing Islamic education.

2. METHODS

This research employs a qualitative descriptive method within a literature review approach, focusing on collecting relevant literature related to library sciences. According to Herliandry et al. (2020), the literature study aims to describe the discussion's purpose based on the gathered information. The research data sources include journal articles, online articles, and related writings. Data collection in literature studies involves database searches to gather articles, utilizing the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA) method. The PRISMA framework consists of four steps, namely 1) identification of journals to be included in the meta-analysis; 2) screening or selection of data; 3) eligibility determination of articles used for literature assessment; and 4) inclusion, synthesis, and reporting of results (Hajiriah, 2025). During the data collection stage, journal articles were analyzed, and research objectives were summarized. Articles were primarily accessed via Google Scholar. The criteria for selecting articles in this study include: (1) discussing early childhood learning using puppet media; (2) being indexed in Sinta 5 or higher; and (3) being published within the last five years (2018-2023). The PRISMA flowchart applied in this study can be seen in the **figure 1**.

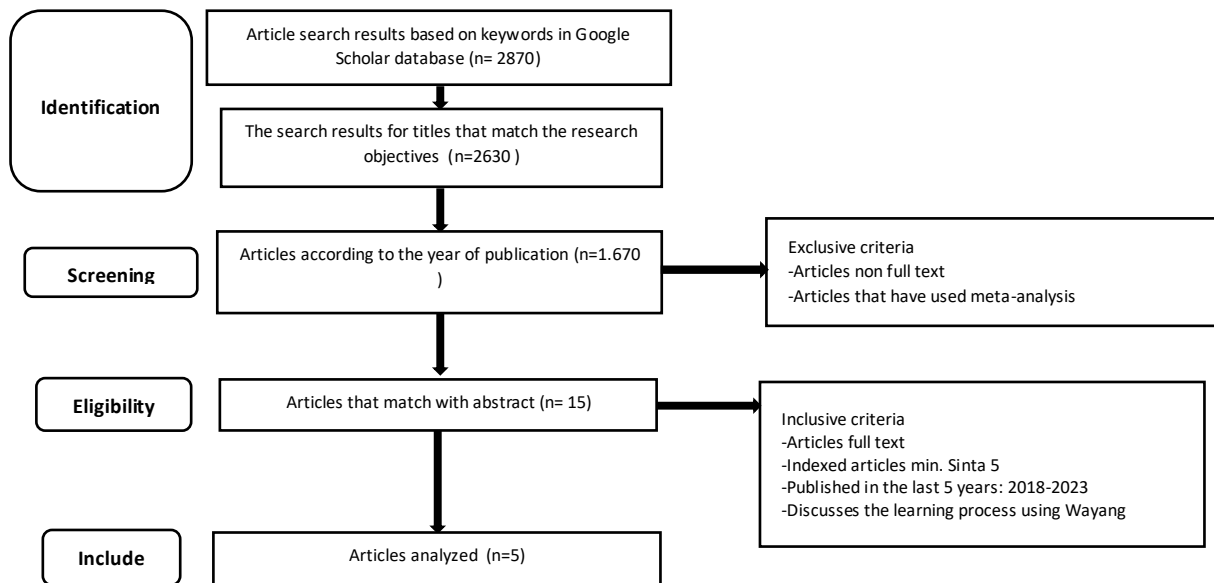


Figure 1. PRISMA flow chart.

3. RESULTS AND DISCUSSION

Based on data from articles analyzed with PRISMA, researchers identified five articles related to the research focus described in the following **table 1**.

Table 1. Short description of the articles.

No	Author	Year	Title	Research Methods	Results
1.	Hamdi Abdullah	2022	Nilai pendidikan Islam dalam kesenian Wayang (Abdillah, 2022)	Qualitative (library research)	The spread of Islam in Java used shadow puppets as a medium. Wayang evolved to include Wali Songo, Susuhunan Kalijaga, and Susuhunan Panggung. Through these characters, shadow puppets convey Islamic content teachings.
2.	Titi Nugraini, Joko Pamungkas	2023	Eksistensi lembaga taman kanak-kanak dalam mempertahankan nilai-nilai budaya di tengah globalisasi (Nugraini & Pamungkas, 2023)	Qualitative descriptive	The 19-item interview guide showed results ranging from 0.81 to 0.94, which were declared valid. The observation sheet with 15 items showed results from 0.88 to 0.94, also declared valid. Additionally, documentation of 11 items showed results from 0.81 to 0.94 and was declared valid.
3.	Bella Adlia, Debibik Nabilatul Fauziah,	2021	Meningkatkan kemampuan menyimak anak usia 5-6 tahun melalui media	Classroom action research	Cycle 1 showed results, with four children scoring a three based on the criteria of developing as expected. The presentation data indicated this was 33.33%. Cycle 2 reported that

	Rina Syafrida		sandiwara Wayang di PAUD KOBER Nurul Baeti (Adlia et al., 2021)		seven children scored a 4, representing 58.33%.
4.	Amini Amini, Joko Pamungkas, Anastasia Arum	2023	Pemanfaatan Wayang Punokawan dalam menstimulasi multiple intelligences anak usia dini (Amini et al., 2023)	Qualitative descriptive	Many children do not recognize the Punokawan character and often have laughing expressions, and many children ask questions that demonstrate multiple intelligences.
5.	Nusrotus Sa'idah, Yushinta Eka Farida, Jati Widagdo	2020	Pemanfaatan limbah kayu melalui puzzle wayang sebagai media pengenalan budaya untuk anak usia dini (Sa'idah et al., 2020)	Qualitative descriptive	The activity was declared a success, with the resulting puzzle being sturdy and not endangering the child. It was also considered to have had a positive impact, marked by the enthusiasm of the teachers and children. This activity involves dismantling and assembling a puzzle, which lasts for one hour.

3.1. The Urgency of Early Childhood Islamic Education in the Era of Globalization

Globalization can change all aspects of life and become a transition period to the modern era for society. The development of globalization in this era has a significant influence on all sectors of life, including education. Changes in life patterns in the era of globalization follow the process of international integration due to exchanges of world views and several other cultural aspects. Rapid technological progress and rapid exchange of information are indicators that globalization can bring about changes and developments in the order of human life. In the era of globalization, education has become a forum for creating quality human resources. Not only general knowledge and technological development, but also the installation of Islamic values and education needs to be maintained and preserved so that students can face several challenges in the era of globalization.

Education is a planned process to develop human potential. Meanwhile, Islamic education is an educational process that contains Islamic values, which are taught based on Islamic teachings. Introduction to Islamic education can begin at an early age, as it plays an important role in shaping morality and religious foundations. According to Suwarno (2020), Islamic education aims to instill Islamic values that will be manifested in the students' personalities. These values are instilled through a learning process that guides students to become individuals with Islamic character, obedient to Allah the Almighty, and possessing noble character through the teachings of the Qur'an and Hadith.

Implementing Islamic education for children needs to pay attention to several appropriate learning strategies and media according to the child's development. Stages of development of religious values in early childhood according to Bahri and Fitriani (2019), namely: 1) Unreflective, children's knowledge is still abstract, they cannot interpret it deeply or seriously,

2) Egocentric, they think based on their desires, 3) Misunderstanding, they cannot grasp difficult things because their psychological condition is not yet fully mature, 4) Verbalist and ritualist. Children tend to grasp verbal language at this stage quickly, so this condition is suitable for introducing religious knowledge through storytelling methods or characters with religious elements. According to Sajadi in Azizah et al. (2023) forming morals and character is the goal of Islamic education. In line with this concept, the formation of morals for children is a foundation that must be established because it will shape a person's character. However, several things need to be considered in Islamic education in this era because it faces challenges in the face of globalization. Daniel Bell, quoted by Abudin Nata in Herliandry et al. (2020), revealed that there are several tendencies in 21st-century society, namely the tendency to integrate into the economy, division in politics, dependence between countries, rapid increase in knowledge and technology, and the collapse of cultural values due to mixing with the emergence of a new culture.

The characteristics of Islamic education for children in the era of globalization can provide spiritual guidance in the form of character education, mutual respect, tolerance, cooperation, strengthening the spirit of brotherhood among all creatures created by Allah SWT, and applying knowledge to individuals, communities, nations, and countries, through the Qur'an and Hadith. In addition, Islamic education for children must convey the positive and negative impacts of technological developments because there are quite a number of technological influences that can distance us from Allah SWT. In facing challenges and changes, the instilling of Islamic values in children needs to be done periodically in accordance with their stage of development so that they can be well accepted and reflected in their behavior. A prosperous society is formed by a society that maintains the integrity of religious values, as is the case with Muslims.

3.2. Preserving Cultural Values for Children

Cultural values are formed from generation to generation and are always passed down within society. Indonesia's cultural diversity has spread widely through the generations, thereby shaping the national identity. According to Geertz in Yunus (2016), culture is a comprehensive pattern or meaning in symbols passed down historically in the form of knowledge and attitudes of ancestors towards life. The preservation of cultural values is an effort to maintain traditional arts and cultural values. Traditional values need to be instilled with an awareness of the importance of local culture as a national identity and a form of love for the country. The preservation of cultural values can begin through cultural awareness from an early age. This is done through the culture closest to their environment. With supportive child development, the preservation of cultural values can be expanded by introducing cultural diversity, while instilling an attitude of mutual respect for intercultural differences. The implementation of cultural values and diversity can be done through several strategies, such as the introduction of a realistic cultural identity. Technology can also be used as a learning medium.

3.3. Content of The Role of Wayang Art in the Spread of Islam

Wayang is a cultural product produced long before Islam entered Indonesia, but it has undergone drastic changes in form and meaning. In its original form, Wayang was used for religious ceremonies. During the spread of Islam, preachers carried out Islamic preaching using Wayang. A *songo wali* who plays Wayang is Sunan Kallijaga (Ismiyanti et al., 2023). The creativity of the saints in utilizing culture as a medium for spreading Islam is very effective and has even accelerated the growth and development of Islam in Java (Warsini, 2022). The

use of Wayang as a medium to spread Islam has had a significant impact on the progress of the development of the Islamic religion; one of the impacts is that the Indonesian people readily accept the Islamic religion. This is because Indonesian people readily accept the teachings of the Islamic religion through Wayang stories that have been changed and inserted with Islamic elements (Anggoro, 2018). As mentioned earlier, Wayang is an effective medium for spreading Islam because it also serves as a form of entertainment for the community. Through modifications that incorporate Islamic elements, Wayang helps the community learn about the concept of monotheism, namely belief in one God, Allah SWT. This demonstrates the important role of Wayang as a medium for spreading Islam.

3.4. Content of Islamic Values in Wayang Art

The values contained in Banjar Wayang art consist of Islamic values and human values. Islamic values reflect the relationship between humans and God, which originates from the revelation of Allah SWT. Based on Majid and Andayani (2017) these values include: (1) faith and piety, which are reflected through obedience in carrying out religious commands, reading the Qur'an, and mutual respect; (2) gratitude, which is praying, not being arrogant, and always being thankful to Allah; (3) devotion, in the form of helping parents, carrying out religious commands, and helping others selflessly; (4) sincerity, which is being sincere in doing good; (5) obedience, in the form of obeying parents and teachers; and (6) tawakal, which is always remembering Allah, being patient, and being grateful for the results obtained.

Meanwhile, human values are related to moral principles that have developed from human civilization. According to Majid and Andayani (2017) these values include: (1) trustworthiness, which is fulfilling the responsibilities given; (2) righteous deeds, which is behaving well and maintaining social relationships while remaining religiously obedient; (3) responsibility, which is completing tasks on time and earnestly; (4) honesty, which is telling the truth, not lying, and acknowledging the mistakes and strengths of others; (5) forgiveness, which is being forgiving and not vindictive; and (6) justice, which is not being greedy and not harming others.

3.5. The Role of Media in Learning/Education

Wayang is a type of hand puppet that is part of the cultural heritage of the community and can be used as a learning medium. This medium is attractive to children because it effectively helps them learn language. One method that can be applied through Wayang is storytelling. The use of Wayang helps to concretize the content of the story through character depictions, making it easier for children to understand the material. Children are more interested because this medium displays attractive images or characters (Shanie & Fadhilah, 2021). The communicative nature of Wayang makes it suitable for attracting children's attention. Modern Wayang takes the form of visual media with cartoon character images accompanied by the teacher's voice narration. These cartoon characters, which are loved by children, are used to develop speaking skills. In addition, this medium can be used to stimulate children's focus in learning. Therefore, Wayang media is very influential in early childhood education. There are many methods of using Wayang that will make learning more interesting every day, and children's language development will also be trained little by little through this medium.

3.6. Effectiveness of Using Wayang as a Learning Media for Islamic Education

Farkhatun (2020) said that Wayang media is relevant in introducing Wali Sanga because Wayang is a propaganda medium used by Wali Sanga with a set of gamelan that has cultural and Islamic values. This media can serve the purpose of instilling morals and examples in

students who are starting to have a crisis to shape student character. This Wayang media builds student interest, enthusiasm, and interest. According to Danang in Farkhatun (2020) , using puppets for learning has advantages. It can attract students' attention, increase children's interest and motivation to learn, and create a fun, varied, and effective learning atmosphere. The introduction of Wali Sanga using Wayang media can open students' minds that in situations of moral crisis and role models, they need figures who can be a good inspiration (Sumawinata et al., 2022). Therefore, using this learning media is effective, because students become Wali Sanga as role models.

4. CONCLUSION

In this era of globalization, where technological advances are so rapid, it has become a forum for education, one of which is instilling Islamic religious values, so that students can face challenges in this era of globalization. Child development can be done by introducing culture from an early age. Introducing Indonesian culture's diversity is also necessary to instill an attitude of mutual respect for differences. One culture that we can introduce to children is the Wayang media. We realize there are still many flaws in this study. Researchers suggest following up more deeply regarding the discussion.

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