

Strengthening Spiritual Quotient through Wayang Kekayon Khalifah in Islamic Religious Education Learning

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Article Info

Article History

Submitted 19-07-2024

Accepted 02-01-2025

Published 07-01-2025

Keywords:

Islamic Religious
Education;
Khalifah;
Spiritual Quotien;
Wayang Kekayon

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Abstract

This study examines the integration of Wayang Kekayon Khalifah into Islamic Religious Education (IRE) learning to enhance students' spiritual quotient. The primary issue addressed is the lack of connection between religious values and local wisdom in formal education. This research aims to analyze the benefits of using wayang as a medium for internalizing religious and moral values based on Javanese culture. Using a qualitative descriptive method, data were collected through interviews, observations, and documentation at SMAN 5 Puspanegara Yogyakarta. The findings indicate that this integration combines Islamic preaching narratives with local cultural symbols, enabling students to understand religious teachings contextually and reflectively. Its implications enrich learning experiences, strengthen religious character, and shape spiritual awareness aligned with students' cultural identity.

Penelitian ini membahas integrasi Wayang Kekayon Khalifah dalam pembelajaran Pendidikan Agama Islam (PAI) untuk meningkatkan kecerdasan spiritual siswa. Pokok masalah yang diangkat adalah rendahnya keterkaitan antara nilai-nilai agama dan budaya lokal dalam pendidikan formal. Penelitian ini bertujuan mengeksplorasi manfaat media wayang sebagai sarana internalisasi nilai-nilai religius dan moral berbasis budaya Jawa. Menggunakan metode kualitatif deskriptif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi di SMAN 5 Puspanegara Yogyakarta. Hasil penelitian menunjukkan bahwa Wayang Kekayon Khalifah efektif dalam memperkuat kecerdasan spiritual siswa dengan menggabungkan aspek naratif dan visual. Kesimpulan penelitian ini menegaskan bahwa pendekatan berbasis budaya tidak hanya memperkaya pengalaman belajar, tetapi juga memperkuat karakter religius dan identitas budaya peserta didik secara simultan.

A. INTRODUCTION

Islamic Religious Education (PAI) in schools currently faces significant challenges in delivering instruction that effectively integrates spiritual values with local wisdom (Hidayat & Bustam, 2022). The education system, which predominantly focuses on cognitive aspects, tends to overlook the reinforcement of students' spiritual intelligence. As a result, students lack a profound awareness of religious values that are internalized in daily practices (Suyadi et al., 2022). On the other hand, local cultural heritage, such as Wayang Kekayon Khalifah, which is rich in philosophical and religious

values, has not been optimally utilized in PAI learning. This traditional art form holds great potential to instill divine values, morality, and wisdom through a narrative approach closely tied to Javanese traditions (Lutfianto, 2020). This condition highlights the need for a learning model capable of bridging religious values and local culture to enhance students' spiritual intelligence.

Existing literature shows that spiritual intelligence plays a key role in shaping students' religious and ethical character. Sutarman and colleagues emphasize that spiritual intelligence can enhance an individual's ability to understand the meaning of life and address moral challenges (Sutarman et al., 2022). However, prior research has largely focused on theoretical aspects without addressing culturally-based implementation methods. Studies on integrating local wisdom into religious education are also still limited to traditional practices, neglecting the potential of art media as educational tools. This demonstrates a research gap that needs to be addressed, particularly regarding how Wayang Kekayon Khalifah can serve as an effective medium for fostering spiritual intelligence through cultural approaches.

This study aims to explore and analyze the integration of local wisdom, specifically Wayang Kekayon Khalifah, in Islamic Religious Education (PAI) to enhance students' spiritual intelligence. The focus of this research includes examining how this traditional art form can be utilized as an effective teaching medium for imparting Islamic values while simultaneously strengthening students' local cultural identity. Furthermore, this study seeks to reveal the tangible benefits gained by students in cognitive, affective, and spiritual aspects through the application of this method. By understanding such integration, this research is expected to make a significant contribution to the development of more contextual and meaningful learning models.

Based on the identified problems and stated objectives, this research is relevant for addressing gaps in the literature regarding the reinforcement of spiritual intelligence through local wisdom-based approaches in PAI instruction. Wayang Kekayon Khalifah was selected as the object of this study due to its symbolic and narrative elements, which effectively convey moral and spiritual messages (Hidayat et al., 2024). Additionally, the use of this medium can create more contextual and engaging learning experiences, thereby fostering students' religious character. The research hypothesis proposes that integrating Wayang Kekayon Khalifah into PAI can enhance students' spiritual intelligence by harmoniously internalizing cultural and religious values. Therefore, this study is essential to meet the demand for a more

culturally relevant and spiritually enriching approach to religious education in the modern era.

B. RESEARCH METHODOLOGY

This study focuses on the phenomenon of the limited integration of spiritual values and local culture in Islamic Religious Education (PAI) in schools. The case highlighted in this research is the utilization of Wayang Kekayon Khalifah as a teaching medium to strengthen students' spiritual intelligence at SMAN 5 Puspanegara Yogyakarta. This phenomenon arises from the reality that conventional teaching methods often fail to connect religious values with local wisdom relevant to students' daily lives. Therefore, this study examines how Wayang Kekayon Khalifah can be employed to address this gap and foster students' religious character based on Javanese cultural values.

This research adopts a qualitative descriptive approach aimed at providing a detailed depiction of the investigated phenomenon without manipulating variables or making causal predictions (Creswell, 2015). The data collected in this study consist of both primary and secondary data. Primary data were obtained through in-depth interviews with informants directly related to the phenomenon under investigation, including the puppeteer of Wayang Kekayon Khalifah, PAI teachers, and students. Meanwhile, secondary data include relevant literature such as books, journals, and previous research documents discussing concepts of spiritual intelligence, Wayang Kekayon Khalifah, and Islamic Religious Education (Khilmiyah, 2016). This approach enables the researcher to comprehensively describe the phenomenon and develop a profound understanding of the research topic.

Table 1. Research Informants

No	Name	Position
1	Lutfianto	Puppeteer of Wayang Kekayon Khalifah
2	Srianto	Islamic Religious Education (PAI) Teacher at SMAN 5 Puspanegara Yogyakarta
3	Ayesha Ramadani Nugroho	Student of Class XB, SMAN 5 Puspanegara
4	Karina Nurul Amni	Student of Class XB, SMAN 5 Puspanegara
5	Nailul Huda Rahman	Student of Class XB, SMAN 5 Puspanegara
6	Muhammad Syafruddin	Student of Class XB, SMAN 5 Puspanegara

7 Alexandria Zakiyya Student of Class XB, SMAN 5 Puspanegara
Ailea Lathief

The participants in this study were purposively selected to ensure a direct connection with the investigated phenomenon. The primary informant is Lutfianto, a puppeteer of Wayang Kekayon Khalifah, who possesses in-depth knowledge of the philosophical and religious values embedded in wayang performances. The second informant, Srianto, is a PAI teacher at SMAN 5 Puspanegara Yogyakarta with experience in integrating religious education with contextual and culture-based approaches. Additionally, five students from class XB—Ayesha Ramadani Nugroho, Karina Nurul Amni, Nailul Huda Rahman, Muhammad Syafruddin, and Alexandria Zakiyya Ailea Lathief—were selected as supplementary informants to explore firsthand perspectives on the impact of Wayang Kekayon Khalifah-based learning.

The research process involved several stages and data collection techniques, including interviews, observations, and documentation. In-depth interviews were conducted to explore the informants' understanding, experiences, and perceptions regarding the implementation of Wayang Kekayon Khalifah in PAI learning. Participant observation was carried out during the learning process to directly examine student interactions and responses to the use of wayang media. Furthermore, documentation in the form of photos, videos, and field notes supported the findings from observations and interviews. These data collection techniques were designed to ensure completeness of information and provide an in-depth overview of the studied phenomenon (Moleong, 2007).

The data analysis employed in this study follows the Miles and Huberman model, which involves three main stages—data reduction, data display, and conclusion drawing as well as verification (Miles et al., 2018). Data reduction was performed by filtering relevant information from interviews, observations, and documentation. The filtered data were then presented in descriptive narratives to facilitate interpretation. This process concluded with data validation through source triangulation. Triangulation was conducted by comparing data from interviews with observation and documentation results to ensure the validity and reliability of the information (Rofiah & Bungin, 2021). With this approach, the research is expected to provide an accurate and objective depiction of the integration of Wayang Kekayon Khalifah in enhancing students' spiritual intelligence at SMAN 5 Puspanegara Yogyakarta.

C. RESULTS AND DISCUSSION

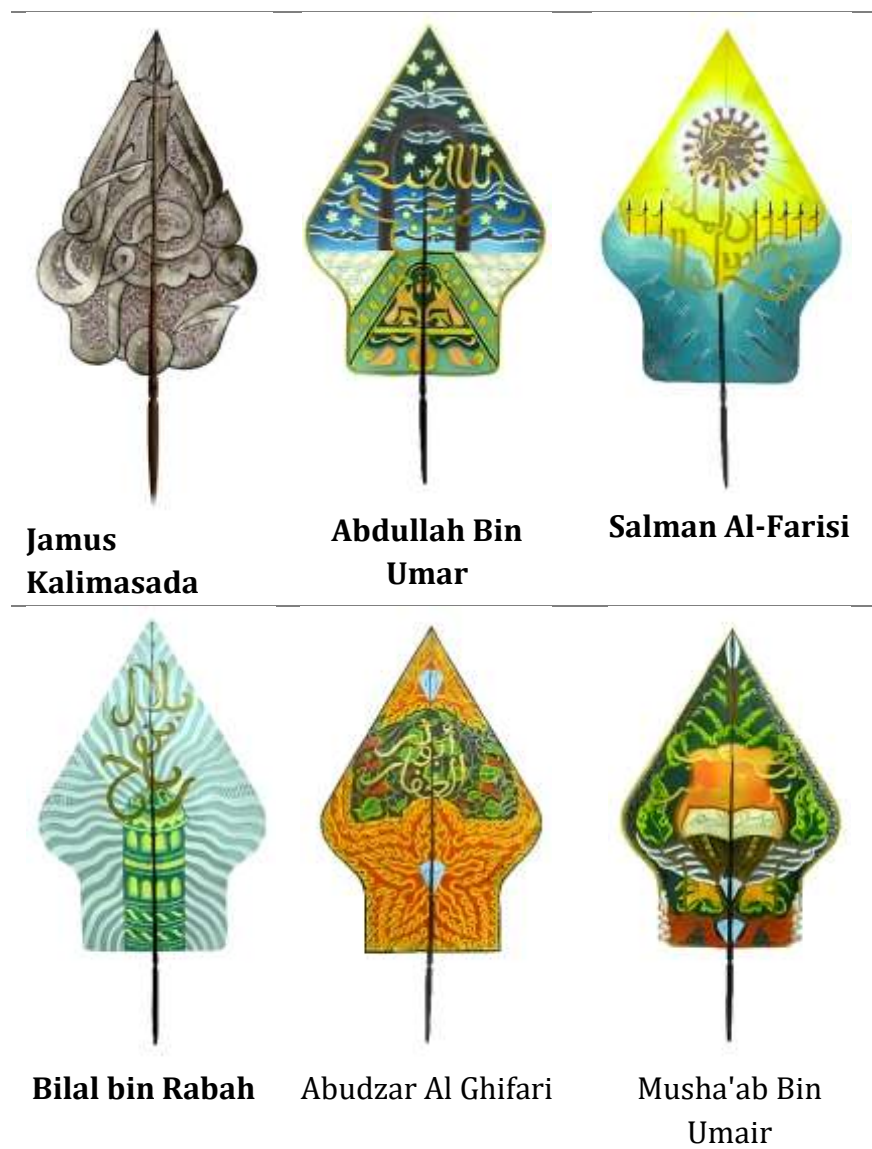
Spiritual Intelligence refers to an individual's ability to comprehend and internalize the meaning of life, moral values, and connections with transcendental dimensions. According to Tasman Hamami in the study of holistic education, spiritual intelligence is understood as the human capacity to address existential issues, discover life purposes, and develop awareness of God or divine values (Hamami & Nuryana, 2022). In the context of education, this intelligence serves as the foundation for shaping students' character with integrity, morality, and high ethical awareness. Spiritual intelligence is not only related to religious aspects but also touches on psychological and social dimensions that influence how individuals interact with their surroundings. Therefore, spiritual intelligence becomes a crucial element in fostering emotionally and spiritually mature personalities, especially amid modernization trends that often marginalize religiosity in daily life (Andrei, 2023).

The manifestations of spiritual intelligence encompass several interconnected dimensions. First, self-awareness, which refers to an individual's ability to understand their position in relation to God and others. Second, compassion, which is reflected in empathy and social care. Third, transcendence, which denotes an individual's inner connection with higher divine values. Fourth, morality, which involves integrity and sincerity in acting based on principles of goodness (Sutarman et al., 2022). In educational contexts, spiritual intelligence manifests through reflective activities, prayers, and discussions on religious and moral values. These manifestations affirm that spiritual intelligence is not merely a theoretical concept but a competence that can be developed through systematic and continuous learning processes.

Wayang Kekayon Khalifah is a traditional performing art rooted in Javanese culture, rich with religious values and life philosophies (Lutfianto, 2021). It combines visual, narrative, and symbolic elements to deliver moral and spiritual messages (Hidayat et al., 2023). In Javanese tradition, wayang is not just a form of entertainment but also serves as an effective medium for religious teaching and education (Susetya, 2012). Through its characters and stories, wayang imparts lessons about goodness, faithfulness, and self-control. The term *Kekayon*, meaning symbol or emblem, represents human relationships with God, fellow humans, and the universe (Riw, 2019). Meanwhile, *Khalifah* symbolizes the role of humans as leaders and stewards of the earth, entrusted with fulfilling divine mandates (Lutfianto, 2020).

The manifestations of Wayang Kekayon Khalifah can be observed in various aspects. First, the symbolic aspect, represented by characters and storylines depicting the struggle between good and evil. Second, the educational aspect, which functions as a medium for conveying religious and ethical messages through meaningful dialogues. Third, the aesthetic aspect, which combines visual arts and performances to capture the audience's attention. Fourth, the spiritual aspect, which creates a reflective space for viewers to contemplate life values. With these integrated elements, Wayang Kekayon Khalifah serves as a holistic learning medium, blending beauty, education, and divinity into a harmonious unity.

Table 2. Wayang Kekayon Khalifah Figures



Islamic Religious Education (PAI) is an academic discipline that systematically examines Islamic teachings to shape individuals who are faithful, knowledgeable, and

morally upright (Perawironegoro, 2018). PAI plays a vital role in cultivating a generation with a strong understanding of religion and the ability to apply it in daily life. This education does not solely focus on the cognitive aspect, such as knowledge about Islamic laws, but also emphasizes affective and psychomotor dimensions, including the practice of worship and Islamic social behavior (Qodir et al., 2020). It is designed to instill values of faith, piety, and morality as the foundation of a robust religious life.

The manifestations of PAI in learning practices involve three key dimensions. First, the cognitive dimension, which focuses on understanding Islamic teachings through theoretical instruction and discussions. Second, the affective dimension, which emphasizes the development of Islamic attitudes and character through the internalization of spiritual and moral values. Third, the psychomotor dimension, which centers on practical applications such as performing prayers, reading the Qur'an, and engaging in social activities grounded in Islamic principles (Masykur, 2020). These dimensions highlight that PAI is not merely a subject but a holistic educational process aimed at nurturing individuals who are spiritually and socially integrated. Through this approach, PAI has great potential to produce learners who are not only intellectually capable but also balanced in emotional and spiritual intelligence.

1. Spiritual Intelligence in PAI Learning

Spiritual intelligence in this study is measured through students' responses to religious values embedded in Wayang Kekayon Khalifah. Based on interviews with Lutfianto, the puppeteer and performer, he stated that using wayang as a teaching medium aims to connect Islamic values with local culture, which has deep roots in Javanese society. This process also highlights the leadership values of the Khulafaurrasyidin and the exemplary character of Islamic figures as role models. Observations revealed that students showed great interest in this concept, particularly because of the engaging visual and narrative approach. Documentation supports these findings by presenting various scripts featuring inspirational stories such as Musha'ab Bin Umair and Salman Al-Farisi.

"Wayang is not merely entertainment, but a medium to convey Islamic teachings through Javanese culture. The stories of the Prophet's companions are highly relevant to modern life." (Lutfianto, Puppeteer of Wayang Kekayon Khalifah)

"This medium helps students gain a deeper understanding of religion because it is delivered through engaging and contextual stories." (Srianto, PAI Teacher at SMAN 5 Puspanegara)

Further explanations highlight that the spiritual intelligence resulting from this learning method manifests through students' active engagement. They not only observe but also participate in wayang performances guided by the puppeteer. This indicates that culture-based learning provides space for deep reflection and internalization of religious values. Additionally, students expressed that this approach helps them grasp abstract religious concepts through more concrete and contextual media.

"I feel I understand the stories of the Prophet's companions better when they are portrayed in wayang form. It feels more alive and memorable." (Ayesha Ramadani Nugroho, Class XB Student)

"The stories presented through wayang provide a clear depiction of Islamic role models that can be applied in daily life." (Nailul Huda Rahman, Class XB Student)



Figure 1. Islamic Religious Education (PAI) learning with Wayang Kekayon Khalifah at SMAN 5 Puspanegara held on Thursday Pahing, August 24, 2023.

The relevance of these findings to the research problem is evident in how this approach successfully bridges the gap between formal religious education and local cultural contexts. The Wayang Kekayon Khalifah art form not only enhances students' understanding of religious teachings but also fosters a sense of cultural identity. This demonstrates that integrating local wisdom into Islamic Religious Education (PAI)

serves as an effective solution for promoting spiritual intelligence grounded in cultural values.

"Javanese culture and Islam are aligned, and this wayang proves that we can learn religion while preserving local traditions." (Srianto, PAI Teacher at SMAN 5 Puspanegara)

"This wayang teaches lessons about leadership, simplicity, and steadfast faith in a way that is highly relevant to younger generations." (Muhammad Syafruddin, Class XB Student)

The integration of Wayang Kekayon Khalifah demonstrates the potential for cultural media to create meaningful learning experiences that resonate with students' values and identities. By presenting Islamic teachings through relatable narratives and symbolic representations, this method not only makes religious concepts more accessible but also instills a deeper appreciation for cultural heritage. As a result, students develop both spiritual intelligence and cultural literacy, reinforcing their ability to internalize moral and ethical principles in their daily lives.

These findings affirm that cultural-based learning methods can effectively address the challenges posed by modern educational systems, which often prioritize cognitive achievements over character development. Wayang Kekayon Khalifah serves as an innovative pedagogical tool that harmonizes religious education with cultural preservation, ensuring that students remain connected to both their faith and their heritage.

2. Wayang Kekayon Khalifah as an Educational Medium

Research findings indicate that Wayang Kekayon Khalifah is designed to harmonize Islamic teachings and Javanese culture through inspiring stories of the Prophet's companions. Lutfianto, as both puppeteer and instructor, emphasized that this medium aims to introduce the concept of *khilafah* as an ideal leadership model characterized by Islamic values. Observations also revealed that students were highly enthusiastic when performing wayang stories using *geguritan* (Javanese poetry) as part of the learning activities. Documentation showcased the puppets used, such as the figures of Salman Al-Farisi and Musha'ab Bin Umair, which visually represent Islamic characters.

"Wayang Kekayon combines art and religion harmoniously. Each character imparts moral lessons that can be emulated." (Lutfianto, Puppeteer of Wayang Kekayon Khalifah)

"This performance art delivers religious teachings through a creative approach that is easier for students to grasp." (Karina Nurul Amni, Class XB Student)



Figure 2. A student practicing Wayang Kekayon Khalifah performance.

Data indicate that this method successfully attracts students' interest by integrating cultural and religious elements. Srianto, the PAI teacher, mentioned that this approach aligns with culture-based PAI curricula and effectively enhances student engagement. Students also expressed that this medium provides a unique and profound learning experience, especially in understanding leadership values and morality.

"Students were very enthusiastic, and they found it easier to understand Islamic teachings through this creative art-based approach." (Srianto, PAI Teacher at SMAN 5 Puspanegara)

"Learning religion became more exciting because it was presented through relatable and easy-to-understand stories." (Alexandria Zakiyya Ailea Lathief, Class XB Student)

These results demonstrate that culturally-based media approaches effectively address the lack of connection between religious education and local culture in schools. Learning through Wayang Kekayon Khalifah shows that students can link religious teachings to their everyday realities.

"We learned religion in a different way. It made me feel proud of my culture while strengthening my faith." (Karina Nurul Amni, Class XB Student)

"This method made learning more engaging and motivated us to explore Islam further." (Nailul Huda Rahman, Class XB Student)

3. Islamic Religious Education in the Context of Local Wisdom

In this study, Islamic Religious Education (PAI) is contextualized through the use of culturally-based media to teach religious values. Observations noted that the learning process began with the introduction of wayang characters and properties, followed by explanations of the storyline integrated with religious lessons. Documentation revealed that this process was also supported by specifically designed scripts to reinforce moral and religious messages. This approach provided students with the opportunity to relate religious values to real-life situations, particularly in cultivating strong Islamic character.

"Religious education doesn't have to be rigid. With wayang, we can learn while enjoying stories full of moral lessons." (Muhammad Syafruddin, Class XB Student)

"These wayang stories make it easier for students to understand Islamic history and the moral messages within them." (Srianto, PAI Teacher at SMAN 5 Pusanegara)



Figure 3. The script of the story *Mushab Bin Umair* for Wayang Kekayon Khalifah performance.

Data indicate that this learning method emphasizes the harmonious integration of cultural and religious values. Lutfianto highlighted that this approach introduces students to concepts of leadership and courage that can be applied in daily life. Students also stated that this method helped them better understand religious teachings because it was presented in a format relevant to their culture. Interviews and observations revealed that this approach not only enriched students' cognitive understanding but also strengthened their spiritual experiences through hands-on practice.

"This wayang teaches that good leadership must be based on religious values and wisdom." (Lutfianto, Puppeteer of Wayang Kekayon Khalifah)

"This method makes it easier for me to understand religious values, which are often difficult to visualize through theory alone." (Alexandria Zakiyya Ailea Lathief, Class XB Student)

These findings demonstrate that this learning model effectively addresses challenges in PAI, which often neglects local wisdom. By combining cultural traditions with religious teachings, this approach helps students internalize spiritual values more deeply. Observations also noted high enthusiasm among students throughout the learning process, supported by the use of culturally-based media. Documentation showed that the scripts and puppets used successfully conveyed strong and easily understood moral messages.

"Learning religion in this way is more enjoyable and motivates me to understand Islam better." (Alexandria Zakiyya Ailea Lathief, Class XB Student)

"This approach brings religious education to life and makes Islamic values resonate more deeply with students." (Srianto, PAI Teacher at SMAN 5 Puspanegara)

4. Strengthening Spiritual Intelligence through Wayang Kekayon Khalifah in PAI Learning at SMAN 5 Puspanegara Yogyakarta

The findings of this study indicate that integrating Wayang Kekayon Khalifah into Islamic Religious Education (PAI) effectively enhances students' spiritual intelligence through a culturally harmonious approach. The results reveal that students not only acquire religious knowledge cognitively but also internalize spiritual and moral values through creative and contextual methods. Observations demonstrated that students actively participated in the learning process and responded positively to the use of wayang as a medium for reflecting on religious values. Interviews with informants supported the conclusion that this culture-based

medium successfully bridges the gap between religious teachings and local cultural realities. Thus, this research proves that combining local wisdom with religious education strengthens both religious and cultural identities simultaneously.

This study offers advantages over previous research, which predominantly focused on conventional teaching methods in PAI. Sutarman and colleagues (2022) emphasized the importance of spiritual intelligence in shaping moral character but did not provide practical solutions based on local culture. In contrast, this study demonstrates how local wisdom, such as Wayang Kekayon Khalifah, can be adapted as an effective learning medium. The findings also align with those of Kun Hidayat and Bustam (2022) who emphasized the importance of contextual approaches in PAI, while expanding their ideas by showing that cultural approaches attract students' interest and promote active participation. As a result, this research complements and enriches prior studies by offering a more applicable and contextual approach.

Reflections on these findings confirm that the research objective of integrating religious education with local wisdom has been achieved. This study demonstrates that Wayang Kekayon Khalifah serves as a relevant and effective medium for fostering spiritual awareness and cultural identity among students. The applied learning process allows students not only to study religious teachings textually but also to experience spirituality through direct cultural engagement. This highlights that culture-based approaches effectively shape deeper religious mindsets and character, strengthening students' connection to religious values and local traditions.

The implications of this research are significant, particularly in designing more contextual and culture-based learning models (DIY, 2011). These findings offer alternatives for teachers and curriculum developers to integrate local cultural elements into religious education. The study also creates opportunities to develop more creative and experiential teaching methods. Furthermore, this approach can inspire other schools to adopt similar methods to reinforce spiritual and cultural values amid the growing challenges of globalization that threaten local identities. Therefore, this research provides an important contribution to developing educational policies that are more adaptive to the social and cultural needs of students.

This study emerged from the urgent need to bridge the gap between religious values and local culture in formal education. Conventional theoretical learning approaches have struggled to provide students with profound and applicable understanding. Observations showed that the use of Wayang Kekayon Khalifah had a

positive impact because this method created a more engaging and reflective learning environment. Another contributing factor was students' tendency to be more responsive to visual and narrative-based teaching methods. Additionally, the support of PAI teachers and cultural practitioners played a key role in enhancing the effectiveness of this approach.

Table 3. Research Findings

Research Objectives	Research Findings
Integrate Wayang Kekayon Khalifah into PAI learning to enhance students' spiritual intelligence.	Wayang Kekayon Khalifah was integrated as a learning medium to convey Islamic teachings through local cultural narratives, strengthening the connection between religious values and cultural identity.
Identify the benefits of using Wayang Kekayon Khalifah in shaping students' religious character.	Using wayang as a visual and symbolic medium facilitated a more concrete understanding of Islamic teachings, motivated active student participation, and fostered Islamic moral character.
Examine the implications of using Wayang Kekayon Khalifah for the development of culture-based learning.	The implications of this approach created an innovative method that encouraged the integration of local culture and religion, enriched teaching strategies, and strengthened students' spiritual awareness.

Based on the findings of this study, the next step is to expand the implementation of this culture-based learning method to other schools. Educational policies should support the development of more flexible curricula oriented toward strengthening local identities without neglecting religious values. Teachers must also be equipped with the skills and knowledge to adapt this approach in their teaching practices. Furthermore, future research can focus on developing similar learning models by utilizing other culturally relevant media in different regions.

Thus, this research not only offers a contextual solution for PAI learning at SMAN 5 Puspanegara but also provides new directions for developing religious education that is more inclusive and adaptive to socio-cultural dynamics.

D. CONCLUSION

This study reveals that integrating Wayang Kekayon Khalifah into Islamic Religious Education (PAI) not only enhances students' spiritual intelligence but also fosters a profound connection between religious values and local cultural identity. Through a culture-based approach, students gain not only cognitive understanding of religious teachings but also experience spiritual value internalization through contextual cultural practices. While traditionally regarded as mere entertainment, this research demonstrates that wayang can serve as an effective medium for religious and moral character transformation. These findings highlight that religious education, when combined with local wisdom, effectively bridges the gap between traditional values and modern realities without compromising the essence of Islamic teachings.

The added value of this research lies in its contribution to the theoretical and practical development of culturally-based religious education. Theoretically, this study expands the concept of spiritual intelligence by framing it within the context of local wisdom—an area often overlooked in academic discourse. It enriches the literature by integrating an anthropological approach to Islamic education that blends religious and cultural dimensions. Practically, this research introduces an innovative learning model applicable in various schools to strengthen students' religious character through art-based and local tradition-based approaches. Teachers and curriculum developers now have concrete references on how to utilize culture as an effective educational medium to build spiritual and moral awareness.

Although the study produced significant results, it also has limitations that provide opportunities for further research. Since the study focused on a single school and a specific group of students, broader trials across different contexts and regions with diverse cultural characteristics are necessary. Additionally, this research emphasized spiritual intelligence, leaving room to explore the impact of local cultural integration on other aspects, such as emotional and social intelligence. Future studies may also investigate the development of other culture-based learning media relevant to local contexts across regions. Therefore, the results of this research lay the foundation for the development of broader and more inclusive learning methods in the future.

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