

**ISLAMIC EDUCATION AS DEPICTED IN LITERATURE AND ART****Galuh Ajeng Fildzah Amalia (1)**

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*This research explores the representation of Islamic education in various forms of literature and art, ranging from classical literary works to contemporary artistic expressions. Through textual analysis, iconography, and historical context, this study examines how Islamic educational values, such as the pursuit of knowledge, ethics, and the human relationship with God, are manifested in works of art. The research aims to understand how literature and art serve as media to convey, interpret, and preserve Islamic teachings from generation to generation, and how these representations evolve over time and in different cultural contexts. The findings of this research are expected to contribute to a more comprehensive understanding of the relationship between religion, culture, and education in Islamic civilization.*

Keyword: *islamic education, art*

**INTRODUCTION**

Islamic education, as a cornerstone of Muslim civilization, is not only inherited through formal institutions such as madrasas and pesantren, but is also richly manifested in various cultural expressions, particularly literature and art. Literature, ranging from profound Sufi poetry to didactic tales and stories, has long been a vehicle for disseminating moral, ethical, and spiritual values that are at the core of Islamic teachings. Similarly, art in its various forms, such as calligraphy, mosque architecture, music, and performing arts, has also played a role in internalizing and representing the concepts of Islamic education aesthetically and symbolically. Therefore, researching the representation of Islamic education in literature and art is essential to understand how these religious values are experienced, interpreted, and transmitted from generation to generation through cultural media.

This research focuses on how Islamic educational values and concepts are represented in various forms of literature and art. The research problem addresses how themes such as the pursuit of knowledge (*thalab al-'ilm*), noble character (*akhlaq al-karimah*), the human relationship with God, and social responsibility are manifested in literary works, visual arts, and performing arts. Furthermore, this study examines how these representations have evolved over time and across different cultural contexts, and how social, political, and economic factors influence the way Islamic education is interpreted and expressed through artistic media. This research aims to identify dominant patterns of representation, analyze the symbolic meanings contained therein, and understand their implications for the understanding and practice of Islamic education.

This interdisciplinary study seeks to explore the intricate connections between Islamic education, literature, and art. By combining insights from religious studies, literary criticism, art history, and historical studies, this research aims to illuminate how literature and art function as effective vehicles for transmitting, interpreting, and preserving Islamic educational

values. The findings of this research are expected to contribute significantly to the field of Islamic studies, particularly in the areas of education and culture, and to offer fresh perspectives for educators, artists, and the general public on the creative expressions of Islamic faith. Moreover, this research is anticipated to foster intercultural and interreligious dialogue by enhancing our understanding of Islamic representations in art and literature.

## METHODOLOGY

This research employs a library research method to explore the representation of Islamic education in literature and art. Research data was collected from various written sources, including: (1) scholarly works, such as research journals, academic articles, and seminar proceedings; (2) academic documents, such as undergraduate theses, master's theses, and dissertations; (3) reference books, both primary and secondary, relevant to the research topic; and (4) other relevant sources, such as encyclopedias, dictionaries, and online publications from credible institutions. The collected data was then qualitatively analyzed using content analysis and interpretation methods to identify themes, patterns of representation, and meanings contained therein.

## RESULT AND DISCUSSION

Education is a process of learning and teaching that involves the transmission of knowledge, skills, and character traits. Education in Islam is not merely of acquiring intellectual knowledge but it is a mean of moulding the nature and character of an individual so that they can collectively represent Islamic values, behave as *khalīfatullāh fī al-ardh* (vicegerent of Allāh on the earth), witness of true, nobility and human greatness. In another word, education is “a process through which human beings are trained and prepared in a concerted way to do their Creator’s bidding in this life (*dunyā*) to be rewarded in the life after death (*ākhirah*).”

Islamic education is a system of teaching that focuses on Islam and its teachings, with the goal of developing faithful Muslims. Islamic education centers on the teachings of the Prophet Muhammad and the Qur'an. It covers topics such as the oneness of God, the importance of Sharia, social justice, and ethical teachings. Islamic education emphasizes the development of values such as honesty, integrity, compassion, and humility. The goal of Islamic education is to produce individuals who are devoted to the teachings of Islam. Islamic education is a holistic approach to learning that integrates Islamic values and principles into all aspects of education. It aims to develop well-rounded individuals who are not only academically proficient but also morally upright and spiritually grounded. Islamic education is practiced in various settings, including mosques, madrasas (Islamic schools), and secular schools with Islamic studies programs. It is a diverse field with different approaches and interpretations, but the core principles remain the same: to guide individuals towards a life of righteousness, knowledge, and service to humanity.

Knowledge in Islam is not merely important, it also occupies a dominant position in its doctrine. “It dominated over all aspects of Muslim intellectual, spiritual, and social life,” (Rosnani Hashim, 1966). In “Teaching ignorance: The case of al-Ghazālī (d. 505/1111),” Paul L. Heck studies al-Ghazālī’s understanding of learning and knowledge against the backdrop of the fifteenth-century German philosopher, theologian, and jurist Nicholas of Cusa’s concept of “learned ignorance.” Heck illustrates how al-Ghazālī’s skepticism regarding the philosophers’ claim to have authoritative knowledge of the true reality of God led him to develop a new method of learning. Al-Ghazālī promoted a monistic view of existence in which

humans must see God with their minds and realize that all exists in or with God. The author concludes that a concept that could be called “learned ignorance” lies at the heart of al-Ghazālī’s project of religious renewal, a concept that combined skepticism and monism for the benefit of people to experience, love, and obey God.

Islamic education can be advanced by developing the moral or ethical aspect and by adding social materials that can strengthen the mastery of education (Tarbiyah) (Roqib, 2009). Moral behavior is related to a person's cognitive development, which is shaped by parents or family. Kohlberg stated that "the development of a person's level of judgment is closely related to the level of intelligence, knowledge of morality in understanding the values of life". Empirically, it is found that children with higher intelligence scores and socioeconomic status have higher levels of moral judgment than children with lower intelligence scores and socioeconomic status. Moral behavior is very closely related to a person's emotions, which are very situational and inconsistent, so moral behavior is more caused by the immediate situation and not just by well-established moral judgment (Adisusilo, 2013).

Islamic education is designed to nurture well-rounded Muslim individuals, fostering the growth of both physical and spiritual capacities (Hidayat, 2016). Islamic religious education is a standard part of the curriculum in formal schools. Nonetheless, this doesn't mean that religious teachings are absent from non-formal or informal learning environments. In these settings, religious education is woven into everyday life and experiences, helping students to grasp and appreciate religious values more deeply. This integrated approach ensures a consistent and supportive learning journey. In today's classrooms, Islamic religious teachers are encouraged to employ a wide range of interactive teaching aids. The aim is to make learning engaging and exciting for students. One such tool is the use of art.

The interplay between religious education and artistic systems is a fascinating subject of inquiry, given their intrinsic interconnectedness. Notably, there is a diverse range of scholarly views on the legal standing of art within Islam. Nevertheless, the cultivation of Islamic art and culture remains imperative, provided that such artistic endeavors are in consonance with Islamic jurisprudence and doctrines. Consequently, the exploration of art within Islamic teachings is particularly compelling. The Quran, the central text of Islam, places great value on art. It guides humanity toward recognizing Allah and indirectly inspires us to perceive the universe as a masterpiece of beauty. Art is seen as a reflection of the inherent beauty of creation. Islam's affinity for beauty is deeply connected to the Quran's teachings.

Art is not merely an object concerning personal taste, but rather it concerns a higher human aspiration, namely spirituality. As expressed by Imam Al-Ghazali, the influence of artworks on the human soul is immense, and therefore determines one's appreciation of morality and religion. Because various forms of beauty can be used as a means of religious experience, depending on how people respond to beauty, aesthetics in the Islamic tradition can be considered a spiritual path (Abdul Hadi, 2016).

Islamic education and art have a long and rich history, with many examples of beautiful and meaningful works created by Muslim artists. These are manifested in various art forms, such as carvings, calligraphy, literature, music, and performances.

### **Islamic Education in Literary Arts**

Books are a source of data for various fields of knowledge that exist and have been developed by experts. People can easily learn and direct the knowledge contained within books. Scholars

in the past also dedicated their time, energy, and thoughts to studying the Qur'an and Hadith to produce various summary books of understanding to make it easier for laypeople to understand Islamic teachings. If traced further, these books not only focus on religious knowledge but also its relation to natural sciences and their application in daily life. In fact, their works are still often used by scientists or academics today as reference material.

The ideals contained within the Qur'an and Hadith were adapted by scholars to align with the prevailing way of life in society at that time. Aesthetic aspects, as mentioned in *Ihya' Ulum al-Din* by al-Ghazali or *Fushus al-Hikam* by Ibn Arabi, can sometimes still be found in metamorphosed forms. Not to mention the Sufis who praised the beauty of the Qur'an and Hadith with various forms of beauty possessing profound monotheistic (tauhid) values. In a similar way, saying "for the sake of Muhammad" before praying is accepted as a channel in the form of Islamic religious poetry. According to Schimmel, everything manifested in the lives of Muslims from the treasury of prayer was inherited from the Prophet Muhammad, his companions and family, from pious people and saints, expressed with a beauty that shaped human longing in such a poetic way and distinct from the language of everyday life (Safitri and Putra 2021, 25–36; Schimmel 2005, 250).

Islamic education in literature is the integration of Islamic values into literary works, whether in the form of poetry, prose (short stories and novels), drama, or other literary forms. Literature has a great potential as a medium for Islamic education. It not only functions as entertainment or aesthetic expression but also as an effective vehicle for conveying Islamic values, teachings, and moral messages persuasively and emotionally. Islamic literature centers on the concept of tawhid, the belief in the oneness of Allah SWT. This is reflected in the themes, characters, and messages conveyed in the literary work. It contains noble values (*akhlakul karimah*) that originate from the Qur'an and Hadith, such as honesty, justice, compassion, and patience. In addition, it also contains moral and didactic messages aimed at providing lessons and advice to readers or viewers. All of these aspects are neatly packaged in beautiful and meaningful language, while also paying attention to the aesthetic principles of literature.

In its implementation, Islamic education in literary arts can be realized in various forms, including:

1. The Stories of the Prophets and Messengers. This is done by adapting the stories of the prophets and messengers into dramas, films, or novels that teach about exemplary conduct, patience, and the struggle to uphold truth. For example, the story of Prophet Yusuf (Joseph) AS in a novel or film.
2. Spiritual Poetry (Sufi). Poetry goes beyond romance and sorrow. Since ancient times, it has been a vehicle for spiritual expression. Writing verses about divine love, Sufi mysticism, and contemplation on existence allows humanity to draw closer to the Divine. This is exemplified in the works of Jalaluddin Rumi and Rabia al-Adawiyah.
3. Fiction and Social Commentary. Novels and short stories that address social, familial, and everyday life themes through an Islamic worldview and with impactful moral messages can be powerful tools for Islamic outreach. These messages can be conveyed overtly or subtly. The works of Habiburrahman El Shirazy provide excellent examples.

Literature can be an effective medium for da'wah (Islamic propagation) due to its accessibility and digestibility for various audiences, especially the younger generation. Not only in the past, but also in the present era where literature has reached all segments of society, it further

facilitates the dissemination of Islamic education. Through stories and characters in literary works, Islamic values can be conveyed in a more engaging and emotionally resonant manner. It also encourages the development of critical thinking skills and positive imagination through interpretation and reflection on literary works.

The integration of Islamic education and literature presents a complex but rewarding endeavor. A key challenge lies in harmonizing the transmission of religious messages with the preservation of literary artistry. The risk exists of leaning too heavily on either the religious message, at the cost of artistic merit, or vice versa. Achieving a harmonious blend of Islamic principles and aesthetic expression is essential to ensure that the spiritual message is conveyed without diminishing the literary experience. Nevertheless, this integration also unlocks significant potential for creative exploration and innovation, leading to the creation of impactful and relevant literary works that can resonate with a diverse and contemporary readership.

### **Islamic Education in Calligraphy**

The Qur'an, the divine and immutable word of God, is revered by Muslims not merely for its recitation but for the profound wisdom and guidance contained within its verses. This divine eloquence can be experienced through the visual art of calligraphy, which beautifully renders the sacred text.

Etymologically, calligraphy derives from the Latin terms *kalios* (or *calios*), signifying beauty, and *graph*, denoting image or script (Rispoli, 2012). In the Arabic lexicon, the equivalent term is *khat*, encompassing meanings such as "line," "penmanship," or "handwritten script." The verbal root, *khatta*, translates to "to write" or "to delineate" (Laily Fitriani, 2011). Beyond its presence in sacred spaces like mosques and cultural institutions like museums, calligraphy permeates everyday life, adorning diverse media such as books, greeting cards, promotional materials, and even apparel.

Calligraphy is the art of exquisite and expressive handwriting, transcending mere communication to become a profound artistic expression. This ancient art form has flourished across diverse cultures. Within the Islamic tradition, calligraphy, known as *khat*, occupies a particularly revered status, serving as the primary means of transcribing the sacred verses of the Qur'an, the Prophetic traditions (Hadith), and the divine names of Allah.

Each stroke of the calligrapher's pen is imbued with spiritual significance, transforming the act of writing into a form of devotional practice.

Islamic calligraphy, or *khat*, is not merely an aesthetic pursuit; it is a sacred art form, a form of devotion, contemplation, and a profound manifestation of Islamic faith. Each stroke of the pen, each curve of a letter, resonates with deep spiritual significance. The creation of calligraphic works is not simply an exercise in technical mastery but a journey of spiritual reflection and an engagement with the core tenets of Islam. Calligraphy is a discipline that elucidates the forms of individual letters, their positioning within a composition, and their harmonious combination into cohesive text. This also includes online writing, determining appropriate content, editing, and correcting (Fitriani, 2012). The divine command to read and write, revealed to Prophet Muhammad (peace be upon him) in the cave of Hira, as recorded in Surah al-Alaq 1-5, underscores the profound spiritual significance of calligraphy within Islamic tradition.



Islamic calligraphy is deeply concerned with the aesthetic qualities of letterforms, emphasizing precise proportions and harmonious interrelationships between characters. This sacred art form is regarded as a means of spiritual elevation and an expression of profound faith. Numerous examples of Islamic calligraphy showcase exquisite and evocative verses from the Qur'an. A rich diversity of styles exists, including Kufic, Naskh, Thuluth, Diwani, and many others, each possessing its own distinctive aesthetic and expressive power. There are several benefits of learning calligraphy:

1. Enhancing motor skills. The act of writing calligraphy develops eye-hand-brain coordination, contributing to improved psychomotor skills. This practice strengthens the brain-hand connection and can also develop muscle memory over time.
2. Fostering patience and meticulousness. Calligraphy requires a high degree of patience and meticulousness to produce beautiful work. By learning calligraphy, one can cultivate extra patience and a keen eye for detail in its creation.
3. Fostering creativity. Calligraphy provides an outlet for self-expression and the creation of distinctive art. Imagination is limitless. In art, people actively pursue self-expression and the realization of their artistic endeavors.
4. Enhancing spiritual connection. Calligraphy can be a vehicle for enhancing spiritual understanding and drawing closer to God/Allah through the meanings embedded within it.

The practice of calligraphy is connected not only to skill but also to spiritual insight. Implicitly, writing calligraphy serves as a way to safeguard the heart, words, thoughts, and conduct of the community (Ummah, 2019). This is due to the fact that the majority of calligraphy inscriptions are excerpts from the Qur'an. Consequently, beyond the act of writing, one must also engage in reading and comprehending the underlying meaning.

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Moreover, the values of patience and precision demanded by calligraphy are also consistent with Islamic principles regarding the importance of perseverance in confronting life's challenges.

The art of calligraphy can likewise serve as an instructional tool in the study of Arabic, a key component of Islamic Religious Instruction. Through the study of calligraphy, learners gain a deeper understanding of Arabic grammar and vocabulary, the language of the Qur'an. Selecting Qur'anic verses for calligraphic exercises that align with the lesson's theme ensures curriculum consistency. As students engage in creating calligraphy, educators can elucidate the meaning of words and grammatical structures within the chosen verse, fostering auditory learning. This approach integrates visual learning through engaging artwork, while also incorporating auditory and kinesthetic learning modalities.

Calligraphy instructs on the principles of beauty and harmony, fostering an aesthetic sensibility and appreciation for God's creations. The practice of calligraphy necessitates meticulous attention to detail and accuracy, cultivating discipline and responsibility. Through

calligraphy, individuals develop patience and perseverance in pursuing their objectives. Calligraphy serves as a bridge linking Islamic education, artistic expression, and spiritual development. Engaging in the study and practice of calligraphy not only imparts technical proficiency but also imbues individuals with profound Islamic values, creating a harmonious balance between artistic skill and spiritual growth.

### **Islamic Education in Music**

Music, recognized as a universal language that resonates deeply with the human spirit, has become an interwoven element in numerous cultures, including within the Islamic tradition. Within the framework of Islamic education, music transcends mere entertainment, functioning as a vehicle for fostering a closer connection with Allah SWT, disseminating moral principles, and nurturing personal growth.

Music has been deeply rooted in Arab culture since the time of the Prophet Muhammad. Beautiful melodies and rhythmic patterns were commonly used to sing praises to God. As Islam evolved, so did its music, blending with various cultures and times. From the traditional practice of singing shalawat to contemporary Islamic music genres, music has been a powerful tool for spreading religious messages and moral values. The rhythmic patterns found in the Qur'an have inspired countless Islamic composers. Many religious songs mimic the rhythmic structure of Qur'anic recitation. Islamic songs often draw inspiration from Qur'anic themes, such as the oneness of God, the role of prophets, the afterlife, and the beauty of the natural world.

In a straightforward manner, Islamic music can be understood as music that possesses characteristics and contains values or teachings of Islam. According to Wikipedia, Islamic music is understood as music that is imbued with the spirit of Islam. Karman adds that Islamic music is music that contains lyrics with a strong Islamic atmosphere. Its lyrics focus on explicit Islamic religious messages. He explains that the difference between Islamic music and secular music lies in the verses that are sung, where the symbols (values) of Islam are more prominent.

As is generally the case, music and its existence fundamentally arise to fulfill a need within society, such as entertainment, expression of beauty, emotional expression, and others. With this concept, music can be used for various purposes, including in the world of education. Of course, not all music is suitable for specific needs, so it needs to be further categorized. However, for the needs of Islamic religious education, art tends to be suitable when it has fulfilled the principles of: being able to elevate the dignity of humans and not abandoning humanitarian values, prioritizing issues of morals and truth that touch on aspects of aesthetics, humanity, and morality; being able to connect beauty as a value that depends on the entire validity of Islam itself (having the highest value is art that can encourage piety, virtue, and morality) and connecting humans with God, humans with other humans, and humans with their surrounding nature (Wildan, 2007).

This perspective indicates that Islamic music should be oriented towards noble goals such as uplifting humanity and promoting ethics. Its primary objective is to foster a deeper connection with God, humanity, and nature. In essence, this means that Islamic music should embody Islamic values in both its content and presentation. The beauty within Islamic music should be intertwined with Islamic principles.

Yulika (2016) argues that in Islam, music serves the purpose of seeking truth and providing rest for the body while drawing closer to Allah SWT. Al-Asyhar (2018) offers a similar view,

stating that some Sufi scholars support the use of music in religious rituals, considering it a highly spiritual activity. However, participants must possess the necessary skills and spiritual readiness. The primary goal is to avoid any harm or deviation from the true teachings. He explains that Syihab Al-Din Abu Hafs Umar Suhrawardi and Muhammad Al-Ghazali are among those scholars. In this context, Sufis use music as a means to awaken the soul and as a medium for transforming the soul to discover one's true self.

Furthermore, it is explained that music has also been used as a form of therapy since the early 8th century AD by Al-Kindi (801-871 AD) and Al-Farabi (892-950 AD). This opinion is supported by Hasjmi (1979), who states that according to Sufi experts, music and singing can be used to heal mental and physical illnesses. Handayani (2007) adds that music can be used to change the behavior of teenagers. Additionally, music can be utilized to educate individuals to perform prayers, encourage social interaction, teach self-control and emotional management (patience), and provide a positive example to be followed (such as in terms of dressing).

A further role of music is highlighted by Nurhayati and Iqbal (2018) within the *meurukon* tradition. Their work demonstrates that *meurukon* poetry incorporates elements of theological (*aqidah*), jurisprudential (*fiqh*), and ethical (*akhlaq*) education. Consequently, *meurukon* music serves as a clear channel for disseminating Islamic teachings within Acehnese society. Its rich Islamic content has led the community to utilize this art form as a learning tool, encompassing aspects such as *i'tiqad* (belief in God), *sharia* (Islamic law, including prayer, fasting, marriage, and marital relations), and the cultivation of good character and conduct, thereby reinforcing religious understanding and ethical behavior within the community.

As an educational medium, music is widely used and utilized to facilitate the learning process by educators. In addition, preachers also do much the same outside of formal education. The easiest example is songs sung to children attending kindergarten or equivalent levels. Songs (with specific content, especially Islamic teachings) are widely used by teachers to help children understand something. Songs themed around prayer and fasting will teach children to understand the rules of prayer and fasting and their benefits. The themes contained in these songs can certainly be easily understood by children when done with things they find interesting. This is the learning condition created by teachers to always teach important materials in Islam, making learning more effective and enjoyable.

Islamic themes form a distinct content within Islamic religious songs. The development of popular Islamic religious songs also supports the emergence of new habits for individuals. This certainly becomes part of music as an educational medium. Many Islamic religious songs are created to remind Muslims of several good habits to do, for example, sending blessings upon Prophet Muhammad SAW, always praying, obeying parents, giving charity, helping each other, and others. These songs can certainly educate individuals to carry out good habits in their daily lives. This becomes a form of applied education for individuals. In this case, it is clear that preachers use music as a medium for their *da'wah* (proselytizing), so that Islamic content is still conveyed to Muslims in various ways. This facilitates the delivery of material to their audience, making the message more accessible and impactful.

### **Islamic Education in Performing Art**

Performing arts have been an integral part of human civilization since ancient times. In the context of Islam, performing arts are not merely entertainment but also an effective means of



conveying religious messages and moral values. Through various art forms such as theater, dance, music, and visual arts, Islamic teachings can be delivered in an engaging and easily understandable manner to the public, especially the younger generation. Thus, performing arts play a significant role in shaping the character and personality of an individual in accordance with Islamic values.

Performing arts offer a unique and engaging approach to education. Values like honesty, courage, and tolerance can be subtly instilled in the audience through performances. Islamic teachings can be presented in a captivating manner through dramas, plays, and pantomimes. Furthermore, performing arts serve as a valuable tool for preserving Islamic cultural heritage. Many traditional performances embody religious values and are integral to a community's cultural identity. Wayang kulit, for instance, invites the audience to reflect on the inspiring stories of the prophets and their companions.

Wayang puppetry is a form of entertainment that is undeniably captivating. However, behind the stories played out in wayang performances, there are always underlying messages and values that serve as role models. Wayang in the Nusantara archipelago is the creation of a renowned scholar, Sunan Kalijaga. Sunan Kalijaga utilized wayang as a means of da'wah to spread the Islamic religion in Central Java. Sunan Kalijaga successfully attracted the attention of the wider community, leading them to embrace Islam willingly and consciously. The existence of wayang kulit itself is believed to have originated around 1500 BCE, and this art form was created by the earlier intellectuals, the ancestors of the Javanese people. At that time, wayang did not look like it does now, as it was made from grasses that were simply shaped and tied together. Wayang was used for ancestor worship rituals and as part of Javanese traditional ceremonies.

The arrival of Islam in Java marked a significant cultural shift, leading to the acculturation of art, particularly wayang. Wayang, once primarily a form of entertainment, evolved into a powerful tool for Islamic da'wah. New stories like Dewa Ruci were introduced, reflecting the synthesis of Javanese and Islamic cultures. This process involved syncretism, where different cultural elements merged, and parallelism, where they coexisted.

The arrival of Islam in Java led to a cultural blending, where Islamic teachings were integrated into existing Javanese traditions without eradicating them. Sunan Kalijaga recognized this potential and utilized wayang as a powerful tool for Islamic da'wah. By adapting wayang stories and performances, he created a bridge between the two cultures, making Islam more accessible to the Javanese people. For instance, Wayang Kulit Purwa was transformed into a vehicle for spreading Islamic teachings.

Wayang has become an integral part of daily life for Javanese people. By utilizing a familiar medium, Islamic messages can be conveyed more effectively. Wayang is also rich in symbols that can be interpreted on various levels of meaning. This allows religious messages to be conveyed in a more subtle and profound manner. This is why the Wali Songo utilized this performing art as a medium for Islamic da'wah. Another reason is that wayang stories, filled with conflict, intrigue, and moral values, are very captivating to the audience. Through these stories, Islamic values can be conveyed indirectly. Moreover, wayang performances involve direct interaction between the dalang and the audience. This allows for dialogue and questions and answers, so that religious messages can be delivered more personally.

The Wali Songo did not simply eradicate existing wayang stories but adapted them to Islamic values. Wayang characters such as Semar, Petruk, and Bagong were often used as symbols representing the values of goodness, wisdom, and simplicity. The language used in wayang performances was also adjusted to the level of understanding of the audience. Thus, religious messages could be conveyed in a way that was easily understood by all. Islamic values such as tauhid, prophethood, ethics, and social values were also incorporated into wayang stories. For example, stories about the struggles of the prophets and messengers could serve as inspiration for the audience to become better people.

In addition to wayang kulit, there are numerous other Islamic performing arts that serve as valuable educational tools, including:

1. Rebana

The rebana is a percussion instrument made from animal skin stretched over a wooden frame. It is easy to make and play, so it can be learned by anyone. Its distinctive sound is often used as an accompaniment in various Islamic religious events, such as the Prophet's Birthday, religious study sessions, or large-scale religious gatherings. The unique rhythm of the rebana can inspire enthusiasm and joy. In addition to being an accompaniment, the rebana is also often used as a medium for da'wah. The lyrics of rebana songs are usually short and easy to remember, so their messages can be easily conveyed. The lyrics of rebana songs usually contain moral messages, religious teachings, or stories about the prophets and their companions.

2. Hadrah

Hadrah is an Islamic performing art that combines elements of music, dance, and poetry. In a hadrah performance, the performers form a circle while chanting praises to Allah SWT. The dance movements usually follow the rhythm of the rebana music. Hadrah is often performed at religious events such as the commemoration of the Prophet's Birthday or other Islamic holidays. This is because hadrah is able to create a solemn and spiritual atmosphere. The compact and synchronized dance movements of hadrah also provide their own beauty. Coupled with hadrah poems that usually contain praises to Allah SWT, stories of the prophets, or religious advice, it further enhances the solemnity of religious events.

3. Nasheed

Nasheed is Islamic music that utilizes lyrics with religious themes. Modern nasheeds are often combined with contemporary music to attract the interest of the younger generation. Nasheed lyrics typically contain topics such as tawhid (belief in the oneness of God), ethics, stories of the prophets, or motivation to do good deeds. Nasheeds come in various music genres, ranging from pop and rock to traditional styles.

4. Islamic Drama

Islamic drama is a theatrical performance that raises religious themes. The stories presented in Islamic drama are usually taken from the stories of the Quran, hadith, or the stories of the companions. The purpose of Islamic drama is to convey moral and religious messages in a more interesting and understandable way. Islamic drama usually has an interesting plot full of conflict. The characters featured in Islamic drama also usually have strong and complex characters. And of course, every Islamic drama always has a moral message to convey to the audience.

Performing arts can convey religious messages in a more engaging and understandable way, especially for children. Through performing arts, children and adolescents will be more interested in learning about Islam. The moral values contained in performing arts can also help shape good character in children. Performing arts activities are often done in groups, so they can strengthen social bonds among community members. In addition, performing arts can also be used to preserve Islamic cultural heritage. Many traditional performing arts contain religious values and become a cultural identity of a society.

Islamic performing arts hold immense promise, but they confront significant challenges in the contemporary world. Maintaining relevance in the face of globalization and technological advancements is a primary concern. The diminishing appreciation for traditional art forms also poses a hurdle. Nevertheless, through innovation and creative approaches, Islamic performing arts can continue to thrive and serve as a powerful medium for religious education. Their potential in shaping the character and values of the younger generation is undeniable.

## CONCLUSION

Islamic education and art are deeply interconnected. Art not only allows for self-expression but also serves as a powerful tool for communicating Islamic principles. By integrating art into Islamic education, students can gain a richer and more profound understanding of religious concepts. Art enables students to cultivate creativity, spirituality, and virtuous character. Islamic art is a precious cultural legacy. Through education, we can safeguard and nurture Islamic art to ensure its continued relevance in contemporary society. By learning and practicing Islamic art, the younger generation can foster a strong sense of identity as Muslims.

This research has provided a general overview of the representation of Islamic education in literature and art. However, it must be acknowledged that this study has several limitations, such as the limited number of sources examined and the general nature of the analysis. For future research, it is recommended to conduct a more in-depth analysis of specific texts or to use more complex analytical methods. Additionally, it is also necessary to consider the broader social and cultural context in analyzing the representation of Islamic education.

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