

Cultural Da'wah: Analyzing Islamic Education Values in Kubro Siswo Art Magelang

Tahmid Miftachurrozaq¹, Suyadi², Betty Mauli Rosa Bustam³, Wantini⁴,
Djamaluddin Perawironegoro⁵

^{1,2,3,4,5}Universitas Ahmad Dahlan, Yogyakarta, Indonesia

Email: tahmidmiftachurrozaq98@gmail.com

Keywords

Cultural
Da'wah, Islamic
Education
Values, Kubro
Siswo

Abstract

The dichotomy of religion and culture has denied acculturation from various societal elements. This study aims to analyze the values of Islamic education and its role in cultural da'wah in the art of Kubro Siswo. This research uses a descriptive qualitative approach with field study research. The results indicate that Kubro Siswo is an art form that integrates Islamic teachings with local culture, encouraging the development and co-existence of hadith in society. Kubro Siswo has Islamic educational values including the values of aqidah, worship, morals, and socio-culture contained in the verses of the songs chanted and community behavior. Kubro Siswo has a role in preaching culturally. Some of its advantages and application as a medium of cultural da'wah through appreciation of art, as a message of harmony between (*habluminallah*) and (*habluminannas*), fostering a culture of multiculturalism, as a form of intuitive intelligence and a natural message of humans can be conveyed through art, as education to foster noble behavior and ethics.

Kata kunci

Dakwah
Kultural, Nilai-
Nilai Pendidikan
Islam, Kubro
Siswo

Abstrak

Dikotomi agama dan budaya telah menafikan akulturasi dari berbagai unsur di masyarakat. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam dan peranannya dalam dakwah kultural pada kesenian Kubro Siswo. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis penelitian studi lapangan. Hasil penelitian ini menunjukkan bahwa Kubro Siswo merupakan sebuah bentuk seni yang mengintegrasikan ajaran Islam dengan budaya lokal, mendorong perkembangan dan koeksistensi hadis dalam masyarakat. Kubro Siswo terdapat nilai-nilai pendidikan Islam meliputi nilai aqidah, ibadah, akhlak dan sosial budaya yang tertuang dalam syair lagu yang dilantunkan serta perilaku masyarakat. Kubro siswo memiliki peran dalam berdakwah secara kultural. Beberapa keunggulan dan penerapannya sebagai media dakwah kultural melalui apresiasi terhadap seni, sebagai pesan keselarasan antara (*habluminallah*) dan (*habluminannas*), menumbuhkan budaya multikulturalisme, sebagai bentuk kecerdasan intuitif serta pesan alami manusia dapat disampaikan melalui seni, sebagai pendidikan untuk menumbuhkan perilaku dan budi pekerti luhur.

Introduction

A conservative (traditional) culture is frequently interpreted as a form of habit and way of thinking in a social group, not only as customs but also as a broader meaning with traditional behavior, which is the hope of the majority of society vis-à-vis the existence of the culture (Liliweri, 2013). Religion, livelihood, language, knowledge, social, technology, and living equipment all accompany the presence of culture (Syakhrani & Kamil, 2022). As a result, culture and society are inextricably linked, particularly in the context of social life, where culture is saturated with religious values and messages.

Art is regularly found in society and is considered a cultural product if it has a religious aspect and is associated with mysticism. Even if art and culture are pure, if they are not related to something that smells of mysticism, they make the art more attractive and useful than if they are linked (Miftachurrozaq & Aisah, 2021). E.g., before the establishment of Islam in Java, Javanese society was filled with ancestral spirit worship; however, such practices have since vanished (Anggoro, 2018). The emergence of Islam, which is marked by the beginning of the disappearance of such habits in Javanese society, demonstrates the significance of art as a medium for *syi'ar* and Islamic propagation, such as *wayang* performances by Sunan Kalijaga using Lir-Ilir songs, to spread the Islamic teachings and seen to be more easily conveyed across this art (Sunyoto, 2017).

Pros and drawbacks of religion and culture evolve in society because of the legendary elements being ingrained in art as a cultural product (Bustam, 2016). While some experts highlight the distinctions between religion and culture, others tend to look for similarities between the two, which raises the possibility that they are mutually reinforcing (Riady, 2021). This presumption is founded on the idea that religion is integralistic, which means that rather than seeing religion and science as pros and cons, they are seen as an indivisible whole (Subandi, 2019).

Numerous elements of religion and culture that have long been a part of society have not been allowed to acculturate because of the disparity between them. Al-Qur'an surah Qaf verse 6 has already validated disputes between groups who agree and disagree with the substantial correlation between culture and religion. Verse 6 of Surah As Shafaat in the Qur'an provides a more thorough explanation of the connection between religion and culture. This verse, along with several others in the Qur'an, describes a phenomenon that takes place in the universe and is accompanied by components of breathtaking beauty. To put it more plainly, the verses of the Qur'an are meant to demonstrate to every one of Allah's servants the magnificence of the universe's creation. This is something that happens in the universe and is sufficiently magnificent to draw attention from onlookers. Humans are therefore needed to be able to condense its beauty.

The values of Islamic education and cultural da'wah, particularly regarding Kubro Siswo art, remain the subject of relatively few studies conducted by earlier academics during the past five years. Endah (2023) conducted research that said Kubro Siswo's character value was the sole thing that was confirmed to be true. Subsequently, studies conducted by Tareq (Yanma & Zaenuri, 2021) and Elisa (Rohani & Irdana, 2021)

focused on the possibilities of a tourist village including Kubro Siswo art, rather than highlighting the value of Islamic education. The principles underlying Islamic education and its function as cultural da'wah in society have not been made clear by these three studies. Aside from that, the majority of these three studies highlight the potential and availability of regional culture tourism as a selling feature for tourist villages.

This research will seek to analyze Kubro Siswo artistic endeavors, which are utterly local arts, and relate to the values of Islamic education inherent in this art, based on the description provided above. Following that, based on the analysis's findings, determine which elements can be combined to be used as a broadcast or propagation of Islam. Consequently, to shed further light on this phenomenon from the opinions and perspectives of those residing there.

Method

This research uses a descriptive qualitative research approach with a field research type. Qualitative research is intended to find something that cannot be obtained statistically or in the form of calculations (Raco, 2018). In addition, the use of qualitative research techniques to define, examine, and interpret the characteristics of cultural groups, such as differences in behavior, ideology, and language variations that change over time (Creswell, 2015; Gunawan, 2022). The research was conducted in several areas in Magelang Regency, especially in Sawangan District and Srumbung District, which have the Kubro Siswo arts group. The selection of Kubro Siswo's artwork was based on an examination of its Islamic nuances and purity, as well as how well it represented discussions of cultural da'wah. This is predicated on the qualities that are intrinsic to Kubro Siswo's artwork. The research was conducted for seven months, from February to July 2023. The object studied was Kubro Siswo art in Magelang, and the research subjects included people, places, objects, and those that were following the research variables.

Data collection was carried out through observation, semi-structured interviews, and documentation. Data was obtained from observing Kubro Siswo art and the surrounding community. Subsequently, we performed semi-structured in-depth interviews with six informants whom we deemed pertinent to this study. In addition, informants were chosen based on their familiarity with Kubro Siswo's cultural and artistic da'wah from both the community at large and artistic, social, and cultural practitioners. Documentation techniques are applied to a range of research items, events, and actions that are pertinent to and associated with the phenomenon under study. Following that, the data is examined for credibility to assure validity. Afterward, the data in this study underwent reduction, presentation, and conclusion analysis.

Results and Discussion

Islam and da'wah are inseparable components because, without the da'wah process, Islam cannot advance or evolve. Shihab (2004) explains that da'wah is an attempt to apply Islamic principles in the individual, family, society, nation, and state to expand the

ummah and win Allah SWT's favor. Furthermore, it is underlined that da'wah is an appeal for goodness, contrition, or an attempt to make things better on a personal and societal level (Octalia, 2020). In addition, Allah emphasized da'wah in verse 125 of Q.S. An Nahl. This verse makes it clear that the directive is meant for humans, particularly Muslims who have been given guidance. Islamic da'wah can be defined as an activity that is essential to religious doctrine to be able to communicate religious teachings in ways that suit the people who receive them to carry out their lives both personally and socially to achieve the desired happiness. This conclusion is based on several definitions related to Islamic da'wah. Contentment in this world as well as the hereafter.

Islamic da'wah presents a challenge to cultural preaching because it is reliant on tradition and culture. Cultural and the terms culture or cultures are interchangeable. In addition, culture refers to the social interactions and day-to-day activities inside a society, and it is closely linked to the dominant set of values, conventions, and practices (Hannan & Abdillah, 2019). In English, "culture" typically refers to attitudes about decency, culture, and upkeep (Amin, 2020). Given a different viewpoint, the word "culture" originates from the Latin word "cultura," which signifies working, processing, and maintaining (Nahak, 2019). A type of da'wah known as cultural da'wah adopts a cultural viewpoint. Cultural da'wah is closely tied to cultural Islam because it emphasizes an Islamic approach through culture.

Several experts define cultural da'wah, Syamsul Hidayat among them. As stated by Syamsul Hidayat, cultural da'wah is a way to invite people in a positive direction without using coercion, and the preaching is not rigid so that it can be embraced by society (Hidayat, 2004). In contrast to a society that values polytheism, superstition, and heresy, cultural da'wah acknowledges society's ability and tendency to form an alternative Islamic culture that is educated, civilized, and infused with knowledge, respect, and obedience to Islamic principles (Adde, 2022). Thus, in Islamic culture, heavenly concepts remain timeless; nonetheless, their practical application results from dynamic human endeavor.

Culturally based da'wah is basically easy and enjoyable (Suyadi, Waharjani, Sumaryati, & Sukmayadi, 2021). The approach is implemented without lecturing or using force; instead, it uses a culturally relevant and heartfelt approach to preach, either by acting politely or by tailoring communication to the target audience's capacities (Junita, Mualimin, & HM, 2021). Cultural da'wah is founded on a basic understanding of daily life that is always evolving to meet the demands of the times and novel developments (Octalia, 2020). As indicated by Sukayat, there are two methods for implementing cultural da'wah. First, place a strong emphasis on cultural values while preserving and not diluting the core of religious ideals. Second, emphasizes how crucial it is to comprehend human culture to apply da'wah (Sukayat, 2015). Drawing from many perspectives on cultural da'wah, it may be inferred that this approach aligns with global human ideals, acknowledges the wisdom and customs of the local community, and thwarts evil by persistently emphasizing the potential of individuals and society. Hence, education is

necessary for society to achieve Islamic da'wah, which may give innovation and have aesthetic values by adapting to local culture.

Islamic education aims to guide people and provide them with ideal ideals, principles, and life examples to prepare them for the hereafter. It is a spiritual, moral, intellectual, and social process (Hamzah, 2019). In Asiyah (2019), Yusuf Qardhawi asserts that Islamic education encompasses all aspects of human guidance, including spiritual, physical, mental, and moral development. Islamic education necessitates a harmony between practice and faith, which must support one another. Therefore, despite their disparate theological backgrounds, Muslims must engage with one another to fully embrace the social parts of Islam.

Discussions on values encompass the intellectual, social, moral, spiritual, and moral processes in Islamic education. As defined by (Nawali, 2018). something's value is what makes it desirable, appreciated, useful, liked, and able to elevate the dignity of the person who appreciates it. However, values are ideal, abstract, and neither a fact nor a physical item that needs to be shown clearly, according to Gazalba, who was cited by Apiyani (2022). Empirical, yet a preferred understanding. A value is, at its core, something that is excellent, admired, sought after, useful, and able to help an individual or group of individuals live up to a desired value.

Islamic educational principles are multifaceted, to put it mildly. Some of the main elements of this aspect are morality, worship, social affairs, and monotheism (aqidah), which when combined offer a comprehensive understanding of Islamic theology (Lia, 2021). This understanding can lead to convictions that rectify intentions that lead to deviations and elevate the human spirit (Ferran, 2019). If someone can understand and grasp their beliefs, which are believed to be real, they will endeavor to follow all of God's commands and prohibitions (Falikah, 2021). Positive behavior toward God and other people is the outcome (Suyadi, 2019a, 2019b; Suyadi & Widodo, 2019). Therefore, everything that exists in daily life to serve as a guide and provide people with ideal values, principles, and life models as a way to prepare them for the hereafter is included in the values of Islamic education.

Values of Islami in the Arts of Kubro Siswo in Magelang

One form of Islamic cultural heritage is Kubro Siswo, which embodies the values of Islamic teachings. In the past, Sunan Kalijaga's wayang art and Kubro Siswo's artwork shared a similar perspective. Spreading Islam while incorporating elements of the local culture is one of the primary aims and purposes of this art. The stories or life lessons shown in this art are significant from the standpoint of Islamic teachings. When put into practice, it aims to inculcate Islamic teaching values such as aqidah, morality, worship, and sharia.

Islamically-themed poetry complemented Kubro Siswo's performance. Aside from that, this song's lyrics are divided into multiple verses, each with various meanings. The poem's actual lyrics are the writer's own words, conveying emotions through a unique

rhythmic quality (Suwaryo, 2022). The music lyrics might also be compared to poems or other literary works (Azhari, 2021) Because of the unique and exquisite word choice, poetry lyrics are synonymous with poetry (Bustam, 2014). Several informants affirmed the importance of Islamic education found in Kubro Siswo's poetry, saying that the song accompaniment in Kubro Siswo's artistic performances refers to these values. Each of these poems alludes to nationalistic and religious principles. The poetry that accompanies Kubro Siswo's artwork verifies this. *Assalamu'alaikum, rukun Islam, isra' mi'raj, ibu jangan, selamat datang dan golek ilmu agama* are some examples of song titles by Kubro Siswo.

Kubro Siswo uses his artistic poetry performances as a platform for preaching and incorporating religious and nationalist values. Related components with efficient and effective principles are necessary for preaching (Adde, 2022). Preaching in a traditionalist community is similar in that it cannot employ contemporary preaching techniques (Pratiwi, 2020). Kubro Siswo's poetic creations thus serve as a potent and successful vehicle for cultural da'wah. Kubro Siswo's art of singing poetry with subtle overtones of an appeal to serve Allah can therefore be welcomed in society.

Kubro Siswo's lyrics contain several poems that encourage faith in Allah, Scripture, and His prophet. Even in Kubro Siswo's poetry, there is an appeal to fight for Allah's sake. This is known in Islam as the jihad (Astuti, 2021). Today, jihad can be carried out more successfully and without force (Rahman & Maulasa, 2021). One is calling on individuals to advance doctrine in all fields of endeavor. It spreads Islamic principles via art that, like the works of Kubro Siswo, integrates Islamic nuances. This indicates that art can function as a means of promoting Islam in society in addition to being a work of beauty if it remains compliant with Shari'a law.

Kubro Siswo made some disclosures directly on how the Islamic faith is put into practice. This feature is frequently referred to as one of Islam's pillars. As stated by (Moh Naqib, 2020), the pillars of Islam specify how a person serves God according to predetermined or unchangeable procedures. For instance, reciting the shahada, praying five times a day, fasting, offering zakat, and, for those who are able, performing the Hajj pilgrimage. In contrast, there are no established guidelines for worship, such as pursuing information, doing dhikr, helping one another, cooperating, and so forth (Asbar & Setiawan, 2022). In addition, worship can increase one's sense of gratitude and bring one closer to Allah SWT (Aryanti, 2020). Kubro Siswo depicts the ramifications for Muslims who disobey Allah SWT's mandates and prohibitions in multiple poems, in addition to expressing how one should worship Allah. As such, Kubro Siswo's poetry around worship illustrates the call to truth, which includes God's commands, prohibitions, and repercussions of disobeying them. Thus, it is expected of people, particularly Muslims, to exercise caution and to humble themselves before Allah SWT.

Aside from that, Kubro Siswo encourages good deeds in its entirety. These good deeds can be performed by humans with their God as well as between humans (Miftachurrozaq & Widodo, 2023). Respect, tolerance, civility, filial piety to parents,

accountability, discipline, honesty, and other virtues are examples of good acts amongst people (Supriatna, Sopa, Bahri, & Suharsiwi, 2023). Excerpts from Kubro Siswo's poetry reflect these attitudes. Meanwhile, being obedient to Allah, worshiping and adhering to all His commands and prohibitions is excellent behavior toward Allah. In this sense, society has come to accept the moral component of Kubro Siswo's creative poetry. It is happening because the socio-cultural and social structures that currently exist have shaped society's morals. Excellent behavior-related habits need to conform to societal standards, laws, and religious commands.

Through artwork, Kubro Siswo teaches people how to collaborate in any setting. Because a highly robust platform is required before the traditional art is performed, the community comes together to make the stage that will be utilized for it. Local communities gladly collaborate to accomplish all of this. Since plenty of offers are needed, cooperation from all sides is also necessary in the lead-up. Similar to this, peace and cooperation are necessary for an easy and pleasurable social existence (Wantini & Rahmawati, 2022). Tolerance among group members is also emphasized in Kubro Siswo's artwork, which also incorporates other social and educational aspects.

Beyond being a means of expression, Kubro Siswo has a significant impact on how individuals define their identity. Together with their cooperation, spirituality, and teamwork, Kubro Siswo has many more exceptional traits. Due to these tenets, society is perceived as a highly caring social group that affects every individual member. Based on another interpretation, Kubro Siswo depicts how ideas emerge and coexist in society, both in public spaces and within the creative environment of Kubro Siswo. Islamic educational principles can be seen in the lyrics of the songs sung and in the behavior of the Kubro Siswo community. The three main goals of Islamic education in Kubro Siswo are the ideals of *aqidah*, worship, morality, and society. Both Kubro Siswo's lyrics and society's social life are influenced by the tenets.

The Role of Kubro Siswo's Art in Cultural Da'wah for Society in Magelang

Using appropriate approaches and strategies that adhere to the existing typology of society, the discussion of cultural da'wah within the context of local culture aims to find ways to actualize and understand the work of Islamic da'wah in the cultural reality of the surrounding environment (Syamsuddin & Ag, 2016). Given that humans are social and cultural beings, we should make every effort to disseminate Islamic teachings by learning about and utilizing cultural da'wah to communicate with people about their traditions, values, symbols, belief systems, customs, habits, and anything that is still deeply ingrained in their lives (H. Anwar, Nasution, & Zamzami Siregar, 2020; Wahid, 2019). Thus, by keeping an emphasis on the potential that each person and society possess, this cultural da'wah promotes universal human values, respects local knowledge and customs, and wards off evil.

Following that, this comprehension is placed within a framework and perspective related to the Islamic teachings of *rahmatan lil 'alamin* (Octalia, 2020). Culturally

relevant preaching should be adaptable and prepared to tackle modern problems. Thus, a peaceful partnership between the community, art activists, and preachers is necessary to produce da'wah media that embodies the principles of beauty in the arts and culture (Pratiwi, 2023). Cultural da'wah aims to better and enlighten human existence by fostering an understanding of people's potential and inclinations as cultural beings.

Kubro Siswo as a Media for Cultural Da'wah Through Art Appreciation

The distinction between these activities, which can be classified as either religious rituals or purely cultural activities, can be made by attempting to comprehend all community events as religious activities with cultural nuances (Husein, 2017). Preaching techniques and procedures that are contentious won't result from this. It is important not to diminish the importance of discussion, discernment, and counsel when executing da'wah (Anwar, 2015). It doesn't take away from these values, much like Kubro Siswo's artwork. Since chanted poetry and the methods for presenting it are forms of art, this art provides a wealth of wisdom, dialogue, and guidance.

Cultural da'wah aims to solve these issues through a da'wah method rather than approving or conserving items that constitute shirk, superstition, khurafat, or heresy (Amin, 2020). The leader of Kubro Siswo's art has emphasized how far apart his work is from heresy, superstition, and disregard. We are all aware that aspects of what the public still views as art still go counter to Islamic principles. One of them is the fact that a lot of people still associate Javanese art with animistic, active mythology and its activities by placing offerings or selling snacks in exchange for the work of art (Pongsibanne, 2017). Nevertheless, Kubro Siswo employs a range of techniques in his work, including medical and religious approaches, instead of just this.

In manifesting belief in God, many people use tools such as symbols, which can be objects or religious ritual activities (Sunyoto, 2017). When questioned about the intention behind the display of Kubro Siswo's artwork, several informants said that it was frequently done in conjunction with events that had subtle Islamic nuances. Activities like *walimatul Urs*, circumcisions, inaugurations, hauls of Islamic boarding schools, and *khataman* events at Al-Quran educational parks and Islamic boarding schools.

Activities with Islamic nuances are one form of cultural da'wah in the community. Kubro Siswo's art aspires to provide a new culture with an Islamic twist. Alternatively, Kubro Siswo's art is utilized to proclaim the existence of Islam and propagate Islamic principles through sung poetry and Islamic-inspired dances. Kubro Siswo's art, perhaps, is employed as a platform for Islamic da'wah. Kubro Siswo's art provides more than just amusement; it also includes a call or appeal to respect the Islamic religion's rules and restrictions. One of da'wah's essences is the call inviting people to serve Allah. Kubro Siswo has had a tremendous impact on the transmission of Islamic teachings in the Magelang region and its surrounds as a media tool for cultural da'wah through art appreciation. As noted by (Koentjaraningrat, 2015), the cultural preaching of Kubro Siswo's art incorporates cultural elements. Language (spoken and written), the arts

(fine arts, sound arts, movement arts, and so on), knowledge systems, and religious systems are among these elements. Therefore, when performing cultural da'wah, Kubro Siswo's art is well appreciated by the public and does not contradict Islamic law.

Kubro Siswo as a Message of Harmony Between *Habluminallah* and *Habluminannas*

Kubro Siswo pursues artistic and cultural endeavors while adhering to Islamic beliefs. This is demonstrated by the poetry sung, and the way it is worn differs from other arts. Almost all the poetry that is sung incorporates Islamic calls or preaching. Although poetry emphasizes the need to fight the invaders and passionate poems, female dancers in Kubro Siswo's art are expected to wear a headscarf, gloves, and anything else that can conceal all portions of the body save the face. Interacting with humans and God is part of this.

Seeing this, art can touch the deepest things in human life, plus, currently, technological media have developed rapidly to encourage more expression (Irianto, 2017a). This is a huge opportunity; apart from spreading Islamic teachings, it can also fulfill economic, artistic, and aesthetic needs (Irianto, 2017b). Just as art contains aspects in the form of aesthetics that are very possible to be processed into entertainment in society, whether rich or poor, old or young (Wijayanti, 2019). Kubro Siswo's art is an example of the high market value of arts and culture, which is processed into a spectacle and a guide for the community.

Several elements in the Kubro Siswo art performance contribute to an appeal to good deeds. Many of these points are made explicit in the poetry performed to accompany the Kubro Siswo dancers. Based on the preceding definition, Kubro Siswo's preaching cleverly emphasizes aesthetic and creative components that have a more powerful appeal. Art and aesthetics have many advantages and benefits for human life. One of them is that art can foster positive relationships between humans and their God, as well as among themselves. This is referred to as *habluminallah* and *habluminannas* in Islamic terminology.

A person's obligation to Allah is to worship Him sincerely, acknowledge His oneness, and avoid equating Him with anything (Asbar & Setiawan, 2022). In other words, worshiping and recognizing the oneness of Allah is an obligation that humans have towards themselves (Setiawan, 2023). Daily devotion to Allah, also known as worship, comprises things like prayer, fasting, almsgiving, performing the Hajj, and other actions established and suggested by the messenger of Allah.

A poem discovered in Kubro Siswo's art that emphasizes the bond between mankind and Allah SWT is titled "*Rukun Islam, Idul Qurban, Ayo Simbah-Simbah, Bahagia, dan Ini Malam Malam Bergembira*". Meanwhile, the poetry that emphasizes the relationship between humans and humans is found in the poem entitled "*Assalamu'alaikum, Selamat Datang, Atur Pambagyo, dan Yen Gelem*". This cannot be denied because many of Kubro Siswo's poems contain calls to draw closer to Allah. This is proven by the existence of poetry related to faith and procedures for worshiping Allah.

Moreover, many of the poems and actions in Kubro Siswo also invite good deeds. Such as mutual help, cooperation, and devotion to parents. This is proven by artists also showing harmonious relationships with each other so that the collaboration produces spectacle and guidance for the community. This is significant to the preceding debate since works of art not only exhibit beauty but also qualities and genuineness values in life. The ideas and activities of Muslims are formed by what the work of art produces. The resulting work of art must include religious aspects. This means that engaging in artistic pursuits cannot be divorced from societal values and Islamic beliefs.

Kubro Siswo as Cultivating Multicultural Awareness

Kubro Siswo benefits from the existence of arts and culture, specifically that varied socioeconomic cultures can foster a more favorable attitude of tolerance, respect, and social harmony (Wantini & Rahmawati, 2022). This can be seen in Kubro Siswo's art performance, where there is no distinction between them and everyone works together to make the performance a success, despite their diverse origins. Good relationships between artists can also be apparent in the execution of the shows. As a result, teamwork provides spectacle as well as learning for those who observe it.

Kubro Siswo plays an important role in preserving diversity and communal solidarity. It is critical to discover strategies to promote tolerance and accept diversity, including ethnic, religious, racial, and cultural distinctions (Komala, 2022). Non-Muslims are represented in Kubro Siswo's art equally. Thus, Kubro Siswo's art can be used to carry out cultural preaching. As previously said, the concept of cultural da'wah refers to the ability to adapt dynamically to certain cultural values creatively and innovatively while retaining religious and local cultural features in comprehending the culture of a specific civilization.

Separately, art emphasizes interpersonal harmony. As Allah states in Surah Al-Hujurat, verse 10, this harmony provides a safe and tranquil society free of the turmoil of strife that usually occurs in the community. Allah plainly states in this verse that believers, or Muslims, are all brothers who share the same beliefs and have the same objective, which is to serve Allah SWT. Based on an authentic hadith, Muslims improve the bond of peace by stating that "other Muslim brothers do not commit persecution and do not allow them to commit persecution." Allah helps the individual who aids his brother's needs. The person who relieves a Muslim of one of his difficulties will be relieved of another on the Day of Resurrection. Allah will conceal his failings on the Day of Resurrection for the person who covers his brother's flaws." (From 'Abdullah bin 'Umar, as quoted by al-Bukhari) In this way, the awareness of harmony among people has been clearly emphasized in these verses and hadiths to protect one another, particularly brothers and sisters in faith.

Based on this, Kubro Siswo's art tend to not only play a part in art but also serve as a medium for community cohesion. As Sheikh Ali Mahfudz emphasizes in his book *Hidayat al-Mursyidin*, it encourages people to do good deeds and that the instructions

encourage them to do what is *ma'ruf* and forbid what is bad to obtain happiness in this world and the hereafter (Husein, 2017). As defined by Shihab (2004), da'wah is a call to action to alter individuals or societies to be better than they were before (Hardian, 2018). Da'wah is more than just an increase in understanding and behavior in everyday life. *Syiar* and da'wah are ways of conveying to humans the messages included in Islamic religious teachings.

Kubro Siswo as a Message from Human Nature Through Art

Being Muslim does not obligate you to avoid or oppose art. (Muhammadiyah, 2018). Art is a human tendency to communicate the feelings that exist in the human soul in the form of beauty. Islam also reflects a human nature in which human nature values that lead to virtue and truth are emphasized (Fitriana, 2020). Thus, art is a human manifestation of beauty, and putting this beauty into practice has virtue and truth values for human life.

The artists of Kubro Siswo express art that cannot be expressed in words. As defined by Shihab (2003), art is a manifestation of the human spirit and culture that contains and conveys beauty. This is similar to Miftachurrozaq (2021) statement that artistic experiences are difficult to describe verbally and cannot be expressed in words since they are unlike the experiences of ordinary people in general and are ineffective. This desire is a human trait or nature given to Allah's servants.

Kubro Siswo also conveys an instinctive message to artists. As noted by Al-Ghazali (2017), the human mind has the potential to express the form of beauty that it receives. Kubro Siswo, like his poetry and movements, contains a message; yet Kubro Siswo not only displays its beauty but also offers a stimulus to the community in terms of art. This is demonstrated by Kubro Siswo's use of poetry that combines more Islamic law into his creative performances, as well as instruments and clothing that conceal sections of the woman's intimate parts, leaving just her face visible. Kubro Siswo, in this way, not only delivers beautiful treats but may also be used as a tool for intelligence in society. This is human potential and leads the soul in general to get closer to Allah SWT.

Kubro Siswo as Education and Developing Noble Morals and Character

Kubro Siswo not only delivers beauty, but also stimulation in the artistic aspect, including work, creativity, and intention (Muslim, 2016). In presenting Kubro Siswo's art, for instance, he employs poetry that contains more Islamic teachings and law, clothes for both dancers and musicians that cover just the faces of women, and tools passed down from their ancestors.

If something unfavorable happens, an artist's psychological state generates an uncomfortable atmosphere in their heart. Interpersonal intelligence and prosocial behavior are examples of this (Wantini & Yakup, 2023). The condition of the heart or mood, according to Sears in Tartila (2021), is one of the aspects that determines a person's actions. As a result, someone with an unhappy heart will not take action to engage in

activities that elicit pleasurable emotions. This is because someone notices the factors that cause the behavior to manifest.

Kubro Siswo, in addition to giving a beautiful performance, can be a tool for a person's emotional intelligence, which is human nature, and can guide the human soul in general throughout the world to Allah SWT. The instrument of human intelligence promotes the development of a balance of art and culture in society (Tartila, 2021). As Suyadi (2019a) asserts human intelligence is dependent not just on intellectual intelligence but also on emotional intelligence and self-control. Kubro Siswo can thus progress toward more profound moral, spiritual, and social empathetic maturity, which necessitates emotional and intellectual intelligence. The good art can be developed with this intelligence.

Kubro Siswo can give birth to kindness, beauty, and truth. According to the head of arts, the presence of creative and inventive advances has brought Kubro Siswo's work to life. One of them incorporates new musical instruments while retaining traditional instruments (Raiz & Bisri, 2019). In line with Mulkhan, this also adheres to the concept of cultural da'wah, which is founded on a fundamental understanding of everyday life that changes in response to advancements and the demands of the times.

Today, having a noble character is one of the requirements. Moral damage will accrue over time if the moral system founded on religious teachings and societal norms is unable to handle it (Surbakti, 2021). This demonstrates that Kubro Siswo's art must pray together before performing so that the performance runs well and without anything that could injure all parties. Aside from that, you must sing poetry to greet and welcome the audience at the first performance.

Following this description, greetings and replying to greetings are included in the moral values of Islamic education. Greeting and responding to greetings are actions that can promote mutual respect, tolerance, and a strong attachment to one's brothers and sisters. This is in line with the value aspect of Islamic education, which asserts that morals are intimately tied to a person's behavior and character toward themselves and their environment, manifested as feelings of love, mutual respect, respect, honesty, and so on.

Kubro Siswo, as a cultural education tool based on art appreciation, brings a breath of fresh air to cultural preaching. Being a Muslim does not imply avoiding or opposing art (Abdillah, 2022). Art is a human nature that allows us to express our deepest emotions in a beautiful (Santoso & Salim, 2018). Embracing Islam is likewise in line with human nature, which is shaped by ideas that prioritize morals and truth (PP Muhammadiyah, 2022). As a result, Kubro Siswo is yet another example of how teaching through art can emphasize principles and truth while also finding creative ways to portray the human spirit.

Conclusion

Islam swiftly spread over the island of Java, especially in the Magelang Regency region and its environs, giving rise to the Kubro Siswo tradition of traditional art. Kubro

Siswo began as an outreach initiative designed to inform and encourage individuals to become Muslims. Kubro Siswo is much more than just a tool for expression—it also has a big influence on how people define their identities. It has several remarkable qualities, such as spirituality, reciprocal cooperation, and teamwork. Every member of society is impacted by these guiding principles, which is why society is seen as a particularly compassionate social group. Kubro Siswo can also be seen as a representation of the emergence and coexistence of hadiths in society. Islamic educational principles are present in the poetry and conduct of the Kubro Siswo people in both the artistic setting and the community context. *Aqidah* principles, worship principles, moral principles, and socio-cultural values are among the Islamic education principles taught at Kubro Siswo. These ideas are embodied by Kubro Siswo's lyrics and communal social life.

Islamic teachings are strategically disseminated in rural areas through the art of Kubro Siswo. Since Kubro Siswo preaches cultural values through his artwork, Kubro Siswo's art is beneficial for society in terms of culture. Among these advantages and applications is the first one—using art appreciation as a platform for cultural da'wah. Second, art can convey a message of harmony between one's connection with God and one's interactions with other people. Third, fostering a pluralistic society through multicultural awareness. Fourth, using art as a vehicle for intuitive intelligence, a natural human message can be conveyed. Fifth, a solid foundation in the arts fosters noble morality and polite behavior.

References

- Abdillah, H. (2022). Nilai Pendidikan Islam dalam Kesenian Wayang. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 411–432. Retrieved from <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2266>
- Adde, E. A. (2022). Strategi Dakwah Kultural Di Indonesia. *Dakwatul Islam*, 7(1), 59–76. <https://doi.org/10.46781/dakwatulislam.v7i1.573>
- Al-Ghazali, A. b. (2017). Ringkasan Ihya' Ulumuddin (I ed.). (A. Rasyad, Ed., & M. A. Usman, Trans.) Yogyakarta: Lontar Mediatama.
- Amin, H. M. (2020). Dakwah Kultural Menurut Perspektif Pendidikan Islam. *Atta'dib Jurnal Pendidikan Agama Islam*, 1(2), 71–84. <https://doi.org/10.30863/attadib.v1i2.1023>
- Anggoro, B. (2018). Wayang dan Seni Pertunjukan : Kajian Sejarah Perkembangan Seni Wayang di Tanah Jawa sebagai Seni Pertunjukan dan Dakwah. *Juspi: Jurnal Sejarah Peradaban Islam*, 2(2), 122–133.
- Anwar, H., Nasution, M. R., & Zamzami Siregar, M. D. (2020). Local Wisdom and Cultural Values in Al-Azhar Tafsir. *Studia Sosia Religia*, 3(1), 29–50. <https://doi.org/10.51900/ssr.v3i1.7669>
- Anwar, M. (2015). Prinsip-Prinsip Dakwah Menurut Sayyid Quthub (Sebagai Pedoman Dai Untuk Keberhasilan Dakwah). *Jurnal Dakwah Tabligh*, 16(1), 1–14.
- Apiyani, A., Supriani, Y., Kuswandi, S., & Arifudin, O. (2022). Implementasi Pengembangan Keprofesional Berkelanjutan (PKB) Guru Madrasah Dalam Meningkatkan Keprofesional. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 499–504. <https://doi.org/10.54371/jiip.v5i2.443>

- Aryanti, R. (2020). Tradisi Satu Suro Di Tanah Jawa Dalam Perspektif Hukum Islam. *AL IMAN: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 342–361.
- Asbar, A. M., & Setiawan, A. (2022). Nilai Aqidah, Ibadah, Syariah Dan Al-Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam. *Al-Gazali Journal of Islamic Education*, 1(01), 87–101.
- Asiyah, A. (2019). Nilai-Nilai Pendidikan Islam Dalam Tradisi Bersih Desa Di Purbosari Kecamatan Seluma Barat Kabupaten Seluma. *MANHAJ Jurnal Penelitian Dan Pengabdian Masyarakat Jurnal Penelitian Dan Pengabdian Masyarakat*, 4(2), 135–145.
- Astuti, H. (2021). Berbakti Kepada Orang Tua dalam Ungkapan Hadis. *Jurnal Riset Agama*, 1(1), 45–58. <https://doi.org/10.15575/jra.v1i1.14255>
- Azhari, F., Haryono, H., & Kurniawan, E. (2021). Personifikasi, Depersonifikasi, dan Makna Kias dalam Lirik Lagu Wagakki Band. *Jurnal Pendidikan Bahasa Jepang Undiksha*, 7(3), 209–215.
- Bustam, B. M. R. (2014). Analisis Semiotika Terhadap Puisi Rabi'atul Adawiyah dan Kalimat Suci Mother Teresa. *Analisa*, 21(2), 227. <https://doi.org/10.18784/analisa.v21i02.17>
- Bustam, B. M. R. (2016). The Society Of Minangkabau In Tulis Sutan Sati's Sengsara Membawa Nikmat: Between Local Traditions And Islamic Teachings. *Analisa Journal of Social Science and Religion*, 1(1).
- Creswell, J. W. (2015). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed* (3rd ed.). Yogyakarta: Pustaka Pelajar.
- Falikah, T. Y. (2021). Comparative Study of The Concept of Religiosity in The Western and Islamic Perspective. *Al-MISBAH (Jurnal Islamic Studies)*, 9(2), 128–139.
- Ferran, Í. V. (2019). Religious Emotion As Form Of Religious Experience. *Journal of Speculative Philosophy*, 33(1), 78–101. <https://doi.org/10.5325/jspecphil.33.1.0078>
- Fitriana, D. (2020). Hakikat Dasar Pendidikan Islam. *Tarbawy : Jurnal Pendidikan Islam*, 7(2), 143–150. <https://doi.org/10.32923/tarbawy.v7i2.1322>
- Gunawan, I. (2022). *Metode Penelitian Kualitatif: Teori dan Praktik*. Jakarta: Bumi Aksara.
- Hamzah, M. A. W. A. (2019). Typology of Participants in Perspective Islamic Education Philosophy. *Jurnal Pedagogik*, 06(01), 1–30.
- Hannan, A., & Abdillah, K. (2019). Hegemoni Religio-Kekuasaan Dan Transformasi Sosial: Mobilisasi Jaringan Kekuasaan dan Keagamaan Kyai dalam Dinamika Sosio-Kultural Masyarakat. *Sosial Budaya*, 16(1), 9. <https://doi.org/10.24014/sb.v16i1.7037>
- Hardian, N. (2018). Dakwah Dalam Perspektif Al-Qur'an Dan Hadits. *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 42–52. <https://doi.org/10.15548/al-hikmah.v0i0.92>
- Hidayat, S. (2004). Dakwah Kultural Dan Seni-Budaya Dalam Gerakan Muhammadiyah. *Tajdid*, 2(2), 172–187.
- Husein, A. (2017). Dakwah Kultural Muhammadiyah Terhadap Kaum Awam. In *Ath Thariq Jurnal Dakwah dan Komunikasi* (Vol. 1). https://doi.org/10.32332/ath_thariq.v1i1.831
- Irianto, A. M. (2017a). Kesenian Kubrosiswo, Wahana Dakwah Petani Pedesaan Jawa. *Nusa: Jurnal Ilmu Bahasa Dan Sastra*, 12(2), 71. <https://doi.org/10.14710/nusa.12.2.71-79>
- Irianto, A. M. (2017b). Kesenian Tradisional Sebagai Sarana Strategi Kebudayaan di

- Tengah Determinasi Teknologi Komunikasi. *Nusa: Jurnal Ilmu Bahasa Dan Sastra*, 12(1), 90. <https://doi.org/10.14710/nusa.12.1.90-100>
- Junita, Mualimin, & HM, A. (2021). Dakwah Kultural Dalam Tradisi Maantar Jujuran Suku Banjar Di Samuda Kotawaringin Timur. *Jurnal Dakwah Risalah*, 31(2), 138. <https://doi.org/10.24014/jdr.v31i2.10581>
- Koentjaraningrat. (2015). *Pengantar Ilmu Antropologi* (Revisi Cet). Jakarta: Rineka Cipta.
- Komala, A. N. E. (2022). Menggali Nilai Multikulturalisme Dalam Pelatihan Tari Pada Program Gubuk Nusantara Di Teluk Sebong Kepulauan Riau. *Indonesian Journal Of Performing Art Education*, 2(2). <https://doi.org/https://doi.org/10.24821/ijopaed>
- Lia, Y. R. (2021). Nilai-Nilai Pendidikan Islam Dalam Syair-Syair Lagu Religi Wali Band. *At-Tarbiyah Al-Mustamirrah: Jurnal Pendidikan Islam*, 2(2), 89. <https://doi.org/10.31958/atjpi.v2i2.4612>
- Liliweri, A. (2013). *Dasar-Dasar Komunikasi Antar Budaya*. Yogyakarta: Pustaka Pelajar.
- Miftachurrozaq, T., & Aisah, A. (2021). Religiusitas Pada Pelaku Seni Mistis (Studi Fenomenologi Pada Komunitas Pelaku Seni Tari Di Magelang). *Universitas Muhammadiyah Yogyakarta Undergraduate Conference Proceeding*, 1(2), 1–10. Retrieved from <https://etd.umy.ac.id/id/eprint/3045/1/HalamanJudul.pdf>
- Miftachurrozaq, T., & Widodo, H. (2023). Integrasi Pendidikan Agama Islam dalam Kurikulum Sekolah Alam di SD Alam Lukulo Kebumen. *Edukatif: Jurnal Ilmu Pendidikan*, 5(1), 105–114. <https://doi.org/https://doi.org/10.31004/edukatif.v5i1.4665>
- Moh Naqib, A. F. R. (2020). Urgensi Pendidikan Islam Tradisional Dalam Menciptakan Manusia Idea. *JPIK: Jurnal Pemikiran Dan Ilmu Keislaman*, 3(2). Retrieved from <https://www.ptonline.com/articles/how-to-get-better-mfi-results>
- Muhammadiyah, M. T., & T. P. P. (2018). *Himpunan Putusan Tarjih 3 Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- Muhammadiyah, P. (2022). *Pedoman Hidup Islami Warga Muhammadiyah* (Revisi). Yogyakarta: Suara Muhammadiyah.
- Muslim, A. (2016). Urgensi Estetika dan Budaya Islam Dalam Pendidikan Agama Islam. *Palapa*, 1(1), 148–168. Retrieved from <https://media.neliti.com/media/publications/223755-urgensi-estetika-dan-budaya-islam-dalam.pdf>
- Nahak, H. M. . (2019). Effort To Preserve Indonesian Culture In The Era Of Globalization. *Jurnal Sosiologi Nusantara*, 5(1), 65–76. <https://doi.org/10.33369/jsn.5.1.65-76>
- Nawali, A. (2018). Hakikat, Nilai-Nilai Dan Strategi Pembentukan Karakter (Akhlaq) Dalam Islam. *TA'LIM : Jurnal Studi Pendidikan Islam*, 1(2), 325-346. <https://doi.org/https://doi.org/10.52166/talim.v1i2.955>
- Octalia, E. (2020). Dakwah Kultural: Relasi Islam Dan Budaya Lokal. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 3(2), 179. https://doi.org/10.32332/ath_thariq.v3i2.1548
- Pongsibanne, L. K. (2017). *Islam Dan Budaya Lokal: Kajian Antropologi Agama* (M. F. Mansur, Ed.). Yogyakarta: Kaukaba Dipantara.
- Pratiwi, E. Y., & Masyitoh, M. (2023). Eksistensi dan Nilai Karakter Pada Kesenian Kubro Siswo Di Magelang. *Journal of Civics and Moral Studies*, 7(2), 135–140. <https://doi.org/10.26740/jcms.v7n2.p135-140>

- Pratiwi, I. (2020). Eksistensi Kubro Siswo, Pendidikan Seni Tari Tradisional Berbasis Kearifan Lokal yang Potensial di Sekolah Dasar Magelang, Jawa Tengah. *Suparyanto Dan Rosad* (2015, 5(3), 248–253.
- Raco, J. (2018). *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya*. Jakarta: Grasindo. <https://doi.org/10.31219/osf.io/mfzuj>
- Rahman, M. G., & Maulasa, A. (2021). Jihad dalam Konteks Ḥadīṣ Aḥkām dan Kontekstualisasi Maknanya di Era Milenial. *Al-Mizan (e-Journal)*, 17(1), 43–64.
- Raiz, I. J., & Bisri, M. H. (2019). Bentuk Pertunjukan Tari Kubro Siswo Arjuno Mudho Desa Growong Kecamatan Tempuran Kabupaten Magelang. *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 9(2), 278–302. Retrieved from <https://journal.unnes.ac.id/sju/index.php/jst/article/view/22810/11323>
- Riady, A. S. (2021). Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz. *Jurnal Sosiologi Agama Indonesia (JSIAI)*, 2(1), 13–22. <https://doi.org/10.22373/jsai.v2i1.1199>
- Rohani, E. D., & Irdana, N. (2021). Studi Kasus Desa Wisata Pulesari dan Desa Ekowisata Pancoh. *Jumpa*, 8, 128–151.
- Santoso, M. B., & Salim, M. S. (2018). Prinsip Transendental dalam Seni Visual Islam. *Tasfiah*, 2(2), 271. <https://doi.org/10.21111/tasfiah.v2i2.2577>
- Setiawan, D., AF, M. A., Aziz, F. M., Fajar, A., & Yurna, Y. (2023). Pandangan Filsafat Pendidikan Islam Terhadap Manusia Dan Masyarakat. *Pendekar: Jurnal Pendidikan Berkarakter*, 1(4), 52–63.
- Shihab, M. Q. (2003). Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat. *Wawasan Al-Qur'an Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*.
- Shihab, M. Q. (2004). *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan.
- Subandi, M. A. (2019). *Psikologi Agama dan Kesehatan Mental*. Yogyakarta: Pustaka Pelajar.
- Sukayat, T. (2015). *Ilmu Dakwah Perspektif Islam Filsafat Mabadi „Asyarah*. Bandung: Remaja Rosdakarya.
- Sunyoto, A. (2017). Atlas Walisongo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah. In *Pustaka IIMaN dan LESBUMI PBNU*. Tangerang Selatan: Pustaka IIMaN.
- Supriatna, I., Sopa, S., Bahri, S., & Suharsiwi, S. (2023). Nilai-nilai Pendidikan Akhlak dalam Kitab Bulūg Al-marām min Adillah Al-aḥkām Karya Ibnu Ḥajar Al-asqalānī dan Relevansinya dengan Pendidikan Karakter. *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 6(1), 35–52.
- Surbakti, A. H. (2021). Pendidikan Akhlak Dalam Bingkai Kearifan Lokal. *TA'LIM: Jurnal Studi Pendidikan Islam*, 4(2), 202–221. <https://doi.org/10.52166/talim.v4i2.2654>
- Suwaryo, A. (2022). Analisis Stilistika Lirik Lagu “Asmalibrasi” Karya Soegi Bornean. *Concept: Journal of Social Humanities and Education*, 1(4), 93–103.
- Suyadi. (2019a). Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience. *Dinamika Ilmu*, 19(2), 237–249. <https://doi.org/10.21093/di.v19i2.1601>
- Suyadi. (2019b). Integration of Anti-Corruption Education (PAK) In Islamic Religious Education (PAI) With Neuroscience Approach (Multi-Case Study in Brain Friendly PAUD: I Sleman Kindergarten Yogyakarta). *INFERENSI: Jurnal Penelitian Sosial*

- Keagamaan*, 12(2), 307–330. <https://doi.org/10.18326/infl3.v12i2.307-330>
- Suyadi, S., & Widodo, H. (2019). Millennialization of Islamic Education Based on Neuroscience in the Third Generation University in Yogyakarta Indonesia. *QIJIS (Qudus International Journal of Islamic Studies)*, 7(1), 173. <https://doi.org/10.21043/qijis.v7i1.4922>
- Suyadi, Waharjani, Sumaryati, & Sukmayadi, T. (2021). Anti-corruption preachers: Training for cultural da'wah at the Paguyuban Mubalig Prenggan, Yogyakarta. *Community Empowerment*, 6(7), 1282–1298. <https://doi.org/10.31603/ce.5036>
- Syakhrani, A. W., & Kamil, M. L. (2022). Budaya Dan Kebudayaan: Tinjauan Dari Berbagai Pakar, Wujud-Wujud Kebudayaan, 7 Unsur Kebudayaan Yang Bersifat Universal. *Journal Form of Culture*, 5(1), 1–10.
- Syamsuddin, A. B., & Ag, S. (2016). *Pengantar Sosiologi Dakwah*. Kencana.
- Tartila, M. F., & Aulia, L. A.-A. (2021). Kecerdasan Interpersonal dan Perilaku Prosocial. *Jurnal Psikologi : Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan*, 8(1), 53–66. <https://doi.org/10.35891/jip.v8i1.2649>
- Wahid, A. (2019). *Gagasan Dakwah: Pendekatan Komunikasi Antar Budaya*. Prenada Media.
- Wantini, W., & Rahmawati, F. (2022). Pendidikan Islam Interdisipliner. In *The Journal Publishing* (Vol. 3). Bantul: The Journal Publishing.
- Wantini, & Yakup, R. (2023). *Konsep Syukur dalam Al-Quran dan Hadis Perspektif Psikologi Islam*. 11(1), 33–49. <https://doi.org/10.18592/jsi.v11i1.8650>
- Wijayanti, T. Y. (2019). Seni Tari Dalam Pandangan Islam. *Alfuad: Jurnal Sosial Keagamaan*, 2(2), 239. <https://doi.org/10.31958/jsk.v2i2.1440>
- Yanma, T. A., & Zaenuri, M. (2021). Analisis Potensi Desa Wisata Pulesari Menuju Desa Wisata Halal Tahun 2020. *Jurnal Master Pariwisata (JUMPA)*, 7, 602. <https://doi.org/10.24843/jumpa.2021.v07.i02.p12>