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PENDEKATAN PENDIDIKAN MORAL MELALUI SENI TEATER JANGKAR BUMI: STUDI KASUS NASKAH KAPAI-KAPAI PADA PESERTA DIDIK KELAS XI MA QUDSIYYAH KUDUS

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Abstrak

Pendidikan akhlak merupakan aspek mendasar dalam pembentukan karakter peserta didik, khususnya dalam lingkungan pendidikan Islam. Berbagai metode telah diterapkan untuk menginternalisasi nilai dan akhlak melalui seni teater. Penelitian ini menganalisis bagaimana seni teater, khususnya pementasan *Kapai-Kapai* oleh Teater Jangkar Bumi, dapat menjadi media yang efektif untuk pembelajaran Akhlak di MA Qudsiyyah Kudus. Pendekatan penelitian yang digunakan adalah kualitatif dengan desain studi kasus, yang melibatkan observasi, wawancara dengan sutradara, aktor, guru akhlak, dan siswa kelas XI. Hasil penelitian menunjukkan bahwa naskah *Kapai-Kapai* mengandung nilai dan akhlak yang kuat, seperti keimanan kepada Tuhan, pentingnya shalat, bahaya materialisme, serta kesadaran akan ketergantungan manusia kepada Tuhan. Teater ini terbukti membantu peserta didik memahami rancangan akhlak secara lebih mendalam melalui pengalaman kritik langsung dan reflektif terhadap peristiwa yang dipentaskan. Meskipun terdapat tantangan, seperti keterbatasan waktu, daya sumber, dan adaptasi naskah agar sesuai dengan kurikulum, pementasan tetap memberikan dampak positif terhadap kesadaran dan pemahaman peserta didik tentang nilai-nilai akhlak dalam kehidupan sehari-hari. Oleh karena itu, seni teater dapat menjadi alternatif inovasi dalam pendidikan akhlak di madrasah dan lembaga pendidikan Islam lainnya.

Kata kunci: Seni Teater, Pendidikan Moral, Teater Jangkar Bumi

MORAL EDUCATION APPROACH THROUGH JANGKAR BUMI'S THEATER ARTS: CASE STUDY SCRIPT KAPAI-KAPAI IN LEARNER FAITH MORALS CLASS XI OF MA QUDSIYYAH KUDUS

Abstract

Moral education is a fundamental aspect of forming character in students, especially in the environment of Islamic education. Various methods have been applied to internalize values and morals through art theater. This Research analyzes how art theater, particularly staging *Kapai-Kapai* by Jangkar Bumi Theater, can become an effective medium for learning Faith Morals at MA Qudsiyyah Kudus. The research approach used is qualitative, with design case studies, which involves observation, interviews with the director, actor, teacher of faith and morals, and student class XI. Research results show that the *Kapai-Kapai* script contains values and strong morals, such as faith in God, the importance of prayer, dangerous

materialism, as well as awareness of dependence man to God. This theater has proven to help students understand draft morals more profoundly through the experience of direct and reflective criticism of staged events. Although there are challenges, such as limitations in time, source power, and adaptation script to fit with the curriculum, performance still has a positive impact on awareness and understanding students about moral values in life every day. Therefore, art theater can become an alternative innovation in education morals in madrasas and institutions other Islamic education.

Keywords: Theater Arts, Moral Education, Jangkar Bumi Theater

INTRODUCTION

Moral education is an important pillar in the formation of character generation, especially in the modern era, which is marked by globalization and technological development (Pamungkas, 2023). Various challenges to morality, such as the decline marking honesty, responsibility, and respect, are often found in people's daily lives (Ansori et al., 2021). This demands an effort in giving education that is not only focused on aspects cognitive but also strengthening dimensions of affective and spiritual. Therefore, education morals own role strategic in print individuals with personality noble and capable give contributions positive for the public (Sastraatmadja et al., 2024; Zahro, 2024).

Art as an educational medium has the potential big for convey moral and spiritual values in a generally creative and touching way. Theater arts, in particular, offer experiences involving emotions, thoughts, and deep reflections for the perpetrators and also the audience. Theatrical arts in the world of education function not only as entertainment but also as a tool for effective learning, conveying moral messages, and shaping the character of students (Iryanto, 2022). Through the exploration of story and role, students can understand and internalize values of life in a deeper way more deep.

Jangkar Bumi Theater, as a group known for art with works that are full of value, has contributed real in education morals. One of his works, *Kapai-Kapai* script, loads relevant moral messages with life every day. This script serves exploration of the meaning of life, a responsible answer, and the struggle of man in undergoing a full life challenge. With an approach to distinctive art, Jangkar Bumi Theater succeeded in presenting values in an interesting and meaningful form, becoming an effective medium for learning morals.

Moral education through art theater is very relevant and implemented in MA Qudsiyyah Kudus. As an institution of education with a strong religious base, MA Qudsiyyah Kudus commits to forming students who are not only intelligent in a way intellectual but also superior in morality and spirituality. Integration of art theater, such as Jangkar Bumi's Theater work, with learning creed morals at MA Qudsiyyah Kudus become a step strategic for the present method of innovative, contextual, and effective learning in answering challenging education characters in the modern era.

This study is motivated by the need for a method capable of learning to integrate moral values into life in a way effective and impressive. Theatrical arts, with their ability to convey moral messages through creative expression, become one of the potential media for supporting learning faith and morals. However, to what extent can art theater be used in a way systematic in classroom learning still becomes questions that need to be asked and answered. In addition, the *Kapai-Kapai* script as one of the works of art in a theater full of mark philosophical and moral offers a perspective unique and relevant for education morals students. Therefore, the formulation issues raised in the study are how art theater can be used to support learning faith and morals as well as relevant *Kapai-Kapai* script in learning morals students at MA Qudsiyyah Kudus.

Various studies previously show that art theater's role is significant in education, in particular in the formation of character students (Iryanto, 2022). Studies previously disclosed that art theater is capable of developing empathy, creativity, and the ability reflective students, all of which are important in education character (Jaelani et al., 2025). In addition, the theater is also known as effective in conveying a moral message in deep through the experience of emotions felt by the actors and the audience (Hudha, 2018). However, even though the benefits of art theater in education have lots discussed extensively, special research integrating art theater in education in learning faith and morals is still very limited. Most of the studies focus on art theater as an extracurricular activity, not as an integral part of curriculum learning. The gap is more felt, remembering not yet lots of in-depth study relevant script theater, such as *Kapai-Kapai* script in learning morals students at the

institution education based on religious. Therefore, the research aims to fill in the gap by exploring potential art theater, in particular the *Kapai-Kapai* script, in support of learning creed morals at MA Qudsiyyah Kudus.

This study offers novelty in several aspects. First, research integrates art theater as a learning medium, creed morals that are still seldom discussed in a way deep in literature education based on religion. Using the *Kapai-Kapai* script by Jangkar Bumi's Theater as an object study gives an approach new to understanding and conveying moral values through art, especially in the environment of education. Second, this research gives a unique contextual with to study the implementation of art theater at MA Qudsiyyah Kudus, an institution of education based on an Islamic boarding school that highlights a relevant approach in environment education with a strong traditional religion. Third, research strives for synergy between arts and education character based on creed morals, presenting contributions that are theoretical and practical for the development method of learning that is creative, innovative, and contextual in the modern era. This enriches discourse education morals by making art an integral part of the teaching strategy based on marks.

This study aims to analyze the approach to education morals through Jangkar Bumi Theater art as an innovative and effective learning media. In general, research makes an effort to disclose how art theater can be used as a strategic tool in conveying relevant moral and spiritual values with the need to learn creed morals. In addition, the research also aims to explore the script by Jangkar Bumi's Theater work in the formation of character students. Thus, the results of this study can contribute to theoretical and practical development method learning based on art theater, especially in institutions of education based on religion like at MA Qudisyah Kudus.

This Study is expected to give benefits like contribution to the development of study education morals and art in learning, especially through the integration of art theater in learning creed morals in institutions education based on religion. The findings of this study can enrich scientific literature by becoming a reference for

academics and interested researchers exploring art theater as a learning medium character. Research also offers a guide for teachers to design learning creative, interesting, and contextual morals through art theater. For students, the approach gives the experience of touching and meaningful learning, helping them understand as well as internalize moral and spiritual values. In addition, research gives benefits to manager education in developing learning programs relevant and innovative to the needs of the times, making art theater an effective and dynamic learning starter.

This Study has several necessary limitations acknowledged. First, research This focuses on the *Kapai-Kapai* script by Jangkar Bumi Theater and its implementation at MA Qudsiyyah Kudus so that the result is possible and not fully applicable to other education with backgrounds behind cultures or characteristics of different students. Second, the approach used in the study places more emphasis on depth analysis than generalization, so the findings are explorative and require further study to continue, well in a way quantitative and also on a larger scale. Third, the data obtained is limited to interviews with teachers and students in the MA Qudsiyyah Kudus environment, which may not yet reflect corner views more diverse from various stakeholders' interests or environmental education. Fourth, this research only analyzes one work of art, namely the *Kapai-Kapai* script, so no one discusses potential works of art in theater that may also be relevant for education morals. Finally, this research does not cover analysis terms long to impact art theater in changing attitudes and behavior of students, but rather more on analysis relevance and approach script in learning creed morals.

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RESEARCH METHODS

This Study uses a qualitative approach with design case studies to analyze the approach to education morals through Jangkar Bumi Theater, especially in the *Kapai-Kapai* script in learning creed morals in class XI at MA Qudsiyyah Kudus (Sugiyono, 2023). This approach was chosen because it allows exploration deep into phenomena complex and contextual related to art theater as a medium for moral education (Pahleviannur et al., 2022). The subject study covers the director, writer script, actor theater, teacher lesson creed morals class XI, and the students involved

directly in learning. Research also involves party supporters like mentor extracurriculars and audiences as additional data sources (Assyakurrohim et al., 2022).

Data collection was carried out through three main techniques: in-depth interview, participatory observation, and document analysis (Achjar et al., 2023). Interview deep dig view subject related to the process of compiling and staging script theater as well as the impact to learning morals. Observation is done with follow in a way direct activity rehearsal and performance theater to understand the interaction and the internalization process mark morals. Document analysis focused on the *Kapai-Kapai* script which describes moral values with an approach based on the books of the Salaf.

²⁸ The data analysis process refers to the method (Miles et al., 2014) which includes data reduction, data presentation, and extraction conclusion. Next, the data is presented in the form narrative or table to identify patterns. Conclusions are drawn based on findings that have been analyzed and verified through the triangulation of data with various data sources for use to ensure its validity. With this approach, the research expected can give an understanding deep about the role of Jangkar Bumi Theater art in integrating education morals and learning creed morals in a way effective and contextual.

RESULT AND DISCUSSION

RESULT

A. Alignment Analysis of the *Kapai-Kapai* Script with Creed Material Morals Class IX

The *Kapai-Kapai* script by Arifin C. Noer work adapted by Noko Mores, shows strong alignment with material Faith Morals class XI, especially in aspects of Tauhid, Faith in the Last Day, Qada and Qadar, as well as morals to God and each other. This value is not only implied in dialogue but also reflected in the development of character and moral conflict experienced figure.

The concept of monotheism is apparent in the interaction between Grandpa and Abu, where Abu is the one who gets lost in search of "Mirror Deception" precisely invited to understand that only faith in God can give tranquility. This is in line with the concept of monotheism *rububiyah* and *uluhiyah*, which teaches that God is the only one creator and giver of fortune (Sari et al., 2023). Learning based on experience (Experiential Learning) in scene This allows students not only to understand the concept of monotheism but also to feel how the search for meaning in life can culminate in spiritual awareness.

Faith to the Last Day also becomes the theme main in the script. Abu questioned the existence of heaven and asked did Sulaiman Prophet lived there, showing his curiosity about life after death. Grandpa explained that death is the gate to a better life, as Islam teaches that the world is just a place stopover. This concept strengthens our understanding of Faith in the Last Day, that every man will face death and acceptance reply by charity his actions. In addition, the script describes *Qada* and *Qadar*, or God's decree that does not can avoided. Abu experienced suffering consequences of his mistake himself, who confirmed that although man was given the freedom to try, destiny still is in the hands of God. This is seen when Grandpa reminds Abu that his death was already set since He was born, teaching that man must accept God's provisions with sincerity. His wish to look for a road shortcut to happiness shows the conflict between a businessman and the will of God, which is one lesson important in understanding destiny in Islam.

In the aspect of morals to God, the script emphasizes the importance of worship and obedience. Grandpa advises Abu to take ablution and pray as the road goes out from his confusion, but Abu rejects it, considering it not a religion or something important in his life. This reflects the attitude part human being who ignores God's command until finally fall into suffering. Through the journey life of Abu, the script teaches that returning to God is the only solution to reaching calm.

In terms of Morals to fellows, the script describes the impact of bad greed and attitude materialism. Abu was tempted by a magician who offered riches instant through online loans and gambling (slot). He believes that getting rich without business is a road to happiness, but in the end, he loses everything, his family goes away, his son is away from school, and his life is messy. This shows that errors in choosing a road life not only harm self yourself but also the people around you. In Islam, morals to fellow emphasize importance not quite enough answer in family and society, as well as the prohibition of destructive practices like usury and gambling.

B. Analysis of Acceptance and Understanding of Student to Moral Message in *Kapai-Kapai* Script

Based on interviews conducted by researchers with student class XI MA Qudsiyyah Kudus on Thursday, January 23, 2025, regarding staging *Kapai-Kapai*, visible that art theater has a significant role in conveying moral values and ethics. Most of the students responded positively to using theater as a method of learning because they considered it more interesting, fun, and effective compared to methods like reading books or listening to lectures from the supervising teacher. Muhammad Wildan Bkti Nugroho stated that theater is a development in method learning, while Muhammad Rifyan Syah added that learning morals through theater is more delivered to viewers compared to just reading book text.

In addition, students feel that the staging of the *Kapai-Kapai* script has strong relevance with values and morals taught in the lesson Faith Morals. Ahmad Zulfa Hasan assessed that this script covers lots of material in the lesson Faith Morals Good grades X, XI, and XII. Meanwhile, Muhammad Noaf Firmansyah added that values and morals in staging this are very relevant to events that occur in the present. This shows that students can connect moral messages in staging with social phenomena that they face daily.

Staging *Kapai-Kapai* is also valued as more effective compared to the method of learning traditional. Muhammad Nafil Ariiq disclosed that learning traditional is easy and boring, while Wifqi Fuad Maula added that in theater not only question stage results, but the production process also a lot give lessons. Apart from that, Ahmad Zakaria assessed that theater can convey a message without making viewers feel forced to accept it, different from lectures that sometimes feel patronizing.

In terms of understanding students' moral message in performance, many say that they get an outlook on new related dangers of online gambling, the importance of tawakkal, and the impact bad from attitude. Muhammad Farel Dzaky Naufal admitted that staging makes it more aware of the danger of online gambling which is indeed forbidden in religion, while, Muhammad Haidar Najmullail highlights how staging helps students understand mark morals with more obviously because mark morals visualized with real and contemporary existing phenomena.

After witnessing staging, some students also experience a behavior change every day. Muhammad Wildan Beki Nugroho observed that lots of students become more polite to the old, while Muhammad Rifyan Syah noted that the sense of empathy and cooperation the more between students. In addition, Muhammad Noaf Firmansyah added that students who were previously uninterested read book lessons, now more enthusiastic about understanding material morals through more interactive media like theater.

Although art theater is very effective in conveying a moral message, students also identify several challenges in integrating it into the learning of faith morals. Ahmad Zulfa Hasan said that the difficulty look for a script that fits the material Faith Morals become a constraint alone, while Muhammad Nafil Ariiq highlights that rarity staging makes an impact from theater more often held so that learning morals can be more deep and sustainable.

C. Effectiveness of Theater Arts as a Method of Moral Education as well as Change Attitude and Behavior Student

The effectiveness of art theater as a method of education morals at MA Qudsiyyah Kudus received a very positive response from the teacher lesson Faith Morals and also from student class XI who witnessed staging *Kapai-Kapai*. From the corner of the teacher's view lesson Faith Morals, the theater is considered a medium that is not only entertaining but also provides more morals compared to the conventional method. Fahrurddin's teacher lesson Faith Morals explained that the election-themed morals in the staging. *Kapai-Kapai* is based on the reality of everyday life every day close to students. According to him, the performance teaches that looking for happiness in this world and the hereafter has no own road shortcut, so that students expect to be easily tempted by deception world power like online gambling. With this method, the performance is not only entertainment but also becomes a tool for a strong education to form morals among students.

More continued, Fahrurddin confirms that the *Kapai-Kapai* script has been under review in a way in depth by various parties, including teachers and artists, to ensure that the moral message I want to convey can be understood clearly by the students. He states that one of the advantages of theater as a method of learning morals is his ability to present phenomena relevant to social life to students so that they feel close and easily understand the values taught. In addition, he also emphasized that the method of lecture in class is often limited in time and scope, while staging theater gives the room wider for students to ponder values and morals in life.

From the corner view of students, the effectiveness of art theater in education morals is also very much felt. Muhammad Rifan Syah said that learning through theater is a more appropriate target for viewers compared to the conventional method. Ahmad Zulfa Hasan assessed that staging is not only relevant to material Faith Morals class XI but also includes the values taught in grades X and XII, which gives more insight to students.

Muhammad Noaf Firmansyah added that because the staged story is taken from phenomena that occur in society, students more easily understand the values and morals taught in staging.

The superiority of art theater compared to the conventional method is also recognized by many students. Muhammad Nafil Ariiq mentions that the traditional method of learning traditional often boring, while theater is more interactive and provides the experience to learn more in-depth. Wifqi Fuad Maula emphasized that theater not only questions stage results, but the production process also gives a lot gives lessons, such as work equality, empathy, and responsibility. Ahmad Zakaria added that theater can convey messages of morals in a better way, smooth and not patronizing, so that more easily accepted by students.

Impact positively from staging is also visible in the change in attitude of students. Muhammad Wildan Bektu Nugroho observed that lots of students became more polite to the old, while Muhammad Rifyan Syah saw existence increased sense of empathy and work the same between students after witnessing a performance. Muhammad Farrel Dzaky Naufal admitted that he is more aware of will danger of online gambling after watching *Kapai-Kapai*, while Muhammad Haidar Najmullail stated that staging this is very effective in conveying values and morals because visualized as real and appropriate with this phenomenon moment.

However, from the corner teacher's point of view as well as students', there are several challenges in integrating art theater into learning faith and morals. Fahrudin mentions that one of challenge main challenges is to ensure that the selected script values faith and morals taught in the madrasah. The adaptation process of the script must also be done in a way that is careful that the message is still conveyed by guidance Islam. From the side student, Ahmad Zulfa Hasan said that lack of frequency staging becomes a constraint mainly because learning through theater only be felt in term time certain and not in progress in a way continuous. Muhammad Nafil Ariiq

adds that the difficulty of looking for the right script also becomes a challenge because not all stories can with easily adapted to learning Faith Morals.

DISCUSSION

A. The Relevance of Theater Arts to Moral Education

The relevance of art theater with education morals is very significant, especially in the formation of character and moral values in students. Theater is not only a form of entertainment but also an effective educational medium to plant attitudes and positive behavior. Through activity theater, students are taught to collaborate, communicate, and empathize, all of which are important in education morals. The learning process of art theater involves various elements, such as election manuscripts containing moral messages, exercise roles, and performances, all of which contribute to the development character student (Effendy & Karyanto, 2023; Prusdianto, 2022).

In education Islam, the integration of morals in activity theater is also implemented by the insertion of religious values in every aspect show. This not only covers teaching theory theater but also practices that reflect polite behavior and mutual honor between fellows (Karyanto & Haridarmawan, 2021; Rimasasi & Astutik, 2021). Thus, art theater functions as a means for students to internalize good values in themselves so that they can apply them in daily life.

Furthermore, theater helps students understand other people's perspectives through game roles, which encourages them to be more tolerant and empathetic to various social situations. This is in line with the objective of more education wide for to form individuals who are not only intelligent in a way academic but also have integrity and high character. Thus, art theater is one of the tools important in education and morals, giving experience directly that can form attitudes and behavior among the generation young (Pusposari et al., 2022; Rawandi & Yaqin, 2024).

B. Advantages of Theater over Conventional Methods

Compared to method teaching, art theater has several advantages that make it more effective in conveying values and morals to students. One of the main ones is emotional involvement, where students are more easily touched by the story presented compared to just reading book text. Muhammad Rifyan Syah, one student in class XI MA Qudsiyyah Kudus, said that staging *Kapai-Kapai* more appropriate target for the viewer compared to with method lecture. This explains that experience aesthetics in art, including theater, can influence the feelings and thoughts of someone, which is more effective in forming attitude and character (Mariani, 2021; Setiaji, 2024).

In addition, the theater also offers deep interaction, where the moral message is not only accepted cognitively but also understood through visual and emotional experiences. The theory of Experiential Learning emphasizes that experience directly gives a better understanding compared to just listening or reading (Martono et al., 2022; Wibowo, 2020). In the performance *Kapai-Kapai*, students not only witness the moral conflict experienced by the character Abu but also feel the impact in an way emotional, which allows the internalization of values morals in a way emotional, which allows internalization of values morals in a way more deep. Fahrudin, a teacher of Aqidah Morals at MA Qudsiyyah Kudus, also emphasized that a script designed for students can observe phenomena in progress and learn from events without feeling forced to accept the teachings of certain.

Another advantage of theater is enjoyable learning, which makes students more interested and easy to understand the material compared to with method based on text. Ahmad Zulfa Hasan, one of the students, highlighted that learning through theater is not as monotone as in class, while Muhammad Nafil Ariiq mentioned that method lectures are easily boring. This is in line with the Multiple Intelligences theory, which states

that every individual has a different style of learning, and approaches based on art theater can reach students with greater visual-spatial and kinesthetic intelligence (Berliana & Atikah, 2023; Jasmine, 2024).

Thus, the advantages of art theater compared to the method conventional lie in its ability to touch aspects emotional, giving the experience of learning more deeply and making lessons more interesting for students. Through staging, students not only accept material in an intellectual way but also experience and feel the moral message conveyed so that they more easily internalize values and morals in life daily.

C. Implications of Moral Education to Student Behavior

²² The results of observations carried out by researchers on Friday, January 23, 2025, show that staging *Kapai-Kapai* succeeded in inspiring awareness among students of the importance of morals in life every day. Concepts like the importance of prayer, the danger of arrogance, and the impact of bad materialism become more real and imprinted in the minds of students after watching the show. This is supported by the theory of Moral Development, which explains that direct experience in a social situation can help the individual understand and internalize moral values with more good. Theater arts give an experience that ²⁹ allows students not only to understand theory morals in a way cognitive but also to feel the impact through emotional and social (Ibda, 2023; Rismayanti, 2023)i.

Impact staging can be seen from the change behavior of students after witnessing *Kapai-Kapai*. Muhammad Wildan Bekt Nugroho, one of the class XI, observed that Lots of his friends became more good and polite to the old after watching the staging. This shows that the moral message in theater is not only naturally conceptual but also capable of forming behavior in real life every day. In addition, Muhammad Rifyan Syah stated that the sense of empathy and work is the same the more grow among students, especially because in production performance, they also learn about cooperation and the importance and value of their respective roles.

Implications include increasing student awareness of the danger of online gambling and materialism, which is one of the main issues in performance. He is more aware of will danger of online gambling, which is indeed forbidden in religion. Awareness This is in harmony with the concept of Social Learning Theory (Firmansyah & Saepuloh, 2022), which states that individuals can study through observation the behavior of others as well as the consequences shown in the social environment. In this case, visualization impacts negatively gambling in staging giving a better understanding compared to just an explanation in class.

In addition, some students report that staging pushes them to be more introspective about behavior. Muhammad Haidar Najmullai emphasizes that Mark visualized morality as real and contemporary with existing phenomena, making it easier to understand and apply moral messages in his life. This shows that art theater's potential is big as a tool for reflection for students, where they not only accept information but also reflect on and adapt it. With experience personally.

D. Obstacles and Challenges in Implementation

Although art theater has proven an effective method in education morals, its application in the madrasah environment, especially through the *Kapai-Kapai* script, faces various obstacles and challenges. One of the main barriers is the limitations of time and resources. Not all madrasahs have adequate facilities to organize staging theater routinely. Limitations of room training, equipment stage, as well as power teachers who have skills in art theater become inhibiting factors in the sustainability of this process. This is in line with the contents of the book (Sanusi, 2023), which states that art performance in institutional education is often constrained by limitations in infrastructure and power educators who have not trained in management staging theater.

In addition, other challenges arise in conveying morals. Not all students have level same understanding of the messages and morals

contained in the staging. Some students possibly more easily understand the symbolism and meaning implied in scenes theater, while others require additional, such as discussion or reflection post-show. According to the theory of Vygotsky's constructivism (Saputro & Pakpahan, 2021). The learning process will be more effective if students are given a chance to build understanding when they are alone through social interaction. Therefore, to ensure that mark morals contained in staging can be delivered optimally, it is necessary to have a session discussion guided by the Akidah teacher Morals, where students can disclose understanding them and discuss values that can be applied in life daily.

Challenging others is a process of adapting scripts to fit with the curriculum of Islamic education in Madrasah. Manuscript *Kapai-Kapai's* elements are symbolic and philosophically deep, so they need adjustments to make it more contextual to learning Faith Morals. Some parts in the script that are metaphorical need to be clarified so as not to cause misunderstanding among students. Adjustment This not only involves pruning or modifying the dialogue but also has to consider How the script can still maintain the message of the moral without losing essence artistically. This is supported by the view of Keith Brooks (Nurhadi, 2017), who stated that the adaptation script in education must consider the balance between the aspect of art and the message you want to convey.

However, even though art theater has proven as a method of education with effective morals several challenges must be overcome to ensure its implementation walks with good. Efforts such as providing training for power teachers, improving facility art performances at the madrasah, as well as adding session reflection after staging can become step strategic For optimizing the utilization of art theater in education morals.

D. Recommendation for Implementation in Madrasah

Based on the results, several recommendations can be applied to optimize education morals through art theater in madrasahs. One of the step

main is to integrate theater as part of learning strategies for Faith Morals, especially in MA Qudsiyyah Kudus and other madrasas. Theater arts have proven effective in conveying moral messages and value morals in a way more contextual and interesting for students. Fahrudin, subject teacher lesson Faith Morals at MA Qudsiyyah Kudus, emphasized that approach theater gives more insight wide for students because they can " observe phenomenon social in progress happened " and understand values and morals in a way direct in life every day. Thus, art theater not only becomes a means of entertainment but also a method of learning that can form character in students in a more effective way.

In addition, holding training for teachers to develop method learning based on art theater becomes an important step. Many teachers in madrasas still use method lecture as an approach main in teaching faith and morals, even though not all students can absorb the material with the method of the theory of Multiple Intelligences (Jasmine, 2024) mentions that every individual own style of learning differently, so an approach based on art like theater can reach students with greater visual, kinesthetic, and interpersonal intelligence. With existing training for teachers, they can understand the method to integrate art theater into learning, good as a medium of delivery material and also as a means of moral reflection for students.

The recommendation is to provide space and facilities for students to express an understanding of morals through art performance. M. Rifyan Syah, one of the students in class XI, assesses that staging *Kapai-Kapai* hits more viewers compared to with method of lecture, showing that students more easily understand values and morals if visualized in real form. However, one of the main constraints in the implementation of theater in madrasah is the lack of facilities and time for exercise as well as staging. Therefore, there is a need for support from the madrasah in providing adequate facilities, such as room training, equipment theater, as well as a schedule that allows the student to train without bothering their core lessons.

Finally, adjust the script theater to be more relevant to the curriculum. Faith in the morals taught in madrasas also becomes a factor important in the implementation of art theater as a method of education morals. Although *Kapai-Kapai* has succeeded in conveying a moral message well, some parts of the script need to be customized with the context of Islamic education in madrasahs to remain by the values taught. Fahrudin explains that in the process of adaptation, the script must be under review and repeated by teachers, kyai, and artists so that the message is conveyed and absorbed with good by students without contradiction with the principles of Islamic teachings.

With applied recommendations, madrasah can optimize art theater as a method of education more effective, interesting, and relevant for students. Through designed performance with good, students not only get an outlook on morals in a theoretical way but also can experience and understand real values in life real they.

CONCLUSION

The study aims to analyze how art theater, in particular, staging *Kapai-Kapai* by Jangkar Bumi Theater, can be used as an educational medium morals in learning Faith Morals at MA Qudsiyyah Kudus. The findings in this study show that art theater is capable of internalizing values and morals in a way effective through the representation of symbolic, meaningful dialogue, and experience of deep aesthetics. Manuscript *Kapai-Kapai* describes various aspects of Islamic morals, such as the importance of faith in Allah, the priority of worship, awareness of will limitations humans, and warning of the danger of materialism and life misleading worldly.

More than just entertainment, performance theater has proven to become a means of reflection for students to understand concepts of faith and morals more concretely. Experiencing direct play roles and watching shows allows students to absorb moral messages more deeply compared to with method of learning. In addition, interviews with teachers who teach Faith Morals and students show that

the method not only increases understanding of the material lesson but also forms greater moral awareness in life daily.

However, research also identifies several challenges in the implementation of art theater as an approach to education morals. Limitations in facilities, lack of time in curriculum, as well as need will adapt the script to fit with the context of Islamic education become constraints in the implementation method. Therefore, an effort is needed more carry on integrating art theater into a system of madrasah learning, including training for teachers, the provision of means supporters, as well as the development more curriculum flexible to accommodate an approach based on art.

For study furthermore, it is suggested that the study more carried out to explore the effectiveness term long from art theater in forming character students. In addition, research can be expanded by comparing the effectiveness of method theater with method learning in the education of Islamic morals. An in-depth study about what is the best strategy in adapting script theater to be more by context learning in various levels of education also becomes aspect important thing to do under review more carry on.

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