

Implementation of Islamic Da'wah Values in the Art of Wayang Golek to Improve Community Character

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ABSTRACT

The massive spread of Islamic da'wah today is closely related to the media and methods used. One form of implementing Islamic da'wah is through the art of wayang golek as well as increasing the value of community character. This study will discuss the form of implementation of Islamic da'wah values in the art of wayang golek as well as its influence in increasing the value of community character. This study uses a descriptive analysis method from library sources in answering the problems that exist in this study. The research found and revealed that the process of implementing Islamic da'wah values through the media of wayang golek still has a big influence on efforts to improve character in society, because in one wayang golek play there are many aspects that can be studied starting from the value of monotheism, social criticism, and influence in people's lives. Of course, various aspects that are conveyed through wayang golek must also be an effort to adjust to the development of the times so that the value of Islamic da'wah conveyed through the media of wayang golek is right on target and in accordance with the mission of increasing community character values. Research on the implementation of Islamic da'wah values through wayang golek media also recommends further research to be carried out to increase understanding of Islamic da'wah values and increase the character values of society in this modernization era.

Keywords: *Da'wah Islamiyah, wayang golek, character values.*

INTRODUCTION

Islamic da'wah activities are efforts and products of human thought, both individually and in groups that are dedicated to God and fellow human beings. Da'wah is also a spontaneous effort in order to uphold justice, improve welfare, strengthen equity, in order to achieve happiness based on the pleasure of Allah SWT (AS & Aliyudin, 2009). Efforts made in preaching also vary and cannot be separated from the cultural elements that exist in society. This is in accordance with the opinion of E.B. Taylor argues that culture is a complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and other capabilities and habits acquired from members or groups of people (Mulyana & Rakhmat, 2010).

Technological developments are accelerating, like giants who run fast and those who can't keep up will be left far behind and devoured by the times (W. O. S. M. Sari et al., 2021). Statements regarding the rapid development of technology are currently the main factor in the tendency to consume da'wah needs which are increasing in society (Hutauruk et al., 2022; Lestari et al., 2020; Wandira et al., 2023). This is evidenced by the emergence of a young generation of millennial preachers or preachers who often fill in religious studies in society and on social media. The development of the times not only advances the technological aspect but various aspects starting from the aspect of science, da'wah media and cultural arts are also developing rapidly. One of the oldest Islamic da'wah media since the Wali Songo era which has also developed through artistic media is wayang golek.

Wayang golek in its delivery as an art medium apart from being a means of entertainment, it turns out that wayang golek can be a traditional media that contains guidance and lessons for

the audience. In general, traditional media are various kinds of performing arts that are traditionally staged in public, especially as tools and means of entertainment that are communicative. In order for the communication process to run well and in accordance with expectations, many things must be considered starting from the aspect of the effectiveness of communication, aspects of its suitability with the conditions of the local community, and aspects of legality from the point of view of Islamic teachings (Divine, 2010).

In accordance with its development, wayang golek as a traditional media today is more easily accepted in the community and is starting to be widely recognized as a means of entertainment as well as an interesting means of propaganda which is also liked by the community, especially in the West Java region. This is because wayang as a means of da'wah plays a role in accordance with the changing dynamics of the place and era, with the presentation of its teachings that have high goals, namely being able to form values in the lives of individual humans and also community groups. The main points of his teachings from time to time in wayang have their sources originating from the stories of the Ramayana and Mahabarata and then being developed with other stories that can be adapted to the present and the future (Poedjosoebroto, 1978).

One of the well-known maestros in staging wayang golek with a strong sense of implementing da'wah values into his performances is Dalang Asep Sunandar Sunarya. He is known as an intellectual puppeteer because he is unique in combining various aspects of life into his performance. Of course, special cognitive skills are needed in order to be able to present wayang golek with interesting da'wah material starting from understanding awicarita (understanding the characters of each story presented), antawacana (being able to provide a separate voice for each wayang golek character), sabet (wayang golek movement techniques), karawitan (presenting interesting and attractive musical accompaniment and others (Arthur, 2015).

There are various kinds of research on wayang, but generally studies that are more likely to be discussed in explaining the value of da'wah on media topics generally discuss wayang kulit as a medium of propaganda, while studies that discuss about wayang golek from the perspective of its da'wah value are still very minimal in discussing its breadth. This research is based on the analysis of previous research which discusses wayang golek as a medium of da'wah. from time to time.

METHOD

The author compiled this research using the library research method, namely research that uses library materials as a data source to answer the research problem formulation. The data collection method was carried out in a concise and systematic manner by collecting various literature reviews as well as literature in the form of books, scientific articles, and journals from online media which discussed a lot about the value of da'wah, wayang golek, and its relationship to community character. The data that we have collected, then read, analyzed, recorded using descriptive analysis method. The data that we have analyzed are then presented with a deductive method that departs from general theory to lead to conclusions from the research results. In this way, the concept of implementing Islamic da'wah values in the art of wayang golek to increase community character values can be explained in this study.

RESULT AND DISCUSSION

The concept of Da'wah Islamiyah

Da'wah Islamiyah is very closely related to the way humans as individual beings and as social beings broadcast their opinions by means of communication, the process of communication between fellow creatures and communication between creatures and the creator. The da'wah process begins as a way of communicating that can be proven concretely

in the holy book of the Koran, the process shown is the process of communication between Prophet Adam as the first human being and Allah SWT as the creator god.

This process of communication between Allah and Prophet Adam shows Prophet Adam's language skills in understanding the message from the creator as a form of process from one of the cognitive forms that must be possessed to carry out Islamic da'wah. From this point, future supporting indicators are that the main ability of humans as creatures is to spread goodness in the world, so that humans can be destined by Allah to become caliphs in the world.

As we know, da'wah Islamiyah can also develop until now thanks to the efforts of the Prophet Muhammad as an Apostle who was sent to complete the teachings of prophets before the Prophet Muhammad SAW. The nature of da'wah that Rasulullah perfected also adds to the meaning of Islamic da'wah which we can know, in his da'wah studies Rasulullah focused on the values of faith, morals, as well as sharia and these three things can include the core values of da'wah so that they become important references from the past to the present.

In Islam da'wah is also a form of effort by preachers for their people to always do good as a basis for forming modern civilization, therefore with kindness it will certainly produce a good order of life and away from everything that robs freedom, as well as everything that can generate anxiety as well as threats. and oppression for humanity (Aziz, 2004). After we know the meaning of da'wah in general, we also need to know the meaning of da'wah from a linguistic point of view, etymologically and terminologically.

Quoting from the opinion of one expert in the field of da'wah Mahmud Yunus, etymologically the word da'wah comes from the Arabic word دعا - يدعو - دعوة which means calling, calling and inviting (Yunus, n.d.). The word da'wah can also be interpreted in two ways, in a positive sense, namely inviting to goodness whose source is Allah SWT through the teachings conveyed by the Prophet and the Apostles whose scope is those who believe and do good deeds, another meaning that is contradictory is an invitation to a The evil that originates in all satanic behavior and the subject of the perpetrators are disbelievers, hypocrites and everything that is far from good and positive behavior. Not much different from the meaning of da'wah etymologically, in terminology da'wah can also be interpreted as a positive element and the form is in the form of an invitation to a blessing that exists in the world so that we can achieve safety in ourselves when transitioning to the afterlife.

According to the term da'wah also has various definitions according to his views from the field of da'wah and other fields of science. Among the scholars and experts who define and interpret da'wah include: (1) Ibn Taimiyah defines the word da'wah as an invitation for someone to believe in Allah whose teachings were brought by the Prophet and His Apostles by justifying what was reported following all his orders; (2) Ahmad Ghalwasy also said in his book ad-Dakwah al-Islamiyah that he defined the meaning of da'wah as knowledge that is used to find out various kinds of art in conveying an Islamic teaching whose content includes faith, shari'a and also morals; (3) Bahi al-Khuli states that the meaning of da'wah is to move people from one situation to another that is better than before (Khuli, 1952); (4) Whereas Sheikh 'Ali Mahfudz interprets the meaning of da'wah as an encouragement given to humans to do good, telling people to do something that is good and forbidding something that is evil in order to get happiness in the world and the hereafter ('Ali, 1952) ; (5) M. Quraish Shihab also defines the meaning of the word da'wah as an appeal or solicitation for goodness which the subject of the doer can be himself or to a wider level such as the community. He also emphasized that preaching itself is not just an effort to improve religious understanding and behavior, because the scope of preaching can have a wider target (Shihab, 2002).

From the various meanings and understandings of da'wah according to experts and scholars, the author can conclude that the definition of da'wah in general is all forms of positive and negative invitations to all aspects whose value depends on the intended object of study, but

most interpretations of da'wah are double-edged generally refers to studies that are dominant on something positive and the origin of da'wah can be proven by the conversation between Prophet Adam and Allah as the first human being created. And the value of da'wah that exists in humans can be used as capital in forming an identical or diverse character value and eventually gives rise to the cultural value of a civilization that continues to develop according to the changing times.

Wayang Golek concept

As the millennial generation who live in modern times and are full of technological influence, sometimes we forget the importance of the many cultural values that exist in Indonesia, so that the campaign to introduce cultural arts to the millennial generation is being carried out by our government. The development of the times has also affected all aspects of existing art, one of the arts that has adapted in the field of staging which is currently popular because of its ability to collaborate in the arts with the field of Islamic da'wah is wayang golek (Sabunga et al., 2016).

The people of West Java, especially the Sundanese, are very familiar with one of the staging arts called wayang golek, and every quality of a wayang golek performance can be said to be successful and makes people amazed and gather together to enjoy wayang golek performances. In terms of high public interest in the art of Wayang Golek, there are still many who do not understand the true meaning of wayang golek itself.

This is influenced by the lack of literature that discusses more in providing an understanding of wayang golek in a focused and significant way. To give a general description of wayang golek, the author includes the meaning of wayang globally because wayang itself has many types and not only wayang golek and shadow puppets exist in Indonesia.

Etymologically wayang itself means shadows, shadows or only vaguely whose movements can be adapted to the play or the role of the character of the wayang characters or stories that become standard or provisions that have been determined by a puppeteer. The wayang shadow that emerges from the demonstration is often interpreted as a reflection of the manifestation of human character and nature which is also used as an image that exists and is adapted to human life (Asmoro, 2004).

In terms of terminology, wayang itself has the origin of the word wayang or shadow which can also be interpreted as a source of inspiration. Furthermore, another opinion regarding the origin of the word wayang is from Rizem Aizid who argues that the origin of the word wayang itself has its origins from the words was and also hyang, whose meaning means ancestor (Aizid, 2013). When viewed from the process of wayang as an art object and now becoming one of the cultural arts with high value, there are not a few processes that go through that wayang cannot be separated from the role of the puppeteers who make wayang known to the world and adapt so that it can develop from changing times to wayang. can be known as a noble art (Solichin, 2010).

In that sense, wayang golek can be known as a traditional art medium originating from the West Java region, generally wayang golek performances are performed by the media in the form of puppets whose main media is made of wood and the movements are played by the Dalang as a mediator. Wayang golek performances are usually inseparable from musical elements which are known to have degung tunings and are also equipped with Sinden as the main vocal in accompanying the song and Alok as an additional role whose job is to answer the advice spoken by the Dalang and Sinden from the singing that is voiced as a form of interaction. Wayang golek is often present as a show of a series of entertainment events such as circumcisions, weddings, even in this era it also often appears in religious events such as the Prophet's birthday because wayang golek is thick with elements and values of da'wah in the

show. The story shown comes from an adaptation of Indian Hindu cultural stories, an example is the story of the Ramayana and Mahabarata (Whardhana & Syahrir, 2022).

From the meaning of Wayang Golek, the origin of the word "golek" from its literal meaning means "doll, small statue, or search for and examine the meaning contained in the story" (Kusmayati, 2002). The origin of the word golek also in Javanese means to seek (nggoleki). In the show, the word golek has the intention of inviting people who are the audience to watch the play from the beginning of the story to the end, so that the audience can seek and gain wisdom as well as the meaning of the lessons that can be of benefit to their lives even though the message conveyed is in the form of a message implied in the show.

In fact, there are still few studies on wayang golek, but if it is studied based on the many kinds of meanings from wayang globally as well as those that focus on the meaning of wayang golek itself, experts say. The author also has his own understanding in interpreting wayang golek, wayang golek is an art medium whose original use was used to attract the attention of the public in forming a community from which initially only contained entertainment and advice based on Hindu culture, then transitioned due to adaptation and acculturation carried out by the guardians by incorporating Islamic teachings little by little, then finally being popular in the form of da'wah as a whole so as to produce a new understanding in society from the principle of monotheism to the moral creed which can finally form Islamic character values without eliminating the cultural elements themselves that have developed in society.

Character Education Concept

Based on the nature of human beings created with a mind as well as a feeling that is always attached and also develops well or badly based on internal factors and external factors. And the thing that becomes a human benchmark is said to be a good person or not, which can also be seen from the quality of character or often known as morals which are reflected from within himself outward so that a character assessment arises which is basically agreed upon from the existing law as a whole (Susanto et al. ., 2022).

Just as the definition of da'wah from the meaning of the word character has many and varied meanings based on sources that can be quoted from experts in defining it. In the opinion of Poerwadar Minta, the word character has another meaning which actually still has a related meaning, for example, the words morals, character, character, psychological traits, or manners whose function is to identify the differences that exist in one human being and another (Noegroho , 2023). In a broader sense, according to Allport, a psychologist who came from America defines the word character as a factor that determines a person's self from his personality (character is personality evaluated).

In building character values the process will not escape the figure of a mentor or teacher, because when viewed from an educational perspective the teacher is the main reference for students in building character which is influential in building the character and all behavior of students in the educational environment and in society. Based on the shape of the character, there are three important factors that can shape a person's character, namely moral education, moral behavior, and moral feelings (Lickona, 2008).

From an etymological point of view, the word character originates from the Greek charassein which is translated again from English with a meaning known as carving patterns. things or in the form of actions based on existing moral principles, so that an individual can be known as a person who has a noble character (Daryanto & Darmiatun, 2013).

As for other differences in terms of terminology, in terms of terminology, the notion of character can be interpreted as a way of thinking or carrying out a behavior, which in the future this can become a differentiator or characteristic possessed by an individual in his life and

within the scope of more broadly, such as in the school environment, work environment and in the community environment (Hamid & Saebani, 2013).

From the terms in terminology and etymology that have been explained above, they are interrelated because if a character in an individual is formed by implementing good values and in accordance with existing moral rules, plus if this becomes a characteristic in his life then this individual has good character capital. will facilitate his life in the ability to make a decision and be able and ready for the consequences and responsibilities of the decisions he makes. This is in line with the opinion of a teacher and psychologist, namely Thomas Lickona who said that "a character is a value from an action that begins with the emergence of inner awareness which can be used functionally in responding to a situation based on procedures that are in accordance with good morals. (Lickona, 2008).

From the description of the character above, the author understands character as a form of self-morality from an individual as well as an illustration of self-reflection that is inherent in humans, and these characters should go through the stages of character formation towards a good direction, this can be obtained through education as an internal factor or a habit can be carried out as an external factor which indirectly trains an individual's sensitivity to the moral values that exist in his environment, so that with awareness of the importance of character values in each generation, it can bring forth a generation of noble culture, religious, knowledgeable and also have noble morals also have principles even though there are many circulating influences or bad culture and foreign culture.

The Value of Da'wah Contained in the Art of Wayang Golek

After knowing the understanding aspects of da'wah and wayang golek which turn out to be interrelated and closely related to humans, it is good to increase our knowledge about the meaning of da'wah and wayang golek, we must know the value of da'wah contained in a performance held in a wayang golek show. In this paper the author will take one of the themes as a reference in the book "Asep Sunandar Sunarya Dalang Wayang Golek Intelek" by Arthur S. Nalan and the title of the Wayang Golek Show entitled "Cepot taught Da'wah" delivered by Dalang Asep Sunandar Sunarya.

In the excerpt of the wayang performance entitled "Cepot taught Da'wah", there are several important quotes that can be our reference in understanding the value of da'wah contained in the wayang golek play, including: the oge teu lasts forever, hiji when we are sure to be panggih jeung poe the end of anu contains the meaning poe ultimate body left to the life of most pingaraneunana. The contents of this sentence can be interpreted as the value of da'wah which means that we as humans must be aware of the transience of our lives as creatures, then the other meaning of this sentence is that we are reminded that there will be a day of death as well as the final day as the last day, namely the doomsday as one form of our faith in the pillars of faith that we believe in as Muslims (Arthur, 2015).

In another quote, Cepot said: Nya we kitu tea urang teh pan earlier also at the pillars of Islam nu kalima urang tea mgulung haj mun area on the streets. From the area on the road, we will pay for the food done by nepi, if we can eat rice fields, nepika will be sold to the hajj pilgrimage. Ari Keur Dahar Hengke Euweuh. In this sentence, the content of the value of da'wah means that in carrying out a worship, we must be prepared in a state or with full awareness without burdening us personally because Islam was revealed as a guide and guide in life. In this quote, for example, when performing the pilgrimage, we must be fully prepared and in its implementation, don't let it become a detrimental factor and instead the main goal is not to perfect our intentions in worshipping Allah SWT, but what is being pursued is a trait of prestige or just pursuing prestige (Halimah et al., 2020).

In the next quote: Pek bae entertainment as long as you do something forbidden by my religion, my jeung is from religion, urang tea pagawean tea caused us to bruise, ari agama keur sararea, religion keur artisan ngameh really dina senina, agama keur farmer ameh benar tanina, religion keur pamingpin It's really like being a leader, religion is bad for the community, it's really good for the community, religion is bad for employees, it's really good for employees. Hartina's religion, anti-chaos, is not chaotic. In this quote, it can be interpreted that the value of his da'wah is about awareness in the position of religion as a way of life for its adherents, and also Allah SWT revealed the Islamic religion to all people regardless of social status regardless of their level because in the afterlife all humans will have the same position in the sight of Allah SWT (Arthur , 2015).

There is an interesting quote from Cepot exhibited by Dalang Asep Sunandar in criticizing himself as an artist: Ayeuna wayang enggeusan at five o'clock sometimes enggeusan half hour genep nepika pahaok-haok jeung call to prayer whereas nu adzan mah etamah geus the time to spell nepika patereng-tereng between the art of jeung nu pretending to call to prayer, clashing with the bees dieu ieu, uh, the danger is so great that numatak ayeuna dina wayang is enough to enggeusan the satengah opat, it's necessary to do it very well, pan geus ngawayang tea sararea pantes geuning nya ti der ablution stage accompanied by panayagan heug sarolat at the kudu mosque, kudu etateh dibejakeun ka asep sunandar kudu daek pray in congregation pek dalang sinah so imam kudu etateh repeat waka ngaharepkeun an important reward kawajiban heula eta reward mah hak, saacana hak come meureun urang the kawajiban heula kudu pigawe.

In this quote Asep Sunandar criticizes himself as an artist because in a wayang golek performance that lasts all night it often ends close to the time for the dawn prayer and this is a warning to himself as well as to the people watching so that when the puppet show is over, don't immediately disperse and go home if the time for the morning call to prayer has come, let's pray in congregation. Dalang Asep also gave an analogy of reward as something that must be fulfilled with effort, namely worship which is our obligation to fulfill it because he described us as humans may expect rewards in the form of rewards from Allah SWT but to fulfill this must be accompanied by efforts in the form of the obligation to worship to His (A. W. Ritonga, 2022).

Another quote regarding the awareness of piety, Asep Sunandar did not forget to say in his wayang performance: Numawi kade didieu urang sadayana sing emut kumargi urang humans breathe in the world we need to manifest worship ka prince kanu naon anu way of parentah, stay away from preventionanana pan benten cintana Allah sareng cintana ka kabogoh ari cintana ka Allah mah urang kuadah nebihanbanbanana ari cintana ka kabogoh mah urang ngadon ngadeukeutanbanana. In the meaning of this quote, even though there is an element of humor, but in its explanation of devotion to love for Allah, it means carrying out the obligations of worship and carrying out all the commands and avoiding the prohibitions, but in comparing the love for creatures, we have different intentions because love is sometimes driven by great lust. although this is indeed the nature of humans as creatures. But in this quote it is clear that Dalang Asep explains implicitly through his humorous language the comparison of love for God in the form of piety and love for humans in the form of lust (Z. A. A. Sari et al., 2022).

In the last quote, which is also common in other wayang golek plays: "eling-eling mangka eling rumingkan di bumi alam darma wawayangan wae anu pretentious rude lust anu matak kaduhung anu katempuhan body". In this quote, this sentence returns to the puppeteer and can be interpreted from the art of wayang golek. Living in this world can be likened to humans as puppets arranged by the puppeteer, which in the sense of the puppeteer for us is Allah SWT, so all our behavior and actions should not be entirely based on mere impulses of lust. because it must be balanced by our devotion to Allah SWT because if life is only based on lust then get

ready for regrets that will be felt at the end of our lives, namely the afterlife court (Permana, 2021).

From a fragment of the excerpt from the play "Cepot taught Dakwah" this is only a brief fragment of the existing quotations and there are various meanings of da'wah values starting from the implementation of the pillars of faith, awareness and urgency in carrying out worship activities, the nature of the position of Islam for its adherents, works of art in Islamic view, devotion to Allah, and the importance of remembering the day of death and the last day as an ultimate goal, namely the hereafter because the world is only a mortal world.

Increasing Character Values Through Wayang Golek for the Community

In the research on character that was found according to Lickona's opinion and the source of the character guidelines that have been developed by the Ministry of National Education, there are at least 64 character values found after conducting research on character, including (1) Humorous; (2) Trust; (3) Confident; (4) Firm; (5) Obedient/Loyal; (6) exemplary; (7) Dare; (8) Consistent; (9) Consequences; (10) Loyalty; (11) Simple; (12) Forgiving; (13) Politeness; (14) Stand firm; (15) Gotong-royong; (16) Deliberation; (17) Respect for Others; (18) Pride; (19) likes to help; (20) Devoted; (21) sincere; (22) Rukun/Unity; (23) Commitment; (24) Never Give Up; (25) Leadership; (26) Ethics; (27) Aesthetics; (28) Patience and Steadfastness; (29) Care for Culture; (30) Love to Seek Knowledge; (31) Tolerance; (32) Objective; (33) Thorough; (34) Empathy; (35) Sympathy; (36) Realistic; (37) Be careful; (38) Smart; (39) Tangkas/Trengginas; (40) Authoritative; (41) Helpful; (42) Solidarity; (43) Reasoning; (44) Vigilance; (45) Benefactor; (46) Understanding; (47) Self-Sacrifice; (48) Dynamic; (49) Persistent; (50) Straightforward; (51) Productive; (52) Open; (53) Tenacious; (54) Sportive; (55) Cooperative; (56) Good Thought; (57) Tough; (58) Constructive; (59) Appreciate Time; (60) Resourceful; (61) Really; (62) Humble; (63) Firm; and (64) Soleh (Baharun, 2017).

In increasing community character values, all forms of character values found can be implemented in wayang golek performances, and if this implementation can be applied to one or more individuals, in the sense that community groups can produce people with diverse characters and in increasing personal character values, it can identified with the existence of an ability that is obtained, namely being able to integrate through the ability of the heart, the ability of the mind, the ability of speech, the ability to act and act.

In a thorough understanding of the whole, the researchers obtained a core character assessment when conveyed by wayang golek performances, namely the value of "Tawhidan", through a process in the formation and improvement of community character values, starting with an attitude of love for fellow human beings, then continuing with the love between humans for nature, then finally the process of human love for the creator, namely God Almighty.

This statement can be based on the basic nature of a wayang golek performance whose function is not only as an entertainment medium, but also as an introduction to the value of monotheism in God. Then this statement was also strengthened, with the validation of research conducted by Junaidi which stated that contemporary and classical wayang performances, including during the wayang walisongo era, presented their essence based on the Islamic Qibla originating from the Al-Qur'an and Hadith (Komalasari & Saripudin, 2018).

With the above factors, the performance of wayang golek as an art medium apart from forming monotheism towards Allah is also a medium that is just as good in increasing the value of community character. In another perspective, at this time, wayang golek still held a tight cultural grip as well as high philosophical values. This is also influenced by internal factors and external factors in forming the puppet show in improving the character of the community. The influential external factor is that wayang is always developing even though it is in the fast

flow of globalization, so that from the community it can emerge a form of awareness from the community to find basic sources of their own cultural values.

In its own internal factors, it can be identified by the change in form of the puppet show and social function in society so that it can be understood that wayang golek as an effort to improve the character of society can be said to be one of the essence of culture in Javanese society whose media is passed down from generation to generation. from generation to generation, so wayang golek can be referred to as a performance medium whose function can be used as a reference in guidelines for how to behave in life, based on the laws of nature that apply as well as laws that are regular in shape and should be addressed wisely, so that they can lead to *kasunyatan* so that finally they can achieving true life (Ritonga et al., 2023).

CONCLUSION

Based on the research that has been done, it can be concluded that the implementation of Islamic da'wah values through the art of wayang golek performed by puppeteers in the classical era and contemporary puppeteers has had a major influence on the formation of community character values from the past to the present. Other results shown in this study are: a) that the definition of da'wah in general is all forms of invitation to all aspects whose value depends on the object of study aimed at, while wayang golek as a cultural aspect is an art medium whose original utilization is used for attract people's attention in forming a positive community, and the definition of character can be interpreted as a form of self-morality of an individual as well as an illustration of human self-reflection; b) the da'wah values contained in wayang golek are very diverse, but in this research study on the Cepot wayang golek play taught da'wah is the implementation of the pillars of faith, human awareness and urgency in worship, the nature of the position of Islam for its adherents, works of art in the Islamic view, devotion to Allah, and the wisdom of death and the last day; c). increasing the value of community character through the art of wayang golek found external and internal factors that influence it. The influential external factor is that wayang is always developing even though it is in the fast flow of globalization, this has made people raise a form of awareness to find a basic source of self-reference from their own cultural values. In terms of internal factors, it can be identified by changes in the form of wayang golek and social functions in society. So the essence of wayang golek which describes the essence of life and culture of society can be referred to as a medium whose function can be used as a reference and guideline for how to behave in human life so that it can improve human character in terms of how to behave and how to think.

This study describes the form of implementing Islamic da'wah values through the art of wayang golek and the influence on increasing community character values carried out by means of narrative description analysis, amidst the lack of sources of information studies regarding wayang golek, the authors hope that in the future further research will be carried out which is qualitative data in nature so as to maximize understanding of This research is at the same time a testing factor and supporting factors that exist from the theme regarding the implementation of Islamic da'wah values in the art of wayang golek to increase community character values.

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