

Wayang Kulit as a Medium Learning Character

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Abstract—The purpose of this research is to find: 1 puppet usually becomes entertainment for the community can also used as a medium learning of character for school tuition.2) teaching value moral in social through the puppet packed by presenting puppet figures as a real life in social this can be embodiment of planting character education for children which will be young generation the next generation. Research methods that were used in this research was a method of ethnography, the technique of the collection of data been disclosed in the research obtained through in depth interviews (in-depth the interview), observation partisipasi (observation participant), the study documentation .The results of research and an analysis of the data shows that: The results of research and an analysis of the data shows that: 1) many as the number of the media of learning which used, art performance this weekend thursday wayang a triangular shape is one of the media that is effective in relayed the message of learning 2) wayang a triangular shape able to function as a medium of learning the character of , such as education the worth of particularly moral.

Keywords—*wayang kulit, Media, The value of a character.*

I. INTRODUCTION

International community, that is represented by unesco in taggal november 7 2003, recognize and set puppet as masterpiece of the oral and intangible heritage of humanity. In this context puppet not only seen as a physical of puppet (puppet), but to with the theme and rites family. Puppet as a result of sports human culture indonesia adiluhung have form culture current national as part of the world cultural. The era of global ditengarahi easily access all information occurred in all parts of the world .Tehnologi make the community literate information, but if not careful can lead destruction a nation. The importance of education character to be integrated in the school. Until now the materials given in the school only limited on the cognitive just, with to disregard the affective and psychomotor. Recognized or not at this time a crisis was occurring real and worrying because have affect to the community especially children and teenager school age .The crisis the value of a character it will be corruption, plagiat, the decline in honesty, loss of creative (creativity), responsibility, riot between students and many more that was an issue social and walk with

contributed the conflict in urban the people under (roots of grasses) .

In line with suryadi, dkk. (2014: 45) said that in addition a decline in idealism, nasionalisme also the uncertainty the future to young generation in indonesia at the time ini.wayang is cultural heritage ancestors containing messages morally excellent for life. Among some factor that influences form attitude is personal experience culture, others that are considered important such as a teacher, parents, educational institutions, religious, emotional and psychological factors individual (azwar, 2011:30). Along with that munn, et.al.(1972:606-607) states :

The formation of attitudes occurs in several ways. Many attitudes including prejudices, begin in childhood, and often they are not adopted through personal experience with the object or event in question. Attitudes also can be learned through conditioning, and here we focusing on feeling, often referred to as the affective dimension of attitudes. Apart from instruction and conditioning, a person may learn attitudes through imitation other persons.

The use of puppet as a medium learning through a variety of activities. The value of a character as through these activities will tersosialisasi sistimatis and accepted all the circles main students as the youth and students .Phenomenon that occurs as a result of globalization expressed also by Kluwer weber (2003) and the weakening of social cohesion , decline in a pragmatic attitude of patriotism and love of country. Character education as a form of the implementation of the culture of the nation nilai-nilai sublime, is the strengthening of systematic planned manner. Is a process to oral lambang-lambang listening attentively , understanding, appreciation, and interpretation to obtain information, catch the contents or message, and understand the meaning of a communication that outlined the speaker through speech or language spoken (Tarigan, 2008:31).

Found herself listening to those concerning with the wide the process of an interpretation of a towards the information come .So if you are in it is necessary to have the concentration found herself listening to, more than your ordinary attention in iraq sungguh-sungguh , the

understanding of the related, and kehati-hatian. Therefore my affection is stirred, their skills a secret found herself listening to needs to be improved so that does not affect the process of obtaining of information and communication. Djamarah and zain (2010: 120) level expressed the opinion that media is become the the channeling institution of the information of learning or the channeling institution of the a message of solidarity to. Gerlach and ely in arsyad (2011: 3) transport and communications have stated that media is are only a man made, to deliver the material was, or occurrence self that builds up the conditions under which a student to lose their capable of acquiring knowledge, their skills a secret, or attitude. Based on the description above it can be concluded that media is is all things that is supposed to channel a message and the recipients were be able to add this to the learning process. Daryanto (2010: 33) said that wayang a triangular shape is worth a a life sized replica of the form of human or of an animal. The media wayang a triangular shape is of a medium falling into the various types of media visual those that took the form three dimensional, due to the media this can be viewed and held a monopoly over the. Out of school in droves to deliver the material was identify the element of the story in the manner of meragakan of this media teachers chat with meragakan a doll that is in accordance to his story. So in this case, requiring teachers plays a a figure in the story. The main reasons for the group of researchers from uses the media this is because over the group of researchers from want to make learning to promote disorder to makes itself more attractive in addition, of this media to ease its students identify the element of the story. An excess of the media wayang a triangular shape this is more elucidated for me a message and information so easy to understand by students rituals and to improve their the process of the results of learning to promote disorder to. By the use of this media, of course what that was passed on by word going to be a lot more entertaining and the concentration of to make a statement on what is delivered the teacher who was responsible. Meanwhile according to the sudjana and rivai (2005) Stated that media learning can heightens the learning process students in learning which in turn is expected to heightens study results that rise. The reason is as follows:

1. Learning will be more interesting students attention and we made the motivation to study
2. The basis and the interpretation of it will be better, can be understood, and allow the study of the purpose of learning better.
3. A method more varied learning will not talk 4/ semata-mata verbal communication People learn more do learning activities like hearing, observing, mendemonstrasikan.

In terms of technological development, the media can be grouped into two broad categories, namely the traditional media and media options last generation technologies (seels & arsyad in (glasgow, 2002: 33). The character education in a puppet show recently

became a drift because only interpret behind in greeting the manners of a charge, but not intact in a puppet show. The importance of attitude can be exemplified than people patriotism according brubaker2 (2004: 115).

... can help develop more robust forms of citizenship, provide support fo redistributive social policies, foster the integration of imigrants, and even serve as a check on the development of an aggressively unilateralist foreign policy

That this is true because a puppet show they have moved on from the meanings of the ritual into a entertainment. The story wayang a triangular shape having the value of the a philosophy that high. But, in the past in the now specifically among all these apresiator young, in this case of primary school age children, a puppet show there are not many in know and understand and acknowledge. Perceive and recognize and know is the story we have tried, of the notables of a pewayangan also were rarely physically that which they know. with some effort to empower staging wayang a triangular shape here on wednesday and thursday, It is expected that the nation our temple and city generation more recognize, understand, and truth when it came to the us culture and creativity of their own. Is all it is of crucial importance for the formation of a the identity of and how it helps to the regeneration of the many and mighty peoples.

II. METHOD

The study ethnography includes parts in a qualitative approach. The study aims to assess wayang kulit as a medium learning about character and teaching social values in 2013: (creswell 2013 : 462) *Ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time.* So research ethnography is research group that examines the life of a qualitative/ aimed at people to study science, described, menganalisa, and interpreting the culture of a group in terms of behavior, trust, language, and views followed with. In this research researchers choose a critical ethnography. Ethnography critical is the kind of research ethnography where is the author interested fight for emancipation marginalised groups in society in creswell (thomas, 2012 : 467). To obtain data good secondary primary data or data, researchers conducted observation participation and interviews with informants. The researchers chose enrollment observation is observation active participation, so in observation this researchers could come in the place of the observed activities and took part in these activities. This technique was used to collect the data about wayang kulit learning character as a medium. The observation this researchers could do prior to research and conducting observations relating to the skin as a medium learning character puppet. Preliminary observations by researchers are considered to be then would i have been of all provisions so refrain, so the data obtained from the observation that is the

author of use to of all provisions so refrain further research in greater depth and detail by the use of the next stage of the interview .The objective of the interview is used in order to understand the (1). wayang the skin as the media of learning the character of , (2). A puppet show the skin as gusts of teaching and wavering values. But as for a breakdown of to the informant in table 1.

Table 1. A subject of study

No.	Basic informants	No.	Informants the trunk
1.	Sukarno, B.A (pemuka agama)	1	dr. H. Hasto Wardoyo, SP.OG(K) (Bupati Kulonprogo)
2.	Ismail (tokoh pemuda)	2	Eko Teguh, S.Pd.,M.M. (sekretaris Dinsdik Kulonprogo)
3.	Dr. Sadikan, M.Pd. (tokoh budaya)	3	Joko Mursito, S.Sn.,M.A Sekre Dinas kebud KP
4.	Ki. Drs. Sudarman Darmo Gandul (dalang)	4	Akhid Nuryati, S.E (Ketua DPRD Kab. Kulonprogo)
5.	Yuliantoro, S.E. (pemerhati wayang)	5	Suwito, A.P (Kades Kaliagung)
6.	Drs. Sudarto (dewan budaya)	6	Wantiyem, S.Pd. (guru/pendidik)
7.	Kelik Bule (seniman)	7	Sumarsih, S.Pd. (guru/pendidik)
8.	Adi Suyono (ketua paguyuban padepokan "Ki Ajar" wayang kulit)	8	Drs. Widodo (Camat Sentolo)
9.	Wartilah (waranggana)	9	R.Sumbogo Hadi Sugito (Pepadi)

III. RESULT AND DISCUSSION

1. Wayang kulit

The scholar who is expert in the world pewayangan has been much peeling about what the details of the origin of puppet and. About this, we need to would like to thank the late ir. Sri Mulyono who has menyajikannya very complete in one of his books titled wayang-asal proposal, philosophy & his future (1975: 6-44 with ulasannya about various the opinion of experts pewayangan, among others dr. G.a.j Hazeu, dr.W.h.Rassers, dr.Branders, dr.Cohen stuart, prof. Kerns, drs.Soeroto, kga Kusumodilogo, and of course opinion Sri Mulyono own. Art wayang kulit derived from java. Puppet is a model or figuratively in human life. Puppet also called the language symbol are in nature spiritual than jasmaniah (Purwadi, 2007). If people see the puppet, are viewed do not type or image wayangnya just, but rather the story that is implied in the pewayangan .Revitalization is a vital to estimate the wor right something its existence still mean and thus existence it should be protected and developed (Soedarso, 2012: 63). Dharsono (2012: 53) explained that revitalization is one of the concept of conservation or preservation artistry in the development of. Revitalization is the development of tradition to the touch modern concept but vitally still refer to tradition .Study revitalization is research emik and of conduct for

the art of tradition the people. Widyastutieningrum (2012: 25-26) explained that dance revitalization (read: folklor half spoken) is in order to develop the dance (read: folklor half spoken) with some activity of them: excavation, reconstruction, reinterpretasi, and reaktualisasi aimed at to revive, preserve, mengaktualkan and make dance is more valuable. Grauer (2008: 12) explained that revitalization is an effort to strengthen the form or style of the art of performing who used to be an essential part of the community and now on the verge of kepunahan. wayang have many an important role in the life of .In general of many of the functions of art puppet show, of them are:

1. Information media effective and communicative. As traditional art rich in meaning and the source of information , puppet this is media is very effective and communicative to convey a message value and philosophical life for the.
2. Media entertainment for of the community usually puppet be entertainment for the community. A puppet show held in various events such as the event hajatan marriage, mreti dheso, and others. In addition, the puppet was also held all the night with the story pewayangan which is sometimes adapted to the situation in the event.
3. Media education if we are observing forms puppet we will find forms variegated, for example as the illustrations of figures knight as arjuna and puntadewa they are described with paras face handsome and with faces ducked in falsafahnya they were pencintraan man the have subtlety a noble mind and always humble.

2. Media learning

Wayang indonesian puppet show as education media and the locusts and the .That means that in terms any figure wayang a triangular shape there is always how procedures for the submission of a mark of respect for teachers, of respect for a man the name of the younger. At least one teacher, for instance provides good advice but you do good to a student, not puffed up, do not sewenang-wenang. According to poedjawawijatna in Walujo (200: 12), maintained that in pewayangan that tens of thousands of that can be used to the cause of education , that is to make a difference to the person who see puppet that is. The utilization of the media of learning can they raise up the wants and renewed interest, increase the motivation and excitability learning activities giving rise to, and even he or she has had a limited impact psychologically it is to students (Hamalik, 1986). In order to realize the an idea or a notion in the form of the work of there needs to be the media .The problem of the media is the problem of material one and did not nature of the decrees issued with formal textual his determination at an election material, the use of a, the technique of processing, the approach and hal-hal that is concerned with cerapan one of the communities , in accordance with the context of the academy said the campaign .The media had a role or has the status as of avenues for someone to express yourself (djamarah ,

2006: 120). The development of its education works of art can be eventually be developed into its as a medium of learning to created the learning process can be put a medium the work of could possibly be so important.

3. Teaching value moral

Character development and or culture a nation never be able to escape from the values of that tradition have underlying and raise him. History the peoples of the earth show that the developed and large having a root tradition mythology it was a very long. In indonesia, especially java, mythology puppet a traditional and cultural have underlying and took major role in forming moral conduct and existence indonesian. Ethics was the science of formal study on morality. Franz magnis suseno the ethics as the science which looking for orientation for human effort to answer the question is fundamental: how i must live and act? Ethics is a territory study of the value of baik-buruk. This is mythology is crystallization concepts, values, and norms who animates attitude the lives of the community so far and cause communication between a member of the community to be efficient. The formation of moral a nation process dynamically as a phenomenon sosio-ekologis (Gufon, 2010). Puppet story is the result of works of art adiluhung, monumental, and is valuable, not only because of superior story, beauty delivery, firmness pattern character, but also value a philosophy that priceless and still relevant to the state of now (Mulyono, 1989). Stories puppets and character the tokohnya many used as a role model, the life principle, a source of search values, or at least affect attitude the lives of the community fans that story. Puppet not only is a form of the arts which popular, but has become part of life required by the community. Substantially value pewayangan pertaining to the matter human life related to personal life, social, and religious. Moral education itself is an extended process of, that is learning to infuse noble values, a noble mind, attitude mulia rooted in religion, adatistiadat and values keindonesiaan in order to develop personality school tuition that are human bermatabat, gain citizens for the people who characterless in accordance with noble values the nation and religion (sardiman, 2009). secara pragmatic when viewed from the aspect needs human life values puppet serves support the to undertake ongoing life, Survive, and develop life, who all three rises to the purpose of achieving perfection life.

Human actions for the purpose of were continuing, maintain, and develop life shall be accomplished by means of truth and with the right thing. The category substantial and pragmatic is combined in a single unit. The first category for example, be nilai-nilai puppet on personal life held for the purpose, maintain, and develop life. As well as the second and third. Pengategorian was more constructive in fact of theoretical value is closely related, cannot be separated, and are joined together. The purpose of were continuing live pertaining to the human act of creating thinking only of ways to the needs of a primer especially for those who in the form of their food

needs, prices of clothing, and board .The purpose of sustaining life constituting the action of human beings to for defending against kekuatan-kekuatan destructive, both the clean water that come from the inside or from other. The purpose of developing their activities in financing live pertaining to the human act of creating to develop the potential of own loving kindness and goodness that pertain to a number of aspects of the flesh as well as rokhaniah in order to achieve degrees a better life and life expression of the perfection in. A similar thing happened to wayang a triangular shape which those concerning with the wide social life and the religious life .The value of a puppet show to pick up as reflected viscous relating to the value of kegoton groyongan, living live in such mutual harmony, guided to the praised path , concerns to people in need, degree of solidarity who could afford to lend, and lain-lain with muara the end of rest happiness and a guided to the praised path of life embraced by the. It is the same thing can also be observed in the value of which it is related to an element of tolerance attitude to the religious.

Puppet depicted in a bad paras (buto) they are described as a angkara spread like anger, arrogant, and no exercise patience. The arrangement in a puppet show also contain some reason, a puppet show set in the right side of the puppet is good, on the other hand puppet laid out on the left is a puppet of bad or evil .The use of puppet as a basis for the now it has been tersampakannya message alternative work for learning. All the imagery in the story has been told they can provide an illustration of the nature of, as well as the nature of social behavior in human life in which some good and some bad .

For educators to, wayang indonesian puppet show as media do not have to chooses it in a javanese pop traditional music that had occurred in each the subject matter .But can be a strong element of the face that is through incorporation contained in the story pewayangan. Arifin.w (2013) wayang indonesian puppet show as the media education the manners of a for example, out of school in droves the manners of a we can follow her example a figure by a puppet show pt pgn promised to supply bima or bratasena. Bima have done and whose evil intensely loyal, if they have already become determination that is round have sent astray many among ca not stop the emerged from their slumber briefly .People of java the prophet who can neither knew and recognized him as bima as of a character satria pinandhita, to set up a professional religious , workers sufistik, and the prince of the war and at the same time a great teacher (Purwadi , 2007). That is misrepresents the one figure that we can really make teladani are first of all as lessons learned for learners of in order to implant the manners of a dibenaknya. There are many other another figure which is in pewayangan with the nature and flood and the locusts and from it which having passed sorts as human female frog dilates during birth.

IV. CONCLUSION

Wayang kulit act as tuntuna at once a spectacle. The guidance of because containing a message in media learning. A spectacle because wayang kulit can be enjoyed by all levels of society, containing a message teaching morale and character transmitted by a puppeteer who related to social behavior, including national and state even is also related to state-defense .Education and teaching puppet is deoprtment cultural having contribution means to education nation character. Through elements that is in a puppet show the skin can be to be the medium learning character. So that the culture of the nation may be inherited from generation to generation. All the value of a character that includes: 1) tolerance attitude to the religious, 2) upright and in right standing, 3) tolerance, 4) discipline, 5) hard work, 6) creative ways to cope with, 7) mandiri has been somewhat successful, 8) of the counsellor for democratic, 9) curiosity, 10) the spirit of nationalism, 11) love of country, 12) appreciate this remarkable achievement resulted, 13) asiarchs political or religious officials / communicative, 14) peace loving, 15) avid reader, 16) care about the environment, 17) socially responsible, as well as 18) the responsibility of it ought to be followed in a puppet show the skin the transfer of that knowledge and value are contained in a puppet show should be done from anak usia dini early childhood , begins with hal-hal basic and based on simple designs the lament of the bow has come to you advice, dolanan, the story, and drew upon themselves ge. Wayang indonesian puppet show as education carried out medium and pedagogy that is needs to be undertaken in formal settings school, the family and the environment the community had to supported by all education, of formal, non formal, and informal .Among all education rpjmn is required to be within the framework of an early exchange of lens to integrated and mutually supported, was not allowed to be in fact lead the country in opposition to each other .This sort of thing before it should be balanced with the policy making yes

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