

Wayang Suket Representation as a Character Education Media for Children

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ABSTRACT

Wayang suket is an imitation form of various puppet purwa figures made of grass. In the world of education, Wayang Suket can be used as a learning medium to create the process of forming children's character, interest in learning and valuing cultural heritage. The purpose of this study is used as a medium for conveying messages or learning valuable values or character education for children, as well as respecting the heritage of the Indonesian nation, getting to know the characters / characters, and making techniques. This study uses a qualitative approach to the type of descriptive research. Data collection techniques in this study are observation, interviews and documentation. The results of this study indicate that the benefits of using the stylized form of wayang suket Arjuna figures as learning media are, 1. Can arouse children's desires and interests in the learning process 2. Increase motivation, stimulate learning activities, respect cultural heritage, 3. Children can appreciate, create and play puppets made by themselves, 4. Children can make in a short time and can play it as well take positive things in character education that is owned by Arjuna's character. 5. Children can understand the character values found in the Arjuna puppet characters which can then be applied in everyday life.

Keywords: *Stilasi, Wayang Suket, Arjuna, Media, Character Education*

1. INTRODUCTION

Culture is an idea and human artwork to fulfill the desire of a beauty. Culture can be divided into seven elements, they are: 1) religions or religion ceremony, 2) public organization, 3) knowledge, 4) language, 5) art, 6) earning, dan 7) technology [6]. Based on those seven cultures elements, the one which can change rapidly is technology. Definitely, this technology causes a massive change with all of its civilisations and cultures. This change also give a universal effect which always involves human lives, one of the problems is related to the relationship between traditional culture and modern cultures as if this problem wants to show which culture could be accepted or exist in the public. Today, the traditional cultures are getting faded and forgotten. It is much better if we understand the cultures that are inherited by our ancestors, so those cultures can be always preserved.

Indonesia has noble values cultures heritages which are full of sublime values from our ancestors that has to be always maintained. Sedyawati emphasizes [11], that the culture and art heritages that are possessed should be maintained and developed so that they can create national culture and art that still have the identity of Indonesia. One of the cultures that still survives in this modern area is wayang. On November 7th 2003, by UNESCO, an institution deals with cultures from United Nations, wayang

is recognized as Masterpiece of Oral and Intangible Heritage of Humanity [7]. Wayang is recognized as a magnificent art because it has high value for human civilization. Wayang is full of values, whether it refelects on the characters, story or other supporting elements. All of them are good to be made as a reference for nation character building.

The famous wayang art performance in Indonesia society is wayang purwa. Purwa means beginning. Wayang purwa is estimated to have the oldest age among the other wayang forms. Wayang Purwa is a wayang performance of which the story performance is based on the book of Ramayana and Mahabharata. In the development time, wayang kulit has a shifting, from tradition into creation, because the performance existence of wayang kulit has been left by modern society and and is not enjoyed as much as it was used to. This statement is emphasized by Susilantini [15], that the public appreciation for traditional performance is sunk, by the reason that nowadays, people have entertainment alternatives which are easy to achieve. The situation is get worsed by the fact of the lack concern from public, observers and even the government to care about the local art condition so it could be preserved and introduced in early ages.

One of the famous wayang creation in Central Java is wayang rumpit (wayang suket). Wayang suket is an imitation of various wayang purwa figures which are made of grass. Wayang suket is generally made as a toy or delivery of puppet story to the children in village. If we talk about wayang suket, it is closely related to Slamet Gundono [18]. Earlier, Gundono played wayang suket by using theatrical elements and power to tell and also used some music instruments, consisted of gamelan, stringed instrument, wind instrument and other tradition music instruments. After the passing of Gundono, many communities in Central Java emerge that continue the existence of wayang suket with the local special characteristics of creation and innovation.

One of the communities that develops wayang suket made by Gundono is "Wayang Suket Indonesia" Community, which was established in 2015 and located at Jl. Sindoro, Perum Bukit No.4 Surakarta, Central Java. The founder of Wayang Suket Indonesia is Gaga Rizki, tries to perform a new form of performance by simplifying the form of Gundono wayang suket and by adding some modern music instruments. Wayang Suket Indonesia Community tries to introduce back wayang suket by the folktales performance originally from Indonesia, such as Timun Mas, Jaka Tarub, Malin Kundang, Roro Jonggrang, so the message or the character education value can be memorized by the children.

The reason why children is the right aim to instill the character education is because the life of children is the most effective development age for intelligence growth. In the process of character education itself it needs never ending process, as a integrated part to prepare the future, rooted on philosophy and religious cultural values of Indonesia country [9]. Character education in early ages is the right start because this age is the very important development period in human life. Helmawati emphasizes that [5] the life development of children from the age of 6-10 is an effective development because the intelligence growth reaches about 80%, this age is known as the golden age, so there is a full balance of mind and feeling. From the two opinions, namely the golden age, is precise to instill the character education values to become the foundation of character, personality and also children cognitive skill.

Wayang Suket Indonesia Community keeps its existence by performing wayang suket performance with folktales which are full of character values, so it is good for children in their golden ages. A research conducted by Wibowo [19] & Titib [17] found that children in this era are lack of knowing folktales, because they more know cartoons through mass medias especially electronic media in form of television and internet, so it hugely affects the character education of a child therefore it needs to reperform Indonesian folktales through wayang suket.

Based on the background of the problems above, this research is aimed at introducing the making process and wayang suket performance packed in folktales performance to the children by Wayang Suket Indonesia Community, so the presence of this community becomes a character education media for children.

2. RESEARCH METHOD

The research design used in this study was a descriptive qualitative method; it is to observe objectively and directly based on the visualization/form of the narrative work itself. The main data source of this research is Comics Grey & Jingga by Sweta Kartika. This data collection was carried out by studying the comics. The design of this study was used in accordance with the objectives of this research, namely to understand and to find out the background of the artwork produced through the description, formal analysis, interpretation, and assessment/evaluation of the work in the Comics Grey & Jingga by Sweta Kartika.

2.1. Type of Research

This research uses qualitative research method, which is a research which aims at understanding a phenomenon experienced by research subjects by describing in forms of words and language, in a natural special context and by using various scientific method [8]. Besides, Creswell [3] also states that:

"Qualitative research is an inquiry proces of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports views of informants, and conducts the study in a natural setting." The explanation from Creswell explains that qualitative research is conducted naturally depends on sensitivity, experience and ability when implementing an approach to informants' view about Wayang Suket Indonesia Community to get a complex and whole description.

2.2. Research Setting

The research location of Wayang Suket Indonesia Community was located at Jl. Sindoro, Perum Bukit No.4 Surakarta, Central Java. This region was chosen because it was a place to gather, practice and perform of Wayang Suket Indonesia Community, so that the data could be obtained in valid.

2.3. Data and Source of Data

To determine the source of research data, purposive technique was used which was a technique of source of data collection based on the objective of the research. These criteria were important to make the chosen source of data representative towards the social condition of the research so that it was valid to determine the data. Sugiyono [14], stated that in qualitative research the sample of source of data was chosen in purposive sampling which was a technique of sample retrieval with certain considerations, for instance that person was considered know the most about the object of the research. In qualitative research, sample term was commonly known as informant, a person who knew the source of information was called as key informant. In this research, the key informant was Gaga, a person who considered as the one who knew the most about the object of the research, which was Wayang Suket Indonesia Community, based on the reason that Gaga was a puppeteer (dalang) and also Wayang Suket maker and was made as an education media. It was important to look for source of data to find information recorded in a media that could be differentiated with other data and it could be analyzed with existing techniques and relevant to the problems observed [20]. Techniques/methods used to collect the data in this research were observation, interview and documentation.

3. FINDINGS AND DISCUSSION

In the art criticism, assessment can be carried out Form of Wayang Suket would be made by the children was stilasi from Wayang Suket of Slamet Gundono in Arjuna figure. According to Susanto [16] Stilasi is simplifying the original form by keeping characteristics of the object. Thus, it could be said that to change Arjuna figure of Wayang Suket of Slamet Gundono to a new form (simplified) is by not losing the characteristic of the original form and material. It is expected that children can make wayang in a short time and play it and also take positive thing in education character of Arjuna character. In Sansekerta language, Arjuna literally means ‘shine bright’, ‘white’ and ‘clean’. If we look into the meaning, Arjuna could mean as ‘to be honest in face and mind’ according to Purwadi [10]. Arjuna is a famous figure in wayang world in Javanese culture. Arjuna is not only described as an intelligent man but also polite, accurate, brave and protect the weak people. In education world, Arjuna does not stop himself discovering knowledge and does not forget to share the knowledge to anyone. This character is the one will be instilled to the children, hopefully it will be implemented in daily lives. Arjuna figure is so right if the benchmark of character education for children is implemented.

Education character for children is a process of giving guidance to children to be a wholly human, who have characters in dimensions of heart, mind, body, feeling and also intention [1]. Thus, education character could be comprehended as value education, moral education, character education, behavior education which aims at developing children ability to maintain what is good and make that good thing come true in daily life with all hearts. Ki Hadjar Dewantara [12] emphasized thath education character was consisted of three Trikon Theory, they were Continuity, Concentricity and Convergence.

- Continuity
The nature of continuity means that culture or lifeline of a nation is continue, keep on and on. By the development and advancement of culture, the life line of a nation will always receive the influence of new values.
 - Concentricity
The nature of concentricity means that to develop culture, it should have an open attitude, but also be critic and selective to the influence of culture around us.
 - Convergence
The nature of convergence means that to maintain the character of nation, together with other countries is to maintain the world character as a culture of world citizen unity (convergent).
- From the statements above, it could be concluded that to develop character and maintain maintain the nation character must be a continuity of our culture. Stilasi/simplification form as one of continuities to make wayang culture exist and enjoyed by children (continuity), as well as Arjuna figure in wayang has positive character in education world which is suitable to be implemented to children character education (concentricity) karakter anak (konsentrisitas), Wayang Suket of Arjuna figure as a character/ specialty of Indonesia original culture (convergence).

In developing character education for children, art works can be made as a learning media to create learning process that can place a very important work media. Nana Sudjana Rivai [13] states that learning media is to give understanding that learning media is every thing that can convey and distribute message from a source orderly so it could create a condusive learning environment in which the receiver can have the learning process efficiently and effectively. Therefore, it could be said that learning media is a tool or component of children environment which could make the children study. The functions of media in learning process are shown as follows [4]:

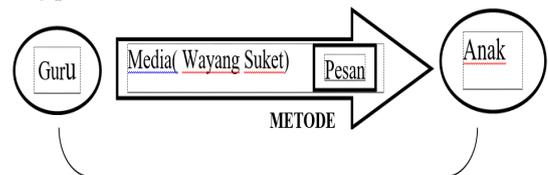


Figure 1 Functions of Media in Learning

Accordingly to Behavioristic Theory which was stated by Edwin Guthrie and Skinner in Asri [2] states that learning is a behavior changing as an effect of interection between stimulus and response. According to this theory, what is the most important is input in form of stimulus and output in form of response. It could be said that stimulus is related to media or given way, while response is the students' reaction towards given stimulus. It is important to give children stimulus in form of learning media. Stimulus tersebut berupa Kesenian Wayang Suket (apresiasi dan kreasi). Therefore, children can respond to the given stimulus and also understand meaning which is being conveyed.

In learning process, to create an optimum learning, then some various tools are used to deliver the materials. Those tools are as follows:

- Macromedia Flash

Learning media which is made by using Macromedia Flash 8 program, this program is used to deliver materials and also interactive questions and are completed with answer scores. The materials cover the origin of Wayang Suket Art, developer, Arjuna figure, tools and ingredients, steps of making and questions in evaluation in form of multiple choice.



Figure 2 Media Flash

- Video of Making Wayang Suket Arjuna Figure
- Using video can make children more focused more competence in doing the steps of making because by using video format the children reset the video in every part they do not understand yet in making step or even can more understand in more concretely about Wayang Suket Arjuna figure



Figure 3 Creation of Making Wayang

It is expected that the use of that learning media can increase the desire and passion of the children in learning process, increase motivation, learning activity stimulus, appreciate culture heritage, because Wayang Suker Art Arjuna figure is ful of philosophy of character education values which is suitable for children as the descendants of nation culture.

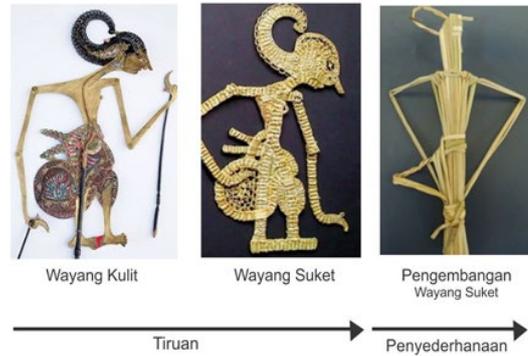


Figure 4 Development Transformation of Wayang Suket Arjuna Figure Form

Here are steps in making the form of Wayang Suket Arjuna figure in a quite simple form

3.1. Upper part or Head

Take two grasses or suket mendong, then they are fold right in the middle and we hold one grass in horizontal, while the other one is attached to the first grass in vertical, but we give a little space or give more the edge of the grass to make a nose. Do these steps eight times, fold down like picture above in seven times and keep 4 pieces. Keep doing 4 strand braid those four pieces grass. The purpose to make the hair is by braiding.

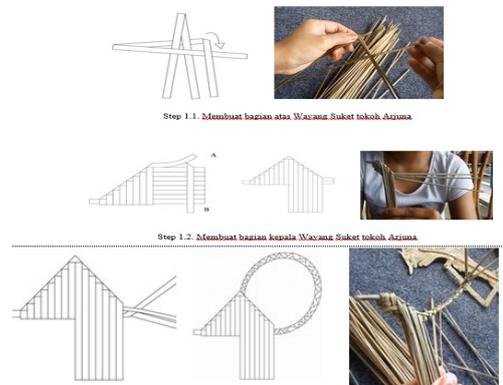


Figure 5 Making Part of Wayang Head

3.2. Part of Body and Hand

Make 4 strand braid (pattern of 4 strand braid), you can see the picture for part of Wayang hand, and then you tie the two edges by using square knot. Take a grass and keep it in front side in horizontal position. Then, coil the edge of grass A and B to the back side of the body. Then, insert those two grasses to the front side of arm. Then coil them in the hand. Repeat those steps four times.



Figure 6 Making Part of Wayang Arjuna Body

3.3. Lower Part or Legs

Make four strand braid pattern for legs such as for hands parts, then take a grass, fold it into two and attach it in the braid. Pull part B and fold to the front and then part A and fold to the back. Hold grass on the top. Pull part B and fold to the front and then part A to the back. Last, tie all of them from leg parts to the bottom.

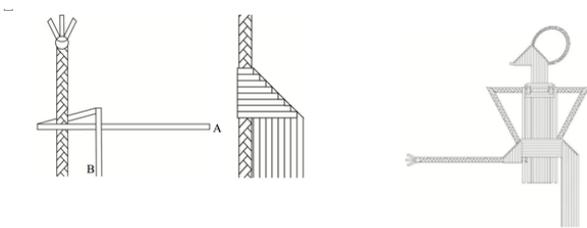


Figure 7 Making Part of Wayang Leg

4. CONCLUSION

Children are the right target for character education process because the philosophies and noble values that are contained in wayang have to be instilled to them in their early ages. Some people have made some efforts to make wayang accepted and got close to children. One of the efforts is in form of wayang Suket Ajuna Figure of Wayang Suket Indonesia Community which is much easier and the short time to make it, so that children can appreciate and create that wayang suket Arjuna figure. Thus, Wayang Suket Indonesia makes wayang suket Arjuna figure as a media to convey message or noble values learning and positive values for children and also to

appreciate Indonesia heritage by appreciating, recognizing wayang character, figures, characters and also technique of Wayang Suket making. It is also expected in creative side, children can make and develop, later on, based on their own characters.



Figure 8 Workshop and Performance of Wayang Suket Indonesia

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