

The Values of Leadership in the Puppet Show: Bisma Gugur by Ki Manteb Soedarsono

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Abstract— This is a content analysis research explaining the values of leadership in a puppet show entitled *Bisma Gugur* by Ki Manteb Soedarsono. The data of the research are taken from 8 recording cassettes containing conversation and *ada-ada* from the performance. There are three steps for collecting the research data. They are listening, writing and grouping. The analysis of the data applies a comparative-inductive technique by categorizing, studying, tabulating, and inverting. This research applies semantic validity and interrater reliability for data validation. This research found that there are five different features of leadership reflected in *Bisma Gugur* story. These characteristics include remembering God, being wise, being able to control desire, being fair, and being a patient human.

Keywords—*leadership, puppet, Bisma Gugur*

I. INTRODUCTION

The development of the current era is in line with technological advancement but is not relevant to support character development. The move of unlimited information makes various cultures penetrate our millennial generation. The spread is uncontrollable and eradicates Indonesian valuable cultures, especially the local one. Our own cultures which are full of noble values are considered obsolete.

In this situation, creating an ideal leadership is obscured. Many individuals elect a leader based on the sharing of profits and personal interests rather than their capacity. They do not measure the leaders' attitudes and potential performance for leading. They do not calculate whether the candidates are appropriate or inappropriate. moreover, most of them, especially the young generation ignore the future of this nation. They are saturated and do not have the motivation to discuss the sustainability of their nation because they do not have any expectations toward their leader. They need a new stimulus to recognize themselves as Indonesian. They also need a portrait of a good and appropriate leader for our nation.

Puppet or *wayang* is a medium to elaborate on the noble values of this nation. It usually represents the value within their characters. It also provides moral lessons at the end of the plot. Thus, *wayang* is the most effective medium to deliver values to society broadly.

Many Indonesian are big fans of *wayang*. They respect the values and meanings presented in the shadow puppet or *wayang kulit* in their life. *Wayang* is considered to meet all masterpiece criteria; literary work and culture which are very valuable in this era. It is also used as a medium to connect traditional and modern cultures because it is seen as a moderator for both cultures (Rochmat, 2018).

The values in *wayang* are expected to be internalized and implemented in daily practice. One of the obvious values of shadow play *Bisma Gugur* is leadership. It fits the current situation where a crisis of trust to leaders occurs. The ideal leader presented in the story matches to this country's cultures. Bratawijaya explains some indicators of a good leader; that a good leader must be able to be a commander, initiator, father, mother, teacher, priest, buddy, and warrior.

A leader must become a commander because he orders his people. Being an initiator means a leader should be creative and initiative to find a path. A leader should be able to act as a father because a father is wise, fair, and protective. He also needs to act like a mother who listens to problems and his members' interests. A leader should be able to act as a teacher to educate, guide, and suggest. A leader should be able to act as an *imam* or priest to guide their members' spirituality. He should be able to act as a buddy for his members. He should be as brave as a warrior to protect his people.

The *Bisma Gugur* shadow is chosen based on its complex characters. It has many characters with significant noble characteristics. In the story, the characters with noble traits are not only found in the protagonist but also in the antagonist. Each individual has a potential sense of leadership that could be developed and fostered.

Considering the background of the study, the research problems are: what philosophical and leadership values are presented in the shadow play *Bisma Gugur*. This research aims to elaborate philosophical values and explain leadership values contained in the show. This is a content analysis research investigating values in *Bisma Gugur* shadow play

II. LITERATURE REVIEW

The data in this research are the shadow play *Bisma Gugur* by Ki Manteb Soedarsono. The data are dialogues among the characters and "ada - ada" taken from 18 recording tape cassettes with 4-hour duration. The cassettes were recorded by Dahlia Record. Briefly, the play narrates that after Duryudana denied the peaceful negotiation with Pandawa, Baratayudha battle occurred. It was a battle between Kurawa and Pandawa that occurred in Kurusetra with huge numbers of victims. Both sides had their commanders, Begawan Bisma as the commander of Kurawa and Prabu Kresna as the strategic forecaster of Pandawa. Bisma's enormous power causes many victims of Pandawa. Pandawa then arranged strategy by using Bisma's weaknesses. Prabu Kresna chose Srikandi, a female warrior, to face Bisma. Accompanied by Arjuna, Srikandi forwarded and faced Bisma. At that time, Dewi Amba who was ever hurt

by Bisma possessed Srikandi. With an arrow piercing from his chest to his back, Bisma could be defeated by Srikandi

III. METHODOLOGY

This is descriptive qualitative research. The data collection was conducted in three stages; transcribing, writing, and grouping. The first stage was transcribing and noting the conversation and *ada-ada* from 9 different cassette recordings. Then, the data transcription is arranged in a particular table to ease the readability. The next stage was grouping the data into five leadership indicators.

Content analysis is applied to analyze the collected data. All of the data are adjusted to the existing theory (Endraswara, 2003:164). Krippendorff states that content analysis is a significant technique in qualitative and social study research because the technique is not disruptive. It allows the researcher to check the message “remembering meaning, symbolic quality, and expressive content” (Krippendorff through Susilo and Dwi Putranto, 2017:96).

The data analysis was done in five steps: inductive comparison, categorization, tabulation, discussion, and inference. On the inductive comparison, it sought and interpreted among one data to another. Then, the categorization stage was done by dividing the data based on the already determined concept. The already categorized data were analyzed in a table to facilitate the explaining process. The next stage was explaining the collected data. The final stage was a reference in which the explanation of data analysis is resulted by inferring to the established theory and indicator.

IV. PHILOSOPHICAL VALUES IN SHADOW PLAY

The custom and traditional values in the Javanese society should be kept because they are fading away. One of the ongoing preservations of the values is in the form of shadow play or shadow puppet performance. Shadow play or *wayang* means shadow in English. The puppet is made of sculpted leather and held by a stick. It is flattened and colored based on the character which will be described (Soetrisno, 2004:8).

In the Javanese language, *wayang* means shadow. It is from the word “yang” with affix “wa” and forming the word *wayang*. A long time ago, *wayang*, *hamayang* means to show shadow so that it becomes a shadow play (Soetarno, 1995:6). The belief of Eastern Javanese tells that their ancestors turn their soul into the shadow so that they make the embodiment of the souls into a puppet called *wayang*.

Wayang is cultural, reflective, and philosophical realizations in Eastern Javanese society. The moral values in Eastern Javanese society could be explained through story-telling show, song, advice, and reminders from parents to their successors through *wayang* (Soetrisno, 2004:61). The values inherited in the shadow play are as follow:

- 1) Educative value in the shadow play is represented in the noble attitudes of its characters. The ending of the *wayang* story is in the form of moral lessons and values which are inspiring and possible to be implemented in daily life.
- 2) Humanism value presented in the story is about living in a society, especially living in Javanese’s perspective

(Soetarno, 1995:80). Each *lakon* or story is relevant to social life.

- 3) Aesthetic value. *Wayang* as a show or amusement contains beautiful values that started from the shapes of the puppet, the sound of *gamelan*, sound of *suluk* and all things supported the show. Thus, the show is worth to be amusement. Each *lakon* also has literary beauty.
- 4) Religious Value. A long time ago, *wayang* became a religious ceremony and as a form of respecting ancestors. However, nowadays, *wayang* is used as a means to surrender to God and to express gratitude upon his gift.

V. RESULT AND DISCUSSION

Leadership is an art to give authority to other people through positive guidance (Howard H, Hojt in Kartini Kartono, 2001:57). It is the nature of an individual to guide and to influence other people. Hayat (2014) stated that good leadership will take real action in governing and changing cultures in effective and efficient approaches. Effectiveness and efficiency are performed through the ability to create good, responsible, transparent, realistic, and participative relationships.

In Javanese ethics, there is a proverb “*sabda pandhita ratu, tan kena wola wali*”. It means that a leader should be consequent in ruling or realizing his promises. In Javanese philosophy, a leader should be *bawalaksana* as shown in every shadow play “*dene utamaning nata, berbudi bawalaksana*” (Sujatmo, 1993:17). According to Ki Hajar Dewantara, written in Ki Suratman in Supeni (2011:70), good leadership concept is in line with Javanese leadership trilogy, they are:

- 1) *Ing ngarsa sung tuladha*, that a leader should be an example for his members by being disciplined, tolerant, and fair.
- 2) *Ing madya mangun karsa*, that a task should be cooperatively executed together by his subordinates and him. A leader should motivate so their target could be realized and done. A leader is not only to order but also to cooperate with other members.
- 3) *Tut wuri handayani*, that a leader should provide assistance and trust to his subordinates and members through blessings.

The findings of leadership values in *Bisma Gugur* by Ki Manteb Sodersono are grouped into five attitudes: remembering God, being wise, having determination, being fair and patient as shown in Table 1.

Table 1.

Leadership Values	Points of Values	Numbers of the Data
Remembering God	a. Calling the name of God	3
	b. Praying to God	1
	c. Being piety	4
Being wise	a. Being careful	4
	b. Being responsible	1
	c. Tranquilizing	2
Having determination	a. Not giving up	7
	b. Willing to sacrifice	10
Being Fair	a. Treating equally	2
	b. Being fair	1
Being Patient	a. Accepting	3

The table shows the attitudes of leadership featured by the characters in *Bisma Gugur* by Ki Manteb Sodersono. It shows that everyone holds leadership attitudes although they do not act as a leader for many people. Leadership attitude is in each individual. In the story, the leadership attitudes are reflected in the protagonist (Pandawa) and the antagonist (Kurawa).

Most leaders are considered as the chosen ones and messengers of God. They were considered the closest human to God, so they could lend the hand of God. Thus, a good leader should always remember God. Their practices must be done based on the rules of God. Remembering God is shown by several characters in *Bisma Gugur* by Ki Manteb Sodersono by praying, being pious and calling the name of God. These attitudes reflect the value of leadership and are exemplary. Here is the explanation:

“Ya jagad dewa bathara ya jagad pangestu ukara. Yayi Karna, yayi Karna pun kakang Dwarawati yayi.” (Hanggraheni, 2016)

The quotation is taken from Prabu Kresna’s speech during a meeting with Prabu Karna. Prabu Kresna always remembers God by mentioning God’s name, Dewa Bathara, in his speech. His attitude conveys his hope to God.

Furthermore, the piety of Prabu Kresna to God is seen when he talks to Dewi Kunthi. He prays for her tranquility. It is seen in the following excerpt:

“Duh kakang mbok jimat sembah kula, nun inggih nadyan kanthi awrat raosing manah kula mboten lanhukung kula namung ndhedherek kepareng paduka kakang mbok Kunthi talibrata, mugi-mugi jawata saget angayomi paringa kekiyatan dhumateng paduka kakang mbok ingkang katemben karerantaning penggalih.” (Hanggraheni, 2016)

Begawan Bisma also shows his attitude to remembering God. He trusts God upon what will happen. He believes that there is a greater power that could draw his destiny in this universe. Begawan Bisma surrenders all matters to God and keeps struggling the best. It is as quoted in the following.

“Perkara nggonku jumeneng dadi senopati, ki rak perkara kewajiban nanging perkara menang kalah, pati urip kuwi mau dudu kuwasaning begawan Bisma.” (Hanggraheni, 2016)

Prabu Kresna dan Begawan Bisma shows that leaders could not separate themselves from their creator. According to them, God manages their destiny. They believe that there is greater power upon them, which is God’s almighty.

The second attitude is wisdom. Poerwodarminto (1939) defines wisdom as *awas* or alert, *waskitha* or able in using his logic properly. A leader must use his logic in making a decision and considering good things. This attitude is shown by several characters in the show. One of them is reflected by Prabu Karna in this excerpt:

“Mula kula ngantos kirang trapsila lolos saking parepatan agung tanpa pamit wau ugi awit saking panjagi kula sampun ngantos wonten daredah ing pasamoan jalaran saking wicara kawula kaka prabu.” (Hanggraheni, 2016)

This quotation shows that Prabu Karna is wise when making a decision. He considers many things including the impacts of his decision. In his position, if he made a wrong decision, a battle would have occurred. Before making the decision, he chose to walk away from the meeting and

thought everything calmly. He represents one of the features that a good leader is wise and responsible. This is presented in the following excerpt:

“Nadyan ta kanthi awrat raosing manah kula kanjeng eyang paripaksa dinten menika wayah paduka para pandhawa sampun sarujuk netepi dharmaning kasatriyan kedah ngetingalaken jiwa kasatriyanipun.” (Hanggraheni, 2016)

Prabu Kresna also shows his wisdom in his tranquilizing behavior. Prabu Kresna tranquilizes Dewi Kunthi because her sons would go to battle. He knows how he should act when a bad thing occurs.

A leader should have determination. Poerwadarminta (1939) explains it as to have the bravery and have no fear of facing enemies or problems. This attitude should be owned by a leader because he would not only act based on his interest but also to be brave in facing problems and in deciding for the sake of many people. This attitude could be described as not giving up and willing to sacrifice. They are seen in Irawan’s speech when he is interrupted by Kirna Janggyarat. He is not frightened although he knows that he would face a fight when he could not escape.

Willing to sacrifice as the realization of determination is also presented in Ruminta, the mother of Irawan. She lets her son helping Pandhawa to fight Kurawa. Ruminta puts away her ego and worries that she might lose her son and be very sad.

“...Mila kanjeng ibu, sak saged-saged kula badhe ndherek sabiyantu, bebasan kula badhe nylamakaken pejah gesang kula kangge tombok wonten ngarsanipun pepundhen kula para pandhawa ujuping manah kula minangka lelirunipun angen kula dipun pitulungi dening Raden Bratasena rikala semanten, kados pundi kanjeng ibu menawi kula gadha panjangka ingkang kados mekaten kala wau?” (Hanggraheni, 2016)

The next characteristic of a leader is fair. A leader must not use his personal goal or the interest of his allies to influence his decision (Poerwadarminta, 1939). A good leader should be fair and non-discriminatory in treating others. He must put everything based on the needs of his people. This fair leader is dreamed by society. This attitude is simple but difficult to perform. It needs accurate consideration. This characteristic found in the following excerpt.

“Yen pancen wis padha saguh yayi sakiki pusakamu kyai pasopati paringna ngampil marang garwamu.” (Hanggraheni, 2016)

The excerpt shows a dialogue between Prabu Kresna and Arjuna. Prabu Kresna hands over his weapon to Srikandi to be used in the battle. It shows that he gives something needed although the weapon could not be handed to someone else, even Arjuna. However, in this case, Dewi Srikandi needs the weapon to fight Begawan Bisma.

Another example of being fair is reflected in Dewi Kunthi. She is not in favor of both of her sons. She does not defend anyone. She treats them equally and would feel sad when one of them passed away or hurt. This is seen as follow:

“Kaki prabu Kresna yen ta nganti dumadi lelakon iki aku ora bakal menthala nyawang, apa maneh yen aku ta ngelingi klawan kadangmu si Arjuna klawan si Karna apa aku bakal

mentala nyawnag kahanan kang mangkono mau luwih becik aku patenono wae, ngger kaki prabu Kresna ...” (Hanggraheni, 2016)

Another attitude for a leader reflected in *Bisma Gugur* by Ki Manteb Sodersono is patient. Patient should be owned by a leader because a good leader does not work based on his ego. Patient should be maintained through sadness and also happiness. A good leader, as reflected in *Bisma Gugur* by Ki Manteb Sodersono, accepts the outcome of any events. This is shown in this excerpt:

“Anak prabu Sri Batara Kresna sawetara pada tetrawangan rasaning atiku, nedyan ta aku gelem ora gelem kudu nyawang lelakon kang banget anggegirisi, ya muga-muga pamujinira bae ngger anak prabu bisa anyengguh kekuwataning jiwa ragaku.” (Hanggraheni, 2016)

This excerpt is the statement of Kunthi Talibrata who is always patient in accepting her destiny for Barata Yudha Jaya Binangun battle. Although she is sad, Kunthi accepts the battle of her two sons, Pandhawa and Kurawa.

IV. CONCLUSION

It could be concluded that leadership values are shown in *Bisma Gugur* by Ki Manteb Sodersono. The willingness to sacrifice is the most important value of a leader. A good leader will voluntarily sacrifice himself for his people's prosperity. This is irrelevant to the current situation where leaders

sacrifice their members for their self-interests. Some other important values of leadership reflected in the story are remembering God, being wise, managing ego and desire, being fair, and being a patient leader. They could be used as leadership educative sources for the new generation in the current era.

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