GOVERNMENT’S IMPACT ON CHARACTER EDUCATION IMPLEMENTATION THROUGH WAYANG MEDIA: LESSON LEARNED FROM THE STATE SENIOR HIGH SCHOOL 3 OF SUKOHARJO

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ABSTRACT
Policy maker is the power holder in a government, whether in political, economic, social, cultural, and even education sectors. Policy serves to determine the direction, just like in education sector in Indonesia and particularly in Sukoharjo Regency, based on Character Education for the Nation’s Next Generation. The use of cultural-based learning with puppet (wayang) media is intended to exemplify the good character of human being (Pandhawa group) and the bad one (Kurawa group). Media is one determinant of a successful teaching-learning process with attractive media to make the students comfortable and interested in attending learning at school. The existence of media can improve the students’ interest in learning as in globalization era, the students is very sensitive to technology. The students are more interested in using Hand-phone containing internet facility to search for school material so that the role of media is very decisive. The learning using interview and debriefing media only will not maximally successful. The good media collaborated with interview and debriefing will make the students not-bored in the learning duration of 2 x 45 minutes. In long duration, teacher should have an appropriate method to make the students keep focusing on the subject delivered by the teacher, one example of which is Indonesian language subject in State Senior High School of Sukoharjo 3, Central Java of Indonesia. Cultural approach is considered as appropriate to improve the character education for students.
KEYWORDS
Policy; curriculum; media; character; students

1. INTRODUCTION

Any government has an authority of determining a policy in farming, economic, social, and cultural in addition to education sectors. Education is a pivotal thing to all of the nation’s next generation. The government is a determinant and a direction of education organization and application at schools. It conducts review once in several years to find out whether or not the policy being applied has been appropriate, and when it has been inappropriate, it will be restudied and replaced with the appropriate one. Sometimes the succession of government leads to the change of policy corresponding to the background of individual leaders. Education applies curriculum based on character education for the nation’s next generation. Character education for the nation’s next generation is the one based on behaviour and ethics. Character education is an attempt of influencing the students to behave well and to have good ethics (Suyanto, 2009). The students can cooperate, socialize, and organize with friend, teacher, and society. It is applied to create the students with nationalism spirit and love to homeland. The values contained in character education include: religiosity, honesty, tolerance, discipline, hard work, creativity, independency, democracy, curiosity, nationalism, love to homeland, appreciating achievement, friendliness, communicativeness, love peace, reading habit, environmental care, social care, and responsibility (Kertajaya, 2010). The character-based policy in all study areas reflect both positive and negative values. From the positive side, the children is introduced with religious characteristics, while from negative one, children do not have freedom of moving, and thinking. Restrain and tight regulation at school sometimes make students expressing their opinion difficult because of their fear for breaking the rule and being punished. Students sometimes feel the fear of expressing opinion according to their conscience (personal comm. with Anggi, 2017).

Generally, Senior High School students are those who look for their self-identity to express their opinion feeling being restrained, moreover those living in big cities with free lifestyle. Many students live separated from their parents because their parents work abroad. Living far away from parents makes them uncontrolled. At Senior High School age, they have live in boarding house alone without parents’ supervision. The application of education at school is intended to correct the character or behaviour inconsistent with Indonesian personality. It is expected to avoid juvenile mischief, free sex, drugs, and etc. character education can prevent the children’s cheating and pornography habit (Kertajaya, 2010). The policy which focuses on the Indonesian character is strategically observed to intellectualize the nation’s lives, to create a good, Pancasilaistic (the state ideology upholding society), and nationalistic for the next generations. The students having good character can intellectualize the nation life and Indonesia can be the smart, prestigious and moral students. The government’s policy is also poured into Constitution (UUD) and Law (UU) about National Education System (Sisdiknas) and the objective of national education has been specified by the government: to organize a high-quality and prestigious education. It is confirmed in RI’s presidential decree No.1 of 2010 stating that every education level in Indonesia should implement character education. The content of government policy is as follows: 1) nine-year compulsory education, school for free, 2) National Standard later stipulating eight National Standards, 3)
education unit level curriculum, 4) certification for teachers and lecturers, 5) education funding, 6) education management in the form of legal entity, 7) the policy of religious education organization (Marzuki, 2012). Thus, education is applied to the students of Elementary School, Junior High Schools, and Senior High Schools (Citra, 2012). Character education is also applied in the State Senior High School of Sukoharjo 3. The character Education was conducted by introducing the wayang (puppet) with pandawa-kurawa character as the example in teaching Indonesian language subject. Good and bad characters can be the model for the students’ behaviour.

2. METHOD

The method employed was a descriptive qualitative method with direct field observation (Sutopo, 2002). Data was collected using prior field observation on the research site, and interview with primary and secondary informants including headmasters, teachers and students. Data validation was carried out to get valid data. Data reduction was considered as important to crosscheck the truth of data. The data was also obtained from library and document study to information in the past and in the present including documents and photographs. Data were obtained from any sources resulting from observation and interview and finally it can be inferred that the actual data was collaborated with library and document studies. Thus, the actual and accountable data were obtained. Photograph, past and present documents serve to prove the existence of data and to give up-to-date information and data.

3. RESULTS AND DISCUSSION

3.1. Puppet Shadow Show (Wayang) the Road to the World's Great Work

As a work originally belonging to one ethnic group in the archipelago, namely Java, extends to a number of regions (e.g. Bali and Sunda), then belongs to the nation nationally, and finally recognized the world as an international masterpiece, proud. In the international world wayang has now been recorded as a masterpiece of great cultural art, namely by UNESCO, an institution under the United Nations dealing with education, science, and culture. In 1972 UNESCO outlined a convention relating to tangible cultural heritage, sites, and landscapes, so there was a growing awareness that an oral and immaterial cultural heritage was also important to preserve. It is based on the idea that the cultural heritage is proved to be highly feared to be extinct due to globalization or environmental destruction. Thus, UNESCO then also focuses on the protection of traditional culture including the wayang culture in Indonesia. In 1997 UNESCO drafted the regulation on Masterpiece of Oral and Intangible Heritage of Humanity. The objectives of the regulation are to (i) raise public awareness of the world against non-material heritage, (ii) to evaluate and register the sites and cultural heritage of non-objects, (iii) to encourage state governments to take legal and administrative measures to preserve the cultural heritage of non-, and (iv) involve local artists in the documentation of the preservation and development of an object's cultural heritage (Wibisono, 2009).

Any country which has traditional works aforementioned above may volunteer to be declared a masterpiece of the world. Indonesia which has a cultural heritage of wayang from several significant areas also did registering their artworks creativity through the Ministry of Culture and Tourism SENAWANGI (Sekretariat Nasional Pewayangan Indonesia) to prepare the nomination of wayang as one of the world's great works. The requirements that must be fulfilled to be declared
a masterpiece of the world include six kinds which can be mentioned as follows. (i) Extraordinary value as the great work of human creation. (ii) Rooted in cultural traditions or cultural histories of the people concerned. (iii) Serves as a means of declaration of national identity or ethnic group concerned that serves as a source of cultural exchange inspiration, as a means of glue, and its present social role in the community concerned. (iv) Usefulness in the application of skills and the nature of the techniques shown. (v) Its role as a living cultural tradition (vi) The cultural risk may be extinct due to lack of means to preserve and protect it (Wibosono, 2009). Finally on November 7, 2003 the Indonesian puppet was announced by UNESCO as the world's greatest masterpiece in Paris. There are five types of puppets studied, namely (i) the Javanese Purwa puppet of the Middle Java, (ii) the Balinese wayang parwa from Bali, (iii) the Sundanese wayang golek from West Java, (iv) the Palembang wayang from South Sumatra, and (v) wayang Banjar from South Kalimantan (Wibisono, 2009). It again demonstrates that wayang, as one of the traditional cultural heritage, has been internationally recognized as a value-rich cultural heritage that plays a major role in the establishment and development of national identity.

3.2. Puppet Shadow Show's (Wayang) Story Values as a Reflection of the Refined National Character and Identity Development

When news of the chaotic life of today's nation is inexhaustible, either through the news of television, internet, newspapers, or other mass media, we may agree that the situation is all more due to the lack of education on the character of the nation's children. Educational institutions that should be on the cutting edge as the guardians of character toughness, not even rarely display a figure that more reflects the lack of status of the character. Character is character, personality, identity, identity. Character is the identity, personality, and character attached to a person related to psychological and physical dimensions. In the micro order, character is (i) the quality and quantity of reactions to oneself, others, and certain situations, and (ii) character, morals, and psychological characteristics. The psychological traits that individuals possess in the personal realm shall evolve and expand more broadly into social traits. The psychological characteristics of the individual shall nuance and style of group identity which in macro order becomes the psychological trait or character of the nation.

The character education inculcation proceeds dynamically as a socio-ecological phenomenon (Gufron, 2010). The character of the nation is the accumulation of the characters of the people concerned. Character is the basic attitude values that become the reference value in interacting among people, however, when character is lost, then everything becomes lost. Universal character is formulated as a value of life together based on pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, compassion, responsibility, simplicity, tolerance, and unity (Gufron, 2010). What character values are contained in the character of the nation? Those are values that are developed, acted, recognized, believed, and agreed upon to be implemented by every citizen of a country. Those values are the supreme values being used as as the guiding principles to achieve higher human dignity, dignity, for peace and happiness. Humanity in question includes, among others, the solidarity between fellow human beings, respecting human nature and dignity, equality and help, respect for differences, and create peace. Character as noble value is the attitudes strongly built on values that are believed and positioned as an instrument to achieve something.
3.3. Establishing the Character Education through Pandawa and Kurawa Puppet Plays

In general Wayang story shows the two interests of two opposing groups, the good and the bad. The group is well represented by the best-performing figures, while the evil group is represented by the characters of evil character. There are many characters in both groups each with their distinctive character, but good (white) group figures, still good characters, evil group characters (black) are still evil characters. These good figures are worthy of being exemplary in behaving, being the source of the quest for noble values, and used as inspiration for character education. On the other hand, as a story, black characters with evil characters are also needed because without them the story will not develop and unattractive. In addition, the existence of good character will only be more visible if it is in opposition to the evil. Character education applied to students of the State Senior High School of Sukoharjo 3 is the implementation of the government policy based on National Education Law of 2010 and as was stipulated in the Article 3 of Law No.20 about National Education System. The character-based education curriculum aims to make the students the good, wise, smart, and broadly-oriented persons. The character-based curriculum is developed with culture to make the students recognizing their own (Javanese) culture. The character in pandawa and kurawa puppets also gives good and bad personal orientation thereby is very appropriate to the cultured human personality. The curriculum with wayang culture illustrated the Pandawa and Kurawa characters provide students with enlightenment. Pandawa character is the example of good character and kurawa is that of bad character. Behavior represented in wayang character can inspire the students’ life. Pandawa character containing five figures with kind heart can give the students a perspective. Kurawa contains a hundred persons inspiring that number does not lead to the success because their character is evil. Pandawa and Kurawa’s life is symbolized with black and white figures.

The characterization symbolized is the character or aura existing in the puppet with black representing evil and white representing goodness. Those two figures are symbolized as the interrelated ones because they are willing to keep having equal power and strength making them showing off power rather than healthy mind. It is the characteristic that should be avoided in the character when it is applied to human life. Characterization can give good and bad suggestion and the students are given good direction to live well in family environment, school education and society. Wayang media is considered as an ideology and can be applied after the students complete their study. Having completed their study at Senior High School, the students can apply the knowledge they got in family and general society. Senior High School is primary education and the students of Senior High School are adolescent and almost mature. Erroneous intercourse can lead the students to be entrapped into wrong place and intercourse. Globalization era is the effect making the students’ bad attitudes when they do not have good faith. The strong religion belongs to values of character education existing in the curriculum making the students the good person.


The government implements the policy through mature thinking and consideration. The objective of curriculum in character education is to educate the students in order to have good moral behavior, pancasila spirit and honesty and religious behavior. The curriculum applied in SMA Negeri 3 Sukoharjo is the application of education to students corresponding to Indonesian
personality in general and Javanese society in particular, upholding Javanese culture. Cultural pillar and perspective existing in puppet can inspire the students, Indonesian society and Javanese society particularly. The application of character education-based learning with wayang method becoming the example in curriculum teaching applied in the State Senior High School of Sukoharjo 3 has been appropriate and compatible. The cultural-based learning model is considered as more easy-going and touching the students. The students are introduced with traditional culture within which reflect life tenets including morality related to honest behavior, mutual help, and religious tolerance. The technology-based learning development is inserted so that the students receive it joyfully. The students do not feel being compelled to learn as through technology, the students become interested in learning the subject and then applying it to life.

The application of character education values in school includes respecting teachers, having good friendship, helping fellow students who are in difficulty and emphasizing on discussion and consensus in making decision in the class and school environment. Thus, the student will be a good and modest personality who always believes in Almighty God. As such, concord will be created in every activity both inside and outside class. The safe, peaceful and comfortable school circumstance leads to the learning running smoothly. The students feel getting comfort and composure in learning, achievement motivation and adequate learning facilities. The learning consistent with curriculum and developed with adequate technology in the State Senior High School of Sukoharjo 3 has been so far good and adequate equipment and place which overall has sustained the learning process and progress.

CONCLUSION

The government’s policy of character education-based curriculum gives the students enlightenment and guidance to behave well, to improve morality consistent with Pancasila’s attitude and spirit. The curriculum is enacted after some in-depth studies and trial with education experts and practitioners. The students behaving consistently with the nation’s ideology will create a superior, high-quality and smart next generation and care about nation and state. The development of character education-based curriculum using learning model with puppet will provide different learning circumstance. The learning with technology makes the students not bored; in this way, the character education-based national education curriculum will be achieved with cultural approach method.

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