MOVIE ANIMATION OF PANDAWA AND KURAWA CHARACTERS MANIFESTING THE JAVANESE LIFE PHILOSOPHY

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ABSTRACT

Cultural development always adapts to the development of human mindset. Human will not stop creating because human is a creature using his imagination and her mindset to create. Human work can be song, batik, jewelries, dance, karawitan, heirloom material (Keris, spear, blade, cundrik [small keris/dagger). Another work can be movie animation taking pandawa and kurawa story as its theme. Pandawa and Kurawa story is the one taking Mahabharata and Ramayan epochs. The creativity of artists by developing Pandawa and Kurawa story can be enjoyed in another version. Culture develops and adapts to the community consuming its culture. The production of pandawa and kurawa character movie animation can inspire the artists to keep creating work with high imagination. Pandawa and Kurawa character has life philosophy tenets with the character that can give a role model in which even 100 knights can be defeated by the five knights (pandawa). The character can show life philosophy that wherever the evil will be eliminated, and kindness will be the winner. Kindness will suggest Javanese philosophy “Wong salah bakale seleh”, “wong jujur bakale mujur”, “wong goroh bakale sengsara”, life philosophy of Javanese people will give perspective on life.

KEYWORDS

Animation; Creativity; Life Philosophy; Javanese People.
1. INTRODUCTION

Human mindset cannot stop after achieving what is wanted, but it will develop and work continuously in order to fulfill both physical and spiritual needs. Human beings will work continuously and will never be satisfied with what he/she has achieved for the life goals: wellbeing and inner satisfaction (Mulyana, 1978). The work produced always adapts to time development as it is related to the users. The product yielded can be used by and benefit others, so that the need factor is considered when developing a product to find out for whom the product is made. Nothing can restrict artists’ creativity because working intuition with innovation and ability tends to be more liberating now. Artists work without thinking of any pressure but they work freely to produce artistic product as beautifully and as well as possible by emphasizing on art creativity.

Any product of traditional culture will develop continuously. In this case, wayang kulit (leather puppet) tradition usually takes Mahabharata and Ramayana stories as its theme, but it is possible to take other stories as well. It takes Mahabharata and Ramayana stories only partially rather than entirely, dependent on the artists’ creativity (Yasasusatra, 2011). Artists have distinctive consideration in developing and creating artists. The product (work) created includes shape, duration, place, accompaniment, and stage layout used corresponding to the artists’ idea. The ability of pouring idea and thought will make the product available to all classes of society including art devotees, observer, artists, and spectator (Mayer, 2002). Common people usually have other thinking and understanding on the art work products.

The idea of creating work taking Mahabharata and Ramayana can use Pandawa and Kurawa story. Pandawa and Kurawa characters reflect good and evil characters. The symbolization of character for wayang kulit work is intended to give the society the representation of behaviour consistent and inconsistent with the religion norm. Character education is a good reflection of culture that should be imitated (Ali, 2000). Wayang kulit tries to be developed in this paper is the one that has been modified with technology by collaborating art and computer. It is the artists’ creativity in creating work in order to be more attractive.

The story of wayang kulit using technology makes the spectators amused because the development of movie animation form gives different nuance. The duration of story is not all night long but only an hour. The short duration has been taken into account as well, as an art product aiming to entertain. The attractive and amusing entertainment still contains meaningful elements in its story (Hidayah, 2011). It also contains good life philosophies that can be used in the society’s ideology. The tenet that can be life guideline becomes better. Ideology of being a better person can be applied to daily life and human life as well as nation and state. The good nation is the nation upholds the personality consistent with Javanese people (Kuning, 2011).

2. METHOD

This research was conducted through in-depth interview to a number of informants considered as knowledgeable on the objects of problem. Methods of data collection using methods include: a) literature method, data collection techniques in this study was conducted by literature method collecting references from books, journals, modules related to research problems, b). In-depth interview. The use of in-depth interview method with the informants having expertise in cultural field, particularly wayang (puppet) with pandawa and kurawa story, can provide data
corresponding to the research’s need. This study employed a descriptive qualitative so, thereby obtaining descriptive data, by means of data analysis and data sorting and grouping, corresponding to the data need. This study collected the data from the informants very knowledgeable on data source (Sugiyono, 2008).

2. DISCUSSION

3.1. Review of Related Literature

There have been several studies conducted that address the moral messages in the puppet characters. Galih (2011: 86-87) conducted a study entitled "The formation of character through the characterization of Semar in wayang wong in Sriwedari". The impact of character building informants inspires on their daily lives. The inspiration of semar characters can build character by imitating the person who has ever played a puppet character named Semar. The impact of character formation is reflected in everyday life such as: always being patient in educating the family.

In line with that research conducted by Dinar (2011, 87-90) entitled "Social Criticism and Moral Message through Staging Wayang Kulit Bima Suci puppeteer Ni Paksi Rukmawati" research results show that moral messages and social criticism seen from the purpose of staging, among others, deepening the noble values of the nation based on local wisdom, raising the nation and state’s awareness, strengthening faith and piety to God Almighty. Moral message contained is the formation of soul’s noble with regulatory understanding system. Pujiyanti (2013) in her study describes the moral messages in the wayang kulit show at the "Wahyu Makutharama" playground with Dhalang Ki Djoko Bawono in Harjowinangun Village, Godong Subdistrict, Grobogan District in Clean Village Event (Village Salvation), the study concluded that moral messages conveyed through the play of Wahyu Makutharama with a dhalang named Ki Djoko Bawono is popularizing the teachings of leadership.

3.2. Wayang and the Javanese Life Philosophy

The development of wayang is not only popular in Java Island and Bali remains to Lombok Island, Madura, Sumatra, Kalimantan. The shape and wayang puppets undergo various changes adapted to the dynamics of the times and places where it develops. Puppet is not only a spectacle, entertainment but also as a life guide that provides lessons for understanding the universe and also as a reference for balancing moral, artistic, religious, entertainment and giving meaning in life (c.f. Sudjarwo et al., 2010).

The wayang culture is an indigenous culture of Indonesia, especially in Java Island. The existence of wayang has been centuries before Hinduism entered the island of Java. The wayang stories that are popular in today's society are adapted from Indian literary works namely Ramayana and Mahabharata. Stories in wayang many experienced changes and additions to conform with the philosophy of native Indonesia (Fanani, 1996: 1).

Wayang kulit is one of the performing art form which is very popular and loved by various layers of society in Java, especially in Central Java and East Java. Wayang kulit is one of the types of wayang that exist in Java that still survive until now (Soetarno and Sarwanto, 2010: 5). Indonesian people, especially Java, know and understand wayang even many who understand and mengayatinya. The wayang plays are displayed as if they depict human life, not infrequently in
their lives identifying themselves with wayang figures to perform deeds in their lives. The wayang performance is not merely a spectacle and a mere equation but a giver of meaning in life (Soetarno and Sarwanto, 2010: 1).

3.3. The role of Puppet in the Education of Character

Various forms of Wayang performances such as Arjuna and Puntadewa who have a character with a handsome face and face down to earth in his philosophy lays a depiction of the image of a human with a humble manner. The image of Buto or wayang description with frightening face depicting people who have ambition, arrogant and do not have patience. In the wayang arrangement that is on the right has the intention that the puppets include puppets good group while the puppets are arranged on the left side has the intent of the puppet including bad or evil.

Learning media for children while in delivering the message of learning can be through media that utilize puppets, so that learning can be more effective. Utilization of wayang with stories that exist in puppet as a medium of learning can provide an overview of human traits, characters and social behavior in life that there is a good nature and a bad nature.

In the Javanese term budipekerti term is called budi pakerti ditdimaknai as the mind means thought, and pakerti means deeds while etymologically called the character and character. Based on the meaning of the word budi and pekerti, Ki Sugeng Subagya (February 2018) interpreted that the term budi pakerti as a human action that is controlled by the mind; action which is the realization of the contents of the mind; or actions that are controlled by the mind.

Background view on Pandavas movie

Children are very happy with images especially images that can move like cartoons. Cartoons of the past are very favored not only children but also adults. According to Salam (in Syakir, 2003: 32), cartoons are every image made for people laughing. Cartoons are displayed only to entertain people or to convey a particular message. Cartoons according to Syakir (2003: 32) are not too tied to distortion.

4. PARIBASAN (JAVANESE PROVERBS) REFLECTED FROM THE WAYANG CHARACTERS

Paribasan in Indonesian means Proverb. The definition of proverb in the Big Indonesian Dictionary is divided into two parts: a group of words or sentences that remain in their order, usually to define
a specific purpose. Another definition is a compact expression or phrase, containing comparison, parables, counsel, life principle, or behavior. Sudaryanto and Pranowo (2001: 79) state that paribasan is „tetembungan utawa ukara saempar saloka nanging nduweni teges lugu (apa anane)” In Indonesian means a word or phrase like Saloka but has a straightforward meaning or what it is. Adding opinions Sudaryanto and Pranowo, Putro (without years: 88) stated that paribasan is „ukara/unen-unen sing tegese wantah dudu pepindhan” which means paribasan is a sentence or a word that means what it means. Based on the opinions above are understood based on the definition of paribasan is a word or phrase that has a fixed rule in the preparation and contain what it means.

4.1. Wong Salah Bakale Seleh

Javanese life philosophy wong salah bakale seleh (the wrong people will be lost) can be a perspective that human characteristics and behaviour inconsistent with life ethic and rule in the world will get Allah’s reward. Human bad characters such as selfish, feeling of having power, conceited, arrogant, using position to press the subordinate, and treating the poor as the way he/she wants are not allowed as these are inconsistent with Javanese people’s life emphasizing on modesty, humility, kinship, and altruism. Arbitrariness or misusing position to humiliate others means not appreciating others’ existence. The attitudes of hurting others and treating other arbitrarily will get God’s reward unconsciously. The warning conveyed can be human life philosophy clearly suggesting that we will harvest what we have planted. Thus, human being should think of the consequence of their behaviour. Human beings should always learn, attempt, appreciate, respect other, and feel that they need each other because they cannot live alone without others’ help. The life philosophy “wong salah bakale seleh” is true for Javanese people to be better human beings.

This philosophy means that any deed should be accountable for. Human beings are indeed not perfect, but they should attempt to be better, so that comfortable and secure life can be achieved. Human life is just like a rotating cycle so that human beings should be alerted. The rapid time development in the presence of globalization effect changes human life and human behaviour. This philosophy contains a broad meaning and is very good to apply to the life in order to prevent the unexpected things from occurring. Mistake can be corrected with good deed; the wrong deed should be abandoned in order to prevent us from encountering it.

4.2. Wong Jujur Bakale Mujur

Javanese philosophy Wong Jujur Bakale Mujur (the honest people will be fortunate) is not strange to Javanese people but their poor understanding makes it difficult to apply it. People tend to be uncaring about the very good life philosophy to apply in daily life and in living within society, culture, art, politics, and etc. The application of this philosophy in any condition and occasion will be consistent with Javanese people. Honesty in acting, behaving, working, living within society, and creating is underestimated by people. People do not think that honesty is very desirable in living within society in order to live harmoniously and compatibly. Life should be balanced, both in the world and hereafter, as the more emphasis on one of them will make them unbalanced.

Honesty makes the one composed and flowing with clean heart. Life philosophy wong jujur bakale mujur can give a perspective that a human being will get composure and fortune in undertaking
his/her life. Life will feel to be more beautiful when it is based on honesty and the result will feel to be more enjoyable. Javanese people use this philosophy to be an ideology and to give role model in order to apply to human life as it is consistent with Javanese people’s life philosophy and personality.

4.3. Wong Goroh Bakale Sengsara

Human living in the world is an examination and whether or not the examination can be passed through by human beings is dependent on their characteristics as sometimes they forget and even do repeated mistakes deliberately. Javanese people who think logically will have futuristic perspective so that they will think of deeply what they will do. Javanese people’s mindset that sometimes is so simple in fact is replete with meaning. Life philosophy wong goroh bakale sengsara (dishonest people will be in misery) reminds us that dishonesty is not good for life.

Javanese life philosophy is important to consider because it will make Javanese people behave better, wisely, and tolerantly, appreciate others and love each other. Through this, Javanese people expect that the life will run harmoniously and more directed thereby making the life is not only word-oriented but also hereafter-oriented (Manunggaling Kawula lan Gusti). The balanced life will make human life secure, peaceful and prosperous.

5. CONCLUSION

The life consistent with Javanese people’s life philosophy as included in Pandawa and Kurawa puppet story can be the appropriate model of life with good, honest, wise and menep (peaceful) community. Human beings should always attempt and learn to be better ones so that the life will be organized in harmony between microcosmic and macrocosmic life. The attitudes inconsistent with Javanese people’s life philosophy should disappear immediately and it is the responsibility of all parties including society, government and authorized party. Thus, in the condition inconsistent with Javanese people behaviour, everyone will contribute to make it better and to make the circumstance more conducive, secure, comfortable and prosperous.

REFERENCES


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