

Character Education Values in Ketoprak Manuscripts *Rembulan Wungu* and *Pedhut Jatisrana* by Bondan Nusantara

Hari Setiawan¹ dan Ani Rakhmawati² dan Atikah Anindyarini³

Local Language and Literature Education , Postgraduate, Universitas Sebelas Maret Surakarta,
Indonesia

harisetiawan@student.uns.ac.id, anirakhmawati@staff.uns.ac.id,
atikahanindyarini@gmail.com

ABSTRACT

Nowadays, character education is necessary to control and to cultivate teenagers' character especially in education. It is important to implement the character education value due to the number of cases where teenagers especially students whose behaviour has deviated from the norms and become cause of concern. Character education can be in the form of literature such as Ketoprak. This study aim to describe and explain the character education values found in Ketoprak manuscript entitled *Rembulan Wungu* and *Pedhut Jatisrana* by Bondan Nusantara. This study was a descriptive-qualitative research which used content analysis method. The data was taken from content analysis of *Rembulan Wungu* and *Pedhut Jatisrana* by Bondan Nusantara. The results showed that there were number of examples which contained character education values in both manuscript such as curiosity, honesty, hardwork, nationalism, peace loving, care for society, patriotism, tolerance, care for environment, discipline, and religiosity. Character education values that identify the character values of culture Java. It is hoped that these manuscripts are able to become the delivery media and application of character education values for teenager especially in education.

Keywords: *character education values, ketoprak manuscript, Rembulan Wungu, Pedhut Jatisrana.*

1. INTRODUCTION

Nowadays, human morality and character is deemed disorganize and have strayed to the negative side. There are number of cases and events that show the decrease in applying character education values in society which is portayed by teenagers for example the moral degradation cases such as misuse of drugs, free sex, crimes and others negative behavior [1]. The causes of this behaviour in those cases are the lack of education from family and the negative influence from the environment. The infiltration infiltration infiltration of foreign culture through media technology (as representative of globalization) also increases the social problems in Indonesia [2]. There are many violation cases such as leaving during study and absence from school. Character education is very important as the students will be able to learn how to control themselves, show perseverance, display initiativeness, have a sense of

curiosity, able to express gratitude, show contribution, and involve in active learning [3]. The first step to fix the quality of character education can be done by refining the education system first. Character education is part of good learning and a fundamental part of good education [4]. It is expected from character education to be able to instill the values from culture in cultivating the character of teenagers and young generation. The purpose of character education is to develop the values contained in Pancasila including the students' potential to have a kind heart, kind mind, and kind behavior, to create a nation with character of Pancasila, and to develop the citizen's potential to have faith. There are 18 character education values such as religiosity, honesty, responsible, discipline, hardwork, creative, independent, curiosity, avid reader, peace loving, care for society, care for environment, nationalism and patriotism [5]. In short, character education is very advantageous for the students in their daily life. The next step would be strengthening those values by organizing the environment and school activities [6].

One way that helps cultivating and implementing the character education is by using literature such as ketoprak manuscript. The manuscript is type of literature used in play or Javanese traditional performance [7]. The manuscript is used in ketoprak performance which is also called folks performance. Ethymologically, ketoprak, as a literary work, means a tool to educate. From a deeper viewpoint and relating it with the values, almost all literature are used as means of learning ethic and character [8]. There are many ketoprak manuscripts which are useful to control students' personality, including ketoprak manuscript by Bondan Nusantara entitled *Rembulan Wungu* and *Pedhut Jatisrana*. Novelty of the case for research, is focused on the value of the character education of the two ketoprak manuscripts, which are by far the majority of which are character educational value in the culture of java. Is presented with the finding of the educational value of peace, honesty, curiosity, social care, and hard work. In previous studies, the studies extended to the educational character values found in the culture of the world.

Ketoprak *Rembulan Wungu* by Bondan Nusantara talks about an eventful and problematic story of Mataram Kingdom during Amangkurat I and the story is plotted with romances and gripping actions. Meanwhile, *Pedhut Jatisrana* talks about conflict in a family with character named Banendra as soldier of a monarch who has strict and responsible attitude which leads to a problem in his family in Jatisrana region. These two manuscripts contain character education values which are useful for society and students. The manuscripts use everyday language or laymen's terms so that the messages within can be perfectly delivered and understood. This study examined the value of character education, which focused on the character values of Javanese culture, in the ketoprak manuscripts *Pedhut Jatisrana* and *Rembulan Wungu* by Bondan Nusantara, such as character value, honest, hard work, patriotism love, peace love, national spirit, tolerance, environmental, discipline, religious, national spirit, and hard work.

2. METHOD

This study was descriptive qualitative with content analysis method. This method is used to discern the content of a document. It included taking note and analyzing the character education values in the manuscripts based on regulation sets by Kementerian Pendidikan Nasional. The source of data was a document. Document referred to two manuscripts by Bondan Nusantara entitled *Rembulan Wungu* and *Pedhut Jatisrana*. The sampling technique used was purposive sampling where the samples were chosen by following the the research questions and the source of data [9]. This study also used source triangulation as technique of

data validation [10]. Interactive analysis techniques was used as technique of data analysis which included data collecting, data reducing, data presentating, and conclusion making. The procedure began with preparation stage, implementation stage and ended with reports writing.

3. RESULTS AND DISCUSSION

Character education discussed in this study is the character education values contained in *Rembulan Wungu* and *Pedhut Jatisrana* manuscripts. These manuscripts contain many values in form of dialogue among the characters. In *Rembulan Wungu*, the values found are curiosity, honesty, hardwork, nationalism, peace loving, care for society, patriotism, tolerance, care for environment, discipline, appreciation towards an achievement and religiosity. These values are often found in form of dialogue of the characters.

The character education values are also found in *Pedhut Jatisrana* manuscript. The values found are tolerance, care for society, honesty, peace loving, curiosity, responsible, patriotism, nationalism, hardworking, appreciation towards an achievement, and religiosity. The analysis result shows that these two manuscripts are suitable and proper to be analyzed and studied by relating it to character education values which are important for people. The analysis results of the manuscripts can be seen in details below.

3.1. Character education values in *Rembulan Wungu* manuscript

Rembulan Wungu manuscript contains many character education values which are showed by the way of talking, speech act and behavior of the characters in the manuscript.

3.1.1. Honesty

Honesty is an attitude where people shapes themselves into becoming someone who can be trusted on his word, action, and work either by themselves or by others. The honesty value in *Rembulan Wungu* can be seen on the cited dialogue below.

“Anu, Kang. Kula tak matur blaka mawon. Nek sejatine, sowan kula niki diutus dening Ingkang Sinuwun”

The cited dialogue above shows the honesty possessed by a character named Wirakerti towards Mangunjaya. Wirakerti said with honesty that the he came to Mangunjaya under the order of Prabu Amangkurat Agung who wanted to marry Mangunjaya's daughter.

3.1.2. Care for Society

Care for society is an attitude where people wants to give help for others and society in need. This value can be seen in the cited dialogue below.

“Ana apa ta Pak kok ngundang aku? Aku ki lagi masak neng pawon, nyepakke dhahar... Ana apa ta pak?”

The dialogue above shows the value possessed by character named Hoyi who prepared food for Mangunjaya, her father and her mother.

3.1.3. Religiosity

Religiosity is a way of thinking, talking and acting of people who, in their daily life, follows the godly values and their religion. This attitude can be seen in the cited dialogue below.

“Entuk! Entuk mawon pak! Nek ming muni-muni, napa malih nganggo nesu kalih bojo niku ora papa! Ning nggih niku, nek empun nganggo mara tangan, aja takon dosa! Tekan pundi mawon mesti kula larag! Sebab wong lanang kalih wong wedok niku duwe hak padha!”

The dialogue above shows the religiosity possessed by character named Nyi Wirareja. The value stresses on the equal rights between human, either men or women, and forbidding the abuse from men to women.

3.1.4. Peace Loving

Peace loving is an attitude and action which reflect the security, peacefulness and comfort in the society. This value can be seen in the cited dialogue below.

“Panji Karsula! Ngertiya! Aku, Kakang Galengsong, Mawani lan Malewa, ana kene ora bakal gawe rusuh Metaram! Nanging aku mung butuh urip merga dioyak-oyak dening Kumpeni”

The dialogue above shows the peace loving possessed by a character named Makincing who stated that he would not cause a riot in Mataram for he simply wished to live well. It can be seen that Makincing preferred peace than a riot.

3.1.5. Curiosity

Curiosity is an attitude and action of someone who always seek to find out more from what has been learned, seen and heard. This value can be seen in the cited dialoge below.

“Ning anu Dhi, kula kepeksa badhe nyuwun pirsu, wonten wigatos punapa dene Ahi Tumenggung kekalih rawuh wonten nggriya kula. Mangka tanpa kabar langkung rumiyin, wonten menapa ta Dhi?”

The dialogue above shows the curiosity felt by Mangunjaya toward Wiranala and Wirakerti. Mangunjaya seeked to find out more the purpose of Wiranala and Wrakerti visit to his home.

3.1.6. Tolerance

Tolerance is an attitude where people understands and appreciates others' behavior and opinion without interfering and respecting others' disagreement with someones' opinion and way of thinking [11]. This value can be seen in the cited dialogue below.

“Paman Pekik, Sampeyan ampun minteri kula Paman! Sanajan kula luwih enom katimbang sampeyan, nanging ratune niku kula!”

“Kula ngertos Sinuwun”

The dialogue above shows the tolerance possessed by Pekik who tolerated and respected the position of Amangkurat as King.

3.1.7. Patriotism

A way of thinking, behaving and acting that show loyalty, care and high respect towards nation, environment, social, cultural, economy and politic of their nation. This value can be seen in the cited dialogue below.

“Ora, aku lan wong-wong Mekasar ora bakal mundur sak jangkah ngadhapi tandange prajurit Metaram!”

The dialogue above shows the patriotism possessed by Malewa and Mekassar people when they faced the Metaram soldier. The patriotism is showed by Malewa and Mekassar people who stated that they would not back down, not even a step, when they faced the Metaram soldier.

3.2. Character education values in *Pedhut Jatisrana*

Ketoprak manuscript *Pedhut Jatisrana* contains many character education values which are showed by the way of talking, the speech act and behavior of the character in the followings below.

3.2.1. Care for society

Care for society is an attitude of people who wants to give help for others and society in need. This value can be seen in the act of giving help to someone in need. This value can be seen in the cited dialogue below.

"Haiya merga dadi pendhereke Njeng Pangeran kuwi simbok kuwatir. Kahanan ki jare saya panas, Nek ana apa apa piye, hayo?"

The dialogue above shows the care for society possessed by Nyi Wirajaya who cared and worried about Banendra, her son who did not have any contact with his family for 3 years.

3.2.2. Honesty

Honesty is an attitude of people who makes themselves as someone who can be trusted in words, behavior and work, either by themselves or by others. Honesty is important in daily life [12]. This value can be seen in the cited dialogue below.

"Cup, cup, aja nangis. Tak kandhani ya, aku ora mulih ki merga udan. Njur ngenteni terang. Karo maneh, aku neng kana ki rak merga arep ngabari si Tum nek bojone sing neng kutha lara napas, nek ora peneran isa bablas"

The dialogue above shows the honesty possessed by Merta who stated truthfully to his wife Gembyah about his intention in visiting a woman named Tum.

3.2.3. Peace Loving

Peace loving is an attitude and action who reflects the security, peacefulness and comfort in society. This value can be seen in the dialogue below.

"Alah-alah yo sokur. Kabeh wis bali rukun. Merga nek para luhur sulaya gedhene perang kuwi sing cilaka rak wong cilik ta?"

The dialogue shows the peace loving possessed by Nyi Wirajaya who stated that she preferred to get along well with others than to live in war.

3.2.4. Curiosity

Curiosity is behaviour and action of someone who always seek to find out more from what has been learned, seen and heard. This value can be seen in the cited dialogue below.

"Orak, simbok tak takon. Sakjrone kowe lunga rak ya durung entuk bojo to le? Sapa? Pilihanmu sapa le? Bocane ayu ora?"

The dialogue shows the curiosity felt by Nyi Wirajaya towards her son, Banendra, on his romance and the type of woman he preferred.

3.2.5. Nationalism

A way of thinking, acting and an insight which place an utmost importance of nation over his own personal and his group's need. This value can be seen in the cited dialogue below.

"Aku pendhereke dalem Kanjeng Pangeran Sambernyawa sing duwe kewajiban gawe tentreme wilayah Mangkunegaran!"

The dialogue above shows the nasionalism possessed by Banendra who described himself as someone who was responsible over the serenity and order in Mangkunegaran, as representative and follower of Kanjeng Pangeran Sambernyawa.

3.2.6. Religiosity

Religiosity is an idea, words and action of someone who in daily life, follows the godly value and his religion. This value can be seen in the cited dialogue below.

"Nek ana manungsa sing ora nguwongke manungsa, kaya ngono kuwi tegese nglanggar paugerane Sing Gawe Urip!"

The dialogue above shows the religiosity possessed by Banendra who stated that people had to respect each other. If this is violated, then it is the same with violating the regulation and standard set by God.

3.2.7. Hardwork

Hardwork is an attitude where people gives their best effort in handling any obstacles in order to finish any assignment (study or work). This value can be seen in the cited dialogue below.

“Wis, arep piye kowe saiki? Njaluk urip apa mati?”

“Aku njaluk urip! Aku aja kok pateni”

The dialogue below is a dialogue between Banendra and Sura Gobang. The dialogue shows the hardwork possessed by Banendra when he managed to defeat Sura Gobang in war.

This study shows that there are character educational values in the ketoprak manuscripts *Rembulan Wungu* and *Pedhut Jatisrana* by Bondan Nusantara's focus on educational values the people of Java. It showed with honest character values, social care, peace love, curiosity, tolerance, patriotism, and hard work. In the two ketoprak manuscripts it, the majority of her character's educational value is a picture of the culture of Javanese people, with many high values and benefits. Therefore, researchers make two object study ketoprak manuscripts by Bondan Nusantara in this research. As for the previous study to become a library and citations of this study, it is the research of the Setyawan, Saddhono, and Rakhmawati of 2018 [13] who discusses the social life portrait of Java through the ketoprak Surakarta which provides highly important character values. That study was relevant to this study, and it motivated the researcher to do this research which discussed both the value of character education, but in the ketoprak script [14].

4. CONCLUSION

Character education is very necessary at the present time to fix the morality and ethic in society especially the students who lack of good character. One way to organize and to implement the character education is through literature, for example ketoprak. Amongst the manuscripts, there are two manuscripts entitled *Rembulan Wungu* and *Pedhut Jatisrana* by Bondan Nusantara that contain many character education values. There two manuscripts contain values such as curiosity, honesty, hardwork, nationalism, peace loving, care for society, patriotism, tolerance, care for environment, discipline, and religiosity. This study is expected to motivate teens particularly in the world of education to apply and improve the quality of character education values to daily life through scripts of the ketoprak manuscripts *Rembulan Wungu* and *Pedhut Jatisrana*. As for other implications of this study, it is hoped that it will enhance knowledge and reference to other researchers who will examined the ketoprak script in particular the value of character education.

REFERENCES

- [1]. L. Agung. “Character Education Integrating in Social Studies Learning”. *International Journal of History Education*, Vol. 12, No. 2, pp. 392-403, 2011.
- [2]. E. T. Widyahening, N. E. Wardhani. “Literary Works and Character Education”. *International Journal of Language and Literature*, Vol. 4, No. 1, pp. 176-180, 2016.
- [3]. L. Pappano. “Grit and the New Character Education”. *Harvard Graduate School or Education*, Vol. 29, No. 1, pp. 1-5, 2013.

- [4]. D. Kesuma, C. Triatna, & J. Permana. (2013). *Character Education Study the Theory and Practice at School*. Bandung: Remaja Rosdakarya
- [5]. A. Hidayati, M. Zaim, K. Rukun, Darmasnyah. "The Development of Character Education Curriculum for Elementary Student in West Sumatra". *International Journal of Education and Research*, Vol. 2, No. 6, pp. 189-198, 2014.
- [6]. A. Sudrajat. "Why do to Hold a Character Education". *Journal of Character Education*, Vol. 1, No. 1, pp. 47-58, 2011.
- [7]. B. W. Setyawan, K. Saddhono, A. Rakhmawati. "Sociological Aspect and Local Specificity in the Classical Ketoprak Script of Surakarta Style". *Journal of Language and Literature*, Vol. 17, No. 2, pp. 144-151, 2017.
- [8]. N. K. Ratna. (2012). *Research Literary: Theory, Method , and Techniques*. Yogyakarta: Pustaka Pelajar.
- [9]. Sugiyono. (2012). *Research Methodology Education*. Bandung: Alfabeta.F.
- [10]. Faruk, Widada. (2017). *Research Methodology Literature*. Yogyakarta: Pustaka Pelajar.
- [11]. H. Aydin. "Educational Reform in Nigeria: the Case of Multicultural Educational for Peace, Love, and Tolerance". *South African Journal of Education*. Vol. 33, No. 1, pp. 1-19, 2013.
- [12]. P. J. Kajonius, A. M. Daderman. "Honesty-Humility and Liberal Values". *Journal of Psychology*. Vol. 10, No. 1, pp. 1-15, 2014.
- [13]. B. W. Setyawan, K. Saddhono, A. Rakhmawati. "Potret Kondisi Sosial Masyarakat Jawa dalam Naskah Ketoprak Klasik Gaya Surakarta". *Jurnal Aksara*, Vol. 30, No. 2, pp. 201-214, 2018.
- [14]. K. Saddhono and S. Supeni. "The role of dutch colonialism in the political life of Mataram dynasty: A case study of the manuscript of Babad Tanah Jawi." *Asian Soc. Sci.* vol. 10 no.15 pp. 1-7, 2014