

Leadership in “Wayang Purwa” Performance

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Abstract. The teachings of leadership in Wayang Purwa (The Puppets of Purwa) performances are still relevant when applied to the life of the nation and state. That's because the performances are full of moral wisdom values inherited from the nation's ancestors. In fact, the world (WHO) has recognized that wayang is a "masterpiece of the world". Wayang (puppets) also needs to be reviewed and re-expressed so that the Wayang Purwa performance does not become extinct from Indonesia. Wayang purwa performances before the Covid-19 pandemic were still actively staged, either through live performances or via private / amateur radio and RRI Surakarta. However, now the show is only served through recordings or reruns. In Surakarta, there is also the ISI campus, wayang art studios, and the Central Java Cultural Park which regularly hold wayang performances. The source of the research data is the wayang purwa performance script. Meanwhile, the data are the texts in the performance, which contain leadership, both in janturan, antawacana or dialogue of wayang characters. The data collection technique is observing and recording the text of the Wayang Purwa performance, which contains leadership. Data analysis used interactive analysis, which included data reduction, data presentation and verification. The results of this research paper are to enable leaders to implement responsible, wise, wise and fair leadership, as well as more empathy for the people, which is excavated from the Wayang Purwa performance. Later, leaders, society, young people, and Indonesian citizens will increasingly care, love the development of Wayang Purwa performances that are full of moral messages to be preserved and applied in this millennial era.

Keywords: leadership, performance, Wayang Purwa.

1 Introduction

The performance art of Wayang Purwa (The Puppets of Purwa) is a part of traditional theatre that offers a holistic concept about humans, life, and how humans should live [1]. So, wayang (puppets) can thrive and grow among the life of Javanese people. It shows that the puppet show is part of the reference framework for people of Java in responding to life [2]. A puppet show, as one of the nation's cultural heritage, must, rightly, improve its quality continuously in today's society [3], [4]. It becomes our shared burden and responsibility to always explore, discuss, process, and interpret the shape of the performance and its value in the world of wayang (puppet).

So, to the wayang supporting community, the show of Wayang Purwa contains a concept that can be used as a guidance for the attitudes and actions of a certain group of society [5]. Because in every story staged, the Wayang Purwa show contains full of values that are offered to the audience and useful for their life.

Nowadays, Indonesia as a country faces various life problems; they are corruption, moral decadence, humanity, problems of national unity and integrity, leadership, crisis of trust, and so

on. As a result, there is no comfort and stability in life. Therefore, there is a need for guidance or exemplary leadership in regulating society, nation and state [6], [7], [8]. So that there will be a harmonious relationship and trust between the leaders and their people. The leadership problem is often narrated and exemplified in wayang shows, that the example of a leader (ruler) is very influential and determines the comfort, glory, peace, prosperity, welfare, tranquillity, harmony, and unity of the people [9]. A country ruled by a king who was cruel and furious will result in misery for its people and the destruction of the nation and state [10]. On the other hand, a country ruled and governed by the fair kings who think of its people will be safe, peaceful and prosperous [11].

Leadership is related to a person in the position of power, who is essentially someone who has the ability to influence other people's behaviour in his work with his power. And his power is the ability to direct and influence subordinates in relation to the various tasks that must be carried out [12]. Because every human being is essentially a leader, at least leading himself; or as the leader of the family, community, nation and leader of the state. So that exemplary leaders in various sectors are needed.

In leadership theory, there is called an autocratic, authoritarian, or democratic leadership, and so on. In other terms, there are five leadership theories, they are trait theory, environmental theory, personal situational theory, interaction expectation theory, and exchange theory [13]. A person who is elected and appointed as a leader must meet three criteria, which are legal (legal validity in society), professional (the ability of the leader to carry out his duties), and procedural (the appointment process in the community) [14], [15].

2 Research Methods

During the outbreak of the Covid-19 pandemic, Wayang Purwa shows are still actively performed through private/amateur radio broadcasts and RRI Surakarta. Also, in Surakarta, there are ISI (Indonesian Art Institute), studios of puppet arts, and the Taman Budaya Jateng (Central Java Cultural Park) which routinely hold wayang performances. The sources for data research are the puppet show script, while the data are the texts in the script which contain leadership values, they are the stories of Katowiyoga Maling and Wahyu Makutharama, that are in janturan (narration told by the puppeteer in the wayang game) or antawacana, dialogue of wayang characters. The technique of collecting data is by recording, both written and audio, the Wayang Purwa performances that contain leadership values. The data analysis process used interactive analysis, which included data reduction, data presentation and verification.

3 Results and Discussion

The criteria for selecting leadership roles in Javanese culture based on these legal, professional, and procedural requirements, especially shown in wayang performances, are not quite right; because in the world of puppetry, a person can become a true leader due to the main factor of revelation of kaprabon or pulung karaton 'gifts of kings'. For example, in the story of Wahyu Cakraningrat, it is illustrated that whoever can get the gift (revelation), his offspring will become a great king and have the right to hold the reins of government from generation to generation. The one who succeeded in getting Wahyu Cakraningrat, was none other than Raden Abimanyu (Arjuna's son from Kasatrian Madukara), even though, at that time, the sons of great

kings who had royal blood and their descendants were also looking for it and wanting it, like Raden Samba (son of King Kresna Raja Dwarawati), Wisata (son of Baladewa Raja Mandura), Lesmana Mandrakumara (son of King Duryudana Raja Astina).

When a puppet show is being studied and examined, it contains ideal and main leadership teachings, and these teachings can be used as alternatives or one of the guidelines in carrying out duties as a leader. The concept of leadership can be found in these forms below:

3.1. Janturan (the narration told by the puppeteer in the wayang show)

Janturan which contains many leadership teachings is in the first row, that said, in carrying out his duties, a leader or king must be mahambeg 'having characters' that are (a) berbudi bawaleksana, (b) satriya pinandhita, (c) sama beda dana dhendha, (d) sarahita, samahita, danahita, darmahita.

Character of Berbudi Bawaleksana

The king or a leader should have the character of Berbudi Bawaleksana, what it means with berbudi (virtuous), is to always give gifts (signs of service, respect) to all the people (soldiers, police, teachers, farmers, traders, artists, journalists, etc.) who really contribute to the lives of many people (society), religion, nation, and state. Bawaleksana tegese anetepi pangandika, means fulfilling promises. Especially during the campaign period, it is usually full of vision, mission, and promises from prospective leaders; it even entered the viewing agenda. So that the elected leaders will always get support from the community (public commoners) if they can fulfill their promises for all their programs.

The public commoners always pay attention and evaluate if the leaders are truthful with their words, fulfilling promises with deeds, doing in accordance with reality in the field, always being committed and responsible, and if they really implemented; the country will always be in triumph and peace. The character of the king in the janturan reads:

“... Nalendra Dwaraka mahambeg berbudi bawaleksana, lire berbudi tansah angganjar ngulawisudha; dene bawalaksana sedaya ingkang kadhawuhaken mboten kenging oncat, tetep kelampahan ...”.

Translation: “...King Dwaraka was ‘Berbudi Bawaleksana’, ‘Berbudi’ means being virtuous, always gave gifts and respect to all the people; Whereas ‘Bawalaksana’ means that everything that has been said or said (promised) has never been broken; all promises are always kept and carried out. ”

Character of Satriya Pinandhita

The leader must be satriya pinandhita, which means that he must have a warrior spirit (brave, assertive, agile, responsive to circumstances) in handling and resolving a country's problems so it will not drag on and can solve other problems as well. As the filter, he must have the character of a priest (brahmana, ulama, religious, broad-minded). Because with the foundation and practice of real religious values; arrogance, cruelty, fraud crimes, KKN (corruption, collusion, and nepotism), and manipulation of the law can be avoided. Leaders must be religious and nationalist oriented. That nature of a king is in accordance with the janturan, which means

“... The king who has the character of a satria pinandhita is very powerful, invincible, and intelligent. It means he masters various physical and mental strength, intelligent in multi fields, very powerful in war, even being sensitive and responsive to tricks and signs of his surroundings ”.

Mahambeg Sama Beda Dana Dhendha

A leader with character of sama beda dana dhenda means in upholding the rule of law and state regulations, laws have to be enforced firmly and transparently, regardless of family members, mainstay soldiers, and so on. The rule of law must apply to all citizens, not just the commoners. Whoever it is, if someone is proven to have done something wrong or harmful to the people and the country, he must be dealt with firmly and be punished fairly, so the country's law will be preserved, and its dignity will be held high. This states in the janturan which means:

"... The king in carrying out country law or court based on sama beda dana dhenda 'the same and different to give and punish' means fair; based on truth, a justice that is impartial. If they are guilty and must be punished, even though the wife, the kids, and family (relatives) are really, punished immediately without any doubt..."

Character of Sarahita Samahita Danahita Darmahita

In the janturan, first scene, it is also explained that the leader or king has the characteristics of sarahita, samahita, danahita, darmahita; it means that a king must always improve his abilities, both his own human resources (quality) and the human resources of his people. A king must always think about, help, and serve his people with a light hand; always provide for the needs of the people. A king must be honest, wise and prudent, and just in enforcing the law. So the country will be strong, safe, just, prosperous, equitable and prosperous.

A king has a character of sarahita means, being patriotic (like a soldier), an expert in war strategies, how to use weapons, and have personal abilities. He likes and always learns about soldiering issues, likes to maintain defense and security. Samahita means always be fair and loving to all of his people without favoritism. Always try and stick to decency or love to learn manners. Danahita means always think about his people and help their needs (farmers, traders, fishermen, teachers, laborers, and so on); a king or a good leader must serve and prosper the life of his people, not the other way around and not to accumulate wealth for his own gain. And darmahita means always uphold the rule of law or uphold justice in court; must be fair in deciding a case, away from collusion and manipulation. So the proverb that says, *asu gedhe menang kerahe* "the strong or the powerful ones win", that means with money they will win, with the envelope (with money inside) will go on top that has been a tradition, continues to flourish and live well so far, must be buried and destroyed.

3.2. Lakon 'Story'

The teachings of leadership in the performances of Wayang Purwa are also implied in various lakon wayang (puppets stories). For example, in Ramayana Kakawin or Rama Jarwa which tells the leadership teachings that taught by King Ramawijaya to Barata, when were going to rule the country of Ayodya, or the teachings from Prabu Rama to Gunawan Wibisana when they ruled Singgelapura, or when Begawan Kesawasidi gave a wejangan (very spiritually-related advices or teachings) to Raden Arjuna on Mount Swelagiri in the story of Wahyu Makutharama, with the name of the teaching of Hastha Brata.

The Teaching of Hastha Brata

In Kakawin Ramayana and Serat Rama Jarwa, a king (leader) must have the character of eight gods, they are: Indra (war), Dewa Surya (sun), Bayu (god of wind), Kuwera (treasure), Dewa Baruna (god of water), and Dewa Yama (god of death). Different with the epic of Mahabarata, the leadership teachings of Hastha Brata are contained in the story of Wahyu Makutharama delivered by Begawan Kesawasidhi (the incarnation of Krishna as an descendant of Lord Vishnu) to Arjuna.

The content of the Hastha Brata teaching is that a king (leader) must have the character of eight things; they are: earth (land: forgiving and always giving); fire (motivating, while punishing the wrong); wind (air: the calm, to please the people); cloud (dignity); sun (enlivening, enlightening); moon (peaceful, serene); stars (directions, solutions); and the sea (like the oceans; broad-minded, accommodating many differences). The eight characteristics of the earth elements indicate that a leader must be willing and able to serve, provide for the people's needs, and be able to enrich (prosper) the people; it is not an opportunity to enrich oneself.

4 Conclusion

The leadership teachings that implies in Wayang Purwa show and are contained in the janturan and dialogues in the story, are: (a) berbudi bawa lekšana, (b) satriya pinndhita, (c) sama beda dana dhendha, (d) sarahita, samahita, danahita, darmahita; dan (e) hastha brata. Those five concepts of leadership are still relevant when applied to today's life, in the leaders of countries and nations that are just and wise.

Therefore, the leaders' concerns for the values of leadership, that shows in the puppet shows, are still very important and necessary today in this era of globalisation and the advancements of science and technology. Or when the Covid-19 pandemic hit the world, the teachings or concepts of leadership based on this traditional culture (local, wayang) are also still relevant today.

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