



The Value of Character Education in the Ramatambak Puppet Story as a Medium for Learning the Character of Students

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Abstract

This paper uses a literature study approach, by dissecting the story of the Wayang Rama Tambak which is analyzed using the theory of character education according to Lickona and Character Education. Lickona's theory is; 1) Love of kindness; 2) Affection; 3) Dare; 4) The value of hard work; 5) Honest; 6) Justice; 7) Value of Responsibility; 8) Cooperation Value. As for the theory of character education values according to Ki Hajar Dewantara, there are also seven that can be imitated from the Rama Tambak puppet story, along with the analysis; 1) Exercise of the Heart (Ethics); 2) Thought (Literacy); 3) Leadership; 4) Gotong Royong; 5) Trust; 6) Nationalists; 7) Character. Wayang is an original Indonesian heritage which contains various character education values that can be used as role models for students, especially elementary school children. This character habituation can be accustomed by imitating the characters or puppet figures.

Keywords: *value, education character, rama tambak, puppet story*

Abtrak

Tulisan ini menggunakan pendekatan studi literatur dengan mengkaji cerita Wayang Rama Tambak yang dianalisis menggunakan teori pendidikan karakter menurut Lickona dan Pendidikan Karakter. Menurut Lickona yaitu; 1) Cinta kebaikan; 2) Kasih sayang; 3) Berani; 4) Nilai kerja keras; 5) Jujur; 6) Keadilan; 7) Nilai Tanggung Jawab; 8) Nilai Kerjasama. Adapun teori nilai pendidikan karakter menurut Ki Hajar Dewantara terdapat tujuh nilai yang dapat ditiru dari cerita pewayangan Rama Tambak, beserta analisisnya; 1) Latihan Hati (Etika); 2) Pemikiran (Literasi); 3) Kepemimpinan; 4) Gotong Royong; 5) Kepercayaan; 6) Nasionalis; 7) Karakter. Wayang merupakan warisan asli Indonesia yang mengandung berbagai nilai pendidikan karakter yang dapat dijadikan panutan bagi peserta didik khususnya di sekolah dasar. Pembiasaan karakter ini dapat diimplementasikan dengan cara menirukan tokoh atau tokoh pewayangan.

Kata kunci: nilai, pendidikan karakter, rama tambak, cerita pewayangan

A. Introduction

Ki Hajar Dewantara has created an extraordinary formula or formula in the world of education with the concept of tri education centers, namely education must reach three places or domains, namely education in the family sphere, education in the scope of teacher training (schools) and education in the community/social environment (Tamansiswa Supreme Council, 2013). If this formula can be applied at all levels of education, of course, the ideals of educating the nation's life will be easily achieved, but there is a paradigm and a less positive tendency that society considers education in schools the most responsible for the development of students in planting, habituation, as well as character cultivation, when students fail to meet the expectations of their parents, the school is considered responsible for everything, of course this paradigm needs to be changed and parents should have complete synergy with the school and the surrounding environment to provide a good academic atmosphere for students to produce the nation's generation who have qualified character and competence who are able to compete in the international and global arenas.

The launch of the character education curriculum or commonly called the K13 curriculum coupled with the improvement of the independent learning curriculum, it should be able to produce Indonesian humans who are competent, characterized and competitive, but the reality is different. Indonesian children are ranked 74th out of 79, while for the assessment of mathematics and science abilities, Indonesian children are ranked 73rd and 71st out of 79 countries. The results of the Program For International Students Assessment (Pisa) Indonesia in the reading ability category of Indonesian children were ranked 74th out of 79, while for the assessment of mathematics and science abilities, Indonesian children were ranked 73rd and 71st out of 79 countries. The results of the Program For International Students Assessment (Pisa) Indonesia in the reading ability category of Indonesian children were ranked 74th out of 79, while for the assessment of mathematics and science abilities, Indonesian children were ranked 73rd and 71st out of 79 countries (Hewi & Salih, 2020). Based on these data, of course, we see that there are obstacles faced by Indonesian education.

The obstacles in the implementation of character education in Indonesia are in line with what was stated (Handoyo, 2014) namely; a) the values that exist in character education have not been developed and clear indicators are made so that the measurement of the assessment is difficult; b) schools are still hesitant in choosing

character values that are in accordance with their vision and mission, this results in the character building of students failing to focus and lack direction, so that monitoring and assessment are also unclear; c) many teachers do not understand the concept of character education programmed by the government through comprehensive learning; d) teachers are still not able to explore character values through the subjects taught so that they have not been able to choose important values to be developed in learning; e) the lack of teacher training in integrating character values into the subjects taught so that their competence is limited; f) the teacher has not been able to realize the values of special characters according to the character of the subjects and the general character values that are the vision and mission of the school so that they have not been able to become role models for the character values they have chosen.

Character education has actually been implemented by generations before us, for example through wayang stories, which are played by puppeteers, in stories such as Mahabharata or Ramayana implicit moral messages and characters that are in accordance with the development of students, for wayang stories It can be applied in all places or in the realm of education, namely family education, school education and community education. Here, the researcher presents a literature review on character education on the theme or wayang story to find research gaps and novelty.

Yuliana, conducted a study entitled the benefits of the value of the Wayang Kumbakarna character on the development of students' character in learning history in high school. The finding is that in the characterization of the Kumbakarna wayang, there are noble character traits and attitudes, even though Kumbakarna is Ravana's younger brother, but he has a noble mind, and can be used as an inspiration for students, namely about the character of love for the homeland, Kumbakarna is willing to die to defend the land. his water, which was being attacked by Rama's troops, Kumbakarna died on the battlefield as a brave knight who sacrificed his body and soul for the sake of his bloodshed, and the value of this character is in accordance with the value of character education in curriculum 13, namely Character Value of Love for the Motherland (Yuliana, Sumarno, & Handayani, 2014).

Dani and Hidayatullah, conducted research with the theme of wayang which is integrated with Islam, the title of the research is Wayang Bima Figure Is a Means of Da'wah for Walisongo so that people can more accept and understand the concept of empathetic and tolerant cultural da'wah. Dani's research uses a qualitative approach by focusing on literature studies (Library Study). The result is that the wayang Bima character is able to become a popular character in the Mahabarata wayang kulit story

who is able to show himself as an adaptive character that goes through a process of transformation and innovation in his compositions. The Bima character is used for Walisongo's da'wah, in the Dewaruci story, for example, Bima who wants to be a destroyed Duryudana who conspires with Drona's teacher, asked Bima to seek Prawitasari holy water which led Bima to the process of searching for the perfection of life, Bima was faced with difficult and dangerous obstacles and obstacles, but with Bima's will and carrying out his practice in earnest, peaceful, strong and firm in his stance, he did not hesitate, He found his true teacher, Dewaruci, who was able to lead Bima to find his true identity, so that he was able to unite with Kawula Gusti.

The characterization of Bima in the wayang story presented by Walisongo is Sunan Kalijaga who conveys Sufism theology as a way to the true truth, a spiritual work that discusses mysticism, this play reveals ethical-theological moral concepts, character values of courtesy and firm stance. However, with Bima's will and carrying out the practice in a sincere, peaceful, strong and firm stance, there is no doubt that he was able to find his true teacher, namely Dewaruci, who was able to lead Bima to find his true identity, so that he was able to live with Kawula Gusti. The characterization of Bima in the wayang story presented by Walisongo is Sunan Kalijaga who conveys Sufism theology as a way to the true truth, a spiritual work that discusses mysticism, this play reveals ethical-theological moral concepts, character values of courtesy and firm stance. However, with Bima's will and carrying out the practice in a sincere, peaceful, strong and firm stance, there is no doubt that he was able to find his true teacher, namely Dewaruci, who was able to lead Bima to find his true identity, so that he was able to a live with Kawula Gusti. The characterization of Bima in the wayang story presented by Walisongo is Sunan Kalijaga who conveys Sufism theology as a way to the true truth, a spiritual work that discusses mysticism, this play reveals ethical-theological moral concepts, character values of courtesy and firm stance. So that he is able to join me gusti.

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The third pathet (pathet manyuran) found ten types of character education values, values of hard work, friendship, honesty, responsibility, democracy, curiosity, love for the homeland, love for peace, national spirit, and respect for achievement. Based on these findings, it can be seen that Soemantri ngenger's play contains the values of character education.

Nurrahma and Dwi conducted a study entitled the development of Punakawan Adventure (PUTURE). The findings are PUTURE which contains the story of Punakawan namely Semar, Gareng, Petruk, Bagong able to provide examples of positive character traits, namely Semar has a humble nature, not arrogant, honest and wise. Gareng has self-confidence, does not like to see bad things, Petruk is honest, loyal, likes to help and is diligent. Meanwhile, bagong has the nature of joking or friendly, naive and honest, and it is proven that PUTURE is capable and can be used in character learning through the Punakawan puppet character.

Based on several studies on wayang used as education and character value learning, there is a significant urgency and influence that wayang is able to provide examples of figures who have positive charisma and character that can be imitated by students, then depart from this, the researcher want to review the literature study on the story of the Rama Tambak puppet, the researchers took a literature study with the title "The Value of Character Education in the Ramatambak Puppet Story as a medium for learning the character of students"

Qualitative research using pure literature review (Library Research) and video documents of the Rama Tambak puppet play. This means that the data is obtained from library sources, both books and journals. Data collection does not use a special method, only efforts are made so that data related to this research can be collected as completely as possible, both primary and secondary data. The story taken in this study is the story of the Rama Tambak puppet staged by Ki Seno Nugroho, then the analysis of character education uses the character education model presented by Lickona and Character Education by Ki Hajar Dewantara, the analysis and conclusions will be integrated into learning for participants educate.

B. Discussion

It is a wayang story that tells about the struggle of King Rama in crossing to the kingdom of Astina, by making a path along the sea. Prabu Rama himself had a goal, namely to save Dewi Sintha, his wife who was kidnapped by the giant Ravana (Dasamuka). The process of making the road in the sea is tortuous, experiencing many difficulties and the bridge often collapses because of obstacles from the giants who disguise themselves as wanara (apes), but with the help of the monkeys and Wibisana and Anoman the bridge can finally be realized. Wibisana himself is the younger brother of Dasamuka who betrayed him because seeing what his brother Rahwana did was not in accordance with the Values that Wibisana believed in, Wibisana was a giant with a good and honest heart. The most highlighted character in this scene is Wibisana because he is the person Prabu Rama trusted in leading the construction of roads at sea, Wibisana's presence was doubted by Prabu Rama's camp, and was suspected of being a spy. But Prabu Rama could see Wibisana's sincere intentions and kindness. To facilitate the character values in the Rama Tambak puppet story, the researchers present it in the form of a table per character value, the following table:

Table 1. The Values of Character Education of the Wayang Stories of Rama Tambak, an elaboration of Lickona

No	Elements of Character Education	Explanation
1.	Kindness (Knowing of good)	In the story of Rama Tambak, Prabu Rama's troops are defenders of the truth and have kindness and sincerity in the face of wrath.
2.	Loving goodness (Desiring of good)	Destroying evil from Dasamuka is a manifestation that Prabu Rama and his troops are peace-loving. By eliminating his evil, it will create peace and good for many people.
3.	Doing the good	In the story of Rama Tambak, Wibisana is Dasamuka's younger brother. Even so Wibisana was a good person and realized that evil was wrong, Wibisana helped Prabu Rama in defeating Dasamuka by helping to build a bridge in the sea.

4	Affection	The love shown by Prabu Rama through his great intention and determination to save his wife, Dewi Shinta, from the clutches of Prabu Dasamuka.
5	Brave	Hyang Baruna's courage in reminding Rama Wijaya not to despair and hesitate in taking action. Pancawati and Wibisana troops prepare to go to Alengka to the battlefield to defend the truth. From the explanation above, the value that we can take is courage and unyielding to obstacles, challenges, and threats even though sacrificing one's life, as long as it is to defend the truth.
6	Mercy	Wibisana's concern is to help build bridges from Pancawati Beach to Alengka. From the explanation above, we can know that this sense of caring arises because of an impulse from within a person's heart.
7	Hard work	The value of hard work can be seen from the tenacity and unyielding spirit of Prabu Rama and his troops in building a dam that failed several times and encountered many obstacles, but they were persistent to continue working hard until the pond was completed.
8.	Honesty	The value of honesty can be seen from Anggisrana who told all of Dasamuka's intentions to send himself as a spy.
9.	Justice	The justice that was upheld by Prabu Rama was that even though the intruder, Anggrisna, was a spy, he was still given freedom, food and clothing. The value that can be drawn from this explanation is that we must treat everyone fairly, because everyone has rights and obligations that must be fulfilled and implemented.
10.	Responsibility	The value of this responsibility can be seen from Hyang Baruna who will assist in the construction of the dam according to his promise because Prabu Rama returned the receding sea water.

11.	Cooperation	Prabu Rama discussed with Narpati Sugriwa Laksamana, Anoman, Anggada, Anila, and other courtiers planning to build a dike in the Indian Ocean from Pancawati to the land of Alengka to bring as many Wadyabala Pancawati as possible.
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Table 2. Values of Character Education in the Wayang Story of Rama Tambak, the elaboration of Ki Hajar Dewantara

No	Elements of Character Education	Explanation
1.	Heartwork (Ethics)	From the story of Rama Tambak taught by the character Wibisana, even though he comes from a cruel or evil environment, Wibisana still applies good and is aware that evil is a mistake.
2.	Thought (Literacy)	The story of Rama Tambak teaches us that no matter how critical the situation, we must remain calm and be able to read the situation
3.	Leadership	The value of leadership was shown by Prabu Rama as a king for his wisdom in accepting Wibisana's service even though many of the workers refused because they suspected that Wibisana was a spy.
4.	Mutual cooperation	Prabu Rama's spirit of mutual cooperation with the help of Hyang Baruna and the monkey troops worked hand in hand to carry out a big project, namely to build a dam to stretch the ocean as a bridge to cross to Alengka.
5.	Trust	Prabu Rama still believed in Wibisana even though the dam built by Wibisana was destroyed.
6.	Nationalist	This nationalist value can be seen from the spirit of King Rama's leadership which has risen again from adversity for the sake of the people he leads. In addition, it can also be seen from Wibisana's desire to serve Prabu Rama on the basis of upholding justice.

7.	Character	Sugriwa was willing to deploy the entire army of Guakiskhenda monkeys to help Rama as a return to Prabu Rama.
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The story of the Wayang play Rama Tambak contains several values of character education that can be imitated by elementary school age children, the first elaboration of which is from Lickona's point of view, as follows; a) Love of kindness, elementary school students can emulate the values of kindness possessed by Prabu Rama who dared to fight wrath, it could be interpreted to always do good to fellow friends and other people; b) Compassion, Students can emulate the value of the character of love shown by Prabu Rama, namely by loving the people of Alengka who are miserable because of Ravana's actions, it can be interpreted that students are able to apply it by loving each other, friends and others, habituation can be done by good practice in the School and in the surrounding environment; c) Dare, in the story of Rama Tambak, Prabu Rama showed his courage to fight Ravana who was famous for his magic power, this could be interpreted for students, must be brave at least to express his opinion especially concerning the truth; d) The value of hard work can be seen from the tenacity and unyielding spirit of Prabu Rama and his troops in building a dam that failed several times and encountered many obstacles, but they remained persistent to continue working hard until the pond was completed. In studying, students should not easily give up and understand what they are learning, if they find difficulties they need to be repeated and tried until they can; e) Honestly, in the story of Rama Tambak, Anggisrana was honest with Rama about Ravana's plan, this attitude needs to be followed by elementary school students, in the form of all activities or student behavior must be based on and prioritize honesty; f) Justice, which was upheld by Prabu Rama, was that even though the intruder, Anggrisna, was a spy, he was still given freedom, food and clothing. The value that can be drawn from this explanation is that students must be fair to everyone, because everyone has rights and obligations that must be fulfilled and implemented; g) The value of responsibility can be seen from Hyang Baruna who will assist in the construction of the dam according to his promise because Prabu Rama returned the receding sea water. Elementary school students should learn responsibility for their behavior, duties and everything they do from the smallest things; h) Value of Cooperation, Prabu Rama discussed with Narpati Sugriwa Laksamana, Anoman, Anggada, Anila, and the other courtiers planned to build dikes in the Indian Ocean from Pancawati to the land of Alengka to bring as many Wadyabala Pancawati as possible. Cooperation for students

should be familiarized in daily interactions in the home and school environment. For the value of character education in the wayang play story Rama Tambak in Lickona's point of view, there are eight values of character education that can be imitated by students, namely:

1. Love Kindness
2. Affection
3. Brave
4. Hard work
5. Justice
6. Honest
7. Responsible
8. Cooperation

As for the Elaboration of Character Education Values, according to Ki Hajar Dewantara, there are several that can be connected with the Rama Tambak Wayang Lakon story, the following is a description:

1. Heartwork (Ethics), From the story of Rama Tambak taught by the character Wibisana, even though he comes from a cruel or evil environment, Wibisana still applies good and is aware that evil is a mistake. Students should follow the ethics exemplified by Gunawan Wibisana, which is based on the truth.
2. Thought (Literacy)The story of Rama Tambak teaches students that no matter how critical the situation is, we must remain calm and be able to read the situation.
3. LeadershipThe value of leadership was shown by Prabu Rama as a king for his wisdom in accepting Wibisana's service even though many of the workers refused because they suspected that Wibisana was a spy.
4. *Mutual cooperation*, Prabu Rama's spirit of mutual cooperation with the help of Hyang Baruna and the monkey troops worked together to carry out a big project, namely to build a dam to stretch the ocean as a bridge to cross to Alengka.
5. *Trust*, Prabu Rama still believed in Wibisana even though the dam built by Wibisana was destroyed.
6. *Nationalist* This nationalist value can be seen from the spirit of the leadership of Prabu Rama who has risen again from adversity for the sake of the people he leads. In addition, it can also be seen from Wibisana's desire to serve Prabu Rama on the basis of upholding justice.
7. Budi Pekerti, Sugriwa is willing to mobilize the entire army of Guakiskhenda monkeys to help Rama as a return to Prabu Rama.

C. Conclusion

The conclusion from a literature study about the story or story of the wayang play Rama Tambak, Elementary School Students can imitate some of the character values in Ki Hajar Dewantara including seven character education values is Tambak is Exercise of the Heart (Ethics), thought, literacy, leadership, gotong royong, trust, nationalists, character. Then if referring to the Character Education Values according to Lickona there are also eight Character Education Values in the story of the puppet play Rama is love kindness, affection, brave, hard work, justice, honest, responsible, cooperation.

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