

RELEVANCE OF VALUE FROM THE STORY OF WAYANG BEBER AS A STRENGTHENING IN MORAL EDUCATION OF HIGH SCHOOL STUDENTS

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ABSTRACT

This study aims to determine the values of wayang beber which can be used as materials to improve moral education in the process of learning history. The method used in this research is a qualitative method using descriptive analysis. Based on the analysis, students need a learning process that can be linked to local cultures, such as wayang beber which can encourage student moral education.

KEYWORDS: Wayang Beber, Moral Education, History Learning.

INTRODUCTION

Moral education becomes one of the important education in overcoming the moral crisis in Indonesia. The moral situation in Indonesia is less reflected in the behavior of students. This is reflected in behavior that lacks respect for parents, undisciplined life, and brawls between students (Kusrahmadi, 2007), promiscuity, theft, cheating habits, and other social problems (Akhwan, 2014). Moral education is education related to awareness to help students through the science of skills, attitudes, and values that contribute to individual satisfaction and social life. The purpose of moral education is to help the young generation in gaining knowledge, skills, attitudes, and helping students in achieving their ability to achieve social life with the creation of a society based on caring for living things (Kirschenbaum: 1995). This is in line with the opinion of Adisusilo (2012), moral education is (1) helping students to develop morally good behavior, (2) helping students to be able to improve reflection autonomously, (3) helping students to adopt life values as a platform to maintain morals in determining decisions, (4) helping students to implement moral values, norms in their lives.

The importance of moral values is as a human transformation for the better, to have emotional intelligence, social intelligence, spiritual intelligence (Habibah, 2007). A school is an important place in the moral development of children after family (Komariah, 2011). The moral education model can be done by providing education and teaching by creating learning that teaches values in each subject. History lesson is one of the elongations that have material deepening about the values of an event (Hasan, 2012). One of these things can be created by establishing values through internalization in the local culture. A local culture that is still relevant to the present is the values contained in puppet. Puppet has been established by UNESCO, the institution which oversees the culture of the United Nations, as an invaluable world masterpiece in art telling on November 7, 2003 (Lisbijanto, 2013). Quoting from the results of Remer and Tzuriel's (2015) research, puppet has been recognized as an educational tool for their ability to integrate art, communication, and persuasion.

METHOD

The method used in this study is a qualitative method using interactive analysis techniques, namely data reduction, data presentation and data inference (Ahmad, 2014). Descriptive analysis techniques are research procedures that produce descriptive data in the form of words of people and people who are supported, supported by literature studies or literature studies (Budiarta, et al, 2014).

DISCUSSION

Wayang Beber

The Wayang beber was born at the end of the Majapahit kingdom in East Java, then developed in Pacitan, East Java, Indonesia. Wayang Beber in the form of puppet narration depicted on palm leaves became a milestone of the origin of Wayang Beber from the kingdom of Jenggala in the XI century (Suharyono & Sadddhono, 2005). Named wayang beber because it is in the form of sheets (beberan) which are formed into characters in the puppet story. Wayang Beber have the same function as puppets in general.

Suharyono & Sadddhono (2005) stated that there are three reasons for the importance of studying the Wayang Beber, namely, first Wayang Beber is a rare art and has symptoms of development receding towards death. Second, the speakers and puppet experts who really know about the Wayang Beber, are generally elderly. Third, in the present time, it is necessary to encourage the writing of local history and art history as an embodiment of national identity.

Pacitan's Wayang Beber story that is told is the story of Panji. It contained heroism and romance centered on two main figures, namely Raden Inu Kertapati or Panji Asmarabangun, and Dewi Sekartaji or Galuh Candrakirana (Sawega, 2013). Wayang beber as an educational performance which contains a number of messages in the form of advice, philosophy, sanctions, norms, rules, moral and so on. Prawiranegara (2009) said that in the Majapahit era, the Panji play appeared in the Wayang Beber, which now remained in Pacitan. In the era of Sunan Kudus, Central Java, wayang golek was found in the Panji play.

Reflections on the Value of the Wayang Beber

Wayang Beber from Pacitan is a story about a banner. It contained heroism and romance centered on two main figures, namely Raden Inu Kertapati or Panji Asmarabangun, and Dewi Sekartaji or Galuh Candrakirana (Sawega, 2013). Manuaba (2013) in the journal *Litera*, The Existence, and the Form of Transformation of the Flag Story states, there are ten values contained in the Flag story. The ten values, namely (a) history, (b) education, (c) exemplary, (d) heroism, (e) culture, (f) local wisdom, (g) morals.

Value	Description
History	The Panji story has a historical value that can be known from the existence of this story which is related to the Kingdoms of Kediri and Jenggala
Education	The source of stories that gave birth to many stories is derived, and has a role in the development of Javanese literature and culture
Exemplary	Panji always shows a good attitude, wise, and is almost never told as a bad character. Panji is indeed portrayed in various stories as idols, central figures who are always identical with the values of goodness
Heroism	The story of Panji who does not know surrender and always dares to face any challenges to find the Goddess Candrakirana who is often told is in disguise and separated from her. In a time of disguise, search, and separation, Panji faces challenges that endanger his life, but he is always told to succeed in dealing with them
Culture	Through cultural works as a result of his transformation which is depicted in statues, reliefs, and ancient texts that reveal the cultural wisdom of his time
Local Wisdom	The Panji story reveals a local-specific story, which itself also contains local values of local wisdom. Panji's works reveal the local wisdom of Kediri, and the stories derived from it have also received variants of the local wisdom values where the work was told in the local community
Morals	The Panji story, as a classic and past story, has a high moral value. This value can be known through the attitudes and behavior of the characters in the Panji story, especially Panji Asmorobangun and Galuh Candrakirana, who as a whole are portrayed as human beings who have very high morality.

Relevance in Moral Education

The relevance of moral education can be done by teaching directly to students by providing a real example (Prjono, 2005). This can be realized by deeply understanding the subject matter that can be linked to the grades that can be received by students. The embodiment of exemplary values can be

done through local culture as a medium to understand the values that exist in life. One of them is in the story of wayang beber which is the Panji story which has philosophical values and teachings as well as high historical meaning by applying it to wayang Beber is a form of cultural preservation and preserving the indigenous traditions of the nusantara in counteracting the cultural expansion of foreign countries (Femi Eka Rahmawati). Providing material related to cultural acculturation in Pacitan Puppet. Sapat provides reinforcement that it is important to preserve local cultural heritage. Submission of material that Wayang Beber originating from Pacitan is one form of cultural acculturation in literary works. Internalization of exemplary values through learning activities, giving examples, in-class discussions to give everyone the opportunity to express their opinions, accept others' opinions, not feel their own will, and so on. Moral education in schools conducted by teachers with the aim of forming students has noble morals, noble morals and useful for homeland and nation (Kusrahmadi, 2007)

CONCLUSION

Based on the results and discussion it can be concluded several things, namely, there are still students who need moral education by increasing values-based learning. This shows that students need a learning process that can explore the meaning of moral values. One of them is by examining local culture such as wayang beber which can be linked to the subject matter of history. Wayang Beber has a story that can be examined in its values. There are history, education, exemplary, heroism, culture, local wisdom, and morals. The values contained in the Wayang Beber can be the realization of moral education in schools.

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