


Character Education Values In The Character Of Puntadewa In Wayang Kulit Art

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Article Info	ABSTRACT
Keywords: Character Education, Wayang Kulit, Puntadewa.	Wayang Kulit /Shadow puppetry is one of the arts of Central Javanese society which does not only contain elements of entertainment. More than that, Wayang Kulit hold many philosophical values of life, including character education. The value of character education in Wayang Kulit art is contained in every character who plays a role in it. This research aims to analyze the value of character education in one of the Wayang Kulit characters, namely Puntadewa. Puntadewa is one of the members of the Pandawa (Yudistira/Puntadewa, Bima, Arjuna, Nakula, Sadewa) who are famous in the world of Wayang. The method in this research is descriptive qualitative using library research. The results of this study explain that there are character education values in the Puntadewa character, including being big-hearted, sincere, honest, fair, impartial, and simple. These character education values are positive examples which can then be used as examples for students. Instilling character education values in the character Puntadewa is something that can be done by teachers using various methods.
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INTRODUCTION

Recently, there has been an increase in cases of violence involving students, many of which fall into the category of criminal acts. Some examples based on news reported in various media include brawls, sexual harassment, and bullying. The first example is a case of a brawl between students from two vocational schools in Bogor Regency, as reported by Kompas.com on May 9, 2024, where there was one fatality, a 16-year-old student. Another example is a bullying case, as reported by Detik.com on September 21, 2023. This case involved an MTS (Islamic junior high school) student in North Sulawesi who died after being beaten by nine of his friends. The second case involved a high school student in Banjarmasin who stabbed a classmate due to frequent bullying, and there are many other examples. Based on these cases, it can be concluded that character development remains a critical issue to ensure that the next generation of the nation not only excels academically but also grows as a generation with strong character, prepared to lead Indonesia toward "Indonesia Emas" in 2045. This is especially important as we have now entered the Society 5.0 era.

Al Faruqi (2019) explains that Society 5.0 is a concept from Japan that envisions a human-centered society, integrating economic development with social solutions through a system that combines the virtual and physical worlds. In the Society 5.0 era, social functions

are replaced by information technology functions in all aspects of life. Skobelev and Borovik (2017) state that Society 5.0 was introduced by the Japanese government as a concept that emphasizes not only production but also aims to address social issues by integrating the physical and virtual worlds. Furthermore, according to Mathews (in Hidayat & Handayani, 2022), Society 5.0 utilizes big data collected through the Internet of Things (IoT) and processed using artificial intelligence (AI) to provide benefits for humans and make daily life easier.

Based on the above explanation, we can see that character education plays a very important role in addressing some of the current and future problems and challenges. Character education consists of two distinct terms: "education" and "character." Education refers to the process of character formation, while character is the result obtained through this educational process. Sudrajat Ajat (2011) states that, according to Lickona, character education is an effort to support individuals in understanding, observing, and applying ethical values. This process involves developing emotions, knowledge, and actions, forming a strong foundation for building solid character education that strengthens overall education. Therefore, individuals can be illustrated through things that motivate and provide opportunities to remain committed to and practice the most ethical and moral actions. Character education can be developed through various methods, including taking examples from characters in stories, such as those in Wayang Kulit (shadow puppetry).

Wayang Kulit originates from Indonesia's traditional folk art, especially in the Java region, and plays an important role in the development of Islam. Islam spread throughout the world, including in Indonesia, coming through various countries. Wayang, a cultural masterpiece rooted in cultural and historical institutions, plays an important role as a medium for reinforcing cultural identity and stands as tangible evidence of creative culture created by intelligent and creative characters of the past (Dwijayanto & Lakoro, 2013). Wayang is a high-quality creative art form, as it is not only a spectacle but also serves as a guide to life, offering lessons to interpret the universe and providing a framework for balancing the manifestations of morality, art, religion, and entertainment. One famous story in Wayang is the Mahabharata. This tale depicts the struggle for the throne of Hastina Pura between two families: the Pandavas and the Kauravas. The character of the Pandavas serves as an example of truth. One Pandava character who can serve as a model for character education is Puntadewa/Yudistira.

Puntadewa is the eldest of the Pandava Five. He is a king of the Amarta kingdom and the first son of Pandu Dewanata and Dewi Kunthi. Puntadewa's name means "a degree of nobility equivalent to a god." Puntadewa has four brothers, two siblings from the same mother, Dewi Kunthi, and two half-brothers from Dewi Madrim. His brothers are Werkudara, Arjuna, Nakula, and Sadewa (Caraka & Zuhdi, 2022).

The selection of Puntadewa as the subject of this study is based on the character he embodies. The author believes that this character is highly relevant as a role model for today's youth, in an era of rapid information flow and growth, which can have negative impacts on the nation's future generation. As outlined above, numerous cases involving young people reflect a decline in morals and character. The author hopes that the results of this study can

provide solutions to many of the issues faced by today's young generation, particularly students, by modeling the character of Puntadewa.

METHOD

The research methodology used by the researcher is qualitative. The type of research conducted is library research. Library study or literature study is a technique or activity for collecting data through information that is genuinely relevant or from reliable sources related to the issues within the research topic being examined. In searching for and gathering information relevant to the research topic or issue being addressed, various references can be utilized. These references can be found in books, journals, research report articles, and from trustworthy internet sites. This aligns with the opinion of Adlini et al. (2022), which states that data results from literature studies and field studies can be presented as research findings, abstracted to obtain comprehensive information, and interpreted to produce knowledge for drawing conclusions. One characteristic of this research involves the identification and placement of sources that provide factual information or disclosure regarding questions related to research from personal/expert opinions (George, 2008). The data and information sources obtained come from various pieces of literature, which are then organized based on the study results of the gathered information. This writing is arranged to be interrelated and consistent with the topic under review. The collected data is selected and sorted according to the topic of study, and then organized. By using this research method, the researcher can easily address the problem under investigation. The library sources obtained provide empirical data.

RESULTS AND DISCUSSION

Results

Puntadewa is the eldest son of the Pandavas, born to King Pandu Dewananta and Dewi Kunti. He is also known as King Yudhistira, a name given in honor of the king of spirits residing in the ocean of Wanawasa when he was establishing the Amarta Kingdom. Raden Puntadewa possesses a gentle character, courteous, willing to sacrifice, and devoted to justice. As a king, Puntadewa demonstrates wisdom, noble virtues, fairness in actions, and honesty in words (Bayu Anggoro, 2018).

Ardian Kresna (2012) in the book *Getting to Know Wayang* describes that Raden Puntadewa, from a young age, was educated in moral values and the principles of life, studying the scriptures under the guidance of Begawan Abiyasa and Batara Dharma. In his youth and adulthood, Puntadewa developed a patient and magnanimous character, like a Brahmana who does not solely pursue worldly happiness. This patience is illustrated when he learns of the Kurawas' intention to take over the kingdom of Astina, which rightfully belongs to the Pandavas. Although Astina is the Pandavas' inheritance, Puntadewa willingly lets the Kurawas take control. As a result, Puntadewa and his four siblings are exiled from Astina, wandering and facing life-threatening attacks by the Kurawas. At one point, Bima could no longer hold back and wished to fight back, but Puntadewa advised him to remain

patient and yield, as it is unseemly and shameful to quarrel with family over a property dispute.

A story illustrating Puntadewa's wisdom occurs when he sends Sadewa to fetch water from a river, but Sadewa does not return. Nakula, Arjuna, and finally Bima are sent one after the other, but none return. Puntadewa, upon following them, finds his four brothers deceased near the river, guarded by a giant who states that anyone who wants to drink from the river must answer a riddle. The giant asks, "Who is the creature that walks on four legs as a child, two as an adult, and three in old age?" Puntadewa answers that it is a human: humans crawl as children, walk on two legs as adults, and use a cane in old age. The giant then asks which of his four siblings he would choose to revive if given the chance. Puntadewa chooses Nakula, explaining that as Dewi Kunti's first son, he wishes to honor the lineage of Dewi Madrim as well by reviving her first son, Nakula. Satisfied with this fair decision, the giant restores all four brothers to life, revealing himself as Batara Dharma. This story demonstrates the importance of fairness and impartiality (Supariyati, 2013).

Another characteristic of Puntadewa is his simplicity, seen when he becomes king of Amarta. Even when crowned, he refuses to wear royal attire and adornments typically worn by kings, opting for a simple appearance instead (Mujiyat & Sondari, 2002).

Discussion

Based on the research findings, Wayang Kulit is not merely an entertainment art form; it contains philosophical life values, including character education. Character education aims to help individuals understand, observe, and apply ethical values, fostering ethical human development. These qualities are seen in the character of Puntadewa/Yudistira, who embodies many positive character traits. Puntadewa, the eldest of the Pandavas, is portrayed as mature and a role model for his younger siblings (Bima, Arjuna, Nakula, and Sadewa). Puntadewa is depicted as a selfless, patient, and sincere person, exemplified when he allows the Kurawas, who are his family, to take control of the kingdom without conflict.

Puntadewa's fairness and impartiality are shown in the story where he chooses to revive Nakula over his biological brothers to preserve both his mother's and stepmother's lineage. This decision highlights his fairness and aversion to favoritism. Puntadewa also embodies simplicity, as he prefers to dress modestly even when crowned king of Amarta. His simplicity, despite his royal status, reflects a valuable character trait.

Puntadewa's big-heartedness, fairness, and simplicity are values that can be emulated in everyday life. This demonstrates that Wayang Kulit contains character education values that are not only exemplary but can also be instilled in students, especially given the current decline in students' morals and ethics. Recent misconduct by students indicates that education has become dominated by knowledge transfer, overshadowing the primary goal of character development. Therefore, stakeholders in education, including educators, must re-evaluate approaches to realign with the true purpose of education.

Through the character education embodied by Puntadewa, students can learn that positive attitudes and values are essential in life. Positive attitudes and behavior can help individuals be accepted in society and contribute positively. If the character values in Puntadewa can be instilled in students, deviant behaviors such as fighting, bullying, and

violence that are rampant in schools may decline. This process works like the immune system in the human body, where positive character values act as protective cells, inhibiting negative behaviors from taking root. This strong foundation of good character serves as a shield against negative actions.

CONCLUSION

Character education is essential as it is an integral part of the educational goal to shape individuals with noble character. Character education values can be found in the art of Wayang, especially in the character of Puntadewa/Yudistira, one of the Pandawa Five. Analysis reveals that Puntadewa embodies many positive values that can be adopted in daily life. These positive values include being magnanimous, sincere, and willing to sacrifice, as well as being fair, impartial, and modest. These values reflect the core of character education and serve as examples for students. Instilling and applying these character education values is expected to help prevent the negative behaviors that have recently become prevalent among students in the educational environment.

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