

Integrated Thematic Learning Model Based on *Wayang Kancil* Which can be Used to Teach Character Education Values to Pupils of Elementary Schools in Surakarta, Indonesia

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ABSTRACT

This research is aimed at developing integrated thematic learning based on Wayang Kancil (a name of special kind of puppet show) in order to implant character values to pupils in elementary schools in Surakarta. The method of the research is Research and Development (R&D). The data source of this research are the learning activities of the third grade of Elementary Schools (ES), the informants who are the teachers and pupils from the third grade of ES, document in the form of notes of the interviews and observations. The data validation is done through data source triangulation and method triangulation. The result of research: an integrated thematic learning based on wayang uses several methods, namely: discovery method, inquiry, mind mapping, discussions, assignments, demonstrations, question-answers, and role-play. Applying all these method together, several character education values of the pupil, among others things: self-reliance in forwarding one's ideas, ability to work together in groups, discipline (in time), honesty (of doing one's duty), democratic (ability to receive someone else's or other group ideas), responsibility in doing assignments and having spirit in finishing the task whether or not facing obstacles.

Keywords: Wayang kancil, integrated thematic learning

INTRODUCTION

Character education is the central theme of Indonesia's educational world. The Indonesian government feels that building pupil's character values is not only through education in their families but is also formed through educational stages beginning from kindergarten through high school. Cases like *bullying* (forcing someone to do something by frightening them) among students, *attacking* by hitting and striking each other not only among our youngsters but also among university students. Other cases such as *drug addict*, *freesex*, and *sexual harassment* has been commonly occurred amidst our society. All those cases make parents and the government so apprehensive that it is followed by "learning must contain character education."

Education is a process that helps to grow, to develop, to mature, to discipline, and to direct. Education also means developing different kind of one's potency that one way grow and be beneficial for oneself as well as for the society. Character education teaches the way of thinking and behaving which can support and individual to live and work together as a family, a member of society, and as a citizen. Character education support to make decision which can be quaranted. Character education teaches pupils to think brilliantly, to activate the middle brain naturally. There are four kinds of character education, namely 1) character education based on religion which is God's righteousness; 2) character education on the bases of cultural values, such as morals, Pancasila, literary appreciation, examples from leaders,

etc; 3) character education on the base of environments; 4) character education on the bases of self-potency which can be used to improve education (Khan, 2010: 1-2).

Kementerian Pendidikan dan Kebudayaan announced some 18 educational character element, those are (Wardani, 2013: 15): Religious; 2) honest; 3) tolerant; 4) discipline; 5) hardworking; 6) creative; 7) independent; 8) democratic; 9) eager; 10) nationalist' 11) patriotic; 12) Attentive; 13) friendly; 14) peace loving; 15) keen reader; 16) environment Minded; 17) social minded; 18) responsible. These eighteen elements of character education which are practiced together within learning activities are hopped, slowly but surely, to be implanted in the pupils mind. These will result in a generation which is not only brilliant but also having excellent morals. These morals, in the long run, will cause the emergence of "golden" generation which enables to benefit the nation.

Wayang kancil is one of appropriate media to implement character building education to elementary school students because students can be induced with moral value subconsciously. Mouse deer stories are not only a bed time story, but also imagining the social culture of people; the event that happened and criticized by the *dalang* and the *dalang* wants to deliver (Danandjaja, 2002: 96). Rahardjo and Ridwan Sanjaya (2012: 234) says that wayang was not merely an entertainment. In the past, the *dalang* were regarded as a person who possessed extraordinary knowledge and power who transmitted moral and aesthetic values through their art. Wayang is usually seen as a conflict between good and evil. Foley (2010: 395) says that wayang is unified art that includes music/story, visual design, and powerful storytelling. Ferdiawan and Wira Eka (2013: 1096) says one way that can be used to form basic character is to approach cultural values, because the value of culture will always be inherent in human beings whenever and wherever they are.

INTEGRATED THEMATIC LEARNING

Nowadays, character education learning must not use the form of advice nor theories which pupils have to follow or obey concerning their morals. Advice and theories are not easy to be accepted in the pupils mind because they need to learn with fun, actively, and creatively. By so doing, character values to be implanted in the pupils mind can be accepted.

In Elementary School (ES) in Indonesia learning has practiced integrated thematic principle. T.Raka Joni (in Triyanto, 2007: 6) states that integrated thematic learning is a learning system which enable pupils, as individuals or groups, actively seek, dig, and find concepts and scientific principles holistically, meaningfully, and authentically. Integrated learning is based on authentic events or topic exploration as a part of learning activities. Pupils are involved actively in the topic exploration or events. Hadisubroto (2005: 5) states that integrated thematic learning is a learning starting from a topic or certain theme which is deliberately (or spontaneously) connected to another topic, certain concept to another concept, within one or more subject matters, and with various learning experience the learning will be more meaningful.

Integrated thematic learning is a kind of learning which pays much attention to the development of the pupils by giving concept based on the level of their development. Integrated thematic learning unites several subject matter into the same theme. There are several principles in integrated thematic learning, among other things:

Theme-Digging Principle

Pay attention to these things in *theme-digging*: 1) the theme must not be too wide, but if it is narrow it is easy to use to unite several subject matters; 2) the theme must be meaningful, this means that the theme studied must be able to provide opportunity to study further; 3) the

theme must be in accordance with the pupils' psychological development; 4) the theme developed must accommodate most of the pupils' interest; 5) selecting the theme must consider the authenticity of the events to happen within the time of learning; 6) selecting the theme must consider the curriculum in effect plus the expectation of the society; 7) selecting the theme must also consider the support of learning sources.

The Principle of Learning Management

To manage the learning, teachers are to stand as facilitators and mediators. Teachers are not *single actors* who dominate the talking in the process of teaching. Teachers must manage to give tasks to individuals as well as to groups which demand group work.

The Principle of Evaluation

To evaluate the learning, teachers are to give the pupils the opportunity to evaluate themselves besides using other forms of evaluation. Together with the teachers, pupils try to evaluate their result based on the minimal requirement criteria for the learning.

The Principle of Reaction

Teachers are required to plan and conduct the teaching-learning completely that means until the objective of the learning is achieved. Teachers also need to direct the pupils to think holistically and meaningfully.

Within the integrated thematic learning there are classifications of theme, among other things: (1). Integration within One Discipline (branch of knowledge). This model of learning joins two or more subject groups (interdisciplinary). For instance, in teaching Indonesian teacher join speaking ability and writing ability; listening ability and speaking ability; and so on. (2) Integration of Several Disciplines. This model joins several different disciplines. For instance, a social science and natural sciences; Bahasa Indonesian and literature-art-culture; etc. (3) Integration of One and Several Disciplines. This model joins several disciplines in a subject group and also different disciplines. For instance, joining social sciences, natural sciences, technology, and theology. This article will discuss integrated thematic learning joining the subjects of Bahasa Indonesia and art-culture-handicrafts in Elementary Schools (ES) in Surakarta.

RESEARCH METHODOLOGY

This research is as research of research and development (R&D) (Borg and Gall, 2003:659). The data resources of the research, among others things, are the teaching-learning activity of the pupils of the third grade of Elementary School (ES), and the event is the performance of *Wayang Kancil*. The informant in this research is the teacher and the pupils of the third grade of ES. The documents used are field notes on observation, and notes of interviews, photos, etc. The data collecting techniques are among other things observation of the learning activity of the third grade of ES, and observation of the performance of *Wayang Kancil*.

0Interview with the informant: the teacher of the third graders of ES and five pupils. Document analysis is done to the answers of the questionnaire given to pupils of the third grade of ES. The others are notes on interviews and the results of observations. Data validation is done through both triangulation of data source and the method. Data analyses are done using Miles and Huberman interactive analysis.

Wayang Kancil in the Integrated Thematic Learning at Elementary School

Wayang Kancil is a kind of leather puppet created in the year 1925 by Bo Liem from Surakarta (Wardani and Endang W., 2013: 12). While the first *dalang* (wayang performer)

who studied *Wayang Kancil* was *Ki Lagutama* from Mangkubumen, Surakarta, and *Ki Sutapradangga* from Sangkrah, Surakarta. The puppets visually present animal character in fables, to represent human behavior and characters. Wayang theatres put forward values such as prudent (wise), moral (good), and exemplary (ideal) so that common people can imitate the examples presented in wayang traditional theatres (Wardani and Endang W, 2013: 320). Conforming to its name, *Kancil* (mouse deer) is performed mainly for children (children as the main consumers). The main character is *Kancil*, a cunning animal which is helpful to other, to friends in difficulties.

The *Wayang Kancil* stories are taken from *Serat Kancil Kridomartono* the work of *Raden Panji Notoroto* (Wardani and Endang W., 2013: 12). Other characters in the stories are elephants, crocodiles, hens, snakes, dogs, and some other animals. The animal characters in *Wayang Kancil* can reach up to a hundred. The character *Kancil* represents the character and behavior of human being. By the *dalang*, the character *Kancil* is also presented as honest animal beside being cunning and helpful. The characters and behaviour of the *Kancil* will become examples for the children concerning the characters and behaviour in question which they must practice along their lives. The presence of this fable will attract the children not only to love the stories but also to see the wayang performance.

According to Wardani and Endang W. (2013: 12), *Wayang Kancil* has *gunungan* having the picture of trees or wood with some animal activities in it. The trees in the *gunungan* have braches with leaves, flowers, and fruits; animals such as a *Kancil*, a tiger, birds, monkeys, and so on are found in the *gunungan*. *Wayang Kancil* takes light music to accompany the performance, for instance the *gending dolanan* (Javanese children songs) entitled *Sluku-Sluku Bathok*, *Aku Duwe Pitik*, *Kupu Kuwi*, *Gundhul-Gundhul Pacul*, and some Indonesian children songs entitled *Lihat Kebunku*, *Bintang Kecil*, *Balonku*, etc. Some stories played are entitled *Kancil Nyolong Timun*, *Prabu Singa Barong*, *Kancil lan Baya*, and some others.

This *Wayang Kancil*, then, is brought into the ES in Surakarta, and is integrated in the teaching-learning with some elaboration. The elaboration is done concerning the following: the manuscript writing must use Indonesian language not Javanese, the time allocation for the performance must be shortened to avoid boredom, and the selections of more cheerful Indonesian children songs. The learning is a contextual learning because the pupils experience to see the *wayang* performance in Indonesian within one hour learning period. The *wayang* performance also makes pupils active because the *dalang* invites them to answer questions, to sing cheerful tunes, and allow the pupils to hold/play the puppets.

In the next meeting, after the performance of the *Wayang Kancil*, the pupils are invited to experience *integrated thematic learning* by integrating the subjects *Bahasa Indonesia* with *art-culture-handicraft*. After that, the pupils are asked to write a simple composition using *mind mapping* method. The teacher invites the pupils to make concepts based on the idea from the performance of *Wayang Kancil* they have seen. The main idea is written in the middle of the concept map, then from the concept map branches are made; each branch shows a key word which will be used to develop a sentence. When the concept map is ready, it may be colored and added with drawings according to the pupil's own taste. Afterwards from the concept map simple composition will be made by the pupils. Each pupil is free to create and to imagine his own concept map. The next stage is to correct the pupil's grammar, spelling, sentence unity, and flow of thought in writing a story.

Based on the *Wayang Kancil* performance and the result of the compositions, the pupils are demanded to make a puppet using cardboards, paint, sawdust, and glue. The pupils are very enthusiastic to make puppets in accordance with their own taste; there are hens, dolphins, dogs, fishes, butterflies, and so on. When they have to glue the sawdust and then paint the

result, they seem very happy. The result of their work, then, is demonstrated in front of the class. Last, the pupils are asked to perform the character they have made.

The result of integrated thematic learning based on *Wayang Kancil* which integrative Bahasa Indonesia and art-culture-handicrafts cause the pupils directly experience learning. Besides, the learning atmosphere is natural because the pupils experience real learning. It is hoped that through direct observation of wayang the pupils can reconstruct knowledge by interactions with the object, phenomena, experience, and their environment. According to Lickona (1991:10), character education consists of three components; they are *moral knowing*, *moral feeling*, and *moral action*. These three are interrelated, says Lickona. *Moral knowing* consist of theoretical knowledge of moral and moral consciousness. *Moral feeling* consists of modesty, empathy, self-reliance, etc. *Moral action* embraces the desire and habit to do good needs. Therefore, to implant character education to the pupils a teacher may not discontinue at moral knowing by only telling the pupils in the form of ‘lecturing’ about things they may and may not do.

Character education must reach *moral feeling* and *moral action*. When pupils are confronted to a problem of choice, do they choose a good moral action or a bad one? For instant, the moral feeling of “*cheating* by writing the same thing as somebody else” is not allowed. Cheating is the same as stealing. Whatever score one gets in an exam, it is the result of one’s ability. But sometimes on the other side of *moral feeling* there is a whisper saying ‘if you want to get higher score, you have to cheat although it is contrary to *moral feeling*’. For pupils who have good commitment of moral feeling, they will put forward honesty. When *moral feeling* is always practiced in the pupils’ life, it will motivate and become habits in their everyday life as *moral action*. Thus, *moral feeling* and *moral action* can be practiced in school from the beginning of school age. This moral feeling must be exemplified by the teacher and by teaching material continually, so that doing moral action by the pupils can be enriched.

Character Education Learning at the Third Grade of Elementary School

As has been discussed above, character education is not only given in the form of moral knowing, but firstly it is to sharpen the moral feeling of the pupils, and continually to form their moral actions. The early grades at the ES give the researchers to implement character education teaching through integrated thematic learning, because grade three (8-9 years) is the “golden” age for sharpening the moral feeling and moral action of the pupils. The earlier the pupils know about moral feeling and moral action, the deeper and better character the pupils have.

To implant moral feeling and moral action, the researchers use *wayang* as a medium to implant character values. Based on the result of the research, the pupils are interested in *Wayang Kancil*; therefore this kind of wayang is developed in the research. Since the character education presented to the pupils is done in the form of literary work, it is important that the script is written in Indonesian to make it easy to understand, it contains character education values, the stories must conform to the pupils’ age, and the duration of the performance conform to one hour learning period (35 minutes). Implanting character education values needs learning having PAIKEM characteristics, so that it is easy to receive by the pupils. The learning is done using integrated thematic approach between Bahasa Indonesia and art-culture-handicrafts. The learning make the pupils creative through productive ability such as writing composition, telling stories, role-playing, and to producing puppets (*wayang*). Learning which enables to urge pupils creativities is one aspect of implanting character education values.

The learning method used can also increase the pupil's character education values. This learning uses several methods, such as discovery, inquiry, mind mapping, discussions, assignments, demonstration, question-answers, and role-play. Through these methods the following character education value are formed: self-reliance in forwarding one's ideas, ability to work together in group, discipline (in time), honesty (of doing one's duty), democratic (ability to receive someone else's or other groups' ideas), responsibility (for the assignments and not quickly surrender when facing difficulties).

Learning media used is live *Wayang Kancil* performance. The performance is brought into the classroom, so the pupils can observe directly *wayang* performance and hold/play with the puppet. By so doing, the pupils' mind are filled with some forms of character education values to respect their national cultural heritage, so pupils have passion and pride as Indonesian young generation who must take care of and keep our national cultural heritage lasting long.

The live performance of the *Wayang Kancil* use the script that contains character education values, but not in the form of lecturing. Through this script the pupils are implanted with different kind of values from their interaction with society. Values like honesty, showing appreciation to each other, respect each other, loving to friends, not to surrender when facing difficulties, all these are the essentials written as script represented through the wayang character. The appreciation of the pupils to the wayang characters through question-answers is also a form of strengthening aspect of character values from the learning pupils' moral feeling and moral action can be revealed through discussions and question- answers of the wayang character. The teacher may ask the pupils about different alternatives which result from malpractice of moral feeling and moral action.

CONCLUSIONS

Integrated thematic learning based on *Wayang Kancil* is planned through creating wayang dialogue script for one hour learning period (it means 35 minutes) to conform the pupils' need. The script is in Bahasa Indonesia and constrains character education values, not in the form of lecturing. The integrated thematic learning is between Bahasa Indonesia and art-culture-handicrafts which is carried out through writing composition, storytelling based on the composition, making puppets, and role-playing. Discovery method, inquiry method, mind mapping, discussions, assignments, demonstrations, question-answers, role-play can make several character education values of the pupil, among others things: self-reliance in forwarding one's ideas, ability to work together in groups, discipline (in time), honesty (of doing one's duty), democratic (ability to receive someone else's or other group ideas), responsibility in doing assignments and having spirit in finishing the task whether or not facing obstacles.

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