Character Values of Sukuraga Puppets: Improving Cultural Literacy of Elementary School Students

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Abstrack

The lack of a model for promoting productive learning environments and a clear major value of choice to guide practice has resulted in the needs for this research. Values are important aspects of learning, yet they are not used to their fullest potential in educational practices in Indonesia. The primary objective for this study was to propose an appropriate model with application of local wisdom value in elementary school, and synthesized strategies for challenging the value for sustainable use in schools. This paper discusses and describe possible guidelines targeting the design of learning local wisdom value's-based learning model with creative learning environments that influence student literacy skills. This research was a qualitative Research. The values of the wayang sukuraga character are very different from other puppet characters in Indonesia' Wayang Sukuraga teaches us how to understand ourselves by understanding the reason God gave us members of the body, where each member of the body has a different function and was created by God in the best possible way. Each character in the wayang Sukuraga is in the form of a human body in the form of mutilation. This puppet has a specialty where every character in this wayang teaches to think before acting. Elementary school students absorb character values in wayang more quickly because of their unique shape and being close to themselves. So that wayang Sukuraga is very suitable to be used as a medium for character education in elementary schools. By understanding the wayang characters in Wayang Sukuraga, students love themselves more, develop positive characters, and also love their culture by developing cultural literacy..

Keywords: character value, wayang sukuraga, cultural literacy

INTRODUCTION

When the development of science and technology becomes more intense, the quality of human resources will be demanded to be of more weight and quality. Therefore, human resources must have three important pillars, namely mastery of literacy, competence, and character in the 21st century. Along with the development of

information and technology, research topics regarding literacy are increasing (Nurasiah et al., 2022),(Miller, 2018). Various appropriate learning models were investigated to improve students' literacy skills. But there is still little investigation about values-based learning models that simultaneously improve literacy skills. Facing the twenty-first century in the era of the industrial revolution 4.0, the need for literacy and value learning models is to educate children to live together with others in diversity (Supartinah & Adi, 2018).

Children, as well as adults, have long realized that they can identify, read, and experience things in very dynamic ways. The meaning of this experience and information is done by children by connecting it with the values that are known and believed(Barratt-Pugh & Rohl, 2020) The teaching and learning process in general will be shaded by values that describe the dominant culture that surrounds it ((Harefa & Fatolosa Hulu, 2020). Furthermore, this value framework can be familiarized and educated as early as possible since the child enters school. For this reason, education in elementary schools must be coordinated systematically by basing its instructional activities on explicit values.

Values-based education has become important because of the disruptive social and moral changes caused by fast-paced technological changes since the 1920s (Lyesmaya et al., 2020). Separation at home, crime, negative values and biases in the media, corruption, and religious decline are still outstanding concerns expressed by today's educators and character education professionals (McKown, 1935) (Chin et al., 2020). It has long been recognized that children, like adults, understand what they hear, read and experience in a very active way. The meaning of this experience and information is carried out by children by relating it to a value system that is known and he believes. The teaching and learning process tends to be collaborated with the values that characterize the dominant culture around it. Thus, this value system can also be used and taught as early as possible since children enter school (Zulhaini, 2019). For this reason, teaching in primary schools needs to be systematically designed by basing its instructional activities on explicit values.

This is in line with Ki Hajar Dewantoro who stated that "Independence Education ... makes deliberate efforts to advance the life and growth of character (feel, mind, spirit) and the child's body by teaching, example, and habituation, not accompanied by orders and coercion (Ikmal, 2021)." Furthermore, in the OECD 2030 framework, it offers three categories of competencies called "transformative competencies", transformative competencies, so that the younger generation is able to be innovative, responsible and have awareness. The three types of competencies are (1) able to create new value, (2) able to reconcile tensions and dilemmas, and (3) able to take responsibility. Attitudes and values are key components of the OECD Learning Compass 2030, which helps students navigate toward well-being and the future we want(Howells, 2018).

METHODS

This study used qualitative research methods. The data in this study are in-depth descriptions of the subject's activities based on the perspective of the subject, not the

researcher. Researchers reflect with informants on attitudes, speech, and ritual actions so that inter-subjective interpretation occurs (Usher & Jackson, 2019). The results of this interpretation are then related to the theoretical framework that has been built to find answers to the problems studied in this study. This research was carried out in an elementary school in a city in Indonesia. In the initial study, literature study and setting selection were carried out. A literature study was conducted to track theoretical constructs related to character education as a provision for designing research that will be further developed (Waterhouse et al., 2022).

The primary data sources in this study were teachers, school principals, and students, while secondary data, among others, came from school committees and local community leaders. In addition, also used documents. Data were collected by means of observation and in-depth interviews and a combination of the two (Slavin Ross et al., 2019).

Interviews were conducted with the reason to find out the extent of the impact of using the Puppet Sukuraga to develop students' character. The questions given to the teacher include the media used in classroom learning, the media used specifically for character learning, character values that have been seen in the classroom, the use of local wisdom-based media, character values that develop after using the Puppet Sukuraga application and others. -other. Meanwhile, the questions given to the students were how they felt after knowing the wayang sukuraga in the form of an application, the content they liked the most in the application, the knowledge they got from the wayang sukuraga application, the wayang figures they liked, the wayang figures that inspired them and others. Principals and committee representatives were given questions such as their impressions after students were taught to use the puppet sukuraga , differences in attitudes or characters that were seen after students got to know the wayang sukuraga, the advantages and disadvantages of using the sukuraga puppet and so on.

a. **Data collection technique**

Furthermore, when viewed in terms of data collection methods or techniques, data collection techniques can be carried out by observation (observation) and interviews (interviews).

b. **Participatory Observation**

In this observation, the researcher was involved with learning activities in the classroom in a limited face-to-face manner to observe the process of character education in the classroom as a source of research data. While making observations, the researcher participates in doing what the data sources do, and shares the joys and sorrows. With this participatory observation, the data obtained will be more complete, sharp, and to the point of knowing at the level of meaning of each behavior that appears.

Researchers conducted careful research on the subject to be studied, namely by using the Puppet Sukuraga, so that researchers could describe "The use of the Sukuraga Puppet in developing student character".

c. Structured Interview

Structured interviews are used as a data collection technique, if the researcher or data collector already knows for sure what information will be obtained (Gusnardi, 2019). Therefore, in conducting interviews, data collectors have prepared research instruments in the form of written questions for which alternative answers have also been prepared. With this structured interview, each respondent is asked the same question, and the data collector takes notes

The interview process was carried out with classroom teachers, parents, and students directly. Interviews can be conducted face to face, via zoom whatsup, and via telephone. In this study, the researcher interviewed the interviewees face to face and with the help of notebooks, cellphones, and digital cameras, so that the results of the interviews could be recorded properly. In the interview process, the researcher asked questions related to the character education process in learning, especially in developing student character.

DISCUSSION

Cultural Literacy

In this 21st century, literacy skills are an urgent need that needs to be possessed by anyone to be able to compete globally. Cultural literacy is the ability to understand and behave towards Indonesian culture as a nation's identity. Meanwhile, civic literacy is the ability to understand the rights and obligations as citizens.(Silber‑Varod et al., 2019)

Thus, this literacy is the ability of individuals and communities to behave towards their social environment as part of a culture and nation.These literacy skills are important things to master in the 21st century. Indonesia has various ethnic groups, languages, customs, customs, beliefs, and social strata(Handajani & Pratiwi, 2018)

As part of the world, Indonesia is also involved in the arena of global development and change. Therefore, the ability to accept and adapt, and act wisely on this diversity becomes something absolute.The level of pluralism in Indonesia is very high. Indonesia is an archipelagic country (Djunarsjah & Putra, 2021). A total of seventeen thousand more large and small islands form the geographical structure called Indonesia.

Various languages, cultures, customs, and customs as well as religions and beliefs exist in Indonesia. It is not wrong if the motto of the Indonesian people is Bhinneka Tunggal Ika, Different but still one.But the challenge is, if every citizen who inhabits the territory of the Unitary State of the Republic of Indonesia lacks awareness of the diversity of his nation, the national stability that has been built will be damaged.

Without an awareness of diversity, without mutual respect and appreciation for different individuals and groups, interpersonal and intergroup conflicts will arise (Huda et al., 2020). In addition, as part of the international community, Indonesia is also involved in the arena of global development and change. With the opening of the era of globalization, ideology, economy, politics, language, culture, and lifestyle will enter. If not handled wisely, this influence will affect national stability.

By adhering to cultural literacy, we have an honest identity about our culture. We understand better that here and out there, there are differences in culture and customs. It is impossible to equate all cultures in one space, so with awareness of cultural literacy and citizenship we can be more open by taking an attitude that respects differences (Alvermann et al., 2018). Tolerance of these differences is what builds good and civilized civic relations.

The ability to understand diversity through cultural literacy is the responsibility of citizens as part of a nation which is a mandatory skill for every individual in the 21st century (Brown et al., 2018).Therefore, this literacy is important given at the family, school, and community levels. Cultural literacy not only saves and develops national culture, but also builds the identity of the Indonesian nation in the midst of a global society

Character Education

Character education comes from two words education and character, according to some experts, the word education has different definitions depending on the point of view, paradigm, methodology and scientific discipline used(Berkowitz et al., 2020), Ki Hadjar Dewantara stated that education is an effort .To advance the character, mind, and body of children so that they are in harmony with nature and society. The term character is used specifically in the context of education only appearing at the end of the 18th century, the term character refers to an approach to education spiritualist idealists who are also known as normative educational theory, where the priority is transcendent values that are believed to be motivators and dominizers of history both for individuals and for national change. The term character comes from the Greek, charassein, which means to engrave or carve. Forming a character is likened toengrave on gemstones or hard iron surfaces. From there then developed the notion of character which is defined as a special sign or pattern of behavior (an individual's pattern of behavior ... his moral constitution) (Bohlin et al., 2001).

While the term character literally comes from the Latin "Character",which among other things means: character, character, psychological traits, character, personality or morals. Meanwhile, in terms, character is defined as human nature in general where humans have many characteristics that depend on their own life factors.

Character is a psychological, moral or character trait that characterizes a person or group of people(Kosasih, 2021)

From the several definitions of character, it can be concluded briefly that character is a stable attitude, character, character, personality as a result of a progressive and dynamic consolidation process; the nature of a person in responding morally to situations; a person's character, character, morals, or personality which is formed from the internalization of various virtues, which are believed to be and used as a basis for perspective, think, behave and act; the nature of the human soul, ranging from wishful thinking to transforming into energy (Wuryani & Yamtinah, 2018).

Character Values of Sukuraga Puppets

Puppet Sukuraga is a typical puppet of Sukabumi, Indonesia. In contrast to other puppets in various parts of Indonesia, the figure of the wayang sukuraga does not teach conflict like wayang stories in general. Sukuraga comes from two words, namely tribe and body(Lyesmaya et al., 2020). Tribe has the meaning of part or also called member, while the body means body. According to Effendi (2020) this Sukuraga puppet is used as a medium for conveying goodness because this Sukuraga puppet contains advice so that we as humans must know ourselves better and must be grateful for what we have, including our body members must be used for good things as an expression of feeling. gratitude. This Sukuraga puppet is based on the Al-Quran Surah Yasin: 65 and Surah Annur: 24 (Nurasiah et al., 2022). Humans are made as leaders or puppeteers while body members are roles. So whatever is done by the members of the body depends on how humans as leaders direct it. Our bodies will definitely be accountable in the hereafter. Therefore, we as humans must direct our body parts to do good things. Wayang Sukuraga is a puppet in the form of body parts and the characters of the puppet Sukuraga are taken from the parts of the human body(Nurasiah et al., 2019). The stories and characterizations of the Sukuraga puppets are taken from everyday life. The figures of wayang sukuraga are part of humans and have their own meanings contained in each character.

According to Effendi, there are nine figures of wayang sukuraga, namely eyes, nose, mouth, ears, hands, breasts, genitals, anus, and feet. Effendi's own opinion, every character in the wayang sukuraga tells about the members of the human body who often work without thinking about what they are doing. Sometimes our body members work according to their desires so that in their work they are beyond the control of their minds, for example, the mouth should be used to give advice or advice, but because following the passions the mouth is used to talk about other people(Sari & Puspita, 2019).

Conclusion

The values of the wayang sukuraga character are very different from other puppet characters in Indonesia' Wayang Sukuraga teaches us how to understand ourselves by understanding the reason God gave us members of the body, where each member of the body has a different function and was created by God in the best possible

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