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The Influence of the Gubug Wayang Museum on Community Cultural Character Education

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Abstract

Gubug Wayang Museum in Mojokerto plays an important role in the preservation and promotion of Indonesian art and culture, especially wayang. This study aims to analyze the museum's influence on the community's cultural character education. Using a descriptive qualitative approach, the study involved observation, interviews and documentation to collect data. The results show that the museum not only functions as a repository for cultural artifacts, but also as an educational center that teaches values such as honesty, courage, and wisdom through its collection of puppets and other artifacts. Various educational activities organized, such as workshops and puppet shows, have succeeded in increasing public awareness and appreciation of local culture. As such, Museum Gubug Wayang contributes significantly to fostering a sense of patriotism and pride in Indonesia's cultural heritage, especially among the younger generation. As such, Gubug Wayang Museum significantly contributes to fostering a sense of patriotism and pride in Indonesia's cultural heritage. Through its preservation and education efforts, the museum has succeeded in building the character of a more independent and cultured society, as well as raising awareness of the importance of preserving local culture in the midst of modernization. This research is expected to provide insights for museum managers and related parties in developing more effective programs to support cultural character education in the community.

Keywords: cultural preservation, Gabug Wayang Museum, Character education, love for the homeland

Abstract

The Gubug Wayang Museum in Mojokerto plays an important role in the preservation and promotion of Indonesian art and culture, especially puppets. This study aims to analyze the influence of museums on people's cultural character education. Using a descriptive qualitative approach, this study involves observation, interviews, and documentation to collect data. The results of the study show that museums not only function as a repository for cultural artifacts, but also as educational centers that teach values such as honesty, courage, and wisdom through

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the collection of puppets and other artifacts. Various educational activities held, such as workshops and puppet shows, have succeeded in increasing public awareness and appreciation of local culture. Thus, the Gubug Wayang Museum contributes significantly to fostering a sense of love for the homeland and pride in Indonesia's cultural heritage, especially among the younger generation. Thus, the Gubug Wayang Museum contributes significantly to fostering a sense of love for the homeland and pride in Indonesia's cultural heritage. Through the preservation and education efforts carried out, this museum has succeeded in building the character of a more independent and cultured society, as well as increasing awareness of the importance of preserving local culture in the midst of modernization. This research is expected to provide insight for museum managers and related parties in developing more effective programs to support cultural character education in the community.

Keywords: cultural preservation, Gabug Wayang Museum, Character education, love for the homeland

Introduction

The Gubug Wayang Mojokerto Museum is a special museum that displays art and culture, as well as ethnography. This museum was originally a serious community in the preservation of art and culture spread across the island of Java. The museum was first opened on August 15, 2015 in the form of a studio. The Gubug Wayang Museum is located at Jalan R.A Kartini No. 23, Kauman, Prajuritkulon, Mojokerto City, East Java. The Gubug Wayang Studio started from an area of 3x3 m2 and then developed into 12 branches of the studio with different focuses on art and culture.

The museum building is a heritage building of the Dutch East Indies which was built in 1912. Initially this building was used as a fabric storage place, and then when not in use it became a swallow's nest. The Gubug Wayang Museum not only functions as a storage place for art collections but also as a cultural education center that aims to increase public awareness of Indonesia's cultural heritage. The owner of this museum is Sendjojo Njoto and is managed by Dea Putri Njoto as the President Director of the Museum. The types of collections exhibited in this museum are puppets, masks, terracotta, daggers, Si Unyil puppets, and traditional toys.

Cultural character education is one of the important components in the education system that aims to develop moral and human values in individuals, so that they can become moral and cultured citizens. Cultural character education is also one of the processes of transforming life values to be developed in a person's personality so that it becomes one in the

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person's life behavior. The main purpose of cultural character education itself is to strengthen and develop life values that are considered important and necessary, as well as to correct behavior that is not in accordance with the values developed by the school and in the community.

The Gubug Wayang Museum is designed as an educational tourist attraction that focuses on Indonesian art and culture, especially puppets. With a collection that includes more than 9,800 artifacts, including different types of puppets, traditional musical instruments, and heirlooms, the museum serves as a center for the preservation of art and culture. Activities at the museum not only aim to educate about art, but also to build the character of the younger generation and the surrounding community through understanding and appreciation of their own culture. This is important in shaping identity and love for the homeland. The Gubug Wayang Museum has a very varied collection, including puppets from various regions in Indonesia, indigenous Indonesian heirlooms, traditional musical instruments, children's toys, masks, and others.

The Gubug Wayang Museum strives to preserve Indonesia's cultural heritage by displaying its collections neatly and informatively. This helps people get to know and feel better about art and culture that has been passed down from generation to generation. The Gubug Wayang Museum also has a significant role in increasing public awareness and appreciation for Indonesian art and culture. Through a varied collection, interactive educational activities, and a strong commitment to cultural preservation, the museum has succeeded in maintaining its national identity and empowering the affective potential of students to become more independent and cultured individuals.

Method

This research uses a descriptive qualitative approach where qualitative research is known as a naturalistic research because it is based on natural conditions (Tabrani, 2023), qualitative research is also referred to as postpositivism philosophy because it views social reality as something complex, dynamic and also interactive. This study uses descriptive qualitative because the researcher wants to know and analyze in depth the influence of the puppet museum on the education of people's cultural character. This research was carried out on Jalan R.A Kartini No. 23, Kauman Village, Prajuritkulon District, Mojokerto City, East Java.

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The subject or informant in this study is the operational manager of the puppet booth museum who is considered to be able to know and be relevant to this research topic. The data collection techniques used include observation, interviews and documentation so that data analysis using a triangulation model through comparison between the information obtained as a result of interviews in the field will be reviewed for validity with several references or supporting sources such as books, journals or related articles and according to the issue or problem that is the focus of the research.

Discussion

A. The Role of the Gubug Wayang Museum in Character Education

In essence, education is the responsibility of every member of society, nation, and state in the context of forming a new generation for a better survival of humanity. Sukmadinata (2006: 58-59) explained that there are three important characteristics of education, namely: "(1) education contains values and provides value considerations, (2) education is directed to life in society, (3) the implementation of education is influenced and supported by the community environment". Then Gunawan (2000: 54-55) stated that "Education can be interpreted as a process of socialization, namely the socialization of values, knowledge, attitudes, and skills".

The values that must be passed on to children are of course values that are in line with the interests of the community, the nation (national), and the state of the Republic of Indonesia. This is in line with what was stated by Dewantara (1962: 14) who defined education as "an effort to advance children's ethics, mind, and body, in order to advance the perfection of life and bring children to life in harmony with nature and society". Meanwhile, the meaning of education according to Law Number 20 of 2003 concerning the National Education System Article 1 is "Conscious and planned efforts to have religious spiritual strength, self-control, personality, intelligence, morals, and skills". It is also stated that national education is "Education based on Pancasila and the 1945 Constitution which is rooted in the religious values and national culture of Indonesia".

Character education is very important in today's increasingly globalized world. Character education will equip the next generation with strong character provisions in accordance with the development of the era. Given the development of technology and the development of the times, the personality of the Millennial generation is expected to have high

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competitiveness (Casika et al.2023). But in reality, we cannot ignore ethics and morality as commonplace. Furthermore, character education in Islam has the goal of balancing material and spiritual desires, and both must be carried out in a balanced manner. In daily life, personality development cannot be separated from socio-culture.

According to Edward Burnett in Alus (2014), culture is a complex of knowledge, morals, beliefs, art, customs, laws, and habits that a person acquires as part of society. Culture is a process that occurs in cultural life and leads to development, change and motivation. According to Alifia et al. (2021) Cultural diversity in society includes values that can be used as a means to improve personality development. Cultural diversity or multicultural education aims to develop and guide students to be more sensitive to their environment.

Indonesia itself has various types and cultures in its society that can be introduced in learning as one of the efforts to build the character of students. Currently, globalization serves to develop a modern society that has a strong sense of identity and identity, understands its role as part of a global society that continues to change and adapts to the development of technology and information. Based on the results of research by Fahrozy et al. (2023) All elements of local wisdom contained in play a very good role in building student character education. This is supported by Zulkarnaen (2022) who proposed character education by applying the use of local culture as a way to answer the challenges of globalization so that the millennial generation can reap the benefits of the technology. The future allows for evolution, functioning, and innovating. There are several types of local culture that can be used or implemented as a means of developing the character of students such as local wisdom in Gubug Wayang.

Education and Culture

Sumaatmadja (2002: 40) states that the relationship between education and culture at least includes the following keywords: "Education is acculturation, institutionalization, transfer, imparting, explaining, justity, and directing". There is a very strong relationship between education and culture. Education cannot be separated from culture. Without the educational process, it is impossible for culture to emerge and develop. The educational process is nothing but the process of cultural transmission. From an anthropological point of view, education is the transformation of the socio-cultural system from one generation to the next in society. Tilaar (2000: 56) explained that 'education is a process of cultural acculturation'. In other words, education and culture are closely related. In the world of education, culture also

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plays a role. There is no culture without education, and educational practices are always within the framework of culture.

Concept and Theory of Ethics Education/Character Education

According to Ki Hajar Dewantara Dewantara (1962: -485) stated that moral education means "supporting the development of the physical and spiritual life of children from their nature to civilization in general." Children should sit well, do not disturb other children, do not shout, maintain body and clothing hygiene, respect parents and other parents, and help friends in need, and so on. Although this information is sufficient for young children, those who are able to think should be provided with the necessary information so that they can develop an understanding and appreciation of right and wrong in general.

In addition, it is also necessary to give suggestions to adult children to consciously do various good deeds. Thus, the requirements for Character Development which used to be called the "Understand-feel-ngdooni" method (knowing, knowing, and doing) can be met. According to Dewantara, the methodology of learning personality traits can follow the tradition of Islamic religious education, namely sharia law, types of commandments, and makrifat. Sharia law can be applied to early childhood by familiarizing them with the general norms that apply in society. The essence of the Tarikat method is used to instill understanding in children and make them aware of everything good and bad. Currently, the Makhlifat method is used to train oneself to do good even in difficult or seemingly difficult circumstances.

The Concept and Theory of Socialization in the Inheritance of Cultural Values The Gubug Wayang Museum was established to increase public awareness and knowledge of various Indonesian arts and culture. The main goal is for the community to learn and explore art and culture that has been passed down from generation to generation. This museum displays a variety of cultural collections, including puppets, original Indonesian heirlooms, traditional musical instruments, and masks from various regions in Indonesia. This motivates visitors to continue to preserve Indonesian culture.

The Gubug Wayang Museum organizes various educational activities such as workshops on making paper/cardboard dolls, music learning and the introduction of puppets at elementary schools in Mojokerto. Activities such as wayang makapat and potehi performances are also offered to increase cultural awareness. The museum has succeeded in preserving

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cultural values, such as religious, philosophical, ethical, aesthetic, and economic values, through its collections and activities. For example, religious value is found in Makapat songs and Ramayana stories, while aesthetic value is found in puppets, masks, keris, batik, reliefs, dolls of the unil, gamelan, traditional musical instruments, and others.

Originally, the Gubug Wayang Museum started from a community of art and culture preservationists that developed from a studio to a large building. This community focuses on preserving various arts and cultures and shows a strong commitment to preserving Indonesia's cultural heritage. Examples of cultural values taught through the puppet gubug museum collection:

1. Policy and leadership: Through puppet stories such as the Mahabharata and Ramayana, visitors can learn about wisdom, leadership, and moral values taught by figures such as Arjuna and Rama
2. Courage and Sacrifice: Wayang kulit and wayang golek often depict the stories of heroes who are brave and willing to sacrifice for truth and justice. It teaches the importance of courage and sacrifice in everyday life
3. Creativity and Art: The collection of traditional musical instruments and gamelan teaches the value of creativity and appreciation for art. Visitors can see how these musical instruments are used in puppet shows and traditional ceremonies.
4. Togetherness and Mutual Cooperation: Through exhibitions of traditional toys and masks, this museum teaches the importance of togetherness and mutual cooperation in society. Traditional toys are often played together, which reinforces the value of togetherness.
5. Cultural Preservation: By displaying a variety of original heirlooms and cultural artifacts, the museum emphasizes the importance of preserving ancestral culture and heritage. It teaches the younger generation to appreciate and preserve their culture.

B. Gubug wayang maintains and preserves Culture (Increasing the Sense of Love for the Motherland)

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The Wayang Gubug Museum aims to become a center for arts and cultural education. The museum, which aims to introduce the public to the richness of Indonesian culture, plays an important role in educating the public about the character and love of the homeland. Visitors can experience firsthand the old traditions and understand the meaning of each artwork on display. After two years of operation, Jensen Project Indonesia was officially placed under the auspices of Senjojo Nyoto Seni Budyo on August 15, 2017. As the sole owner, Sendjojo Njoto is committed to continuing to improve and provide accurate information about Indonesia's cultural history. With the change of generations and the development of information technology, puppet ponds are increasingly forgotten.

The younger generation tends to be more interested in digital and modern entertainment, so that artists and fans of traditional puppets are gradually reborn. We as young people must take care of it by:

1.) Introduce others

2) Advertising

3.) Invite others to come

4.) Support and participate in Gubug Museum events

The Wayang Gubug Museum is not only a place to admire art collections, but also a place to learn and appreciate Indonesian cultural heritage. With a variety of educational programs and rich collections, the museum invites all people to work hand in hand to maintain and preserve the existing culture. Activities that support to increase the love of the homeland and preserve Indonesian culture in Gubug Wayang are:

1. Traditional Puppet and Heritage Exhibition: This museum features a collection of puppets, traditional musical instruments, and local heirlooms from various regions in Indonesia. Through this exhibition, visitors can learn more about Indonesia's cultural richness and the importance of preserving cultural heritage.
2. Arts and Culture Workshops: The Gubug Wayang Museum often hosts workshops that teach puppet making, gamelan games, and other traditional art skills. This provides an opportunity for visitors, especially the younger generation, to participate directly in cultural activities.

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3. Shadow Puppet Theater: The Shadow Puppet Theater is held regularly at this museum. This performance not only entertains the audience, but also educates them about the traditional story and the moral values it contains.
4. Educational Programs for Schools: The Museum also offers special educational programs for students. The program aims to teach students about Indonesian history and culture through museum visits and interactive activities.
5. Cultural Events and Festivals: The Gubug Wayang Museum often hosts various cultural events and festivals that showcase Indonesian art and culture. The purpose of holding this event is to introduce and popularize Indonesian culture to the wider community.

The integration of puppet huts as a form of traditional cultural heritage and literary culture can be a strategic step to increase a deep understanding of cultural and literary values in the community. Wayang hut can be included in literacy culture as a forum for wayang suket performances that represent the moral values of Pancasila, and can increase public interest in reading and understanding cultural heritage. Wayang gubuku can be a center for literacy activities that combine the tradition of wayang with reading and writing activities. For example, stories and moral messages can be conveyed through puppet shows to stimulate interest in discussing reading and literacy.

The use of information technology such as the use of social media and blogs can also be integrated to expand the scope and accessibility of information related to puppet shows. In addition, this integration can include creative activities such as writing scripts, creating literary works based on puppet stories, or Arts and Culture Workshops at the Gubug Wayang Museum. This not only improves the education of the community, but also preserves and enriches the local culture. The importance of puppet huts and the integration of literacy culture not only contributes to the preservation of local traditions, but also creates a space that is conducive to the development of knowledge, creativity, and a deeper understanding of cultural and literary values. In this way. Wayang can play an active role in encouraging literacy in local communities and bridging the gap between traditional cultural heritage and the modern literacy world.

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Local Wisdom as a Material for Cultural Heritage

The community acquires and develops local wisdom in the form of knowledge or ideas, customary norms, cultural values, activities, and tools as a result of environmental management. Often knowledge of the local environment is used as an accurate guide in developing life in the community. According to Rika (2010), one way to maintain local wisdom is to develop attitudes, behaviors, characters, and traditions that have positive implications for the maintenance and preservation of the environment. This tradition is known as one of the implementations of local wisdom.

According to Colley (2005: 43), the idea of cultural inheritance is a process of transferring values and norms that are transferred and imparted through learning by the older generation to the younger generation. According to Koentjaraningrat (2009: 184), the most important concepts regarding the process of cultural learning by community members are divided into three, namely internalization, socialization, and enculturation. Kontjaraningrat (2009), and Kusherdyana (2011), stated that the process of transferring local wisdom is not only through socialization but also through enculturation. The process of enculturation is the process by which an individual learns and adapts his thoughts and attitudes to the customs, norm systems, and regulations that exist in his or her culture. The enculturation process began from childhood in the minds of the community, first with people in the family environment, then from friends who played. Often a person learns by imitating various kinds of actions that are seen. Once the feelings and cultural values that provide motivation emerge, imitation will be internalized in a person's personality (Koentjaraningrat, 2009: 189).

Traditional Games as Local Wisdom

Traditional games according to Mulyani (2016: 47) are a heritage game from ancestors that must and needs to be preserved because they contain local wisdom values. Meanwhile, according to Danandjaja in Achroni (2012: 46) traditional games are a form of children's games, which are circulated orally among members of certain collectives, are traditional and inherited, and have many variations. If viewed from the root, traditional games are nothing but activities regulated by a game rule which is an inheritance from previous generations carried out by humans (children) with the aim of getting joy.

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Traditional games are an intergenerational heritage that has a symbolic meaning behind the movements, speech, and tools used. These messages are beneficial for children's cognitive, emotional and social development as a preparation or means of learning towards life in adulthood (Fajarwati, 2008: 19). Playing for children is an exciting thing, especially with traditional games that have many benefits for children.

The benefits of traditional games according to Subagiyo (in Mulyani, 2016: 49-52) include:

1. children become more creative,
2. can be used as therapy for children,
3. developing children's intellectual intelligence,
4. developing children's interpersonal emotional intelligence,
5. developing children's logical intelligence,
6. developing children's kinesthetic intelligence,
7. developing children's natural intelligence,
8. developing children's spatial intelligence,
9. developing children's musical intelligence, and
10. develop children's spiritual intelligence.

Traditional games usually use rules made directly by the players, with traditional games children can explore insights into the various knowledge that exists in the game. Traditional games also introduce the concept of winning and losing so that when playing children will release their emotions. According to Laksmitaningrum (2017: 9-10) traditional games have several benefits for children, namely social benefits, discipline benefits, and ethical benefits.

C. Education and Creativity

This puppet booth tour aims to introduce puppet culture to the younger generation through school visits. Students can learn about the history and art of puppetry in an interactive and engaging way. Our museum implements a digital education system starting February 2023. The program uses the latest technology to provide a more engaging and modern learning experience. The museum also offers a variety of workshops and seminars for a deeper understanding of the art of puppetry. The program is open to students, art lovers, and the general public.

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The positive impact on the creativity and knowledge of visitors, especially the younger generation is that this museum helps the younger generation understand and appreciate the cultural heritage of puppetry. We as the younger generation can learn about the history, philosophy, and values contained in the art of puppetry. Through workshops and interactive activities, visitors are invited to be creative, such as making their own puppets or trying to play puppets. With the digital education tour, learning becomes more interesting and interactive. This technology helps convey information in a more engaging way, making it easier to understand and increase interest in learning. Group activities such as workshops and seminars encourage the younger generation to see the beauty and uniqueness of puppets, which they may have previously been less familiar with.

D. Cultural Preservation: The museum's efforts in preserving traditional arts and culture.

Indonesia has a diversity of traditional arts and cultures that are a source of pride. Diversity of arts and culture such as puppets from various regions in Indonesia, indigenous Indonesian heirlooms, traditional musical instruments, children's toys, masks and others. This is also a challenge to preserve and pass it on to the next generation. Indonesian culture has its own variety and uniqueness. However, the development of the times and the era of openness have led to the entry and development of foreign cultures that are more in demand by some people because they consider foreign cultures as modern cultures. This results in the younger generation preferring new cultures that may be considered more interesting and practical than local cultures.

The richness and diversity of cultures that have values, norms and functions are increasingly marginalized, less effective and forgotten by the supporting communities. This can be caused by several factors, for example the entry of foreign cultures. The entry of foreign cultures is actually a natural thing and has been going on for a long time. People are encouraged to take over foreign cultures brought by immigrants so that they can be said to be modern societies. Therefore, this cultural diversity needs to be preserved and developed so that it does not become extinct. Therefore, an effort is needed to preserve cultural arts so that they do not become extinct in the current of the times.

One of the efforts that can be made is to use the puppet booth museum as a place to store and at the same time re-exhibit various types of art and culture. A museum is an institution

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that functions as a place to store, maintain, secure, and utilize material evidence of human, natural and environmental culture, in order to support efforts to protect and preserve the nation's cultural wealth (PP No. 19 of 1995) A museum can also be interpreted as a place used to store ancient (historical) objects with the aim of being seen and studied to add insight and be used as a place of recreation. So it is appropriate if the museum is used as a place to preserve art and culture in Indonesia. This is because apart from being a recreational place, museums can also be used as a means of education.

As a means of recreation, museums provide various types of collections of human cultural objects. Meanwhile, as a means of education, in the museum we can conduct a research to find out the scientific truth about the information about the cultural objects on display. This can build the perspective of students, regarding the existence of a cultural object or a work of art in the form of puppets, heirlooms, traditional musical instruments, children's toys, masks and others. This art and culture can be used as a subject matter, where students can observe, analyze, and also appreciate This is where the role of a teacher becomes a promoter of how students can recognize and love art and culture as a pride of the Indonesian state.

Conclusion

Character education is very important in efforts to form a new generation that is in accordance with the values of society, nation, and state. The meaning of education according to Law Number 20 of 2003 concerning the National Education System is a conscious and planned effort to have religious spiritual strength, self-control, personality, intelligence, morals, and skills. Character education in Islam has the goal of balancing material and spiritual desires. Culture is a complex of knowledge, morals, beliefs, art, customs, laws, and habits that a person acquires as part of society. Indonesia has a culture that can be introduced in learning as one of the efforts to build the character of students.

The Gubug Wayang Museum was established to increase public awareness and knowledge of various Indonesian arts and culture. Various cultural values and wisdom of loal are introduced to visitors through various collections and educational activities. The educational program at the Wayang Gubug Museum aims to introduce Indonesia's rich culture to the younger generation through school visits, art workshops, seminars, shadow puppet theater, and special education programs for students. Traditional games are an intergenerational heritage that has a symbolic meaning behind the movements, speeches, and tools used.

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Children can develop creativity and intelligence through traditional games, as well as gain social, discipline, and ethical benefits.

The Gubug Wayang Museum plays a role in preserving and introducing local wisdom and traditional games to the community, especially the younger generation. The Gubug Wayang Museum also implements a digital education system to provide a more interesting and modern learning experience. The latest technology helps convey information in a more engaging way, making it easier to understand and increase interest in learning. This museum plays a role in preserving traditional Indonesian art and culture, as well as a means of education, recreation, and preservation of the nation's cultural wealth. Visitors are invited to appreciate and understand the values contained in the art of puppetry, as well as participate in creative activities through various workshops and seminars.

The preservation of traditional arts and culture is a challenge that needs to be pursued to prevent extinction. The Gubug Wayang Museum is expected to be a place to preserve and re-exhibit various types of Indonesian art and culture. Indonesia's cultural diversity needs to be preserved and developed so that it does not become extinct. The Gubug Wayang Museum plays an important role in educating the public about cultural values and local wisdom, as well as an effort to preserve the nation's cultural wealth.

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