

DEWA RUCI

*An Offer System of Learning
by Multicultural Perspective*

SITI ISNANIAH

*Ph.D Students of Cultural Studies and Media UGM
Lecturer of IAIN Surakarta*

isnaoke_niah@yahoo.com

Introduction

*“Ngelmu iku kelakone kanthi laku
Lekase lawan kas
Tegese kas nyantosani
Setya budya pangekese dur angkara”*

“Science must be done by apply it
Begins with the strong will and hold it firmly
It would be achieved peaceful condition
And would eliminate the bad habits of human at the end
By applying keep in mind – believe – loyalty attitude,
memayu hayuning bawana would be done by human.”

That advice of pocung stanza above was ever taught by KGPAA Mangkunegara IV in Serat Wedatama. The advice above was also played on purwa pakeliran padat puppet led by Ki Manteb Soedharsono with Dewa Ruci story as the theme. It is one of the puppet story that give moral values especially on the way to get the science. If we appreciate the stanza above, of course, we will know how important the science towards our life. We can use formal or non formal institution in getting the science. These activities could make someone smart and capable if it is done by high motivation

and wisely. So that it would be beneficial to others, even develop the nation position.

It can be said that the education system in Indonesia was not fully successful so far because there are many problems as the barriers. However, in some points, there are some things that could be pride. There are many Indonesian students who win the world science and sport Olympiad. These achievements should be maintained and continued by the next smart generations. Here I use pursue knowledge prologue in order to describe the condition of Indonesian education system especially on learning process because many policies have been made by Government so far. It is made to overcome the problems arise in education system. However, the results of these efforts do not reflect the successful learning process. Therefore, on this bad condition should be found the progressive solution to reach the achievement hoped.

The Power of Story

The power of story is one of the alternative solutions to overcome many educations problems. It also influences the culture of a nation. Many stories contain life optimistic, heroic, the brave to change life, honesty, humanity, etc. can be used as a power tool to gain the achievement. In 1972, Ismail Marahimin (lecturer of UI letter faculty) asked by Titian magazine to translate the beneficial article written by McClelland entitled “The Need for Achievement”. On this article, McClelland described the various problems faced by many nations. In fact, the nations of the world are divided into three big categories; they are industrialized countries, developed countries and underdeveloped countries.

Then McClelland did research and took sample from two big countries that grow fast in the beginning of the sixteenth centuries, i.e. United Kingdom (UK) and Spain. On the next development, the UK grew more advanced while Spain grew into its darkness. What did cause it? McClelland did research and finally found the answer which lied on its fairy tale. In the UK, a fairy tale in the early 16th century contains “a virus” that infects all people to achieve, *the need for achievement*, which was then the term was symbolized by n-Ach.

This virus contains the elements of brave to change the fate, not easily give up attitude, and high optimism.

Those elements did not exist in the Spain fairy tales. Therefore, most of the fairy tales in Spain did not contain spirits to have achievement. So, the Spanish at that time were so lazy because of the wrong fairy tales. McClelland also did content analysis of documents from ancient Greek literature such as poetry, plays, speeches at the funeral, a letter from the ships chief, epic story, etc. He also collected more than 1,300 fairy tales from many countries since 1925 until 1950s. After did observation, it can be concluded that the fairy tale containing high n-Ach in a country, was always followed by high economic growth also in these countries over a period of 25 years.

McClelland's research results had also been shown the Dragon Asia, Japan. In 1945, after the atomic bomb by the allies (US) destroyed the city of Hiroshima and Nagasaki, Japan was completely collapse. The economic expert predicted that Japan would be bankrupt. However, this disaster did not kill the spirit of Japanese. Evidently, the Japanese per capita income and standard of living attempted the second highest position the world. In the mid-1990s, Gross National Product (GNP) of Japan reached U.S. \$ 37.5 billion, or 33.5 trillion dollars. The figure showed that Japan attempted under Switzerland, which had the highest GNP in the world, namely U.S. \$ 113.7 billion. In addition, Japan also has no foreign debt (Ann Wan Seng, 2007: 61).

This rapid economic growth only need the time less than 20 years. Incredibly, based on research results by McClelland, it took 25 years. Moreover, when it started to arise, Japan condition was on bankrupt. Why did Japan could arise? The main reason was because it had a strong culture or character. Children in Japan were always storied with high n-Ach. For example, fairy tale which told about a king who was cursed into a frog. The animal must be able to ascend the big rock if he wants to become a king again. Finally, the frog kept trying to jump up to become a king again. This story taught Japan children to have brave to change the fate (from a frog to be a king), without despair, and have high optimism to go forward. From this point, we know that a story have an incredible power towards the progress of a nation. What about other countries, including Indonesia, which also have stories with a high n-Ach! But why Indonesia is getting worse?!

The Condition of Literary Learning

The answer is that we are not valuing the stories in the literature when we convey the story to our children. This also supported by our weakness education system. Actually, Indonesia has a huge potential story, ranging from novels, short stories, plays, poems, roman, folklore/folktales, fairy tales, legends, and also fables which taught nobleness, human values, beauty, education, religiousness, etc. Those were found in the literature that represents the reality of life (mimetic/universe), describes the author's views about the world (expressive), objective (literary work itself) so that the readers could make an appreciation of literature (pragmatic).

For the pragmatics domain, the students (and also the teachers) were not optimum in literary appreciation. It is supported by experts' statements in the field of literary that mention the problem of literary learning: (1) the low reading interest of the students and the teachers toward literary have made lack their competence and knowledge to literary. Since the establishment of the first curriculum in Indonesia until KTSP nowadays, the teacher are forced to be competent in the linguistics field and also literary knowledge because both are interrelated. Therefore, the teacher competence sometimes felt very lack; (2) the lack of literary books in schools so the students and the teachers do not do effective appreciates to literary; (3) the students' interest in literary appreciation is very low; (4) the school circumstances and conditions do not support the appreciation; (5) the evaluations do not based on the curriculum because it considers as the cognitive domain than affective or psychomotor domain. These can be seen from the implementation of National Final Examination on the multiple choice questions, although literary have many interpretations.

The Dewa Ruci Contributions

One of the Indonesian stories containing high n-Ach is the story of Dewa Ruci Purwa puppet that could contribute to the progress of the nation especially in education field. Puppet is a national culture that has been recognized by UNESCO (The UN organization of education, science and culture) since 7 November 2003 as a World Master Piece of Oral and Intangible Heritage of

Humanity. In April 15, 2008 a large performance art culture Indonesian puppet show, Wayang Shadow Puppet Theatre of Indonesia has been staged at the UN head office in Geneva.

In addition, the puppet is also as an icon in the World Heritage Cities (WHC), a world-class conference that was held by the OWHC (the Organization of World Heritage Cities), an organization under UNESCO. WHC itself has been held in Surakarta on 25 to 28 October 2008 and to welcome the event, Surakarta thinking about the slogan Let's Go to Solo the Spirit of Java. A pride for Surakarta because the UN gave the credibility to develop local culture that one of them is a puppet then consider as a multicultural wealth.

Unfortunately, many young people today do not like with their own culture. They prefer to follow the western culture than local culture. Most of them assume that local culture is ancient and obsolete. We rarely meet young people that can act as a puppeteer. And it also rarely that young people be able to see the shadow puppet that is usually performed during the whole night until morning. Of course it makes young people feel bored. Therefore, the appearance of "pakeliran padat", the puppet show lasts in a short time, is one of the solutions to innovate and develop the local culture.

Dewa Ruci is one of the story icon that performed by pakeliran padat. The story has been store in the video compact disc with one hour duration. The shadow puppet show puppeteer by 'the evil puppeteer', Ki Manteb Soedharsono, well known as an evil puppeteer because he is so astute in making the slashes when on the stage. The writer interested in the story because it contains an experience of a student i.e. Bratasena to get knowledge. The writer also interested in the puppeteer i.e. Ki Manteb Soedharsono as a high skill puppeteer and internationally recognized by UNESCO because of his credibility as a high skill puppeteer rewarded in April 2004.

Dewa Ruci is one of the local literary that still exists with other literary in Indonesia. Dewa Ruci story was taken from the story of purwa puppet as one of the adiluhung Java literary and it content could be used as a life hold. The story of Dewa Ruci wayang purwa taught many life values and the most important of the story is the persistence of a student who wants to pursue knowledge until it success. This kind of idealism is very interesting to be discussed.

It also in line with Rahayu Supanggih (2002: 17-18) stated that the education values inside Dewa Ruci purwa puppet are: (1) the importance of persistence, perseverance, believe and someone confidence towards the choice of science (art), then profession, education office, and the teacher only as a facilitator or a mean to achieve the educational goals. Without belief and trust towards those elements, people could not reach their dreams. Therefore, Columbus had a strong belief to keep walking to the east so that he discovered Cuba; (2) working hard and seriously, brave to take any risk to the steps that have been taken to purse the knowledge until successful.

The story of Dewa Ruci is taken from the Mahabarata story which still favored by people especially Javanese people. Therefore, the Mahabharata story (Dewa Ruci story) of educative values still has relevance to the conditions nowadays. Because of its function as a mean of education, the moral values of the puppet are good materials to be taught to the young learner. By the innovation of pakeliran padat, such as puppet show with a short duration (e.g. one hour) and packaged into a compact disc, the puppet show would be easy to learn and it seems attractive to the young learner.

The young learner at the past did not like to see the puppet performances, one of the reason was the media used was not attracting to them. However, this paper wants to introduce the moral values of the puppet taken from Dewa Ruci shadow puppet story of pakeliran padat version puppeteer by Ki Manteb Soedharsono. It is expected to give the contributions towards literary learning by multicultural perspective.

The Nature of Puppet

In Javanese, wayang means “wayangan or kites” while in bahasa Indonesia means “shadow, vague, unclear”. In Aceh known as the term *shadow* which means “wayangan”, while in Bugis known as the terms *wayang* or *shadows*. Lukman Ali (KBBI, 1999; 1127) states that puppet is a doll like as human made from wood or artificial leather carving which could be used to portray the characters in the traditional drama (Balinese, Javanese, Sundanese, etc.) and played by someone who called puppeteer.

Kern (Mertosedono, 1986: 28), the puppet in the Bikol language (Old Javanese) means “shadow,” “dim”. Puppet comes from the word *wod* which means “the repetitive motion, do not static” so from its origin can be inferred that the puppet is the shadows that sway back and forth (repeatedly) or pacing which do not fixed into one place. The puppet definition according to the Encyclopedia Van Nenderlands Indie (Mertosedono, 1986: 30) are moving shadows and sometimes frightening, like as leather doll, falls on the white screen and the edge of it is red, staged on the strong board.

According to Mulyono (197: 51) the word ‘*wayang*’ originally from Javanese which means “shadow” or shadows that comes from the word root with a prefix *wa-* becomes *wayang*. The word *wayang*, *hamayang* at the past means “performing the shadows” and then “the shadows” at last the shadows show or *wayang* (puppet). Indie Nenderlands Valk Land Geschiedenis En Bestur Bedijr Samenleving (Mertosedono, 1986: 31), puppet is a shadows game on the stretched screen. Based on the opinions above, it can be concluded that puppet is a perform art of doll shadows made from leather, woods, etc. to portray the characters in a play which is played by the puppeteer on the stretched screen.

The Division of the Puppet

According to Bambang Murtiyoso, et.al (2004: 1) the division of puppets can be classified into some classification, those are: (1) based on the origin regions, supported communities, language styles, and performing art tradition, the classified puppets are: Palembang puppet, Tambon puppet, Sundanese puppet, Javanese puppet, Banjar puppet, Balinese puppet, Madura puppet, and Lombok puppet; (2) based on the materials, the puppet can be classified into a wooden puppet, leather puppet, metal puppet, paper puppet, grass puppet and cloth puppet; (3) based on the story cycle, the puppet can be classified into rama puppet, pandawa puppet, panji puppet, damarwulan puppet, mouse deer puppet, menak wayang, etc; (4) Bambang Murtiyoso, (2004: 2) states that only *purwa* puppet which famous among the various puppet in this country except in the West Java.

Puppet As an Educational Phenomenon

The emergence of puppets can be used by anyone and can be used as a means of anything. Purwa puppet show can be used in moral guidance, convey certain messages that educate and motivated the society's spirit. Purwa puppet show is a high quality and complex Javanese culture because it contains various forms of arts i.e. literary works, language, play, music, and fine arts. In the purwa puppet show contains *adiluhung* values because not only used as an entertainment, but also used as a culture art guide of "the way of life". They are education and the rules of life. The puppet show can be used as a media of education especially on moral guidance for the youth.

Dewa Ruci: Educational Studies

The Nature of Educative Value. Lukman Ali (in Kamus Besar Bahasa Indonesia, 1999: 690) stated that value can be defined as the important characteristics and useful things for humanity. In English, the word value derived from the Latin term "*valere*" which means useful, has ability, powerful, up to date, and strong. On this occasion, the word value relates to the word "useful". Value can be defined as something that is considered good, loved, the truest, and can be accepted by society group or individual.

There are many experts who give the definition about the value. The definitions given are essentially the same that there was an agreement that value always has correlated with the goodness, and majesty. Value is a respectful thing, seen as a high esteem, and always pursued by humans to reach the happiness life. Humans would be satisfied by value, not only outward but also inner satisfaction. Humans would become a real humans by apply the value.

Value is an abstract thing, as it functionally has the characteristics which could distinct with the other. A value which fully comprehension would affect the way of thinking, the way of acting, or how to act of a person in achieving his life goals. A value is always to be considered for determining the truth and justice in pursuing the achievement. The religious, ethics, esthetics, and intellectual reasons are the basis which taken from the religious doctrine, logic, or norms in a society.

Based on the description above, a value is identical with something good and true. The most effective education is actually through exemplary, charismatic leaders should be able to control himself and exemplifies the positive mindset and attitude to his environment. The propaganda about morals, ethics, and the doctrines would not be significant to personality development, except done in the form of exemplary (Maria Ardhie, papers in PKMM FKIP UNS, April 12, 2003).

John M. Echols and Hassan Shadily (English-Indonesian Dictionary, 1982: 207) said that education means education, while those who worked on education called educator. Meanwhile, according to Lukman Ali (in Kamus Besar Bahasa Indonesia, 1999: 232) defined education as the process of changing attitudes and ethical behavior in individuals or groups in order to human maturing by teaching and training: processes, actions, how to educate.

Literary, education, and values are something which can not be separated. Literary is essentially a reflection of life. Relation to education, literary and values of life are the two social phenomena that are complementary. Education is an effort to establish the value of life, attitudes, and personality. Literary works sometimes reveal the reality of life with the existing problems. Puppet is a Javanese literary work, not only as an entertainment, but also as a means of communication, information, and education (Haryono and Mahendra, 2001).

The similar definition is stated by Haz (<http://www.jatim.go.id/news.php?id=2369&ant=082259>) that Javanese literary could cultured the students' characters and could be applied in the society, the nation and the states life, and also respectful to the Javanese literary and culture which fully characters norms. Therefore, those views should be supported by the related government i.e. Department of Education and Culture and also local government. Dewa Ruci purwa puppet as a Javanese Literary work, implicitly and explicitly contain educational model. Purwa puppet is a world cultural heritage which has enormous benefits especially to give exemplary characters. It proofed by the statements, "purwa puppet pakeliran was awarded the highest civilized world of education and culture, Unesco Award." (Solopos, April 8, 2004).

Based on the explanations above, it can be concluded that education is an effort, activity, or influence that given planned and consciously by providing

guidance and assistance so that human can do their life duties. The educational value is a value which important to pursue the life goals.

The Educational Values in Dewa Ruci Story

Dewa Ruci puppet purwa story contains educational values. The educational values were taken from its characters. The characters' behaviors were good as the life model for our daily activities. The educational values represent the accumulated of create, sense, and intention which implemented in the attitude, and behavior of someone. In the daily life actualization, the educational values consists of good and bad behavior. We follow the good behavior and we left the bad behavior. The educational values of the Dewa Ruci purwa puppet story are:

First, like to study and hard working. Bratasena likes to study although always face the obstacles and barriers. The teacher required to find *Kayu Gung Susuhing Angin* and *Tirta Pawitra*. Bratasena always try to find it if he really wants to get the life perfection.

Second, peaceful life. The peaceful life is needed in our life because human roles as individual and social being. Peaceful means the conditions of harmony, cooperation, mutual assistance and there is no chaos. These peaceful life principles driven from the traditional expression: *crah agawe bubrah rukun agawe santosa*. It means that chaos would be destructive things and peaceful would be the strong united. The peaceful life could be beginning from the smallest community i.e. the family. Between family members are expected not to be *cecengilan iku ngedohake rejeki* means that the quarrels among the family members or anyone else would further the fortune. The peaceful life principles could be seen in the Pandawa family. Dewi Kunthi was very love to her children; the pandawa were also caring each other in a strong family.

Third, honest. The honest attitude basically very needed in communication among others. In the Dewa Ruci purwa puppet story, it could be seen that Durna did not do the honest attitude to Bratasena. Durna asked to Bratasena to look for *Kayu Gung Susuhing Angin* and *Tirta Pawitra* which actually did not exist, while Durna himself did not know what it was meant.

Fourth, sincerity and *Sepi ing Pamrih*. Sincerity can bring a person in attaining the life perfection. Everything what is done by someone and it is based on the sincerity (sincere, selfless) then he did not feel afraid to solve many problems although the problems were very difficult to solve. Someone who apply the sincerity would has *lila legawa kelangan ora gegetun* characteristics means that act as fully sincerity or would not regret although losing something precious. The sincerity attitude would bring someone acts *sepi ing pamrih* means that the basic reason for someone to work with a purity of heart in any occasion.

Therefore, by means of sincerity attitude, someone would be applied the sincere hearted, selfless, does not want to be praised, and does not expected the other awards but only expected from the God rewards. Similarly, someone who applies the sincerity in pursuing the knowledge would give the benefits to others without expected the rewards. Bratasena applied the sincerity attitude to look for *Kayu Gung Susuhing Anging* and *Tirta Pawitra* and finally he could get it. The result could be gained because of the purity of heart from the bad feeling.

Fifth, developing *Eling* characters. Human in his life must always remember to The God because *Pangeran iku ora sare* so that human life is always known and watched by the God. So human should not live with their free but must obey the rules of the God. Human who always remember to The God, his life would be filled by the good behavior because *wong urip mung mampir ngombe*, means that human is temporary live in this world so that should be always remember to The God. The *Eling* attitude would protect human not to do bad behavior like that are always done by Kurawa. They always spread evil attitude toward Pandawa, especially Sengkuni, that all of his life only think about the world matters, never *eling* to The God.

Sixth, obedient to the Teacher. The teacher should be *digugu* and *ditiru* by the students. All of the teacher's speech, attitude and behavior should reflect *keadilan* because the main duty of a teacher is to educate the students to be perfect human. Teacher also an ordinary human being so that his speech, attitude and behavior not always in a correct way because there is no eternal ivory means that there is no perfect human being. We take the good things from our teacher and left the bad things behind. Durna was considered

a good teacher by Bratasena. All of his commands were done by Bratasena although the bad Kurawa characters were in the heart of Durna. Otherwise, durna taught independent motivation to Bratasena in pursuing the knowledge.

Seven, Ora Ngaya and Nrima. *Ora Ngaya* describes not to force to others. This attitude describes the human's attitude in the working area. Human who does *ora ngaya* principle would be calm but sure and not to be rushed in work. *Ora ngaya* attitude would deliver human being to the *nrima* character. He walks in the world properly as his position and always avoids doing evil things. *Nrima* character will deliver human to thank God. All the *Kurawa* always *ngaya* in their life because they want to kill the Pandawa because they were not accepting if the Pandawa have control over the Astina Palace. Therefore, the *Kurawa* always spy the Pandawa in order to kill them. Sengkuni and *Kurawa* always *ngaya* and *ora nrima* if Bratasena success in pursuing the knowledge.

Eight, have a strong minded. People who have a strong minded not easily vacillated by the outer conditions. He has a high idealism to avoid the influence of other people. People who have a strong minded is man who sure that he has a correct idealism. While a man who always stands on his minded but sit on the wrong position, could be said that he is a doubt man. The *Kurawa* are the portrait of doubtful men, while Bratasena is the portrait of a man who has a strong minded. Bratasena persistence can be seen from the way he walk straightly and never turn, loose hair decorated with eagle buckle turn one with a bun adorned symbolizing that Bratasena not vague to the gods and his own soul. Bratasena persistence also can be seen from his struggle to look for *Kayu Gung Susauhing Angin* and *Tirta Pawitra* although many obstacles faced by him.

After Bratasena found *Kayu Gung Susauhing Angin*, then he looked for *Tirta Pawitra* in South Sea. When he reached the edge of the South Sea, Bratasena fell afraid because of the wild sea in front of his eyes, but he still at his believe that he could do that, without waiting anymore, he decided to enter the wild south sea.

“Kamisayan ingkang makripati, den kaasta pamantenging cipta, rupa ingkang sabenere, sinenger bawaneku, urip datan ana anguripi, datan ana rumangsa, ing kahananipun, uwis ana ing sarira, tuhu tunggal sasana lawan sireki, tan kena pinisaha.”

“Dipunweruh sangkanira uni, tunggal sawang kartining bawana, pandulu lan pamyarsane, wis ana ing siresku, panduluning sukma sejati, pan datan mawa netra, pamyasarnipun iya datan lawan karna, netranira karnanira kang kinardi, iya aneng sira.”

The point of the above stanza is that humans have reached the highest knowledge. He would see the real truth. On this occasion, humans could be united to The God. Actually, humans could do reflect by themselves. But, the reflection does not use the five sense. This condition had faced by Bratasena when he united with the Dewa Ruci. He has found his own self and be more confidence because he had known the real life.

Ninth, the respectful attitude. The respectful attitude is much needed to our daily life especially on the interaction among humans as social creature. The implication of this respectful attitude relates to the character of *ungguh – unguh* and good manners especially on the Javanese culture. The relation between children – parents, teacher – students, brother – sister, indirectly has reflected the respectful attitude. Bratasena always show off his respectful attitude to *Dewa Ruci*, Durna, Dewi Kunthi, and his brothers. The respectful attitude could be seen at the language use when communicate to others.

Conclusion

Puppet is one of the Indonesian local cultures which enrich the Indonesian culture. It is also a mean of religion or moral education, social entertainment, earn living and for reflecting the values and esthetic. As a mean of education, puppet could present the values and the way of life that could apply by the viewer. Nowadays, the puppet shows are presented with any innovations. One of the innovations is that the Dewa Ruci purwa puppet show which puppeteer by Ki Manteb Soedharsono was transformed into a video compact disc for one hour in Javanese language includes the Indonesian text. The puppet shows are always modified by innovative creation in order to avoid the viewer bored. Especially for the youth viewers that do not interested anymore to Javanese culture i.e. the puppet show. By the innovative modification, it is expected that the viewer especially the youth would be interest with the puppet show, then the values and the way of life could be implement in the daily life.

Nowadays, the youth are falling and contaminated by the destructive foreign culture. And it is the time that the youth should be affected to love their own culture especially the puppet that contains *adiluhung* values. The students who interested in the innovative puppet show modified (Dewa Ruci purwa puppet show puppeteer by Ki Manteb Soedharsono) could take the educative values which implicit on the puppet story then implemented in the daily life to reach the national education goals based on UU Sisdiknas number 20 in 2003. Most of people stated that the orientation of the ideal learning is the closest learning orientation to the students. The puppet could fulfill this view. It could be used as a mean of learning by watching the show on video compact disc. It is also expected that students would easy to follow because the psychological theory i.e. behaviorism stated that the children development would be affected by the surrounding environment.

This paper is expected to give the beneficial to all the society, from students, parents, teacher and also general society. The students could study from Bratasena in pursuing the knowledge and implement the educative and values in the Dewa Ruci purwa puppet story. It is suitable with the national education goals (UU Sisdiknas no. 20 in 2003), parents could study from Dewi Kunthi who always democratic and patience to face the daily life's problems. They could let their children to choose their own life. The society could also implement the education values. The teacher could role as Durna in teaching the students (Bima), the government could give the special attention because purwa puppet is one of the local cultures that could enrich the Indonesian culture.

In the globalization era, there are many foreign culture contaminate the local culture. It would happen the competition between foreign and local cultures. Therefore, the local cultures should be show their existence, and also should be a means of modern culture values transformed which could compete with the other modern works. The Dewa Ruci story could give the contribution towards our education system nowadays. The Indonesian education only does transfer of knowledge from teacher to students, without explain the understanding the meaning of the knowledge itself. The government's policies have reduce the independence of the school, the teacher and the students to have creativity and innovation. Therefore, the Indonesian education output are verbalism and individualism.

Our education could imitate from the autonomy of a student whose name Bratasena in pursuing the knowledge to reach the goals by motivation and guidance from the teacher. The teacher should be creative in order to affect the learning process. Various approaches, strategies, methods and techniques could be applied according to the school's policies. All of them should be supported by the education systems.

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