



Implementation of Wayang Sukuraga to Improve the Social Attitudes of Elementary School Students

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ABSTRAK

Wayang sebagai salah satu kesenian tradisional juga merupakan karya seni yang memiliki fungsi sebagai sarana hiburan, media dalam pendidikan maupun sosial. Penelitian ini bertujuan untuk menganalisis peningkatan sikap sosial peserta didik pada kelas V SD melalui penerapan wayang sukuraga. Desain penelitian ini merupakan Penelitian Tindakan Kelas yang dikembangkan oleh Kemmis dan Mc. Taggart dengan pelaksanaan penelitian sebanyak 2 siklus. Subjek pada penelitian ini berjumlah 23 orang. Teknik pengumpulan data dilakukan dengan teknik non tes yang terdiri dari wawancara, lembar observasi aktivitas pendidik, lembar observasi sikap sosial peserta didik, catatan lapangan serta dokumentasi kegiatan penelitian. Teknik analisis data dilakukan secara deskriptif. Hasil penelitian menunjukkan aktivitas pendidik siklus I memperoleh rata-rata 74 dengan kategori baik sedangkan pada siklus II memperoleh rata-rata 88 kategori baik. Adapun dalam sikap sosial peserta didik pada siklus I memperoleh hasil rata-rata 70% melalui penerapan wayang sukuraga pada kategori cukup baik lalu meningkat menjadi 86% dengan kategori baik pada siklus II. Berdasarkan hasil yang didapat bisa disimpulkan bahwa penerapan wayang sukuraga bisa meningkatkan sikap sosial peserta didik di sekolah dasar.

ABSTRACT

Wayang, as one of the traditional arts, is also a work of art that functions as a means of entertainment, education, and social media. This study aims to analyze the improvement of students' social attitudes in fifth-grade elementary school through the wayang sukuraga. This research design is a Classroom Action Research developed by Kemmis and Mc. Taggart with the implementation of research as much as 2 cycles. Subjects in this study amounted to 23 people. Data collection techniques were carried out using non-test techniques consisting of interviews, teacher activity observation sheets, student social attitudes observation sheets, field notes, and documentation of research activities. The data analysis technique was carried out descriptively. The results showed that the activities of educators in the first cycle obtained an average of 74 in the good category. In contrast, in the second cycle, they obtained an average of 88 in the good category. As for the social attitudes of students in the first cycle, the average result was 70% through the application of the puppet sukuraga in the fairly good category and then increased to 86% with the good category in the second cycle. Based on the results obtained, it can be concluded that the wayang sukuraga can improve the social attitudes of students in elementary schools.

1. INTRODUCTION

Indonesia is an archipelagic country consisting of various tribes with different cultures. Culture is a system of values and ideas that are lived by a group of people in a certain environment and in a certain period (Bahadori & Afrooz, 2018; Ferguson, 2021). In this culture there are languages, customs and arts that underlie social life. For this reason, art is one of the important aspects of human life (Asyifa et al., 2019; Bahadori & Afrooz, 2018; Miskawati, 2019). Social attitudes are indispensable in the development of human cognitive and social skills of humans with their environment (Banshchikova et al., 2015; Salame & Nazir, 2019). Art is a form that emerges from the mindset and habits that develop in society. One of the great arts that was born and developed in Indonesian society is wayang (Abdurrohim et al., 2020; Putriani et al., 2018). Wayang is a word from the original Javanese language which means shadow, or shadow which comes

from the root word "yang" which gets the additional word "wa" to become wayang. If viewed from the meaning of philosophy, "wayang can be interpreted as a shadow or a reflection of the existing characteristics of the human soul (Reffiane & Mazidati, 2016). From some of the opinions above, it can be concluded that wayang is an imitation puppet played by a dalang in a traditional performance, which tells about the heroism of the characters in destroying the evil character Puppet as one of the traditional arts is also a work of art that has a function as a means of entertainment, media in education as well as social. However, in its development, many puppets appeared which were updated because they adjusted to the progress of the times. One of the wayang creations that has emerged today is the Sukuraga puppet.

Based on the results of interviews with the creator of wayang sukuraga, namely Mr. Effendi, wayang sukuraga is an art that is included in the category of creative or contemporary puppets. Included in the creation of wayang because this puppet has the characteristics of characters and stories that are different from traditional puppets (Lyesmaya et al., 2019; Sunardi, 2016). Sukuraga puppets are made of leather or special paper with two-dimensional shapes, very different from the puppets that developed in West Java. Puppet Sukuraga is a work of art (painting) which is transformed into a performing art, which is the hallmark of the culture of Sukabumi City (Juliana et al., 2019). Wayang Sukaraga is a wayang in which the characters are body parts such as eyes, mouth, nose, ears and hands, which is a form of awareness of human integrity who must think with his head, take steps (foot), and perform actions (hands) before taking action. The presence of the Sukuraga puppet is considered as an innovation as well as an effort to maintain traditional arts under the influence of foreign cultures today. Wayang Sukuraga has a philosophy as a contemplative puppet (human reflection on himself). It is hoped that the development of the Sukuraga puppet can help foster social attitudes and love for one's own culture.

Attitude is an ability to evaluate something which is reflected by an attitude of accepting, rejecting, or ignoring (Banshchikova et al., 2015; Hossain & Tarmizi, 2013; Rahman, 2019). Behavior or attitude is a psychological element, attitude begins with a person's tendency to respond to events around his social environment (Kuntoro & Wardani, 2020; Masrom et al., 2021). So, attitude is a way of reacting in a certain way based on convictions or beliefs. Attitude is also a core component of every individual in socializing, especially at the level of education because social attitudes are the foundation in social life. Social attitude in English is called attitude, while attitude comes from Latin, namely aptus which means a state of being mentally ready, which is to carry out activities. While Sanchez et al define that social attitude is an attitude that concerns social life as a form of student interaction with nature, the school environment and the surrounding environment (Manzano-Sánchez & Valero-Valenzuela, 2019).

Social attitude is an expression or action of a person responding to something in his daily social life or every behavior (Bustami et al., 2017; Maulida et al., 2020). Social attitude competence refers to KI-2: respecting and living honest behavior, discipline, caring (tolerance, mutual cooperation), polite, confident. The inculcation of social attitudes in schools is intended so that students can adjust to the family and community environment, so that a harmonious life can be realized (Dessiane & Kristin, 2021; Virani et al., 2016). However, since the Covid-19 pandemic has made the social attitudes of students tend to be more negative. This is due to learning that is carried out online (in a network) so that learning is only limited to giving daily assignments without being biased towards monitoring student attitudes. This statement is supported by research that the positive impact that comes from the use of technology used in online learning during a pandemic is also in line with a greater negative impact because online learning activities lack education that has a social character which causes an anti-social spirit because it makes students comfortable in their own world. and indifferent to the surroundings (Ataman et al., 2021).

This is also in line with the results of an interview with a Grade III teacher at SDN Legokloa, Sukabumi Regency, who explained that the impact of the pandemic was clearly visible on the attitudes of students after face-to-face learning was carried out in stages. Many students apparently still have not mastered the material that has been studied previously and when asked most of them answered that the assignments given were mostly given by their parents who did not want their children to have no grades. In fact, most students become very indifferent to their peers, they prefer to open their cellphones and play games instead of socializing with their friends, their attitude also tends to lack respect for the people around them. The application of wayang sukuraga in student literacy activities is expected to improve the social attitudes of students who previously only focused on getting high scores, can become students who can get high scores and are friendly to their environment. The advantage of implementing wayang sukuraga in class is that it creates a more colorful classroom atmosphere and students can know that everything that is done will definitely be accounted for by all members of the body. This study aims to analyze the improvement of students' social attitudes in fifth grade elementary school through the application of wayang sukuraga.

2. METHOD

This research uses classroom action research or CAR. Classroom action research is an examination of activities that are intentionally raised, and occur in a class (Kemmis & Taggart, 1988). The classroom action research model used is Kemmis and Mc's model. Taggart who stated that the CAR research cycle has four stages, namely planning, acting, observing, and reflecting/ The study was conducted at SD Negeri Ciandam in fifth grade with 23 participants consisting of 11 female students and 12 male students. The research was conducted in the odd semester of the 2021/2022 academic year. The implementation of research using cyclical activity procedures with a note that the cycle will be stopped if the social attitude indicators that have been determined have seen an increase in the success that has been determined. The stages of classroom action research that will be carried out are: Pre-Cycle Stage, Cycle I and Cycle II. Collecting data in this study using several techniques such as: interviews, observation, documentation and field notes. The grid of observation sheets in Table 1 and Table 2. Data processing in this study used the formula belonging to Amiro (Amirono & Daryanto., 2016). Success Criteria in Table 3.

Table 1. Grid of Teacher Activity Observation Sheets

No.	Observed indicators	No. items	Amount
1.	Carry out preliminary activities	1a, 1b	2
2.	Submission of social attitudes using wayang sukuraga in student literacy activities	2a, 2b, 2c,	3
3.	Delivering learning materials in accordance with learning indicators	3a, 3b, 3c,	3
4.	Closing and reflection	4a, 4b, 4c	2
Total			10

Table 2. Grid of Students' Social Attitude Observation Sheets

No	Social Attitude	Indicator	Item Number
1	Honest	When you do homework, you do it on your own.	1
		Do not cheat on exams or tests.	2
2	Discipline	Comply with the rules of face-to-face meetings in accordance with the health protocols that apply at the school.	3
		Listen to the teacher's explanation when learning well, don't play with friends.	4
3	Responsibility	Return borrowed items.	5
		Admit and apologize for mistakes made.	6
4	Tolerance	Able and willing to work with anyone who has a variety of backgrounds, views, and beliefs.	7
5	Mutual cooperation	Willing to help others without expecting anything in return	8
6	Politeness	Able to apply good social attitudes after participating in learning using the Sukuraga puppet media.	9
7	Self-confident	Dare to have an opinion, ask, or answer questions.	10
Number of Items			10

Table 3. Success Criteria

Competency Mastery Level	Score Range	Description
91% - 100%	91-100	Very good
76% - 90%	76-90	Good
55% - 75%	55-75	Pretty good
0% - 54%	0-54	Not good

3. RESULT AND DISCUSSION

Result

The pre-cycle by conducting interviews with fifth grade educators to find out data information about the number of students, the process of learning activities, observing the social attitudes of students, problems and solutions encountered in the face-to-face and online learning processes carried out. Based on

these activities, it was found that the activity data of students still needed to be guided in learning so that the learning process went well, as well as the social attitudes of students which were still far from good. Some don't pay attention to the educators, some are cool in their own world, some make fun of their friends, some don't greet the educators and go straight home when the lesson is over. The application of the Sukuraga puppet in this study aims to improve the social attitudes of students in class V. Results of Observation of Cycle I Educator Activities in [Table 4](#).

Table 4. Observation Results of Cycle I Educator Activities

No	Indicators for the Implementation of the Sukuraga Puppet	Mark	Category
1.	Carry out preliminary activities	87	Good
2.	Submission of social attitudes using the Sukuraga puppet in student literacy activities	67	Pretty good
3.	Delivering learning materials according to learning indicators using wayang sukuraga	67	Pretty good
4.	Carry out closing and reflection activities	75	Pretty good
Average value		74	Pretty good

The indicators used in the application of wayang sukuraga in this study are as follows. The first is that the teacher conducts preliminary activities, in this activity the teacher asks how the students are and continues with the teacher who motivates students. Educators provide motivation in the form of a story entitled Squirrel and Black Ants. The essence of the story is that no matter how smart a person is, of course he has shortcomings, so, if God has given us advantages, it is better if we use those advantages for good things and always be grateful for all the things that God has given us also to be humble. In this activity, the majority of students listened to the teacher's explanation even though they were not interested. As a result, educators must try more to lighten the atmosphere in the classroom. Second, educators carry out literacy activities with students using wayang sukuraga. In literacy activities, educators distribute paper containing the lyrics of the panon wayang sukuraga song. After that, the teacher sings a panon song as an example for students while paying attention to the lyrics of the song. The educators also gave reasons why the panon song was chosen in the literacy activity that day to strengthen the social attitudes of fifth grade students.

After that, the educator sings back the panon song by bringing the panon figure of the wayang sukuraga, so students can see the panon character clearly at the same time. When singing a song, there are still many students who do not pay attention to the teacher and are even preoccupied with their world. For this reason, when the educator asks students to sing back the panon song in front of the class, none of the students want to, so the teacher chooses students at random to sing in front of the class. It turned out that when asked further, such habits were not widely used in the class of students so that students still felt foreign to do something in front of the class during learning hours. The third is delivering learning materials in accordance with learning indicators using wayang sukuraga, from this stage the educator begins to explain the learning materials to be studied. In social studies material about human interaction with the environment on the influence of the environment, economy and society, educators use wayang sukuraga when explaining the material. Before that, the educator also asked students to write down examples of social interactions in the form of unity and division. Because there were no students who volunteered, the teacher finally appointed students to be representatives and set an example, namely mocking each other's friends. The last stage is to carry out reflection and closing activities, in which the teacher directs students to conclude the lesson. This time there were 5 students who wanted to conclude the lesson. After concluding the lesson, the teacher then tells the material to be studied next. Educators and students reflecting can be done individually or in groups. Based on the data from the first cycle that the value of social attitudes on the indicators is in a fairly good category, it can be achieved by applying the wayang sukuraga in learning. In addition, educators also invite students to play an active role in learning, so that good feedback is obtained.

Honesty, which is the first indicator of social attitudes, gets 73% results in the fairly good category. From the observations, it can be found that as many as 4-5 students still have not done the assignments on their own and prefer to copy the assignments of their peers. Also there are still many who provide bad information about their friends. For this reason, in the future, some students still need to be guided and reminded about their unfavorable attitude. The second is the attitude of discipline to get the same percentage that is equal to 73% in the good enough category. Based on the observation activities, it can be found that some students still do not comply with health protocols in limited face-to-face activities at school, also during the learning process as many as 4 participants were seen openly chatting so they did not pay attention to the teacher's explanation in front of the class.

The third indicator on social attitudes is the attitude of responsibility which gets a percentage value of 71% in the fairly good category. The majority of students are not responsible for the panon song lyric

paper given because they are seen playing around like scribbling, making airplanes from the paper they received. Even though the teacher gives the paper as a learning material for students as well, in fact there are still many students who are indifferent and do not want to keep what is given to them. At the time of hurting the feelings of their peers because of joking words, even students who throw jokes only consider the wind and do not want to apologize even though the teacher has asked for it. Because the student feels that he and his attitude are not wrong at all. Responsibility is the attitude and behavior of a person to carry out the duties and obligations that should be carried out on oneself, society, the environment (nature, social and culture), the state and God Almighty.

Fourth, there is an attitude of tolerance on the social attitude indicator which gets a fairly low score with a percentage of 69% even though it is in a fairly good category. This can be seen based on the results of observations where the majority of students cannot be placed in study groups if they are not with their playmates. 3 students even showed their hostility to other students they didn't like. The fifth indicator of social attitudes is the attitude of mutual assistance which gets a percentage of 74%, which is the largest percentage in the indicators of social attitudes for class V. This can be seen based on the results of observations made when educators ask students for help to distribute panon song lyric paper and many students who immediately approached the educator and then distributed to their peers in a relay.

Sixth, there is a polite attitude in the social attitude indicators of students who get a percentage of 69% in the fairly good category. This is because at the time of observation, many students chatted using harsh words and when they met other educators, students tended to ignore the teacher. Even for older people, the language used when speaking does not seem good and is compared to how to talk to peers. The last indicator in social attitude is self-confidence with a percentage of 64% which is the smallest percentage on social attitude indicators. This figure was obtained because during the observation, students did not dare to ask questions or express their own opinions if they were not stimulated by the teacher. When the teacher asks questions, students must be randomly assigned by the teacher to answer the teacher's questions. Activities in cycle II are designed based on the results of reflection from cycle I. Learning in cycle II is carried out as a follow-up research in order to improve the results of reflection in cycle I. Based on research in cycle II, the results can be seen in [Table 5](#).

Table 5. Results of Observation of Educator Activities in Cycle II

No	Indicators for the Implementation of the Sukuraga Puppet	Mark	Category
1.	Carry out preliminary activities	100	Very good
2.	Submission of social attitudes using wayang sukuraga in student literacy activities	83	Good
3.	Delivering learning materials according to learning indicators using wayang sukuraga	83	Good
4.	Carry out closing and reflection activities	87	Good
Average value		88	Good

Based on the results of the observations, it can be concluded that the average value obtained based on the activities of educators in the second cycle is 88 with good categories. The process of action in cycle II on the social attitudes of students in the application of wayang sukuraga experienced a very large increase. In the first cycle, the percentage of the score obtained is 70% in the good enough category, while in the second cycle, the percentage is 86% in the good category. Based on these data, it can be concluded that the second cycle was declared successful because the percentage of success of the students' social attitudes had reached the indicators of research achievement. In the first indicator, namely honesty, the observations obtained in the first cycle were 73 while the results in the second cycle were 85. Based on these observations, it can be seen that students experienced an increase in honesty used in socializing in the classroom. Students become more self-employed and do not carelessly talk about something that is not yet clear. The second indicator is discipline which produces a score in the first cycle of 73 and in the second cycle of 84 based on the observations that have been made.

In the third indicator, namely a responsible attitude based on the results of observations made, the score in the first cycle was 71 while the second cycle got a score of 84. Judging from the observations, in this cycle students already know about something that is not theirs, so they must ask permission first to use or ask whether this was given to him or not. They keep all research files given by the researcher, unlike in cycle I, which directly uses or creates research files for the sake of playing. The attitude of students when reprimanded for making mistakes is also more accepting and willing to apologize if the attitude that students do is wrong. The fourth is an indicator of tolerance based on the results of observations in the first cycle to get a value of 69% while in the second cycle it is 84% with a good category.

The fifth indicator is the attitude of mutual cooperation which based on the results of the observations got a score in the first cycle of 74% and 86% in the second cycle. Since the beginning, the attitude of mutual cooperation has existed in this fifth grade and when the action is given, the attitude of mutual cooperation increases. This can be seen when new educators enter the classroom, many students approach the educator to help bring the files they have brought. Also, when asked to clean up the garbage around them, the students wanted to do it without being accompanied by anything. The sixth indicator is the attitude of politeness which in the observation got a score in the first cycle of 69% and then in the second cycle of 88%. And the last indicator is self-confidence which in the previous cycle got the smallest value of 69% and in the second cycle it experienced a high increase, namely to 88%. The social attitudes of students have increased in each cycle. In the first cycle the percentage was 70% and then increased in the second cycle to 86% of the total 23 students. This shows that the social attitudes of students in cycle II increased 16% from the previous value, namely 70% of students who had social attitudes that matched the indicators.

Dicussion

Learning increases because educators provide a lot of understanding, emphasis is also on opportunities for students to create good social attitudes in themselves. Teachers who become facilitators can help students learn (Abu Nasra & Arar, 2020; Sibarani, 2019; Siri et al., 2020). Therefore, the application of the wayang sukuraga has succeeded in improving the social attitudes of elementary school students because it has achieved an increase in indicators of more than 80%. Therefore, the application of wayang sukuraga shows a good influence on the learning process in the classroom, because it can foster a sense of enthusiasm, order, conditioning and of course instill the value of social attitudes in concrete examples given by educators in social studies subjects human interaction with the environment towards society, social and culture. Students' enthusiasm is very well developed in learning (Kasman & Hamdani, 2021; Soleh & Zainiyati, 2020; Syawaludin et al., 2019). In addition, meaningful learning can also instill the value of social attitudes in students' lives, so it is important to apply them in learning (Mega et al., 2015; Utami et al., 2018; Virani et al., 2016).

Researchers found that on average, students were willing to comply with health protocols if they were asked and reminded carefully. Even though they add work, students finally want to obey and obey using masks during learning and not snacking randomly. This is very important for preventing disease transmission (Adawiyah et al., 2021; Nissa & Haryanto, 2020; Rahma & Pujiastuti, 2021). During learning too, when given the understanding to pay attention to the teacher because it is important for them, the students finally want to focus their attention on the educator, although in some circumstances there are those who look sleepy, chat, and write off their books. But their enthusiasm for learning was better than the previous cycle. This can be seen clearly at the time of the division of study groups, students did not comment much as in the previous cycle. Even though it felt awkward, the students continued to study in groups in a conducive manner. Conducive learning activities can also help students learn quietly so that it is easy to understand the material (Dewi et al., 2019; Rusmiati & Nugroho, 2019; Wardhani & Muryaningsih, 2019). Even when educators asked representatives to practice the method of deliberation at the community level using wayang sukuraga, all students were enthusiastic and did not hesitate to raise their hands so that their group was elected. In addition to making the learning atmosphere more enjoyable, students are also quite responsive in absorbing the material being taught (Lailiyah & Wulansari, 2017; Rochimatun, 2016; Rosnaeni et al., 2018).

Afairly high increase after the action always inserts an understanding of how to speak well with older people and the importance of speaking in a good language. This indicates that the child's social attitude is increasing (Bustami et al., 2017; Maulida et al., 2020). Students are also given the understanding to greet every educator in the school because after all they are still older people. Although sometimes there are still some students who are free to speak using harsh language, their fellow friends immediately remind the students. This attitude is most prominent in students who previously did not dare to express their opinions, so they scrambled to convey conclusions in learning reflection activities. When educators ask students to answer questions or perform simulations in front of the class, many students want to come forward and answer them. This is due to the encouragement of students in the previous cycle, which when providing motivation through stories using the Sukuraga puppet managed to change children's anxiety about mistakes when expressing opinions or answering questions from educators in class. Classroom management is needed in learning activities when using wayang sukuraga, so that when explaining the material students stay focused and not distracted by other things outside of learning. The search for sources of using the Sukuraga puppet in the preparation must be further improved.

4. CONCLUSION

The study's application of wayang sukuraga to social interaction materials showed that students were more enthusiastic, enthusiastic, active, and had good attitudes such as being more honest, disciplined, responsible, confident, tolerant, polite, and better cooperation in social interactions. Explore experiences because it was sent right away. Thus, students' social attitudes have increased in each cycle by applying the wayang sukuraga in the learning process. Classroom management is needed in learning activities using wayang sukuraga, so that when explaining the material students stay focused and not distracted by other things outside of learning. The search for sources of using the Sukuraga puppet in its preparation must be further improved.

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