

Character Education Value in “*LampuPlenthong 15 Watt*” Manuscript by Hanindawan

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ABSTRACT

This study specifically aims to analyze character education values in the *LampoePlenthong 15 Watt* manuscript by Hanindawan. These values are originally from religion, Pancasila, culture and national education goals, including Religiosity, Honesty, Tolerance, Discipline, Hardworking, Creativity, Independence, Democracy, Curiosity, Nationalism, Patriotism, Respect for Achievement, Being Friendly or Communicative, Peace Loving, Loving to Read, Care for Environment, Social Care, and Responsibility. It was a descriptive qualitative study. It utilized single embedded research strategy. The *LampoePlenthong 15 Watt* manuscript by Hanindawan was utilized as the research object. The data were qualitative data in terms of character education values containing in the *LampoePlenthong 15 Watt* manuscript by Hanindawan. The data were obtained from informants, events or activities, places or locations, and documents or achieves. This manuscript is relevant for language teachers to be used as an alternative learning material in appreciating drama since it employs highly understandable language and contains character education values that can be applied by students.

Keywords: Drama, Drama Manuscript, Character Education Value

1. INTRODUCTION

Nowadays, formal education institutions are demanded to increase their intensities and qualities in implementing value educations. It is due to the developing social phenomena such as violence showed by juvenile offending in terms of mass fighting, damaging environment, and corruption. As a consequence, there is a need to build character in accordance with human moral values in society as individual and group. Strong moral values and ethical standards are highly needed for individual and group [1]. This can be done by educating values in the educational process, especially in schools that explicitly plan, focus on, and comprehensively face future changes. As a result, building character society is achieved, and materialistic and consumptive behaviors are avoided. The Law Number 20 Year 2003 Article 1 Paragraph 1 on the National Education System states that Education is a conscious and planned effort to create learning environment and learning process, so students actively develop their potentials to get spiritual strengths, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and country [2].

Education is a process in which a nation prepares their young generation to live their lives and to fulfill their life goals effectively. It is indicated that education is more than teaching. It is a process when a nation or country manages and develops self-awareness between individuals. Hence, education is basically an effort in improving human resource skills to become independent human and to contribute to society and nation. Education contains values, which are good to implement. These values are realized in, one of them, literary works. Literary works in terms of drama provides character education values extremely important to be understood, realized, and concretely implemented in social life [3]. As a consequence, learning drama has an important role in training students on strengthening their expression skills in acting [4].

Learning drama also functions to train students' awareness character in facing any problem. Activities on playing a certain figure in a drama contribute to strengthening students' mentality. By playing a certain role, students are able to understand their role's characters. Consequently, they will be trained to keep actualizing themselves in their environment. In learning a drama play, students learn how to keep developing their own potentials in terms of voices, body languages, emotions, expressions, and sentiments. Students not only play as a certain role, but more deeply understand the characters. By understanding the role's characters being played, students simultaneously learn other characters. This trains students not to consider others based on one point of view. Moreover, students will also learn both good and bad characters.

Understanding characters of each roles will be definitely useful for future. The drama manuscript entitled "*Lampu Plenthong 15 watt*" by Hanindawan fully contains character education values. Moreover, readers will easily appreciate this manuscript since the author delivers the message communicatively. Hence, readers more understand what the author is trying to say[5]. Considering character education values in the manuscript and how easily readers understand it, there are questions on what character education values actually contain in the manuscript of "*Lampu Plenthong 15 watt*" drama by Hanindawan are and how the relationship between character education values and social life is, so this study is required to conduct. This study then reveals that character education values are simply developed by selecting science learning model, assessment model, and learning material. This has been accounted in the previous research on the literature learning in building children character[6]. It showed that learning literary works (poems, short stories, drama, and fairy tales) has a very fundamental role in managing and building children characters. Learning literature is delivered harmonically between theory and practice.

2. METHOD

Based on the problems propose, this study deployed descriptive qualitative method. Its strategy was single embedded research. It utilized "*Lampu Plenthong 15 watt*" manuscript by Hanindawan as the research object. It utilized qualitative data in terms of character education values containing in that manuscript. The data were obtained from informants, events or activities, places or location, and documents or archives. Words and actions of the observed or interviewed people are considered as the main source[7]. This study utilized document as a main source. The document, in terms of drama manuscript, contains a story developed in connection to human life conflicts and expressed in terms of dialog to be played in front of audiences[8].

Drama is appreciated in two ways, including literary work (text play) and theatre drama (show). Text play is appreciated through reading activity. Conversely, theatre is appreciated through watching it. Drama is one of works that become the realization of author' mentality and ideas in addition to novels, poems, and short stories. Beside containing similar elements with novels and short stories in terms of characters, plot, characteristics, and theme, a drama as a text play contains a series of human conflicts based on author's imagination[9].

The plan of implanting character education in any subjects needs to be followed-up by a concrete way, and it seems that all education-related parties have agreed[10]. This is reinforced by publishing a guide book for character learning in schools. It contains eighteen values of character education and the way to implement them in any subjects in the intermediate school level. Importantly, these values are suggested to be implemented in all subjects. It indicates that subject teachers are responsible and required to implement them in order to achieve optimal results.

In addition, implementing character education in schools supports to create more conducive school culture because learning character education is impossibility conducted partially in some subjects and implemented by some civitas academia. As an educational system, all related components as sub-systems need collectively involved. Ministry of National Education in Pusat Kurikulum (2010) argues that a character refers to one's nature, behavior, or personality resulted from the internalization of various policies (*virtues*) in which people believe in and use it as the basic point of view, thinking, behaving, and action[11]. Meanwhile, character values deal with attitudes and behaviors in accordance to valid norms and values in the society including spiritual, personal, social, and environmental aspects.

The guide book for implementing character education was published by Agency for Research and Development on Curriculum and Bookkeeping Center (BP3KP), Ministry of National Education, 2011. This book assumes that to more strengthen the implementation of character education in each education institution, it

is identified 18 values taken from religion, Pancasila, culture, and national education goals, including: (1) Religiosity, (1) Honesty, (3) Tolerance, (4) Discipline, (5) Hardworking, (6) Creativity, (7) Independence, (8) Democracy, (9) Curiosity, (10) Nationalism, (11) Patriotism, (12) Respect for Achievement, (13) Being Friendly/Communicative, (14) Peace Loving, (15) Loving to Read, (16) Care for Environment, (17) Social Care, and (18) Responsibility[12]. In regard to learning process, learning literature needs to actively involve students on literary works directly. It should encourage students to find their potentials, to find and solve problems, to think in the better way such as producing knowledge, not passively receiving facts and information. In principle, learning is to challenge students to step forward rather than to restrict them on what will be assessed. The main goal of character education is to build character, personality and behavior in terms of affective and psychomotor. Nevertheless, cognitive aspect is also important in character education[13]. Education values can internalize cultural Javanese values on children. Consequently, Javanese children have strong character based on Javanese cultural foundation [14].

3. RESULT AND DISCUSSION

Character education discussed in this study is the character education values contained in *LampoePlenthong 15 watt* manuscripts. These manuscripts contain many values in form of dialogue among the characters. In *LampoePlenthong 15 watt*, the values found are religiosity, discipline hardworking, peace loving, loving to read, care for environment and social care. These values are often found in form of dialogue of the characters. The analysis results of the manuscripts can be seen in details below.

1. Religiosity

Religiosity refers to submissive attitude in worshipping God, tolerance on other's religion worships, and living harmonically with others with different religions.

LANTIP:

"(mengambil pakaian yang belum disetlika, lalu diletakkan di lantai) pak Saimun tetangga kita itu sering mengatakan. Tuhan akan selalu membimbing orang-orang yang mencari jalan. (lalu pakaian itu ditiduri supaya ya kelihatan habis disetlika)"

"(took un-ironed clothes, then left on the floor), Mr. Saimun, our neighbor, often said. God will always guide anyone who looks for his/her path. (then slept on that clothes so that looked ironed)"

DISCUSSION: Building one's religious character can be definitely done if all components of educational stake holders, including parents and students, give participation and contribution. In the dialog above, Lantip's character shows that each human must get the best from the Almighty God.

ICIK:

"Gusti Allah itu Maha Murah. Dia selalu memberikan secara gratis buat kita, dan aku masih selalu berdoa, semoga cahaya-Nya tetap menyala di rumah kita. Cahaya lima belas watt bila dari tangan-Nya sudah cukup untuk hidup!"

"Allah is the Most Merciful. He always gives us everything for free, and I always pray He keeps giving the light on our home. The light of this fifteen-watt lamp, on His hand, is enough for us to live our lives!"

DISCUSSION: In the dialog above, Icik said that Allah is most merciful to all human. Moreover, Allah will add more mercies to anyone who always give their gratitudes. Human has to utilize Allah's blessing according to Allah's will, and Allah demands receivers to think about the goal of Allah giving them that blessing.

2. Discipline

Discipline is an action reflecting order and obedient behavior on various requirements and rules.

LANTIP:

"Integritasi itu nyetlika! Jadi walaupun mati lampu tetap bekerja, setrika tetap jalan. Target tercapai, biar nanti sore tetap bisa diambil, setorannya bisa buat nyicil beli bakso!"

"Integrity is ironing! Although the electricity is off, I keep working, keep ironing. Target is achieved, so this evening, customers can get it, its payment can be saved for buying a bowl of meatball!"

DISCUSSION: In the dialog above, Lantip gives a motivation to keep discipline in work, and target is achieved. This behavior reflects obedient on values, in which he believes in it as his responsibility. Disciplining

is an effort to implant values or a force to make a subject have a skill to obey rules. It can substitute the term of punishment or punishment instrument probably applied in one's self or others.

3. Hardworking

Hardworking is an action showing order and obedient behavior on various requirements and rules.

ICIK:

"Mas! Wah, kamu itu tidak ewang-ewang tapi malah bikin rusak! Ingat, anak kita selalubilang: "Mak, buruh nyuci gak apa-apa, asal tetap jaga intergritasi! Jaga Intergritas!"

"Honey! Gosh, you don't help but make it worse! Remember, our child always says: "Mom, it is alright if the money is from washing fee, but keep your integrity! Keep Integrity!"

DISCUSSION: In the dialog above, Icik is a figure that is always hardworking disregarding her tiredness for the sake of her family. Although she is only a daily washing laborer, Icik is really sincere in doing her job. She truly does her job before her target is achieved. She always puts the result first on every activity. Hardworking can refer to truly working for achieving targets. Hardworking people can use their time optimally, so they, sometimes, do not take any account on time, distance and obstacles. They are really enthusiastic and hardly work to achieve good and maximum results.

4. Peace loving

Peace loving is an attitude and action stimulating person to produce a useful thing for society, to admit and to respect others' achievements.

MISSES ANGGREK:

"Mas, nanti kalau pulang ke rumah pasti pangling. Sekarang rumah ini penuh bunga-bunga, rumah yang penuh harapan. Aku yakin sejadi-jadinya mas, aroma bunga di rumah ini, terbang menyeberangi pulau demi pulau, laut dan selat, semerbak memenuhi ruangan kerjanya, mengharumkan tempat tidurmu. My honey, sugeng dalu, love you! (membuang setangkai anggreknya)"

"Honey, when you are home, you will be surprised. Now, this home is full of flower, full of hope. I am absolutely sure, honey, the flower odor in this home, flies from island to island, sea and ocean, wholly pervade your officeroom, perfume your bed. My honey, good night, love you! (threw a sprig of orchid)"

DISCUSSION: Peace loving deals with attitudes, words, and actions that make others happy and safe on his/her presence. These attitudes, words, and action are integrated into one. Misses Anggrek is a peace-loving person since she dislikes a prolonged conflict.

5. Loving to read

Loving to read is a habit of providing a time to read various literatures that give the good for him/her self.

LANTIP:

Bukan sekedar laki-laki tua....

Not just an old man...

SAIMUN:

Lihatlah rumah ini, penuh buku.

Look at this house, full of book.

LANTIP:

Pensiunan yang suka membaca buku.

A pensionary who loves to read books.

SAIMUN:

Bukan sekedar membaca, tapi orang yang penuh akan rencana. Bayangkan Lan, bagaimanaka kalau sebuah buku saja sudah menginspirasi sebuah rencana, bayangkan atau hitung saja sudah ada berapa banyak rencana bila digunggung total?

He not only loves to read books, but also full of plan. Imagine Lan, if a book has inspired for a plan, how many plans are in total?

LANTIP:

Pak Mun, rumahnya terlalu banyak buku, pak Mun terlalu banyak membaca, sehingga kesereten

Mr. Mun, his home is too much book, he is too much reading book, so he is drying.

DISCUSSION: Someone with minus glasses will be assumed as the one who likes reading, a bookworm. In fact, it is only an assumption. Someone dealing with a collection of books is not always a bookworm. There is a possibility that this person likes to collect books or becomes a fan of certain pictures containing in his/her books collected. However, we cannot be avoided not to assume someone with books as the one who read. The dialog above shows that the old man is the one who likes reading because of collecting various books.

6. Care for Environment

Care for environment indicates an attitude and action of always trying to guard against surrounding natural environment and developing efforts to fix existing natural damage.

SAIMUN:

Tapi bunga-bunga itu lambang harapan, orang yang mencintai bunga itu orang yang masih banyak memiliki harapan, orang yang mencintai keindahan. Orang yang sangat-sangat menyegarkan. Luar biasa. Kalau saya kan yang suka membaca. Orang yang suka membacaitu menunjukkan orang yang gagasannya penuh gegap gempita.

But those flowers are a symbol of hope, the person who loves those is someone with full of hope, who loves beauty. A very refreshing person. Extraordinary. But I just like reading. A person who likes reading shows full of noisy ideas.

MISSES ANGGREK:

Beda dengan aku, serba ada. Rumah penuh bunga. Orang-orang banyak yang mengenal, ibu Happy Anggita Sari, tapi lebih dikenal dengan sebutan bu Anggrek, karena rumah penuh bunga anggrek.

Different from me, I have everything. My house is full of flower. Misses Happy Anggita Sari, is mostly known as Misses Anggrek, because my house is full of orchid.

DISCUSSION: Care for environment is a realization of one's awareness on the that gives positive impacts. For example: people do not damage environment by throwing rubbishes into bins, not throwing wastes into rivers, etc. In the dialog above, Miss Anggrek likes to plant flowers to make her environment green and clean.

7. Social Care

Social care is an attitude and action that always want to give help for others and the needs.

ICIK:

Tapi apa salahnya kalau kita bisa membagikan masakan kepada mereka?

What's wrong with sharing our foods with them?

LANTIP:

Kepada mereka apa! Mereka kita bagi-bagi, mulutnya malah gini-gini! (sambil menggerakkan jari tengannya).

Pardon! We share our foods, but their mouths are like this! (while moving his middle finger).

ICIK:

Lalu apa yang boleh membagi itu hanya orang-orang pegawe yang duitnya banyak? Hanya orang-orang yang punya pabrik? Orang-orang yang mobilnya bagus? Apa orang miskin seperti kita tidak boleh?

So, is it only officers with a lot of money who are allowed to share it? Only them who have companies? People who have beautiful cars? Are the poor people like us not allowed to do that?

DISCUSSION: Connectedness attitude with humanity is generally an empathy for each human community member. Social care is a human natural condition and a feeling that binds society together. It indicates our interest to help others. In the dialog above, Icik and Lantip are people who care for social. They are able to socialize. They are not anti-social, but like to socialize with the local society.

8. Responsibility

Responsibility is one's attitude and behavior to do his/her duties in connection to her/himself, society, and environment (nature, social, and culture), country, and the Almighty God.

ICIK:

Anak kita sudah empat. Aku bekerja seperti ini hanya untuk mereka. Untuk kita semua. Dan aku belum pernah mengeluhkan mas Lantip bekerja sebagai apa saja, jadi sopir, jagamalam, tukang ojek, jualan roti, es krim, jualan sandal, tukang cukur.

We have four children. I do this job only for them. For all of us. And I have never complained about what you do, working as a driver, night security, taxi-bike, bread seller, ice cream seller, sandal seller, or barber.

DISCUSSION: Responsibility reflects human awareness on behaviors or actions that consciously or unconsciously do. It also refers to doing something as an awareness realization toward obligation. It is indicated as an obligatory state on bearing all things. If anything happens, the responsibility owner can be prosecuted, blamed, or sued. It also deals with the right to accept the burden as a result of his/her attitudes toward others. An action done by each individual based on his/her obligation and initiative shows that s/he has high concern and honesty. In the dialog above, Icik is a very responsible person. If she gets a mandate, she always does it with fully responsibility to achieve a satisfying result.

4. CONCLUSION

Character education is truly important because it highly influences students' attitude. This manuscript practically becomes an alternative for theatre group, especially student, because it is easily understood since it uses daily language. The story containing in this manuscript is inseparable with teenager life. The figures are also from teenagers, and only some of them play as adults (parents). The setting is realistic and not difficult to realize while it reflects daily life.

Learning drama in schools and explaining its character educations containing in the manuscript are included in syllabus. The *Lampoe Plenthong 15 watt* manuscript has fulfilled feasibility aspects as a learning material. Its language use is easy to understand and shows good values applicable for daily life. Besides, The *Lampoe Plenthong 15 watt* manuscript by Hanindawan has a complete structure as a learning material. Character education values containing in this manuscript are applicable and can become a guidance for students. Moreover, this manuscript also contains Javanese cultural wisdom such as *geguritan* and *tembang macapat*. This definitely increases students' knowledge on Javanese cultural wisdom.

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