

**INTERNALIZATION OF CULTURAL VALUES  
(STUDY OF WAYANG KULIT WERKUDARA)**

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**ABSTRAK**

Tujuan penelitian ini untuk mengetahui internalisasi nilai-nilai pendidikan dan budaya pada Studi Wayang Kulit Werkudara. Wayang merupakan salah satu kebudayaan nusantara yang telah ada bahkan sebelum Indonesia merdeka. Dengan kata lain, wayang masuk ke Indonesia jauh sebelum agama dan budaya luar masuk ke Indonesia. Penelitian ini menggunakan metode penelitian deskriptif kualitatif yang bertujuan untuk menggambarkan dan menginterpretasi objek sesuai dengan apa adanya berdasarkan kondisi objek yang ada. Hasil penelitian ini menjelaskan bahwa karakter tokoh dalam pewayangan memiliki unsur filsafat dan pendidikan. Salah satunya adalah tokoh Werkudara yang banyak memiliki makna tertentu, yaitu perilaku dan sikap. Tokoh Werkudara banyak mengandung nilai-nilai pendidikan sehingga dapat digunakan sebagai pembentukan karakter pada peserta didik. Raden Werkudara memiliki sifat (1) berketuhan; (2) patuh pada guru dan orang tua; (3) nasionalisme; (4) integritas; dan (5) cinta damai. Karakter pada diri Werkudara juga diimplementasikan kedalam pembelajaran di sekolah. Sesuai dengan tujuannya Pendidikan karakter bertujuan untuk meningkatkan mutu penyelenggaraan dan hasil pendidikan di sekolah yang mengarah pada pencapaian pembentukan karakter peserta didik secara utuh.

**Kata kunci :** Wayang, Werkudara, nilai pendidikan, nilai budaya

**ABSTRACT**

*The purpose of this study was to determine the internalization of educational and cultural values in the Werkudara Puppet Study. Wayang is one of the archipelago's cultures that existed even before Indonesia's independence. In other words, wayang entered Indonesia long before foreign religions and cultures entered Indonesia. This study uses a qualitative descriptive research method which aims to describe and interpret the object as it is based on the condition of the existing object. The results of this study explain that the characters in wayang have elements of philosophy and education. One of them is the Werkudara character who has many specific meanings, namely behavior and attitudes. Werkudara figures contain many educational values so that they can be used as character building for students. Raden Werkudara has the characteristics of (1) godliness; (2) obedient to teachers and parents; (3) nationalism; (4) integrity; and (5) peace-loving. Werkudara's character is also implemented into learning at*

*school. In accordance with its objectives, character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the character formation of students as a whole.*

**Keywords :** *Wayang, Werkudara, educational value, cultural value*

## **INTRODUCTION**

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. (Stacey solava and Norbert Delatte, 2003). This, if understood, relates to character values. Regulation of the Minister of National Education (Permendiknas) No. 2 of 2010, mentions 18 values of character education, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly or communicative, love peace, likes to read, cares about the environment, cares about social, and is responsible (Putri, 2013).

Character education is very important, especially when viewed now, the character of the nation's

children in Indonesia has decreased (Fadhilah, N., 2021). This can be seen in the case of bullying by ninth graders at Prajna Middle School, Cilincing, North Jakarta (Kompas.com, 2019). In this case, several students danced around a female teacher.

Another case regarding the decline in the character of the nation's children is seen in brawls between students which often occur in several areas, especially in several big cities such as Jakarta, Bandung, and Surabaya. One of the factors that cause brawls in Indonesia is the identity crisis (Mardatila, 2021).

Talking about the values of character education, in Indonesia there is a cultural heritage that is full of various values (Nufus, M. L., Zulfani, A., Firdaus, A., Agustina, L., & Fadhilah, N. (2021). One of them is wayang kulit. Wayang kulit in Indonesia has been recognized by UNESCO as an amazing world cultural heritage. Even the existence of wayang according to Sudjowo et al has existed no less than 1500 BC. In

other words, wayang entered Indonesia long before foreign religions and cultures entered Indonesia.

Generally, in wayang stories, it tells about the Pandavas who are the grandsons of Abiyasa as well as descendants of Prabu Pandudewanata from the consorts Dewi Kunthi and Dewi Madrim. The Pandavas consist of five brothers, namely Yudhisthira, Bima (Werkudara), and Arjuna (Son of Dewi Kunthi), as well as Nakula and Sadewa (son of Dewi Madrim). The Pandavas have always been hostile to the Kauravas, who number one hundred. Kurawa was the son of Prabu Drestarastra, the older brother of Prabu Pandu Dewanata, who always tried to destroy the Pandavas. Because the Kauravas never agreed to give back the rights of the Pandavas to the Astina kingdom, the Bharatayuda war broke out. The battle of Bharatayuda was finally won by the Pandavas, while the Kauravas all died. The Astina kingdom then returned to the Pandavas and King Yudhisthira was crowned king of Astina with the title Prabu Kalimataya.

Each character in the puppet certainly has the value of character education of each. One of them is the character Werkudara or often called Bima. The second wayang character in Pandhawa from five brothers.

Talking about the character values of wayang characters, there are several studies related to this. One of them is Diwan's research entitled "The Teachings of Susila on the Bima Character in Dewa Ruci's Play in Wayang Kulit Performances to Improve the Quality of Education in the 21st Century". The research states that Dewa Ruci's play in a wayang kulit show describes the spiritual journey of Bima's character who reaches the level of inner and outer holiness. Bima figures provide the actualization of ethical teachings, including: Guru Susrusa, Satya, Tri Kaya Parisudha, Wiweka and Tapa, these ethical teachings are the provisions to improve the quality of education in the 21st century. (Diwan: 2019).

Another research conducted by Suwarna with the title "Character Education in the Banjaran Bima Play and Its Implications in Education", mentions 10 character values in the

Banjaran Bima play based on a wayang video performance by Ki Seno Nugroho. These values are belief in God, obedience to teachers and parents, nationalism, integrity, responsibility, discipline, respect for others, independent, mutual cooperation, hardworking, and intelligent. (Dwijonagoro et al., 2019).

While research by Nugraha entitled "Implementation of Werkudara's Character Values in History Learning" explains that Bima has a chivalrous character, cares about his family, likes to help, is honest, is devoted to his parents and teachers, is loyal to eradicate crime, and is fair (Nugraha et al. , 2014).

Based on the statement above, the researchers conducted research to reveal one of the puppet characters, namely Werkudara, who could make a practical contribution in studying the previous relics related to wayang as one of Sunan Kalijaga's teachings.

This study uses a descriptive qualitative research method which aims to explain how the characteristics of Werkudara are

based on the values of character education.

While the data collection technique using literature review, namely writing data and information obtained through library sources in the form of books, and research results, journals, and other reading materials. (Adinugraha et al., 2018).

The data collected is the characteristics of the Wayang Werkudara. Furthermore, the data were analyzed based on the values of character education which had 18 values. The data analysis used is character analysis technique. The character analysis technique in this study is a technique for analyzing the Werkudara wayang characters objectively, systematically, and qualitatively based on the cultural values that have been conveyed above.

## **DISCUSSION**

### **1. Werkudara character**



Figure 1. WayangWerkudara.

Raden Werkudara is a character from the epic Mahabharata wayang kulit purwa. Werkudara was born wrapped in meat (the play Bima Bungkus). He was the son of Prabu Pandudewanata and Dewi Kunthi, King of Astinapura, and was one of the Five Pandavas. Werkudara has other names Bima and Bratasena. Bima in Sanskrit means great, terrible, and scary. Bima has two siblings, namely Puntadewa and Janaka or Arjuna, as well as two other siblings from Dewi Madrim's mother, namely Nakula and Sadewa, who are twins. (Ardhi et al., 2018).

Dalang Ki Narto Sabdo, describes Bima's character with a beautiful pseudo-phrase: "yèn atos kaya waja yèn lemes kinarya tali". This means that Bima can be as hard

as steel but flexible and soft like rope. Bima's signature weapon is Pancanaka's nails. He also has two magic clubs, namely the Rujakpolo and Lukitasari clubs. In addition, Bima also has the heirloom arrows of Bargawastra, which are large in size (Senawangi Writing Team, 1999: 301). Bima also received knowledge from Gandamana in the form of Aji Wungkal Bener and Aji Bandung Bandawasa. This Aji can give Bhima great enthusiasm and strength if what he does is right (Ardhi et al., 2018).

## 2. Cultivating the Cultural Values of Werkudara Wayang Kulit Figures for Humans

Character values that can be studied through Bima's attitude and behavior can be presented as follows..

### a. Godhead

Bhima believes in the existence of God. This can be seen in the plays of Tirta Perwitasari, Pandhawa Muksa and the clothing of Gelung Minangkara Cinandra rengga endhek ngarep dhuwur buri. This is the conversation between Bima and Krishna which contains Bima's belief

in God. It is based on the following statement:

Samengko aku ngayati  
mengawali kamukswan  
mengangkah menunggal  
marang Hyang Sukma Sejati  
kang asipat suci. .... Ya mung  
perkara iki Werkudara ora  
wenang kawasesa dening  
mangsa kala, lire atmaning  
Werkudara ora bakal ngoncati  
raga sadurunge ngrampung  
saka behing darma kang wus  
dadi jejibahane. It means  
"Now I start muksa to unite  
with the true Hyang, God who  
is holy.... Only this one thing  
Bima cannot be determined by  
time." The meaning is that  
Bima's life will not be  
separated from his body  
before Bima has completed all  
his obligations as dharma.

Bima acknowledged the existence of God by calling Hyang Sukma Sejati kang asipat holy. This divine character is in accordance with Presidential Regulation Number 87 of 2017 on Strengthening Character Education, namely the value

of religiosity. It is also in accordance with the spirit of the Indonesian nation as stated in the Precepts 1 of Pancasila, namely Belief in One Supreme God. The divine character is concentrated in religious lessons at school. In addition, this character is also in accordance with the verse in the first verse of the Qur'an, namely:

قُلْ هُوَ اللَّهُ أَحَدٌ

Which means: Say (Muhammad), "He is Allah, the One and Only".

b. Obey Teachers and Parents

In the wayang story, there is a story when Guru Durna was in a difficult position because he was faced with two complicated choices proposed by the king of Hastinapura, namely Prabu Duryudana. The first option, if Guru Durna is willing to trick Bima into death, Guru Durna will remain the Guru in Hastinapura. The second option, if Guru Durna is not willing to deceive Bima, will

be removed from his position as Guru Hastinapura. Guru Durna was very confused. In the end, Guru Durna made the first choice, with the hope that Aswatama would remain in good standing and that Bima would receive divine help.

Coincidentally, Bima asked himself to describe *ngelmu kasampurnaning urip* 'the science of the perfection of life'. This was done as a way to deceive Bima. Bima's request is granted if Bima can find the condition, namely *perwitasari* water. This *perwitasari* water is in the middle (core Ocean). His discipline, obedience, and determination as a student actually led Bima to meet Dewa Ruci in the middle (core/depth of the ocean). It was Dewa Ruci who taught the *ngelmu kasampurnaning urip* (the perfection of life) that Bima had been looking for.

Obedience to his mother was also shown when

Bima married Arimbi. Kunti then decorates Arimbi or Arimbi disabda so that she becomes a beautiful woman. When Arimbi was invited to meet Bima, and Kunti asked Bima to marry him, Bima said, "Wow... if this is what you want".

Bima also showed obedience to his mother in the play *Bale Sigala-gala*. After surviving the burning of the hall inhabited by the Pandavas to be killed. In addition to this behavior, Bima's obedience to his teacher and parents (his mother) is also shown by the clothes of *Pupuk Mas Rineka Jaroting Asem*. The clothes of *Pupuk Mas Rineka Jaroting Asem* are on the front side of the head which means respecting people who are respected. In this case the most respected are the teacher and his mother.

The essence of the character above is that a student must obey the teacher, the child must obey

his parents. The implementation of respect for teachers and parents is more focused on the subjects of Religious Education as in the following hadith.

لَيْسَ مِنَّا مَنْ لَمْ يُجَلِّ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا،  
وَيَعْرِفَ لِعَالِمِنَا

*"We do not belong to our group, those who do not honor the elders and love the younger ones and who do not understand (the rights) of those who are knowledgeable (so that their views take precedence)"* (Hadith narrated by Ahmad).

In the narration of Imamal-Baihaqi rahimahullah, Umar bin al-Khattab radhiallahu 'anhu also said;

تَوَاضَعُوا لِمَنْ تَعَلَّمُونَ مِنْهُ

*"Be humble to those who teach you"* (Hadis Nabi Muhammad, 2016).

c. Nationalism

The nature of nationalism is the spirit of Baratayudha's war, although it is not visible from the

conversation, Bima's position in defending the Pandavas can be evidence of nationalism. In addition, the clothing of Kelat Bau Rineka Balibar Manggis Binelah Sakendhage reflects the character of nationalism. That the character of nationalism must be supported by strength (kelat bau) and justice (Balibar Manggis Binelah Sakendhage/ balanced). Bima loves the people and his homeland, Hastinapura.

In another case, after being expelled from Hastinapura, Bima and his brother the Pandavas founded a kingdom called Indraprastha (Wanamarta Babat Play). This kingdom will also be captured by the ruler of Hastinapura, namely Prabu Duryudana (Dwijonagoro et al., 2019). In fact Hastinapura belongs to the Pandavas because of the inheritance of his parents named Prabu Pandu Dewanata. When Prabu Pandu died or left, the Pandavas were still children, so the power



was entrusted to Pandu's older brother, Destarasta. But Destarasta's children wanted to rule Hastinapura. This is what makes Bima's sense of nationalism soar. Bima wanted to defend Indraprastha and also free the people of Hastinapura from the clutches of the evil king Duryudana. This is the spirit of Bima's nationalism

In the field of education, the character of nationalism is also instilled by education in Indonesia through Citizenship Education (PKn), Pancasila Moral Education (PMP), and Pancasila and Citizenship Education (PPKn) throughout Indonesia. One example is the use of various class-based best practices, school culture, and the community to foster nationalism in Jayapura.

d. Integrity

Integrity is an honest character with a strong personality with consistent principles, thoughts, attitudes,

and actions. Honesty is a character that truly reflects self-esteem. Bima has an honest and candid character as in data two that Bima is always honest and will say white is still white and black is still black. For example, in the play *Pandawa Muksa* (Suwarga Rohanaparwa) during a conversation with Krishna, Bima said that Krishna's weakness caused Krishna to be disappointed in himself. However, Krishna was grateful that Bima's honest words showed the way to his moksha.

Bima's integrity is also shown in his clothing *Sumping Kastuba Jati* or *Sumping Pudhak Sinumpet*. *Kastuba* flower is a symbol of purity. Bima has true purity (high integrity) is not affected / does not need to hear the tricks of evil (*sumping pudhaksinumpet*).

Integrity/honesty is highly emphasized in education in Indonesia. Many cases of corruption are caused by

dishonesty. The character of integrity is one of the characters proclaimed in the mental revolution for Strengthening Character Education in schools (Dwijonagoro et al., 2019).

d. Love peace

The peace-loving character is shown when Werkudara is asked for help by his mother, Dewi Kunthi, to deliver food to the giant in the cave. The giant is a cave watchman who is very disturbing to the surrounding population. Arriving at the mouth of the cave instead of delivering the food to the giant, Werkudara was eaten by himself. The giant was very angry to see the behavior of the Werkudara and there was a very fierce battle between Werkudara and the giant. The battle between Werkudara and the giant lasted for a long time and was finally won by Werkudara. Knowing that the giant died, the people in the

village felt very happy and the village lived in harmony and peace again (Nugraha et al., 2014).

Karakteristik Raden Werkudara:

No	Value of Character Education	Story
1.	Godhead	Werkudara acknowledges the existence of God by calling Hyang Sukma Sejati kang asipat holy.
2.	Obey teachers and parents	Obedience to parents is shown by Bima in the story of Wanaparwa, when Bima married Arimbi, in the play Bale Sigala-gala, and in the clothing of Pupuk Mas. Rineka Jaroting Asem is at the head of the front side.
3.	Nasionalism	During the Barathayudha

		war, in Kelat Bau Rineka Balibar, Manggis Binelah Sakendhage, defended Indraprastha, and freed the people or people of Hastinapura from Duryadhana.
4.	Integritas	In the play Pandawa Muksa (Suwarga Rohanaparwa), the clothes are Sumping Kastuba Jati or Sumping Pudhak sinumpet
5.	Cinta damai	Killing the giants that are troubling the residents so that the villagers feel safe and peaceful.

**CONCLUSION**

The character of Werkudara in wayang has elements of philosophy and education. Werkudara figures contain many educational values so that they can be used as character building for students. Raden Werkudara has the characteristics of (1) godliness; (2) obedient to teachers and parents; (3) nationalism; (4) integrity; and (5) peace-loving. In accordance with its objectives, character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the character formation of students as a whole.

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