

Strengthening Character of Environment Preservation Using Wayang Story Lakon Dewa Ruci: an Ecological Literature Analysis

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ABSTRACT

Wayang is one of art which sourced from Javanese culture. Wayang for Javanese society have a function not only being an entertainment, but also being guidance ways. Wayang as guidance because on wayang story contain some of character values sourced from Javanese culture which especially dedicated for Javanese society. This research is qualitative descriptive using ecological literature approach. Focus on this research are to describe and explain about ways to strengthening characters of environment preservation using wayang story Lakon Dewa Ruci. Data resourced is wayang text lakon Dewa Ruci and some informants from dalang. Data collected technique using study literature and in-depth interview. Some data which founded then analyzed by using interactive technique, which the phase are data reduction, data display, and conclusion drawing. Triangulation technique using for data validity. Result of the research can be find in Lakon Dewa Ruci there are representation of teach how to preserve the environment. One of them can be seen when Bima looking for Tirta Perwita Sari, he must fused with nature, he must plunging into ocean. Therefore, characters of environment preservation also can be seen on Bima's journey when looking ngelmu sejati until he meet Dewa Ruci.

Keywords: character of environment preservation, wayang story, Lakon Dewa Ruci, ecological literature.

ABSTRAK

Wayang adalah salah satu seni yang bersumber dari budaya Jawa. Wayang bagi masyarakat Jawa memiliki fungsi tidak hanya sebagai hiburan, tetapi juga sebagai cara panduan. Wayang sebagai pedoman karena pada cerita wayang mengandung beberapa nilai karakter yang bersumber dari budaya Jawa yang khusus didedikasikan untuk masyarakat Jawa. Penelitian ini adalah deskriptif kualitatif dengan menggunakan pendekatan literatur ekologis. Fokus pada penelitian ini adalah untuk mendeskripsikan dan menjelaskan tentang cara-cara untuk memperkuat karakter pelestarian lingkungan menggunakan cerita wayang Lakon Dewa Ruci. Sumber data adalah teks wayang lakon Dewa Ruci dan beberapa informan dari dalang. Teknik pengumpulan data menggunakan studi pustaka dan wawancara mendalam. Beberapa data yang ditemukan kemudian dianalisis dengan menggunakan teknik interaktif, yang tahapnya adalah reduksi data, tampilan data, dan penarikan kesimpulan. Teknik triangulasi digunakan untuk validitas data. Hasil penelitian dapat ditemukan di Lakon Dewa Ruci ada representasi dari mengajar bagaimana melestarikan lingkungan. Salah satunya bisa dilihat ketika Bima mencari Tirta Perwita Sari, ia harus menyatu dengan alam, ia harus terjun ke laut. Oleh karena itu, karakter pelestarian lingkungan juga dapat dilihat dalam perjalanan Bima ketika melihat ngelmu sejati sampai ia bertemu Dewa Ruci.

Kata Kunci: karakter pelestarian lingkungan, cerita wayang, Lakon Dewa Ruci, literatur ekologis.

1. Introduction

Phenomenon of environmental damage in globalization era got increased and massive in every part of the world. Some cases showed the impact of environmental damage had contributed natural disaster like flood, landslide, environmental pollution, forest fire and other cases resulted from human activity. The data from National Agency for Disaster Management (BNPB) recorded that there was 513 disasters in Indonesia. Tornado and flood became the

majority of disaster happening in Indonesia. Exploitation of natural resource gave a huge damage in a large part of Indonesia (Prahara, Wahyono, & Utomo, 2016: 1257). It also resulted in environmental damage and natural disaster which can disturb human life and biota, as well as flora and fauna surrounded.

Environmental damage mostly occurred results from human activities, such as illegal logging, factory production, carelessly waste processing, vehicle pollution, etc. Those activities reflected that there is a lack of awareness to care of environment. Building of settlement area, industry and plantage often ignores living environment sustainability and only considers economic benefit aspect (Herlina, 2015:3). Lack of control and regulation from government also got environmental damage activity increased gradually. Consequently, there is a need to build human awareness about the importance of caring of and protecting environment for life sustainability in the future. This study will focus on building love of environment character through wayang, especially wayang kulit purwa of Dewa Ruci story.

Wayang is one of traditional art appeared and developed in Javanese society. It is one of local wisdom of Javanese culture which is acknowledged by UNESCO as a Masterpiece of Oral and Intangible Heritage of Humanity from Indonesia (Ghani, 2016: 138). In Indonesia, wayang varies such as wayang kulit, wayang panji, wayang golek, wayang wahyu, wayang krucil, wayang suket, etc. Those are different in terms of shape, performance and story. However, wayang kulit purwa is considered as the most famous one which is also known as ringgit purwa

Discussing wayang kulit purwa cannot be separated from the origin of wayang kulit development. Wayang kulit purwa is one of art reflected as a shadow puppet or performance related to shadow. It is called as wayang kulit (puppet leather) because the basic material of wayang kulit its self is leather, usually buffalo leather (Soetarno & Sarwanto, 2010: 3). The leather usually used as the basic material of wayang is buffalo or cow leather.

Wayang kulit purwa is a story derived from Ramayana and Mahabarata story. The original story of pewayangan (related to wayang) are stories from Mahabarata and Ramayana book which is part of Hinduism holly book (Setiawan, 2017: 401). Ramayana-Mahabarata is taken from Indian epos story having been modified by Walisongo and suited with social and cultural life pattern of Indonesian people. Ramayana-Mahabarata is a story containing of message and telling about social, environmental, economic, strategy and political problems reflected in story which is situated in kingdom nuance (Paddaya, 2013: 347; Saran, 2005: 70).

Wayang functions as not only entertainment, but also education. There are many lessons and social values which can be learnt from wayang performance (Murtana, 2011: 3; Sulaksono, 2013). One of them is that wayang can be used as means to teach society love of environment character value. Love of environment character can be found in wayang kulit purwa story, not only Ramayana but also Mahabarata. Love of environment character realization can be seen from moral value containing in wayang story as well as the characteristic description of wayang figures.

Concept of ecology teaches us an overall relationship of certain species and its environment, and interdependence relationship among all part of the world systemically (Sulaksono, 2017: 2). Every literary works must have message in which the writer has intention to deliver to the readers (Setyawan, Saddhono, & Rakhmawati, 2017: 147). Message delivered in wayang performance relates to social aspect such as law, economy, moral and love of environment character or ecology. It is in line with Endraswara (2016: 17) and Dewi (2016: 22) who state that literary works basically contain some elements related to ecology and can be investigated by literary ecology. Ecology is an interrelationship of human being and environment (Musdalipah, 2016:

84). This indicates interrelationship among human, animal, plants and environment. This interrelationship will be analyzed in wayang story using literary ecology.

2. Research Method

The study deployed descriptive qualitative with literary ecology approach. It focused on describing and clarifying love of environment character building through wayang kulit purwa story. This story is a Mahabarata epos of Dewa Ruci story which is also as a source of primary data. Another source of data were obtained by analyzing documents and references related to data analysis in this study, it is literary ecology and document of wayang story, especially Dewa Ruci story. Besides, interviewing dalang (puppeteers) and experts of wayang in relation to love of environment character. Technique of collecting the data were content analysis and interview. The data were then analyzed by interactive analysis and content analysis techniques. Triangulation of data were utilized to check data validity with employing other things (Moleong, 2014: 330). Beside triangulation technique, to check data validity used extra participation, preservation, detailed discussion and audit.

3. Result and Discussion

3.1 The Dewa Ruci Story of Wayang Kulit Purwa

Dewa Ruci story is one of Mahabarata epos. It is modified by Walisongo and suited with life view and mindset of Javanese, especially spiritual concept, their relationship with God. Dewa Ruci story is excessively edited by Javanese ethic book writer (Wahyudi, 2012:11). It represents a student's obeisance of his/her master. It is Bima or Werkudara who is obedient to Begawan Drona. It was told that Kurawa who envied Pandawa always got victory and lucky. Consequently, Kurawa's side asked Durna's help to mire Pandawa's side. Durna, who is on Kurawa's side in that time, asks Bima (who is considered as the strongest one in Pandawa) to seek life perfection knowledge (sangkan paraning dumadi).

Bima is commended to seek kayu gung susuhing angin (a wood placed by wind) to Alas Tibraksara in Gunung Reksamuka and Tirta Perwita Sari Mahening Suci in Minangkalbu Ocean. Both of them factually doesn't exist. It is only Drona's trickery to separate Bima and Pandawa. Finally, Pandawa lost one of his strength, it is Bima. Dewa Ruci story is also represent about dependence in acting and a huge struggle to seek self-actualization reflected from Bima or Werkudara figure. The process of searching got enlightened. After Bima polp himself down to Minangkalbu Ocean, he can meet God reflected in wayang which looks like Bima in a small shape, it is called as Dewa Ruci. The realization of God as Dewa Ruci figure which has the same appearance as Bima gives the meaning that Bima has found life perfection, is that he can meet god and his actual self.

Knowing actual self will bring someone know the original self as God creature. Knowing God will stimulate human to act suitable with God's wish, even be one with God or known as Manunggaling Kawula Gusti (united God's servant). Dewa Ruci is a name of dwarf god (small) met by Bima or Werkudara in his journey to seek life water or Tirta Perwita Sari Mahening Suci. In garba of Dewa Ruci, Bima sees many incidents including: pancamaya, caturwarna, hastawarna and pramana. In the end, Bima became a perfect human, who is able to see deep heart and physical one. All of that absorb in full of seriousness and sincerity, so we are able to build truth, goodness and beauty (Astiyanto, 2006: 446).

3.2 The Study of Literary Ecology

Etimologically, ecology is derived from 'oikos' and 'logos'. Oikos means house or a place to live and logos means science (Sulaksono, 2017: 24). Ecology is studied in biology, which is an interrelationship of organism and environment, in this case human and environment (Puspita, Sachari, & Sriwarno, 2016: 256). The study of ecology analyzes relationship and dependence of human and nature. Ecology itself means a natural area consisting organism and its elements which

are interrelated one another to exchange certain material. Besides, Almassi (2017: 29) states that the main concept of ecology is the existence of system resulted from interrelationship between human being and environment or usually called as ecosystem. The elements included as environment are water, fire, air and soil. In the environment, there are human who interact with other human, animal, plants, and human being. With interaction, human can live their life.

Ecological elements or human relationship with other human and environment can be found in various side of human life in terms of primary, secondary and tertiary needs which cannot be separated from ecological elements. Ecological elements can exist in several things which indirectly has relate to daily needs, such as literary works, ideology, thought, religion and law. If some of them are investigated deeply, they have some aspects related to ecological elements.

Literary works and culture cannot be separated from concept of ecology, because they mostly contain of human and environment relationship, a fundamental study in ecology. In literary study, the approach which investigate concept of ecology in literary works employs literary ecology approach. Literary ecology proposed by Endraswara (2016: 17) refers a view to understand environmental problem in literary perspective or vice versa. One of literary works which contain of ecology is wayang kulit purwa performance. Wayang kulit purwa performance tell about many stories represented human life description including relationship between human and environment.

3.3 Love of Environment Character in Wayang Dewa Ruci Story

Before discussing about love of environment character representation in wayang kulit purwa of Dewa Ruci story, the study will firstly discuss about the main character in Dewa Ruci Story. The main character is Bima or Werkudara. Bima or Werkudara is the second son of Prabu Pandu Dewanata and Dewi Kunti. He is also called as Panenggak Pandawa or the second and strongest pandawa amongst his brothers. In the story, Bima was intentionally given a hard task by Begawan Durna to make him failed and even killed before he finished his task. This will result in decreasing of Pandawa strength, so Kurawa will be easy to outfight and to delude Pandawa in his politics to take Astina Kingdom over.

The discussion of this study doesn't focus on the fight between Pandawa and Kurawa in taking Astina Kingdom over, it focus on learning Bima characteristic which represents love to environment character. It is in line with Setyawan, et al (2017: 141) who stated that value or message in literary works can be obtained in main story, conflict, characteristics of character told in Wayang Dewa Ruci Story. There are love of environment character representation in Dewa Ruci Story as follows:

3.4 Protecting Forest Ecosystem Character

Forest is one of ecosystem which has an important role in human viability in the world. In forest ecosystem, there is interaction among human being, flora and fauna, and several ecosystem in it. If forest got damage, it will result in a new environmental problem like disturbed climate system, green house effect and natural disaster (Herlina, 2015: 4). Forest is also a natural resource and a habitat of various flora and fauna, especially an endemic one which only lives in certain area. The act of forest damage is similar to damaging habitat of flora and fauna. Moreover, it can lead to endanger one of those species.

In Dewa Ruci story, there is a relationship between Bima character and forest. Bima commended to seek kayu gung susuhing angina in Tribaksara forest in Reksamuka Mount. Kayu Gung Susushing Angin is considered as a huge wood and become a house of wind. The use of 'kayu gung' refers to a huge tree which functions to save water reserve and oksigen producer. When Bima arrived in Alas Tribaksara, he didn't meet Kayu Gung Susuhing Angin. He met two giants, they are Rukmuka and Rumukala and are damaging trees in Tribaksara forest. Consequently, Bima and the giants, Rukmuka and Rukmukala, are fighting, but both of them are killed.

From the story above, there is moral value about the importance of protecting forest ecosystem, especially to keep tree viability which functions as the lung of earth to prevent green house effect and to save water and keep earth from landslide. It has been accounted in Law Number 32 Year 2009 about Environment Protection and Management which shows that the use of natural resource must be harmonious, appropriate and balance with living environment function. Beside character value to keep forest ecosystem sustainability, the story teaches us to prevent all activities of damaging environment, not only done by individual but also organized group. It has been regulated in Law that every type of damaging environment will pay fine and get sanction from body authority.

3.5 Keeping Animal Viability Character

Flora and fauna are one of human being in which their existence have impact to human life. Beside playing a role in food chain of ecosystem, animal also has direct relationship with human. Animal provides some nutrition needed for human physiological activities, especially as a resource of protein and vitamin. A loss of or extinct of one of animal population will disturb nature ecosystem viability (Johnson, 2017: 67). Consequently, a conservative act is needed to keep viability of some animal population and species. It is also done by government on determining some animal as a protected and guaranteed animal. It means that if human kill or hunt them intentionally, they will get firm sanction from government, especially police of game preserve.

In Dewa Ruci story, there is a representation or a message to keep and always be friend with animal, reflected in Bima character. When Bima carried task out of his master, Begawan Durna, to seek Kayu Gung Susushing Angin and Tirta Perwita Sari Mahening Suci, he got help from his brother in school known as Kadang Tunggal Bayu. Kadang Tunggal Bayu are students of Bathara Bayu which look like animal. Kadang Tunggal Bayu have similarity in cloth (wearing black and white poleng-lurik material), has a weapon of Kuku Pancanaka, and ajian (spell) of Bayubajra. In that time, Bima got help from Anoman (wayang who looks like a white ape) Liman Setubanda (wayang who looks like an elephant), Naga Kuwera (wayang who looks like a snake) and Garuda Mahambira (looks like a bird).

From the explanation above, it can be seen that Bima not only be friend with human, but also be friend with animal and have brothers from animal class. Relationship among Kadang Tunggal Bayu shows that if one of them are in trouble, the rest will help. It clarifies that human needs other human help in their daily life, animal or fauna is one of them. Beside to consume, some animals also have functions. For example, dog can be used to guard house, feces of cow and goat can be used to produce compost and other symbiosis mutualism between animal and human.

3.6 Becoming United with Nature Character

In Dewa Ruci story, Bima is commanded to seek Tirta Perwita Sari Mahening Suci or water of life located in the basis of Minangkalbu Ocean. Arriving in Minangkalbu seashore, Bima was still hesitant when he wanted to plop himself down because he factually could not swim. After thinking ripely, Bima finally ploped himself down to Minangkalbu Ocean and could meet God (the real master) in Dewa Ruci figure. Dewa Ruci gave him kasampurnaning dumadi knowledge (Knowledge of life perfection). The philosophy got from this incident is about to become united with nature or to fuse with nature.

The concept to become united with nature or to fuse with nature is not necessarily done by living in forest or ploping ourselves down into ocean like Bima. It is reflected by having awareness about natural environment condition. Human must protect nature as they protect themselves. Protected natural environment will make surrounded human being comfortable and keep healthy. Different from polluted and unprotected environment, surrounded human being must have health disturbance and be easy to be affected by disease. Surrounding environment condition also become indicator of someone's health.

Besides, becoming united with nature can give a positive effect for human mental and psychological condition. If someone is too busy and exhausted by activities in job circle, relaxing and having vacation to nature will be used as an alternative to decrease stress (Colten, 2017: 703). Seeing natural view will stimulate our mind to be fresh and stimulate to produce good hormones which give positive effect for human mental and psychological condition. Besides, surrounded air in mountain, forest or garden is fresh and unpolluted. It is also give positive effect for human physiological healthy.

4. Conclusion and Suggestion

4.1 Conclusion

Wayang is one of art originally from and developed by Javanese society. Javanese cultural elements is very strong in wayang kulit purwa. Story in wayang kulit purwa is originally from Ramayana and Mahabharata Epos having suited with social and cultural pattern of Javanese society by walisongo. Dewa Ruci Play is one of plays edited by walisongo from Mahabharata epos. Dewa Ruci Play tell about the journey of Bima on seeking kasampurnaning dumadi knowledge (perfection knowledge) which finally succeed in finding out the true master, Dewa Ruci. In every wayang story, it must have a moral value in which writer want to deliver to readers. By using literary ecology approach, it has been found love of environment character, message to keep and to conserve forest ecosystem; character of keeping animal viability; and character to become united with nature. Some of them can be taken from watching Bima characteristic in Dewa Ruci story. Therefore, Bima in Dewa Ruci Story arguably represents character of human who has love and care of environment. Dewa Ruci Story can also be utilized as campaign means about the importance of keeping environment sustainability.

4.2 Suggestion

Suggestion directly gives to National Department of Living Environment to be consistent in giving campaign about love of environment. The medium used must be various, not only advertisement but also art. Campaign about love of environment can be done by wayang media like Dewa Ruci story or others. This cannot be separated from the function of wayang as not only performance (entertainment) but also guidance (means of delivering message).

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