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The Performance of the Pup Hacking Show Essential Philosophical Messages of Javanese Ethnic Life

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Abstract:

Philosophical and philosophical are concerned with the values, assumptions or perceptions built by community members in their life journey. Philosophical and philosophical understood through things that are hidden and stated explicitly. Philosophical and philosophical in the text of Wayang Kulit can be analyzed through the use of transcribed speech language, so that the philosophical and philosophical in the text of Wayang Kulit are latent, therefore, the study of appraisal discourse analysis is to evaluate and interpret this philosophical form. Philosophical understanding can be interpreted as aspects of language that are philosophically charged. Language which is material that is charged, philosophically, there are aspects of language that are processed or formed by philosophies. Wayang kulit performance art as a tradition that combines various elements of art such as: the art of music, sound, dance and acting. This study uses a qualitative research method with research data which is text data of Wayang Kulit. The results of wayang kulit are obtained through the characteristics of the characters, moral messages and noble values, virtues, conveying religious dogmas, as well as the function of wayang as entertainment for wayang audiences and the public. Philosophical message as a philosophy of life, a positive attitude identified as the identity of the Javanese which is a philosophy that includes: a) philosophical as a philosophy of positive attitude, b) philosophical as a philosophy of patience, c) philosophical as a philosophy of truth, and d) philosophical as a philosophy moral attitude.

Keywords:

Wayang; philosophical messages; Javanese ethnicity

I. Introduction

The symbolism of the messages conveyed by the characters through the text in wayang performances is seen as a reality reflecting life with various human characters with various characteristics and accumulated behavior of wayang characters. Wayang kulit performance as a performing art that functions as a medium or means of entertainment for the Javanese people. Wayang performance also functions as a means of ritual as well as implicitly functions as a medium for socializing the rules and norms of life in society. The crisis in showing wayang is caused by various factors, including traditional figures who are increasingly being encountered, the high cost of performances, foreign cultures that invade the younger generation with easy access to modern cultural information, and many other factors.

Implicitly and explicitly wayang performances can be used as a medium of da'wah which aims to teach the values of virtue as a religious dogma (Kejawen, Hinduism, Buddhism, Christianity and Islam). Shadow puppet shows are performed in order to celebrate important events, for example: birth, circumcision, marriage, not only as entertainment, but in its development, the stories or plays that are staged are adapted to the conditions and circumstances that are being experienced by the community (Aizid, 2012 :38). Wayang performances as a cultural art whose existence is needed to fulfill the balance of human life. Wayang performances are able to balance life with the values of a sense of beauty in the human heart from time to time and can only be judged by a measure of taste. Art is also one of the creative imaginations and perspectives on the world that is etched in something artistic, Marcel (2006:230). Art as a form

of self-expression from a creative imagination and from various perspectives on something that can generate aesthetic values, the same applies to the traditional art of wayang

The wayang performances that are performed have messages in the discourse text that need to be evaluated for positive or negative value as part of the study of words and their meanings. Mulyono (1983:18) explains that the symbolism of wayang is seen as a reflection of reality in life with various human characteristics and various behaviors. according to Martin and Rose (2003) is a scoring system for mapping the attitudes in texts used by writers to position their own attitudes and events related to three semantic areas: emotion, aesthetics and ethics. Based on the description above, how the performance of the wayang show captures the essence of the philosophical message of Javanese ethnic life

II. Literature Review

Language for the attitudes contained in a text. The power of feeling involved in a text and the way in which that value can be obtained and the reader is integrated. According to Martin (2003:16-22) appraisal is a language study of the attitudes contained in a text. The power of feeling involved in a text and the way in which that value can be obtained and the reader is integrated. Evaluation analysis of language, attitudes and emotions. The appraisal system is divided into three, namely involvement, attitude, and graduation. Evaluation is an action that takes place with suspension coincident with resolution. The entire schematic structure¹¹ closed with a coda which states the end of a story. According to Fairclough (1995:7) text is the use of language seen as a form of social practice.

Van Dijk in Eriyanto (2001:13) philosophy is intended to regulate the problem of action and practice of individuals or members of a group. Philosophically makes members of a group act in the same situation, can relate their problems, and contributes to forming solidarity and cohesion within the group. Hasan in Sinar (2004) sees philosophy as something that lives through the daily habitual actions of groups of social actors both verbal and non-verbal that are far from their conscious thoughts about it. Philosophy is related to the values, assumptions, or perceptions built by the members of each community in their life journey. Hasan (1996:133) prefers to see philosophy in the sense of being avoided. According to Martin and Rose (2003) the scoring system is a framework for mapping the attitudes in the text, the arrangement of lexico-grammatical terms, and the grammatical sources used by writers to position themselves among the participants and various events. . as "a socially constructed system of ideas that seems impossible.

Hasan in Sinar (2004) sees philosophy as something that lives through the daily habitual actions of groups of social actors both verbal and non-verbal that are far from their conscious thoughts about it. Philosophy is related to the values, assumptions, or perceptions built by the members of each community in their life journey. Hasan (1996:133) prefers to see philosophy in the sense of "a socially constructed system of ideas that seems unavoidable". Wayang texts as a reflection of life in everyday society have a representation of the characteristics of society that are full of philosophical values and meanings and philosophical conflicts that have nuances of meaning and truth. According to Martin and Rose (2003) the assessment system is a framework for mapping the attitudes in the text, the arrangement of lexico-grammatical terms, and the grammatical resources used by writers to position themselves between participants and events. The attitude system is related to three semantic areas: emotion, aesthetics and ethics. Rating systems involve evaluating behavior, for example self-esteem (positive; admiring; negative; criticizing), or social sanctions (positive; praising; negative; condemning).

III. Research Method

The research methodology aims to analyze the object of research using qualitative methods with an ethnographic approach based on the point of view of ethnic communities, Spradley (2007: 4) cites the view put forward by Malinowski that the aim of ethnography is to understand the community's point of view, its relation to the philosophy of life and life, to get their views on what the content of the substance of the shadow puppet show and the philosophical, philosophical, educational messages in the text of the shadow puppet show. Furthermore, Spradley (2007:4) mentions that ethnography does not only study society, but more than that, ethnography learns from society. The ethnographic method is carried out by evaluating the language used to understand the speaker's paradigm from an angle. The data collection method according to Sudaryanto (1993) uses structured techniques, content analysis, and text analysis, and wayang text analysis techniques. It is expected that this research data collection step is able to represent the paradigm of thinking in general, with the data analysis step, among others. McDrury (1999) still in Moleong (2005:248) mentions the stages of analyzing qualitative data, including: a) Reading and studying the data, transcribing Javanese Ethnic wayang discourse. b) mark the key words and ideas in the wayang kulit text data. c) Study the key words, d) Write conclusions. McDrury (1999) still in Moleong (2005:248) mentions the stages of analyzing qualitative data, including: a) Reading and studying the data, transcribing Javanese Ethnic wayang discourse. b) mark the key words and ideas in the wayang kulit text data. c) Study the key words, d) Write conclusions. McDrury (1999) still in Moleong (2005:248) mentions the stages of analyzing qualitative data, including: a) Reading and studying the data, transcribing Javanese Ethnic wayang discourse. b) mark the key words and ideas in the wayang kulit text data. c) Study the key words, d) Write conclusions.

IV. Results and Discussion

The Javanese philosophy of life which is a philosophical bias as a belief in the form of a positive attitude identified in WK discourse is spoken by the puppeteer towards people, institutions and objects. The results of wayang kulit are obtained through the characteristics of the characters, moral messages and noble values, virtues, conveying religious dogmas, as well as the function of wayang as entertainment for wayang audiences and the public. Philosophical message as a philosophy of life, a positive attitude identified as the identity of the Javanese which is a philosophy that includes: a) philosophical as a philosophy of positive attitude, b) philosophical as a philosophy of patience, c) philosophical as a philosophy of truth, and d) philosophical as a philosophy moral attitude. To be more clearly described below.

4.1 Philosophical Life

Philosophical as an abstract form, philosophy is related to the values, assumptions, or perceptions built by the members of each community in their life journey. Philosophy in general can be understood through things that are hidden and stated explicitly. Philosophy in WK discourse can be analyzed through the use of transcribed speech language, so that philosophy in WK discourse is latent, therefore, the study of appraisal discourse analysis is to evaluate and interpret this philosophical form. Philosophical understanding can be interpreted with all aspects of language evaluation in appraisal studies (sounds, morphemes, words, groups/phrases, clauses, paragraphs, and other aspects) that are philosophically charged. Language which is charged material, philosophically

4.2 Philosophy of Being Positive

philosophy of life as a positive attitude directly or implicitly. By looking at the positive attitude identified as the puppeteer's feelings towards people are positive feelings, this positive attitude is in sharp contrast to the negative attitude, which means that a negative attitude does not mean antipathy, but opposite the perspective of idealism built by the puppeteer, which is refracted through the characteristics of the characters in WK's discourse . In fact, what the dalang wants to convey is positive idealism, but this negative attitude appears as a criticism of social reality. The positive attitude that the puppeteer wants to convey is as in the following clauses

Table 1.
Positive Expressions of Learning, Effort, and Suggestions as Social Phenomena
Characteristics of Shadow Puppet Figures

No	Dialog	Lexis	Meaning	Characteristic
1.	You want to try to find knowledge for the office so you can win, (208)	seek knowledge	Study	Positive
2.	Be smart people heal people	Be smart	Suggestion	Positive

philosophy of life as a positive attitude directly or implicitly. By looking at the positive attitude identified as the puppeteer's feelings towards people are positive feelings, this positive attitude is in sharp contrast to the negative attitude, which means that a negative attitude does not mean antipathy, but opposite the perspective of idealism built by the puppeteer, which is refracted through the characteristics of the characters in WK's discourse . In fact, what the dalang wants to convey is positive idealism, but this negative attitude appears as a criticism of social reality. Check out the following positive philosophical clauses: a) you want to try to seek knowledge for kanoragan so you can win, (208), b) From village to village, you are looking for smart people, in reality no one has been able to cure my son Gatot Koco's anger, (240), c) Am I trying to lie like that? (153), d) I have not been able to accept the form of medicine for wusaban. e) be a smart person to heal people you can't in the end yo ahh it's up to you like that, (249). f) can you do it or not. (288) mg) Don't later, if Bumo wants to go up to Kawidawan, it will even embarrass the name of Yai Prabu Tresno (42).

4.3 Philosophical attitude Be patient

High self-control emotive attitude is manifested in the form of patience. Patience as a realm of emotive intelligence that reflects a person who can control himself against situations, pressure, and resilience in dealing with circumstances. Patience as a philosophy that is adhered to by a person or group will result in success in achieving a wish, hope, or aspiration. Even though in practice patience is an idealism, it is not uncommon for humans to have a limit to their patience, which will appear in a sentence that is often heard in society: 'My patience has run out, I have been patient enough so far, be patient, be patient and so on.

Humans are weak creatures, so they have limitations in dealing with something in the form of patience. Thus, human patience is always changing according to the personal characteristics of each as well as ethnicity. Philosophy in care emotional balance of patience so that there is balance and emotional stability according to what everyone wants.

One's success can be measured by the persistence in maintaining patience in dealing with situations. Example in the following clause.

Table 2.
Positive Expression of Patience as a Social Phenomenon Philosophical Form of Patience
Philosophy

Characteristics of Shadow Puppet Figures

No	Dialog	lexis	Meaning	Charac teristic
1.	..., Yo said to parents that they have to be patient with my son, because Gatot Kaca doesn't have senopati's revelation (169)	be patient	Patience philosophy	Positive
2.	"How many tens of me can't do business." (381),	Can't work on it	Patience philosophy	Positive

Patience is a realm of emotive intelligence that reflects a person who can control himself against situations, pressure, and resilience in dealing with circumstances. Patience as a philosophy that is adhered to by a person or group will result in success in achieving a wish, hope, or aspiration. even though in practice patience is an idealism, see the following example clause: a) what kind of penangese my son Bumo wants to receive the title of senopati, yo ask the parents to be patient with my son's anger, basically Gatot Kaca doesn't yet have senopati's revelation (169), b) Lo, the name of war is yes you have to use a measure (197), c) Son, how do you know that my pudut pawartos is already happy, even though I feel that way, I am not satisfied yet, (11), d) "I am how many tens of thousands of people I can't run a business." (381), e) yes, that's it, be a smart person to heal people, you can't in the end, yo ahh it's up to you, like that (387), f) Yes, that's why it's like that, his name is not an angel. (388).

4.4. Philosophical Truth

Essentially philosophical truth is a philosophy that is in accordance with the ideals that are in accordance with what is contained in the scriptures. while other truths are of course truths that are adapted according to the needs and interests of the legislators of truth itself. while human truth is usually the truth according to their respective perspectives. This is a reality in everyday life that it is not uncommon for a red light violator to go around at a red light, while the green light owner, who is walking, is scolded by the street light violator. Thus, red light violators feel innocent for what they have done. Truth is something that does not yet have an absolute determination, so that truth in the legal community of truth is only owned by those who have deep pockets. while those who do not have finances, must surrender to the enactment of the law. This is known as the law of sharp downwards and blunt upwards, so that truth is the law of relativity according to need. well, in this case. the essential truth is only in accordance with what has been determined by the scriptures.

Philosophical truth as philosophical can be seen in the clause below.

Table 3.

The philosophical form of patience is the patient attitude of wayang kulit characters

No.	Picture	Dialog	Lexis	Meaning	Characteristic
1.		Benar which became the food of wayang Prabu's dekaneng. (2),	Correct	Philosophy of Truth	Positive
2.		Moreover, Paduko is	Honest	Philosophy of Truth	Positive

		always honest (154),			
3.		Then you are honest (160),	Honest	Philosophy of Truth	Positive

Philosophical as a philosophy of truth is essentially philosophical truth that is in accordance with the truths contained in the holy book, while other truths are of course truths that are adapted according to the needs and interests of the legislators of truth. For more details, see the following clause: a) It's true that the dekaneng wayang Prabu food. (2), b) What's more, Paduko is always honest (154), c) Then you are honest (160), d) That's a really honest person, (162), e) I have actually competed with you. (201), f) Gatot Koco (333) accepted the revelation.

4.5 Philosophical Truth

The values of truth that are in accordance with the norms in social life that regulate relations with other fellow members of society are known as morals. The philosophy of maintaining a moral life system with community members is a philosophical correct attitude to life. Philosophically the moral system adhered to by a person or group is adjusted to ethnicity, because Indonesia, which comes from various ethnic groups, certainly has various ethnic groups, which of course have rules for the moral system of each ethnic group. This means that each tribe cannot impose certain tribal rules on other tribes. it means, 'where the earth is stepped on there the sky is upheld' meaning that moral tat does not apply forever, but changes according to the ethnicity of residence. The philosophical example of the dalang's morals towards the government is shown in the following clause.

Table 4.
The Philosophical Expression of Morality as a Social Phenomenon

No	Dialog	lexis	Characteristic	
			Positive	Negative
1.	No it's good man prakuto (162),	good person	Positive	
2.	That's a real honest person(162),	really honest	Positive	
3.	For example, if you have an affair (158),	having an affair		Negative
4.	I have an affair (158),	having an affair		Negative
5.	You have an affair, no(159),	having an affair		Negative
6.	Paduko Sinuwon is lying, duro. (162),	Lie		Negative
7.	Even sometimes they don't like that, (160),	manyogany	positive	

philosophical truth values that are in accordance with the norms of life function to regulate relationships with other fellow members of society known as the moral system. The philosophy of maintaining a moral life system with community members is a philosophical correct attitude to life. Philosophy with the philosophy of morals adopted by a person or group is adjusted to ethnicity, according to the ethnicity of the residence. see the following clause: a) No, Prakuto is a good person (162), b) He is a really honest person (162), c) Suppose you have an affair (158), d) I have an affair (158), e) You do not have an affair (159), f) Paduko Sinuwon is

lying, duro. (162), g) Insolent, you feel good, you always want to have an affair, (163), h) Prakuto is insolent. (160), i) How did my bumo's son's handler want to receive the senopati title (169), j) Prabu Kresno became a wishy-washy elder instead of raising a bumo's putrone, k) Prabu had the authority that he was confused about. (41), l) Even sometimes you don't want to be like that, m) You are destroying my household, are you okay? (160), n) Seize the form of revelation in Senopati, o) In fact, it's not mine to take, the revelation also belongs to him, Mrs. Ngontobugo, it's not mine. (233), p) Who will accept that in fact the place of revelation will be with anyone, don't be nosy, don't be angry, because the name of the revelation cannot be forced, if indeed the revelation there was diwunung against kakang bumo, yes I will be relieved sincerely if later the revelation lands on kakang gatot koco, don't be disappointed bugulontobugo (235), r) Gatot koco kui ora pantes yen to replace sigatot koco kui get dethroned ake soko oversight senopati, that's a bad idea, which is not wise. Those who don't wear an order, but don't be ashamed to wear it, Kanjeng Romo, Kanjeng Romo. (44). Yes, I'm sincerely relieved when the revelation lands on Kakang Gatot Koco, don't be disappointed Bugulontobugo (235), r) Gatot Koco Kui ora deserves to replace Sigatot Koco Kui to be dethroned ake Soko Senopati's negligence, that's a bad idea, which is not wise. Those who don't wear an order, but don't be ashamed to wear it, Kanjeng Romo, Kanjeng Romo. (44). Yes, I'm sincerely relieved when the revelation lands on Kakang Gatot Koco, don't be disappointed Bugulontobugo (235), r) Gatot Koco Kui ora deserves to replace Sigatot Koco Kui to be dethroned ake Soko Senopati's negligence, that's a bad idea, which is not wise. Those who don't wear an order, but don't be ashamed to wear it, Kanjeng Romo, Kanjeng Romo. (44).

The clause that describes the philosophy in WK's discourse shows the way of life of the dalang who continues to observe social phenomena in society. Philosophy as a view of life that is free from certain rules according to the ideology of truth and virtue that is arranged in a person who is believed to be behavior.

In WK performances, it was identified that the puppeteer always gives attitudes or statements that are opposite to negative attitudes that have the aim of making it the attention of the audience to learn lessons from a performance. Based on the results of the appraisal analysis in the WK discourse, it was identified the philosophy that the dalang wanted to convey in the WK discourse. From the results of data analysis, it can be seen that the puppeteer criticizes the authorities, officials, institutions and also personnel so that they are not arrogant, arrogant, ambitious, by justifying any means to achieve the goal.

The WK performance is actually a reflection of social reality with all the behavior and character of the people presented on the puppet show stage through wayang characters. So that the art of wayang as entertainment and art education has good values that have philosophical values of life. WK has philosophy as a Javanese philosophy: 1) Media through wayang kulit is used as a place for learning about good and bad attitudes and a place for learning to find guidance in life according to the truth values, good and bad values, morals. 2) wayang kulit as learning the behavior and wise actions of a leader, as opposed to evil behavior that must be avoided. 3) philosophical life as a philosophy can be implicated in religious people

IV. Conclusion

Philosophy in WK's discourse is latent in nature by means of appraisal discourse analysis to evaluate and interpret this philosophical form. The results of the analysis of WK discourse data are to identify the philosophical discourse of WK. The philosophy adopted by the dalang is a form of expression of the feelings of the dalang, members of the public, towards the phenomena that occur around them. The results of the analysis of Wayang kulit discourse

analysis of wayang kulit texts are identified as philosophical in that the philosophically seen Wayang text is conveyed through WK discourse. Philosophy in WK's discourse is latent, philosophically adhered to by the dalang as a form of expression of the feelings of the puppeteer,

members of the public towards the phenomena that occur around them. The form of the expression is conveyed by the puppeteer as a form of philosophy of life, the positive attitude identified in WK's discourse is spoken by the dalang towards people, institutions and objects. From the data analyzed on the positive attitude in WK's discourse, it is the attitude expressed implicitly or explicitly that becomes the identity of the Javanese: a) Philosophical as the Philosophy of a Positive Attitude, b) Philosophical as the Philosophy of Forbearance, c) Philosophical as the Philosophy of Truth, and d) Philosophy as Philosophy of Moral Attitudes.

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