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Developing Human Resource Quality Using Traditional Indonesian Puppet Characteristics

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ABSTRACT

Puppet is one of the local wealth of Indonesian that must be preserved in addition to many other types of cultural wealth. Historically, puppet also played important role to spread Islam as a new religion. The characters possessed by hundreds of figures of puppets (or wayang) have become one of the educational media for the people of Indonesia since ancient times. This positive characters are passed on to many generations, especially the young. There have been many efforts made to share the virtues of the moral values of wayang, including open discussion and puppet watching activities with several competent speakers who have special expertise regarding the character development activities of the young generation of Indonesia facing the current modern era. It is hoped that from this activity the young generation will develop characters inspired from the characters of wayang so that they will be capable of competing in the global era.

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1. Introduction

Human resource development is the process of preparing individuals to assume different or higher responsibilities within the organization, usually related to increasing intellectual ability to do better work. Development leads to learning opportunities that are designed to help workers. [1] Another understanding that human resource development is also defined as "a long-term educational process that uses systematic and organized procedures, so that the managerial workforce learns conceptual and theoretical knowledge for general purposes [1]

It can therefore be concluded that the development of micro human resources is a process of planning education and training and management of human resources to achieve an optimal result. From these limits it can be interpreted that the process of developing human resources consists of planning (planning), education and training (education and training), and management.

The development of human resources is inseparable with character, personality, self-identity, identity, better known by human character. As the notion of character is the identity, personality, and character inherent in a person associated with psychological and physical dimensions. In the micro order of character are (i) the quality and quantity of reactions to oneself, others, and certain situations, and (ii) character, character, and psychological characteristics. Psychological characteristics possessed by individuals in the personal sphere will evolve more broadly into social characteristics. Individual psychological characteristics will give color and style of group identity which in the macro order will become a psychological characteristic or national character. The formation of a nation's character processes dynamically as a socio-ecological phenomenon [2].

Human resources quality are developed based on quality human character. The development of character and/or culture of a nation can never be separated from the traditional values that have underlied and raised it. The history of the nations of the world shows that developed and large nations have very long roots of mythological tradition. In Indonesia, especially Java, wayang mythology is a tradition and culture that has underpinned and played a major role in shaping the character and existence of the Indonesian nation. That is because mythology is the crystallization of concepts, values, and norms that animates the attitudes of people's lives so far and causes communication between community members to be efficient. The story is a valuable work of art, monumental, and very valuable, not only because of the greatness of the story, the beauty of the delivery, the firmness of character patterns, but also the value of philosophy and "teachings" of his priceless and still relevant to current conditions [3].

2. Method

Descriptive qualitative research methods used in this research to convey data obtained based on facts in the field and the phenomenon of traditional Indonesian puppet characteristics in order to development of Indonesian human resource quality. Character is the basic value of behavior that is a reference to the value of human interaction, which when character is lost then everything is lost. Character is universally formulated as a value of living together based on the following pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, affection (love), responsibility, simplicity (tolerance), tolerance, and unity [2]. The character values contained in the nation's character are the values that are developed, applied, recognized, believed, and agreed to be implemented by the people in a country, namely the supreme values that are used as guiding principles that are employed to attain a higher degree of humanity, dignity, for the sake of peace and happiness.

3. Results and Discussion

Many wayang stories and characters of the characters are used as examples, life principles, sources of search for values, or at least affect the life attitudes of the fans of the story. Puppet is not only a popular form of love, but has become a part of life that society needs. The value of puppetry is related to the problems of human life that involve personal, social, and religious life. Just as the purpose of developing life is related to human actions to develop self-potential both concerning the physical and spiritual elements to achieve a better degree of life and perfection of life, so also with the values of the puppet concerning social life and religious life.

The value of wayang seems to be closely related to the values of mutual cooperation, harmony of life, peace, caring for others, solidarity of others, and others with the final estuary of peace and peace of life together. It is also seen in values related to religious elements. In fact, in the wayang story religious values are very dense because religious life receives the main emphasis, and the purpose of life in the form of "perfection of life" is the most important thing in the wayang story, even though everything depends on the destiny set by God Almighty

3.1. Quality of Human Resources

Human resource is one of the most important aspects that cannot be separated from an organization, either an institution or an industry. Human resource is also the key to ensuring industrial progress. In essence, human resources in the form of people employed in an organization as pioneers, thinkers and planners to achieve the goals of the organization.

The understanding of human resources can be divided into two, namely the understanding of micro and macro human resources. Micro definition of human resources is defined as an individual who operates and is part of an industry or institution and is commonly known as employees, employees, labor, workers, laborers and the like. Whereas the understanding of human resources in a macro level is a society of a country that has entered the age of the workforce, both those who have not worked or who have worked.

Broadly speaking, the understanding of human resources is defined as an individual who works as an activist of an organization, both an institution or an industry and acts as an asset that must be trained and developed (<https://majalahpend.educ.com/sumber-daya-manusia-sdm-msdm-understanding-function-and-example/>).

Comprehensive human resources means that individual acts in holism in thinking and always anticipating guidance in the future, having a positive attitude, behaving in a commendable and insightful manner, as well as having abilities, skills and expertise that are suited to the needs of various sectors and development fields, are quality resources. Qualified humans (superior) have the nature of "DJITU" namely (1) dedication is a trait that has a sense of devotion to the task, discipline because it focuses on what you want to achieve, (2) Honest, namely honesty in self and others, honest with what can and cannot be done, (3) Innovative namely creative and always active people looking for new things, (4) Diligent which is able to focus on something that is done to produce something, (5) Resilient namely humans who are not easily discouraged, continue looking, persevering, so that it will make it dedicated and good quality.

Puppet has been recognized by UNESCO as a Masterpieces of Oral and Intangible Heritage of Humanity. It is recognized as a masterpiece because it has a high value for the human civilization. It is loaded with values, as those reflected on the characters of the puppet figures, stories, or other supporting elements. The high civilization value of the puppets is seen in the character of the puppet characters.

The Character Value of Puppet Characters becomes the value of character education [3]. The value of punakawan character education is illustrated by the character of the puppet character: Semar, derived from the word Ismaya, which originates from *my asthma*, is a symbol of the stability and determination of an Islamic educator. In line with the Islamic Education, Semar is a great teacher who should be respected by everyone with his good behavior and morals. Semar depicts a figure who is patient, sincere, loving, caring for the good, preserving the truth, and avoiding acts of durara. Semar is also nicknamed Badranaya, that stands for "badra" as the moon, and "naya" as face. Nayantaka is also a name given for Semar, where *taka* means pale. Both symbolize that Semar has a moon character, has a pale face figure, which does not describe the indulgence in lust. The second punakawan is Nala Gareng, which comes from the word *Naala Qarin*, that means to get many friends or expand the friendship around him. This intention is in accordance with the propaganda of the saints in getting friends (the people) as much as possible to return to the path of Allah The Almighty with a wise attitude and good hope. This is in line with Islamic education, which implies that to be an educator, one cannot give up on what one is pursuing for. The third punakawan is Petruk derived from the word *fat-ruk Fatruk* is taken from the Sufi's saying "*Fat-ruk kulla maa siwallahi*", which means to leave the bad and leave every thing other than Allah. In Islamic education, this implies that to become an educator, one must be sincere and unconditional, like the hollow sack (*kanthong*) without an end. This kind of discourse or advice became the character of the saints and missionaries at that time. The fourth punakawan is Bagongs, which is derived from the word *bagha*, namely the consideration of meaning and taste, which is meant by the meaning and sense that educators must be able to distinguish between good and bad. Every human being must realize the world hereafter and the world is a place to stop by for a drink only.

Through the elements contained in the puppet show, the nation's character as well as culture can be passed on from generation to generation. The transfer of knowledge and values contained in puppets must be done from an early age, starting with things that are basic and simple such as singing, play (*dolanan*), stories, and drawing. Puppet as a medium of education and teaching carried out in the family and community environment.

The values of Sri Mulyono's character education are intended at the same time as character building. The educational endeavors and character building referred to are inseparable from education and instilling moral values to students. Character education itself is a long process, which is a learning process to instill noble values, character, noble morals rooted in religious teachings, customs and values to Indonesia in order to develop the personality of students so that they become

human beings with dignity, be a citizen of the nation with character in accordance with the noble values of the nation and religion

Nurgiyantoro (2018) [4] explains that puppet characters are good references for the development of the nation's character. Many parents name their children after the names of the puppet figures who represent their ideal characters. As the consequence of its recognition as a masterpiece, wayang's existence must be preserved, and it is the duty of all the nations of the world over, especially the Indonesians, who own the puppet culture. We have to believe that the existence of the current Indonesian nation is inseparable from the traditional noble values, one of which is the wayang culture with its long history in ensuring the growth and progress of this nation. In today's global era, the local genius is highly demanded as it exactly distinguishes it from other nations and ethnics).

Improving the quality of human resources through puppet characters through the education process. Dr. Hasan Langgulung who argues that the educational function prepares young people to have the ability to be able to play roles in the future in the midst of social life. Transferring knowledge related to the above roles from the older generation to the younger generation. Transferring the values of the older generation to the younger generation, with the aim that the integrity and unity of the community be maintained, is the main condition for the life of a society and also civilization.

Broom elucidates his opinion that the function of education is for the process of cultural transmission to occur, in addition to developing personalities, enhancing community social unity or integration, and holding labor selection and allocation. All functions according to Broom are indeed a very important process so that community life continues to survive and develop to be much better.

Puppet education as a process of transferring knowledge from old generation to the younger generation, that consist of traditions and valuable legacies from ancestors, contain local wisdom, values and teachings of nobility of puppets' character that is relevant and can be implemented in the life of society, nation and state. In the puppet story is not just a "spectacle", but also a "guidance", because in it there are many moral messages and philosophies that have a correlation in real life. What can also be used are educational facilities, especially education character and mentality. It is very important to build the nation's character in building a complete human being (Tofani, 2013). Mental development is very important to develop a whole person, especially adolescents. Therefore, the introduction of the value of wayang as a classical classical art needs to be encouraged. Schools as a cultural center for the young generation, who will one day become the nation's successors, need to introduce, absorb and instill the values of wayang [5]

The elements of education in the wayang stories include issues of truth, justice, honesty, obedience, loyalty, heroism, spiritual, psychology, philosophy of all aspects of human disposition and its problems [6,7]. The element of education in wayang performances is not just in the story, but also in the embodiment of the picture of each puppet which is a picture of character, human nature. Most of the basic traits, human characters are depicted in the form of puppet faces, namely the shape, position and color. The manifestation of facial expressions in the shape of the eyes, nose, mouth and color of the puppet can express characterization, or the nature of the puppet [8].

4. Conclusion

Puppet has been recognized by UNESCO as a Masterpiece of Oral and Intangible Heritage of Humanity. It is recognized as a masterpiece because it has a high value for the human civilization. It is loaded with values, as those reflected on the characters of the puppet figures, stories, or other supporting elements.

The high civilization value of the puppets is seen in the characters of the puppet like, Semar, a symbol of the stability and determination of an Islamic educator. Great teacher who should be respected by everyone with his behavior and morals. Semar portrays a figure who is patient, sincere, compassionate, cares for the good, preserves the truth, and avoids acts of *dur-angkara*, has

a pale face figure, which illustrates not to indulge in lust. Nala Gareng has a lot of friends or has aim to expand the friendship around him. This intention is in accordance the hope to return to the path of Allah SWT with a wise attitude and good hope. Bagong can distinguish between good and bad, and acts against tyranny where every human being must realize that he/she is in a temporary world and the hereafter awaits.

It is hoped that from this activity the young generation will make puppets with strong and highly dedicated characters as a source of inspiration to grow into a quality generation capable of competing in the global era. No matter how complex the development of the times, it is hoped that Indonesia's young generation will remain a cultured and powerful generation, as strong as puppet characters who have strong principles in facing global changes.

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