Wayang Kulit as a Media in Internalizing Islamic Values

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Abstrak

Meskipun di luar sana telah banyak penelitian yang membahas tentang wayang kulit, akan tetapi masih sangat sedikit sekali penelitian yang mengkaitkan antara pertunjukan wayang kulit dengan media pembelajaran. Sebagai salah satu kebudayaan lokal, wayang kulit, mempunyai banyak manfaat, khususnya dalam memecahkan berbagai persoalan pendidikan di Indonesia,seperti rendahnya motivasi belajar siswa serta menurunnya moral siswa. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif disertai dengan teori linguistik kognitif. Penelitian ini bertujuan untuk menggali data terkait wayang kulit, khususnya bahasa yang digunakan dalm setiap pertunjukannya. Hasil analisis data menunjukkan bahwa wayang kulit, sebagai warisan budaya yang dapat menuntun masyarakat untuk mempelajari kehidupan sosial di masa lalu untuk dapat diterapkan di kehidupan sekarang ini, termasuk juga dalam mengajarkan nilai-nilai keislaman. Hal ini dikarenakan penggunaan bahasa yang digunakan dalam pertunjukan wayang kulit menunjukkan karakter pola pikir dari para nenek moyang, motivasi, kejujuran, kepatuhan, dan integritas yang baik. Dengan demikian, wayang kulit dapat digunakan sebagai salah satu media pembelajaran dalam menginternalisasikan nilai-nilai keislaman.

Kata Kunci: *wayang kulit, media pembelajaran, nilai-nilai keislaman*

Abstract

Despite the the vast amount of research on wayang kulit, little atention has been concerned about the correlation between wayang kulit performance and learning media. As a local wisdom, wayang kulit, has many benefit, especially in solving some educational problems in Indonesia, such as the low motivation of the students' as well as students' moral degradation. This research employs cognitive linguistic theory and qualitative method. It aims to look beyond the data in wayang kulit, especially the language used in its performance. The data analysis yields that wayang kulit as intangible culture heritage of humanity leads current society to learn social life in the past to be applied in current condition, including the learning process of Islamic education. The research result shows that language usage of wayang kulit provides us the characters of ancestors' minds, motivation, honesty, loyalty, and good integrity. In short, wayang kulit can be used as one of learning media in internalizing Islamic values.

Keywords: *wayang kulit, learning media, Islamic values*

INTRODUCTION

Shadow puppet is one of traditional performing arts from Java. It is well-known as *wayang kulit* that comes from term of *bayang* or 'shadow'. In other view, term of *wayang kulit* derives from '*hyang'* that means 'God' and 'spirits' (Darmoko et al., 2010: 10). Javanese believes that it is a *shadow* of human because of its representation. *Wayang kulit* is recognized as cultural heritage and originally proclaimed in 2003 as an intangible cultural heritage of humanity. The popularity of *wayang kulit* as *Masterpiece of the Oral and Intangible Heritage of Humanity* was spread out to Indonesian by mass media after getting recognition of UNESCO (Hadi 2012). *Wayang kulit* is being recognized as local heritage because it is associated with the understanding of tradition and living expression inherited from ancestors and passed on to descendant (Nfah-Abbenyi, 2014: 2).

Nowadays, *wayang kulit* transforms to modern ways and it is not only as sacred ceremony for praising, but also as media in entertainment. In order to maintain *wayang kulit* as a cultural heritage, *dalang* or 'puppeteer' is charged to have knowledge both for conveying values in every performance and for being funny to keep audiences stand. Even though some people argue the *pakem* (protocol) of *wayang kulit* performance, yet it needs to do for adapting in modern era. It is caused by *wayang kulit* as a microcosm of the world, and it can be a leaning media to observe elements interacting with the traditional character who struggle with good and evil in daily life (Osnes, 1992: 116). *Wayang kulit* is an efficient vehicle for and a symbolic figuration of understanding of the human developmental cycle, the variety of character models available to individuals, the precarious balance of chaos and stability in society, and kinship dialectics of conflict as well as complement (Cohen, 2002: 167).

Meanwhile, some people consider *wayang kulit* as a learning media inthe learning process because it can engage students to literature-based activities which integrates oral and written language, and it is an activity which serves legitimate responses to basal stories, trade books, or students-created stories (Larson 1990: 184). Nurwanti & Balai (2013: 85-108) also state that children easily understand the message by a leaning media of *wayang kulit,* and they are able to get values embedded in *wayang kulit* stories such as humanity, moral values, as well as Islamic vakues. As children are one of knowledge and cultural reproducer, they will be taught about *wayang kulit* stories for understanding of knowledge, skills, and cultural values as a learning media (French, 2007: 9-10). *Wayang kulit,* which is similar to drama, invites students to imagine, act, embody, shape, and feel their way into a deeper knowledge of the course content

(Athanases, 2002: 97-109). In other hand, using *wayang kulit* as a learning media is a good way to maintain local culture and transform Islamic values of *wayang kulit* story to them.

Furthermore, the language usage in *wayang kulit* performance is interesting. According to Arifin, language usage in *wayang kulit*, such as metaphor usage, represents Javanese society. He explained that the use of 'water' metaphor in *wayang kulit* was able to imagine how Javanese lives (2015: 351-356). Language itself is structured in a view of how it externally functions in communication, such as types of structures existing in language, language variables, and local knowledge (Nuyts, 2005: 71). In addition, this research uses cognitive linguistics to draw the picture of society based on language usage in *wayang kulit*. Cognitive linguistics aims to look deeply view language usage of *wayang kulit,* in this case, to understand how people's mind works (Geeraerts, 2006: 1). By using cognitive linguistics, this research aims to find representation of each aspect of *wayang kulit*.

This research examines language usage on *wayang kulit* performance correlating with much local wisdoms. One of the main ideas of this research attempts to find the message of *wayang kulit* performance, especially about Islamic educational things. It is caused by Indonesia has a big problem on educational system either curriculum, teacher, or students. There are many cases bad education which occurs in Indonesia recently. For instance, a teacher was arrested by the police officer because she pinched her student in school. Nurmayani, a teacher of junior high school in Bantaeng South Sulawesi, was accused for pinching her student and sentenced to 5 months in prison (Ahmad 2016). Another case was reported by kompas.com, that Muhammad Samhudi (46 years old) was accused for pinching his student because of not praying *Dhuha*. Local court sentenced him to 6 month in prison for contravening child protection law (Faizal 2016). These cases show that something wrong occurs in educational system of Indonesia.

The terrific phenomenon is criticized by society. Whether accused teacher for pinching student as punishment of breaking school law is a right ways, or learning system used in Indonesia is horrible. This research discusses about *wayang kulit* related to educational system which occurs in ancestors by using data language depicted in the stories. Furthermore, this study employs cognitive linguistics perspective because it will be a good theory in search of education system based on *wayang kulit* stories.

The collected data were analyzed by using qualitative research method. Qualitative research has roots in social science and humanities disciplines (Kaplan, Liebenau, Myers, & Wynn, 2000: 511). It is ideally suited to real-world observation of complex situation involving human interaction with other people or other environment (Shelton & Smith, 2015: 3). This

method is primarily concerned with how people see and understand their social world. It offers explanation for unexpected or anomalous findings emerging from qualitative research and may also elucidate relationship identified in the research (Atkins et al., 2008: 2). Even though this method is rarely used in economics, accounting, or organization, yet this has good reputation for social humanity research. Moreover, it is the most mature methodology in the normal course of research activities (Liebenau & Lee, 1996: 1-2).

In addition, this research also uses ethnography as added perspective to look beyond the data. Ethnography itself is a methodology which largely, though not exclusively, employs qualitative methods. However, it has a distinctive approach over and above particularly employed methods, which can be useful in an evaluation process to explore the detail of how complex interventions operate. It also examines social context and is, therefore, a very relevant methodology for this field (Morgan-Trimmer & Wood, 2016: 232).

Meanwhile, linguistic research has good method to look beyond the phenomena. Based on linguistics research, there are three steps to obtain the whole picture of education phenomena in *wayang kulit*. First, obtaining language data in *wayang kulit* throughout the text transcription of story used by *dalang*. Second, data collection is concerned on the topic that is language usage in educational fields; and separated as the classification of the usage. Third, the language classification will be elaborated as linguistic research (Sudaryanto, 1993: 57). Hence, ethno-linguistics also provides collaborative way to look beyond the data by language view and cultural understanding in the other side (Suhandano, 2004: 21-22).

These methods are helpful to provide language usage in *wayang kulit* and able to represent the society, specifically Javanese. Understanding intangible culture heritage of humanity advises recent society to face development era. In the other hand, looking at language usage in *wayang kulit* correlated in education can be a solution of making policy towards lacking system of Indonesia.

Learning from Language Usage of *Wayang Kulit*

The story of *wayang kulit* depicts ethical ambiguities and dilemmas of real life. Ethics is one of aspects to succeed the deficiency of Indonesia education system. Yet, ethics in *wayang kulit* itself are complicated because the same course of action might not be equally advisable for everybody represented in *wayang kulit* narratives. As people are different from each other, likely what counts as moral or immoral may change from person to person, and from situation to situation. The characterized ethics of *wayang kulit* consist of ethics which are not an exact

science, but are, to a certain degree, contingent of factors that are non-discursive and potentially even ineffable (Meyer, 2016: 3-4). By its complexity and ambiguity discursive of embedded values in *wayang kulit*, linguistic approach is going to look beyond to elaborate all of language usage in the narration.

Linguistics employs cognitive science to understand language system of human mind. Collaboration between linguistics and cognitive science generates linguistic cognitive. This perspective began to emerge in the 1970s and has been increasingly active since the 1980s. Most of the research has focused on semantics, but a significant proportion also devotes to syntax and morphology, and there has been cognitive linguistic research into other areas of linguistics such as language acquisition, phonology and historical linguistics. There are three major hypotheses as guiding the cognitive linguistic approach to language which are language is not an autonomous cognitive faculty, grammar is conceptualization, and knowledge of language emerge from language use (Croft & Cruse, 2004: 1). As it will focus on one of majority of cognitive linguistic approach that is knowledge of language emerge from language use. The research intends to understand metaphor use in *wayang kulit* narrative.

Metaphor is pervasive in language, and there are two principal ways in which it is important. First, in relation to individual words: metaphor is a basic process in formation of words and word meaning. Concepts and meaning are lexicalized, or expressed in words, through metaphor. The names of many new concepts or devices are metaphorical or extended uses of pre-existing words. Second, in relation to discourse: metaphor is important because of its functions –explaining, clarifying, describing, expressing, evaluating, and entertaining. Where people have a choice, they choose metaphors in order to communicate what they think or how they feel about something; to explain what a particular thing is like; to convey a meaning in more interesting or creative way (Knowles & Moon, 2006: 3-4).

In addition, metaphor is a tool to build knowledge or, at the other side, as a figurative device that may have some epistemological value, but which primarily serves to help deliver knowledge and it is related figures of thought and speech (Baake, 2003: 68-69). The research provide metaphor used in *wayang kulit* delivering knowledge for society, specifically in islamic education values. Therefore, the data analysis refers to the conclusion that education can be one of solutions of students' moral degradation.

Understanding Metaphor Text-Based in *Wayang Kulit* Narrative

There are various concepts of understanding metaphor. A number of metaphor concepts examine understanding metaphor based on text. Words and phrases are retrieved in multiple contexts, which make them easy to observe social behavior. It provides statistical evidence for the relative frequency of different meaning, and what kinds of text they occur in (Knowles & Moon, 2006: 58). We go to characterize the approaches so far as being largely interested in constructing models and theories to explain how people make sense of metaphor based on *wayang kulit* narrative. Traditional or philosophical approaches will investigate metaphor in relation to truth and word meaning, and analyze metaphor through logic. Therefore, cognitive approaches will be media to examine metaphor through their conceptualization of thought.

The essence of metaphor is understanding and experiencing each other. Metaphor as linguistic expressions is precisely possible because there is metaphor in a person's conceptual system. It is what means human conceptual system is metaphorically structured and defined (Lakoff & Johnsen, 2003: 5-6). Human adopts their experiences to be the most specific metaphor concept, so it can be well-known as definition of human life. All of metaphors used in *wayang kulit* also characterize the entire system of human minds in the past. It is assured that it can be make-sense because *wayang kulit* narrative remains the original language, as metaphor, in every performance. Yet, human should understand if there are two types of metaphorical sense. First, universal metaphor enables common people to understand it. Second, cultural metaphor that is derived from particularly culture (Wahab, 1991: 85-86).

It is previously mentioned that language usage in *wayang kulit* is interesting rather than other aspects because retained original language of *wayang kulit* depicts the incidence of a bygone era. Although some narratives in *wayang kulit* use recent language, they are less than the ancient language one. Furthermore, the most language usage in *wayang kulit* performance is the original one or the ancient language, so it is more truthful picturing the past phenomena. By captured ancestor mind of *wayang kulit* narrative, human can see how they considered education of cultural metaphor derived from *wayang kulit* stories and characters.

Kilatbuwana said "*ngelmu ingkang bapa tawunen lan usungana mumpung aku isih urip, Ngger*". It can be translated in English as "*drain* and *take* my *knowledge* when I am still alive, Son". Language is defining the world and correlating to mind (Trask, 1999: 112). The term *Son* above correlates to students because Javanese ancestors believe that a teacher is second father. It means that school gives students not only education but also protection. It can be said that teacher replacing parents role in institution. By treating students like son, teaching and learning

activities will give students motivation to obtain much knowledge from the teachers. Moreover, motivation plays huge role in learning activities. Whereas, the terms *drain* and *take* are also metaphors because these verbs give the thing a name that belongs to something else. In term of drain correlates to water because it used to stick in the activity of moving water from water container to another container. Traditional semantic will argue the structure of the word orders because *drain* word should embed in water, so its structure is considered its structure as illogical mind of speaker. It is due to cognitive linguistic which looks at the sentence is kind of metaphor that correlates water concept as knowledge. In addition, the term *take* is metaphor concept as well as understanding of the water.

Based on linguistic view, language structure is similar to world order (Duranti, 1997: 56-58). It explains the metaphor above if the structure of the sentence is relevant to the state of the past. Indonesia is an agrarian country which is very dependent on water. Most of Indonesians are farmer who utilize water for farming, planting, or handling animal husbandry. The terms of *drain* and *take* complement Indonesians' activities with water either for irrigating rice field, watering plants or animals. All of their activity with water is crucial for survival and fills their psychological needs. When metaphor claims that it understands one kind of thing in term of another, it explains that knowledge is also crucial to survive throughout the age.

Language conceptualizes the interpretation of human towards the universe (Wierzbicka, 1992: 7). It navigates our mind to understand what ancestors thought dealing with the world. The sentence of Kilatbuwana shows us about metaphor water is knowledge because he used terms of *drain* and *take* for learning activity. Historically, Indonesia is agrarian country that water is important for living through the ages. Knowledge is conceptualized as water because both of them are important to survive. Water is determined to fill the psychological needs as well as knowledge is considered to solve problems of live.

Again case, Werkudoro said, "*guru gelem dadi sendang, kudu gelem dicidhuk lan ditimba. Aja nduwe rasa sujana*". Translated in English is "a teacher must be *lake*, allowed to be taken *scoop* or *bucket*. Don't be careless". There more metaphor sentences in *wayang kulit* is like example above. It draws Werkudoro talking with his teacher. The metaphor terms of it are in words of *lake*, *scoop*, and *bucket*. As the metaphor before that it is designed to describe that Water is Knowledge. It can be elaborated as well as the previous one, which a teacher is portrayed as water container as *lake*. Ancestors believed that knowledge is important as well as water, for struggling to live throughout the ages. Water used to utilize for psychological needs as drink, eat, plant, etc. Whereas, Knowledge was considered by ancestors as important aspect of human being either for doing anything efficiently or solving any problems have.

A teacher was conceptualized as person who has a lot of insight by their education experiences throughout the ages. The metaphor navigates us to be a relief person as teacher or student. Being teacher is not like opportunity to earn much money for a lot of insight, but it is time for teacher giving all of insight to everyone need. But, it cannot be done by one side of the teacher because the message from its metaphor indicating to actively students ask to the teacher and the teacher always opens question to anyone need. Indonesian had been taught by the predecessors for considering education matter. Seemingly, the message derived from *wayang kulit* as intangible culture heritage of humanity does not be understood by its people. Like message from Semar, "*aja sok meksa, sing gelem nngabekti ya ngabekti, nek ra gelem ya uwis. Wong kuwi mengko ngunduh wohing pakerti*". Translated in English is "don't force people to do good if they don't want to. Let them do what they want. They will get their own impact of it". In other words, nowadays Indonesia has own impact for obviating the message of local wisdom embedded in *wayang kulit*.

Based on the arrested teacher cases in Indonesia had been taught in *wayang kulit* by Setyaki that said "*dadi pandhita menika kudu longgar panggalihipun, lan gedhe pangapurane*". It can be translated as "being a teacher should has a heart patient and huge sense of forgiving". It is kind be a message for the teachers to be patient and to have sense of forgiving in any condition. It is not easy but it can be. Perhaps, to have many works to be done makes a sensitive heart and easily anger. But, physically punishment is not good way to teach anyone so that it may go to further problem such as the happened case in Indonesia. The sentence from Setyaki refers to be patient person by having sense of forgiving in term of *longgar penggalihe*. That metaphor indicates that heart associates to room. A room which has more space is better than the narrow space because everyone needs space to be calm and comfort, so that phrase metaphor advises us to be always patient. And, patient takes main role to increase human motivation. It is caused by motivation deals with the highest capacities of the healthy and strong maneuvers of crippled spirits (Maslow, 1954: 33).

Understanding Characters of Wayang kulit as Role Model

The number of crime cases happened in students portray Indonesia education. School institution and social communities do not take a role model for children. There is no effort to guide young generation to be character as well. Guiding good values towards children influences them to have morality. Basically, moral values embedded in children character influence their emotion, knowledge and self-esteem (Lickona, 2006: 93). To have moral values

can be solution of reducing crime cases in students. Teacher should not only give material lessons, but also put their orientation on cognitive achievement (Supeni & Saddhono, 2013: 156).

Teacher has always been the key enabling factor for transformation in education happen. To develop the teachers for being good in educating, many aspects have to be looked into such transforming their knowledge into practice for the benefits of their students (Chai & Kong, 2017: 1-2). One of enhancing media learning model for current learners is visualized in *wayang kulit*. As intangible culture heritage of humanity, *wayang kulit* offers many aspects for media learning such giving a role model from the characters. In each character represented in *wayang kulit* is based on interpretation of actual people, so that it is able to lead students understanding types of character for their insight.

Understanding characters of *wayang kulit* is uneasy and it tends to complex because they portray actual character in real life. For instance, character of Arjuna in many stories is associated in good model. He is handsome, relief, wise, gentleman, loyal, and other good things. In other side, Arjuna has several wives some people do not like him. Character of Werkudoro, who is Arjuna's brother, is associated in bravery, strong, truthfulness, and gentleman. Yet, he considers as impolite person by other character because of arrogant. Durna, who is teacher of Pandawa and Kurawa, is drawn as materialist person, liar, and stand for Kurawa against Pandawa. Atlhough Durna is recognized as bad person but he is well-known as *Begawan* in term of good person and to have knowledge. Understanding characters of *wayang kulit* leads us to do not judge person by its cover because there will be reason every character plays the role.

Although characters of *wayang kulit* are not real like actual human and they cannot take real action. However, *wayang kulit* performance shows the characters as entertainment aspect. It thus manipulates for every audience and develops fundamental mechanism into intelligent box associated in a component based construction system that provides various impacts (Okada, 2003: 101-102). The stories provided is sort of learning media to encode participatory responses that expressed their preferences for on outcome over the other (Okada, 2003: 754) so, aspects included in *wayang kulit* will be referenced as role model for audiences. Understanding of characters of *wayang kulit* is kind of identification human life. It is sort of the initial sensory representation and describing how its properties can affect performance in information processing task such as character recognition for the role model (Busey, 1998: 1285).

The essence of understanding character of *wayang kulit* brings us to enhance our moral. Each character attempts to describe actual character in daily life. Moral itself is distinguished four components: the cognitive component included moral values, principles, rules, judgment

or moral code; the affective component included motivations and emotions from which people act; the behavioral component included actions and habits; and the supra-individual component included the structure and institutions in which a collective's morality is deposited (Musschenga & Meynen, 2015: 3). All these moral components are offered in *wayang kulit* embedded in the stories, performance, and characters. Therefore, *wayang kulit* absolutely delivers messages from ancestors to descendants for interpreting human life as well.

For instance, the statement of Abiyasa to his descendants "*wong kang wus bisa masrahke pribadine kanthi merdika marang kahanan apa wae, kayadene mlarat ya seneng, sugih yo sokur, iku wong kang wis manggon ana ing kaswargan langgeng*". The translation in English is "people who have already been considered as independent person, when he feels happy and thanks be to God in condition of poor or rich, he has been in eternal heaven". In term of *independent* for any condition has huge meaning. The meaning of *independent* refers to any situation to have nothing to depend and rely on either person, throne, or money. In-depth *independent* meaning is a symbol that you are united in God will. Seemingly, person who is able to be independent in this world must be a great person ever. Abiyasa is depicted as wise person who spend his life for praising to God because having power and wealthy person do not have any measurement and it leads to be evil and reduces happiness.

Wayang kulit delivers these lessons from every character played in every performance. It is make sense if UNESCO claimed *wayang kulit* as intangible culture heritage of humanity. Many lessons were transferred to current generation though created by predecessors. In other hand, human situation is similar through the ages because the facts shows us if lessons derived from *wayang kulit* can be applied in current life. It also indicates that *wayang kulit* will remain exist through many eras for its intangible values. Current society only needs to learn as well for the predecessors had lead us to right way by its creation in *wayang kulit*.

Therefore, *wayang kulit* is able to be one of media learning for deficiency of Indonesia system either in education system or social communities. By using *wayang kulit* as media communication, people will be easy to understand and define the meaning of life. It can be a solution for reducing problems happened in Indonesia. We do not need to underestimate *wayang kulit* because it is not Moslem culture. However, *wayang kulit* brings many influences for Indonesia like educating society about Islam by Sunan Kalijaga, empowering society for Independent by Soekarno, and for legitimating power by Soeharto. Certainly, *wayang kulit* is a good media communication for learning, transferring information, or entertaining.

Wayang Kulit for Transferring Islamic Values

Indonesia has a big problem in education system. Teachers arrested for punishing their students is not a big deal with many education cases in Indonesia. Indonesian can see how much bad news comes from education system. The number of students' brawl occurs in Indonesia within a year. For instance, some students brought sharp weapons for brawling with other students in Tangerang in 2016. There was also media reported that students tended to perform criminal behavior because some of them brought sword as a weapon (Irawan, 2016). It is one of many cases which happen in Indonesia and Indonesia can find more than hundreds of cases of student's brawl. Moreover, bad education system does not only affect students to brawl and sentence teachers in prison, but also influence further moral country.

Indonesia Child Protection Commission (KPAI) records that child abuse increases slightly every year. Based on the research conducted by KPAI from 2011 to 2014, it is claimed that there are 2178 cases in 2011, 3512 cases in 2012, 4311 cases in 2013 and 5066 cases in 2014. Detailed report of KPAI reports 3160 cases of parenting, 1764 cases of education, 1366 cases of drugs and 1032 cases of porn (Setyawan 2015). The data show that the occurring cases correlate with many systems. Cases of parenting, education, drugs, or porn indicate to the way people treat children.

It is not eligible to argue that education in institution is the only reason of occurring cases. There are some reasons influencing some problems. It is assumed that the existing cases of children in Indonesia represent moral values of society. Furthermore, moral education is believed to be an effective behavior control. The growing importance of moral issues is reflected in education discourse. It can be striking change in many appearing cases. For example, educational discourses by moral issues embedded in cultural heritage have taken place over the past two decades in term of the frequency of happened cases in Scotland. They form curriculum based culture to be foundational principles and aspirations as a whole (Jessop, 2016: 2-3). In fact, it is efficient to transfer local wisdom instead of scientific only.

Social community must understand recent education problems. Student problem in Indonesia can differ depending on the contemporary situation and social atmosphere, but the issue of student problem is becoming more intense, showing signs of decreasing morality, increasing brutality, and broadening education problem (Kim, 2015: 194). Accordingly, numerous studies expect that the establishment of collaborative system related to culture is importantly needed to provide good ways of ancestor life and help them find relief from the

tension of adolescence. One of numerous inherited cultures that can be adopted in education is *wayang kulit,* as representation of human life.

In *wayang kulit*, people can also learn how they should live. As *wayang kulit* is created by ancestors for representing character of life, it also correlated with particularly moment as learning media. Stories of *wayang kulit* derive from wholly picture of people and it is performed in each character of *wayang kulit*. One of *wayang kulit* characters that can be imitated as a model is Werkudoro. He is one of Pandawa representing as a good student who devotes to teacher. Even though his character is drawn as cruel person, yet he always listens to his teacher because he believes that learning is devotion.

Another character who always obeys teachers is Arjuna. He has a teacher namely Durna who is well-known as materialistic teacher for money and throne. Durna is portrayed as a teacher of Pandawa and Kurawa, yet he becomes their teacher because they are the descendants of a king of a great empire (Astina). The story tells Durna refuses a student namely Palgunadi who wants to learn from him. His rejection is caused by Palgunadi's low class status and poor condition. Durna prefers to teach Pandawa and Kurawa, the descendants of Astina King, than Palgunadi, a poor and common student. Everyone knows that Durna can be easily paid for his materialistic character and most of them hate him except Arjuna. He always listens to Durna as a teacher and obeys all of his commands. Finally, Arjuna becomes the best student of Durna because he believes that his teacher always educates him. These pieces of the story reflect the Islamic values in which students must obey their teachers because students who always respect their teachers will certainly obtain knowledge.

The characters of *wayang kulit* depicted in Werkudoro and Arjuna are good samples to imitate. They act relief because of their motivation for learning. Motivation plays such a large part in students' academic engagement and achievement, and it is important to identify factors that contribute to their motivation. A numbers of factors including the nature of pedagogy received, student's relationship with teacher, parent's attitudes towards and expectations for their children, class climate, school culture and structure, socio-demographic status, gender and age, impact student's motivation (Martin, 2005: 181-182). Motivated individuals are directed by their interest, curiosity, and pleasure. Individuals whose behavior is a result of autonomous motivation -hence, it is mainly underpinned by intrinsic motivation and identification- are more willing to explore and are characterized by greater vitality, creativity, as well as better health (Siwek, Oleszkowicz, & Słowińska, 2016: 4). It refers to Indonesian student's cases which have lack of learning motivation.

Wayang kulit as intangible cultural heritage of humanity can be a learning media. Characters in *wayang kulit*, such as Werkudoro and Arjuna, are good examples for students. There are many good values derived from each character. A number of Islamic values embedded in characters are able to be imitated by students as struggle, motivation, honesty, loyalty and integrity of students. Teachers can make the students watch *wayang kulit* performance and review the stories to introduce the values. In other hand, understanding characters of *wayang kulit* can be solution of deficiency of Indonesia education system. Hopefully, by using *wayang kulit*, some educational problems will be reduced. It is in line with educational and psychology researchers in recent years who state that people are motivated only when the context fostered a perception consistent with their culturally related values or beliefs. Therefore, it is important to take the effects of cultural values, norms, and practices into account when applying operation and effects of academic motivation to students (Zhu & Leung, 2011: 1207).

Conclusion

Wayang kulit is the only one of ancient arts that remains exist than the other traditional arts. It is basically used to understand human history. The research result explains that *wayang kulit* is an effective learning media for students. In this case, it becomes a good way to invest a lot of insights as well as Islamic values to students. Based on the result of its language usage analysis, there are many Islamic values included in its performance, such as motivation, honesty, loyalty, and good integrity. By using *wayang kulit* as a media in the learning process, hopefully, the appeared cases like crime and students brawl are getting reduced. In other words, *wayang kulit* can be one of media in internalizing Islamic values and become a solution in improving students' morality.

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