

Wayang Golek as The Preservation of Javanese Culture Which is the Value of Local Culture, In Bintang Meriah Village Batang Kuis District, Deli Serdang Regency.

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Abstract

Wayang Golek is part of Javanese culture, its existence has now changed in the third generation. This puppet show is precisely in Bintang Meriah Village in Batang Kuis District, Deli Serdang Regency the origin of Golek puppets was created from a community of musical arts. The musical facilities used are unique because all the musical equipment is made of bamboo, until one day the idea of one of the members of the music to initiate a cultural addition in a performance, this is intended so that fans of this music do not get bored with the music performance. Then came Wayang Golek whose creation is not far from the basic material that is bamboo. The taking of bamboo as the basic material in this art has a deep philosophy, where bamboo when blown by the wind he will remain strong at the root even of the bamboo tree. This illustrates that we must be able to keep up with the times by bringing the culture that we have.

Key Words: Wayang Golek, Culture, Community.

Abstrak

Wayang Golek merupakan bagian dari budaya Jawa, keberadaannya kini sudah berubah pada generasi ketiga. Pertunjukan wayang golek ini tepatnya di Desa Bintang Meriah Kecamatan Batang Kuis Kabupaten Deli Serdang asal muasal wayang golek ini tercipta dari sebuah komunitas seni musik. Sarana musik yang digunakan unik karena semua alat musiknya terbuat dari bambu, hingga suatu saat ada gagasan salah satu anggota musik untuk menggagas penambahan budaya dalam sebuah pertunjukan, hal ini dimaksudkan agar penggemar musik ini tidak kebagian. bosan dengan penampilan musiknya. Kemudian datanglah Wayang Golek yang kreasinya tidak jauh dari bahan dasarnya yaitu bambu. Pengambilan bambu sebagai bahan dasar dalam kesenian ini memiliki filosofi yang dalam, dimana bambu jika tertiup angin akan tetap kuat di akar pohon bambu sekalipun. Hal tersebut menggambarkan bahwa kita harus bisa mengikuti perkembangan zaman dengan mengusung budaya yang kita miliki.

Kata Kunci: Wayang Golek, Budaya, Komunitas.

I. INTRODUCTION

WayangGolek is one of the traditional arts that was loved by the people in ancient times. People in general only know that WayangGolek in the form of wooden dolls made similar to humans. Many types of WayangGolek in each region, there is one type of puppet show that is very interesting, namely WayangGolek. This WayangGolek is different from other, Because in the show it has the meaning of that the puppet wants to convey to the audience. WayangGolek has simplicity in the show, namely by using bamboo basic materials that according to his philosophy have a deep enough meaning to be appreciated in everyday life, then we can learn lessons from the puppet show by understanding the messages conveyed in the show. This research is in order to explain about the existence of WayangGolek and the existence of society to the existence of WayangGolek. Based on the background above, it will be explained about the existence of WayangGolek in BintangMeriahVillage as a form of Javanese cultural development that is expected to be a more teaching material to increase knowledge about WayangGolek. This is very important in improving the culture as an art development in attracting the attention of people who have a desire to create their work, especially WayangGolek.

2. METODHOLOGY

A. Concept Framework

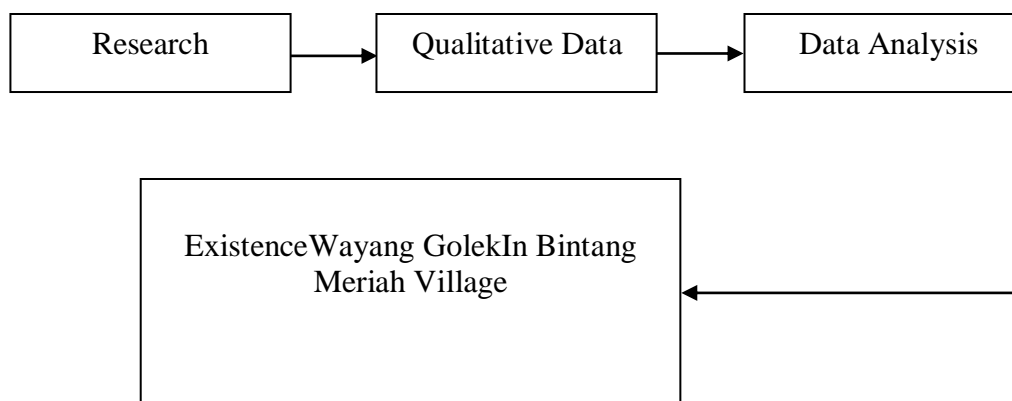


Figure 2.1.1 framework concept of the research

B. Place and Time

The research began on Saturday June 19, 2020 in Tembung area. Then, followed by an interview method held on July 1, 2020 in BintangMeriah village which is the venue for the event.

C. Types and Methods of Research

This research is a descriptive type of research, which explains how the existence of WayangGolek in BintangMeriahVillage. Referring to the activities to be carried out, the author chooses three methods that are considered more coherent with the theme, including:

1. Interview Method

Interview method is the process of obtaining information for research purposes by asking questions and answers while face-to-face between interviewers, In using this method researchers conduct direct question and answer by bringing research instruments as guidelines for questions about things that will be asked by asking some questions to find data about the existence of WayangGolek in BintangMeriah Village. In a very important part of providing entertainment in the culture that exists in the Village.

2. Documentation Method

Documentation method is a method of collecting data used to search historical data. The document methods referred to in this research are books, and the internet.

3. Observation Method

The researchers added observation method with the aim to get more complete data, because this method is considered more effective to obtain data on the existence of WayangGolek in BintangMeriahVillage.

D. Population and Research Samples

1. Population

The population in our research is the total number or total of all the people we met in Bandar Khalifah Village and then we asked for data on the existence of WayangGolek in the Village.

2. Sample

The sample is part of a population that covers some of the people we met in Bandar Khalifah Village, such as Mr.Wono.

E. Instrument and How to Collecting Data

1. Instrument

Equipment used for field studies, including: cameras, mobile phones, stationery such as books and ballpoint pens, as well as laptop and other equipment.

2. Data collection is done by surveying the field, and interviewing with WayangGolek in BintangMeriahVillage.

1. Community identification

Explaining the problem of Wayang Golek that is getting less preservation in people's lives, the lack of attention of young people to the existingWayangGolek art.

F. Data Processing and Analysis Method

The collected data is processed by being analyzed in descriptive manner and drawn conclusions on the problems that become the scourge in our research. To know a problem and how to solve it.

3. FINDINGS AND DISCUSSIONS

WayangGolek is a product of Javanese culture, so it can be said that typical of Java because this WayangGolek is formed on innovations to the concept of puppets that utilize cultural art as a vehicle in making puppets as an introduction to the story. This form of WayangGolek is also very unique because it is made from two materials that are not difficult to find in people's daily lives now the puppet is being evacuated in the Bandar Khalifah area. This is due to the lack of community resources that

manage it. More can include from our daily lives that is from what we do where we do something that contains more value. At our observation a few weeks ago we were given a video of the performance of Mr. Sarjono and his friends. Wayang is a medium that tells the message that will be conveyed to the audience. We must realize that in the society is not easy to receive audio they prefer visuals and imagination is very weak just look at the fact we are currently how many books we have read in one month? And this fact has been able to answer the weakness of cultural regeneration. As for the story that is told is daily life, and was also conveyed with a typical story of puppets such as the ramayana story because it is in accordance with the orders of the community. Enthusiastic community should also have fishing rods, and fishing with Fridays and Sundays. In Bandar Khalifah Village, it is also based on love, so there is no withdraw of any fees for the training of the workshop. Attention from the government, once at the time of launching father received donations from the community.

4. CONCLUSIONS

From the conclusion that the existence of Wayang Golek in Bintang Meriah Village is less attention from the community and the government. Therefore, after this research, it is expected that the community and the government can participate and develop local culture, especially leather puppets of Bandar Khalifah Village so that this culture can be known by the general public. And we as a society that has many cultures should be able to preserve and develop the cultural heritage of our ancestors. Just like Wayang Golek in Bandar Khalifah Village which is part of local culture, it should be able to be introduced to the general public so that its existence is maintained. On the other hand, the government must also pay attention to local cultures by holding cultural events or other cultural-based activities so that existing cultures are maintained and increase the richness of Indonesian culture.

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