Puppet *Hizbul Wathan* as a media to introduce and strengthen leadership character in elementary school students

Luqman Nur Hakim [a,1] , Fitri Puji Rahmawati [a,2*]

[a] Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia
[1] a510190071@student.ums.ac.id; [2] fpr223@ums.ac.id*

* corresponding author

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ABSTRACT

Cultural degradation in children can manifest through the behavior of contemporary youngsters. Delinquent behavior is also prevalent in the school environment, including elementary schools. The purpose of this research is to describe the results of the design and expert assessment of the puppet *Hizbul Wathan*. The research type employed is qualitative research. The research design utilized is also qualitative research. Data collection techniques include observation, interviews, and documentation. The observation and interview techniques use question guidelines that will be observed and asked to sources. Data validity obtained by researchers involves triangulation, which includes both triangulation of techniques and triangulation of sources. The results reveal that the puppet *Hizbul Wathan* learning media is suitable for use in elementary schools for enhancing leadership character. This is supported by several stages of expert testing, including assessments from artists and teachers, individual trials involving students, and group trials encompassing both students and teachers, all of which received an average rating of 'very good.' Learning outcomes achieved with *Hizbul Wathan* shadow puppet learning media are superior. Consequently, the *Hizbul Wathan* shadow puppet learning media is more effective in improving learning outcomes and enhancing student leadership character.

1. Introduction

Character education is an education that is not based on memorization and formal knowledge alone [1], but according to Olimpio, character education is a behavioral education that is formed from patterns of habituation (habitual action) and exemplary care of educators, parents, leaders, and society which is a broad environment for the development of children's character [2]. One of the founding fathers of the nation, Bung Karno, stated that this nation must be built by prioritizing the character-building sector because the character building is expected to make the Indonesian nation a great nation, make the Indonesian nation a developed and victorious nation, and make the Indonesian nation a nation of noble dignity. If character-building is not prioritized, then Indonesia will only become a nation of coolies [3]. Character can also be formed and developed through value-based education [4]. Value-based education will lead to value knowledge, and then the value knowledge will lead to the value internalization process [5]. Then, in the process of internalizing the value that will encourage someone to actualize it in the form of behavior, and finally, the same repetition of the behavior occurs [6]. This is what produces the character or character of a person [7]. Arts education, in this case, is one way for many countries to build the human capital needed to utilize their rich cultural resources [8]. Harnessing cultural capital and resources is an essential requirement for a country that wants to build a robust and resilient cultural (creative) industry, an industry essential for socio-economic development in developing countries [9].

Research studies have demonstrated that exposing students to artistic processes and integrating elements of their culture into education fosters creative traits, initiative, fertile imagination, emotional wisdom, moral direction, critical thinking skills, autonomy, and freedom of thought and action [10]. Culture stands as one of a nation's assets that should be preserved and passed down from one generation to the next [11]. This preservation aims to safeguard a nation's culture from getting lost amidst the rapid developments of modern times. Despite the diversity of tribes, nations, and cultures in Indonesia, there is a lack of comprehensive support from media outlets that present intriguing and novel content to the public. Many history books tend to be dull and outdated, diminishing the curiosity of readers. Consequently, efforts to make Indonesian history more engaging are essential. Indonesian culture struggles to develop rapidly and capture the interest of the wider community, especially the younger generation. One such overlooked aspect is the local culture of introducing puppet characters to elementary school students. *Wayang*, a cultural heritage passed down from ancestors, is abundant in stories and meanings. As the oldest native culture in Indonesia, *Wayang* has been widely mentioned in historical sources, especially inscriptions. The oldest inscription providing information on puppetry dates back to the reign of King Airlangga in the 10th century AD. In its simplest form, puppet shows have been a part of Indonesian culture for centuries. The signs of cultural degradation in children are evident in their behavior today. Mischievous conduct is prevalent in the school environment, including primary schools. Examples of such behavior include arriving late to school, not adhering to the school's uniform policy, climbing or walking recklessly on trees with clear "do not step on plants" signs, defacing school walls, skipping classes, returning late, and failing to wear the required uniform.

The occurrence of delinquent behavior in schools indicates a serious issue related to character education and discipline. Delinquent behavior highlights the fact that the knowledge related to personality possessed by school students does not have a positive impact on their daily behavior. Essentially, students are aware that their behavior is inappropriate, but they lack the skills to adjust and avoid such misconduct. This is where character education plays a crucial role. Character education should not only focus on imparting knowledge but also on instilling the right feelings and behaviors in individuals. Character education holds immense importance within the Indonesian education system. It serves as a foundational element in the efforts to enhance the quality of the nation's character. Cognitive abilities, without a strong moral foundation, can lead to individuals who are easily influenced, thereby hindering the progress of the Indonesian nation. Emphasizing character education is essential to nurture individuals who uphold social values such as tolerance, responsibility, and others, creating individuals with exemplary character. Moreover, character education, in the context of cultural preservation, is vital. It plays a significant role in preserving cultural identity, fostering intercultural understanding and tolerance, honing skills, promoting moral and ethical values, and deepening understanding of history and heritage. Additionally, it enriches multicultural skills, fosters social harmony, promotes the preservation of traditions and arts, and contributes to the development of strong character. These aspects have a positive impact not only on individuals but also on society as a whole. *Hizbul Wathan* puppet media stands out from other learning materials due to its inherent character concept, making it unique compared to conventional learning resources. The use of *Hizbul Wathan* puppets can serve as an alternative medium for teachers, enhancing student interest and improving learning outcomes. One effective approach is incorporating *Hizbul Wathan* character puppet media, portraying the characters of *Hizbul Wathan* figures, in the teaching process.

2. Method

The research conducted employed qualitative methods and utilized a case study design. The purpose of employing a case study design in the research was to investigate and analyze a specific instance, situation, or phenomenon in depth [12]. Case studies are commonly used in qualitative research to provide a comprehensive understanding of a particular subject within its real-life context [13]. By focusing on a specific case, researchers can delve into the complexities of the situation, explore various factors influencing it, and gain insights into the underlying processes [14]. Case studies allow researchers to gather detailed and nuanced information, making them valuable for exploring unique or complex topics as well as generating hypotheses for further research [15]. Overall, the case study design helps researchers gain a deeper understanding of the subject under investigation and draw meaningful conclusions from the detailed analysis of a specific case [16]. The study took place from August to September at MIM Krenen, focusing on fifth-grade students, totaling 25 participants. Five students were randomly selected as the research sample. Data collection techniques included observation, interviews, and documentation. The observation and interview methods utilized

question guidelines to gather information from various sources, including elementary school teachers and shadow puppet artists. The primary resource person was AS, a shadow puppet artist from Sukoharjo. Additional sources included EH and NS, both elementary school teachers. The collected data underwent validation through technical triangulation and source triangulation, ensuring its accuracy and reliability—data analysis involved techniques such as data reduction, presentation, and drawing conclusions. The validation of the *wayang Hizbul Wathan* media was performed by elementary school teachers, providing insights and describing the research findings on the observation sheet. In this qualitative research, credibility tests were employed to assess the validity of the data, ensuring the reliability and trustworthiness of the research outcomes.

3. Results and Discussion

3.1. *Hizbul Wathan* shadow puppet media according to artists and teachers

The results of interviews, document assessments, and observations regarding *Hizbul Wathan* shadow puppet media, aimed at recognizing and strengthening leadership character in elementary schools, can be described in the following Table 1.

Table 1. Assessment results of hizbul wathan puppets according to the Artist

Aspects	Indicator	Results
Visualization	Viewable	*Hizbul Wathan* shadow puppets are 3-dimensional so they can be seen.
	Interesting to look at	*Hizbul Wathan* shadow puppets combine beautiful colors, and have a distinctive style with their characters..
Hizbul Wathan puppet creativity	Creative puppetry	Puppet *Hizbul Wathan* has special characteristics that reflect the values and messages that want to be conveyed through puppet art. puppet *Hizbul Wathan* is the first to combine puppet with *Hizbul Wathan*.
Hizbul Wathan puppet collaboration	Puppet collaboration with *Hizbul Wathan*	Making in accordance with the typical Surakarta puppetry pakem produces a collaborative product between puppets and *Hizbul Wathan* scouting
	Puppetry collaboration with technology	The collaboration of *wayang* with technology is a new thing. In its performances, puppet *Hizbul Wathan* mixes elements of technology in the form of background images of place situations and modern music is something that makes *wayang* can be said to adapt to the times.
Culture introduction	Cultural understanding	Puppet *Hizbul Wathan* can introduce puppet culture among elementary school students,
	Cultural appreciation	Puppet *Hizbul Wathan* is one of the creative puppet collaborations that is combined with the suitability of the era without reducing the rules.
Emotion and character expression	*Hizbul Wathan* puppet expressions and characters	The characters in *Hizbul Wathan* puppet characters are characters that should be emulated by elementary school students.

In Table 1, it can be concluded that the modern *Hizbul Wathan* shadow puppet media combines technology while preserving the authenticity of traditional shadow puppets. R.T. Josowidagdo, as quoted by Muthoifin *et al*, explains that the term *'wayang'* or puppet' translates to *'ayang-ayang'* (shadow) because the visual representation occurs through shadows cast on the *kelir* (white cloth veil, the puppet play area) [17]. Artists also believe that *Hizbul Wathan* puppet media can be effectively utilized in elementary school education. However, the application of *Hizbul Wathan* puppet media in learning must be approached with careful consideration. According to Jun *et al.,*, media readiness for use is categorized into two types: finished media, readily available in the market for immediate utilization, and media by design, specially crafted for specific learning purposes [18]. *Hizbul Wathan* puppet media falls into the former category, ready for application after adjustments are made to align with current conditions. However, it is essential to ensure that the content presented in the learning process aligns with educational needs and values while respecting cultural aspects and traditions associated with puppet art for effective learning. In Table 2, it can be concluded that *Hizbul Wathan* puppet media is a three-dimensional puppet art utilized as a tool or medium for educational purposes. As explained by Stieff *et al.,* visual media in the form of three dimensions serve as tools in learning that can be seen, held, and offered direct experiences to students [19]. *Hizbul Wathan* puppetry can be considered a form of 'educational media' used to convey information, values, and learning concepts to the audience. In line with the perspective of Araya *et al.,* using visual media in learning can capture students' attention, increase their interest, and prove more effective as it prevents boredom during lessons [20]. Picture story media also aids in developing children's imagination, enhancing visual abilities, improving mastery of abstract concepts, and fostering student creativity [21]. When

employing *Hizbul Wathan* puppet media in education, careful consideration is necessary regarding the story, presentation, and interaction with students to align with the intended learning objectives. It is crucial to ensure that this media not only entertains but also supports the attainment of competencies and understanding of concepts outlined in the curriculum [22].

Table 2. *Hizbul Wathan* Puppet Assessment Results According to Teachers

Aspects	Indicator	Results
Puppet visualization	Viewable	*Hizbul Wathan* shadow puppets are 3-dimensional, so they can be viewed.
	Interesting for students	*Hizbul Wathan* shadow puppets combine beautiful colors and have a distinctive style with their characters.
Stories and types	Fiction and non-fiction	Playing puppet *Hizbul Wathan* by using fiction and non-fiction stories can make students and teachers more free to determine what the goal is so that it is not monotonous.
	Dialog and monologue	Puppet *Hizbul Wathan* can be played by dialog and monologue. This makes it easier for students and teachers to deliver the story script.
Development of creativity	Creative thinking	Ability to generate new ideas, Ability to connect different ideas, Ability to solve problems in unconventional ways
	Imagination thinking	Ability to imagine new things, Ability to create unique stories or scenarios, Ability to draw or create artwork that depicts their imagination.
Collaborative learning	Actively participate	Students actively engage in group activities, such as speaking, discussing, or contributing to a common project.
	Cooperation	Students are able to cooperate with group members, contribute to a common task, and understand the importance of cooperation.
Culture and values learning	Cultural understanding	*Hizbul Wathan* shadow puppet can introduce puppet culture among elementary school students.
	Cultural appreciation	Puppet *Hizbul Wathan* is one of the creative puppet collaborations that is combined with the suitability of the era without reducing the rules.
Technology utilization	Accessibility	The availability of access to technological devices and internet connections at school is an advantage in using puppet *Hizbul Wathan* media so that it becomes a modern media.
	Technological creativity	*Hizbul Wathan* puppet media contains digital content such as videos, images, or presentations, which are easily understood by students.
Relevance of learning materials	Real-life links	Relate the lesson material applied to students' real life, and students can see the connection between what they are learning and their daily experience.
	Practical application	Students have the opportunity to apply the knowledge and skills they are learning in a practical situation and they can see the immediate benefits of what they are learning.
Integration of values and ethics	Setting a positive example	The *Hizbul Wathan* puppet characters and the narratives they deliver set a good example in their behavior, demonstrating the values that are integrated in daily actions.
	Social learning process	After playing the puppet *Hizbul Wathan*, students are given the opportunity to reflect on moral and ethical values in the context of everyday life. The teacher helps students develop an understanding of the ethical consequences of their actions.
Analytical skills	Problem identification	After playing with the puppet *Hizbul Wathan*, students are able to identify problems or questions to be solved. The ability to formulate the problem clearly and precisely.
	Story analysis	*Hizbul Wathan* shadow puppet show can train students to analyze the storyline, characters, and messages to be conveyed.

3.2. *Hizbul Wathan* Shadow Puppet Media Device

1) Description of Hizbul Wathan Puppet

The *Hizbul Wathan* puppet media is distinct from other learning materials because it incorporates an inherent character concept, rendering it unique in comparison to other educational media. The use of *Hizbul Wathan* puppets is expected to serve as an alternative medium for teachers, enhancing student interest and improving learning outcomes. One approach involves employing *Hizbul Wathan* character puppet media, portraying the characters of *Hizbul Wathan* figures. This type of media is three-dimensional and visual in nature, serving as a tool to instill character values in students [23]. Utilizing *Hizbul Wathan* puppet media as a learning tool facilitates the development of four

fundamental language skill: listening, speaking, reading, and writing, in addition to imparting essential character values. Through storytelling with the use of *Hizbul Wathan* puppet media, character values are effectively instilled in students.

2) How to make a Hizbul Wathan puppet

- Prepare the leather which has been prepared and then cut into several pieces of sheets according to the shape of the puppets to be formed.

- The puppet skins are separated one by one and enter the manufacturing process. Usually, the *'jidar'* process takes one week, according to the quality of the leather.

- After one week, the leather enters the process of making designs and rough patterns on the puppets. A puppet maker will make a pattern of the desired puppet. Once finished, the pattern will be copied on a buffalo leather material that will be used as a puppet.

- The last is the coloring process. The coloring process can only be done if all the puppets are ready together and start by giving the basic color first. If the coloring has changed color, then the puppets can be used by the puppeteer.

- Finally, the *gapitan* or *tuding* is installed so that it can be used in shadow puppet shows.

3) Hizbul Wathan puppet figures

Petruk, according to the artist, *Petruk*, with the title *'Kanthongbolong,'* symbolizes a transformation from a negative character to someone who enjoys giving. *Petruk* is portrayed as the most intelligent *Punakawan* character, adept at winning people's hearts and being inquisitive. *Semar*, the artist describes *Semar* as a wise and prudent character. *Semar* is capable of building rapport with people from all social strata, including both the upper and lower classes. He remains highly responsive to the evolving dynamics of the times and adheres strongly to the idealistic principle of truth. Fig 1 is *Hizbul Wathan* Puppets.

Fig. 1. *Hizbul Wathan* Puppets

4) How to play Hizbul Wathan puppets

The puppet show is conducted by a *dalang*, who serves as both the narrator for the puppet characters' dialogue and the performer [24]. The performance is accompanied by *gamelan* music played by a group of *nayaga* [25] and songs sung by *pesinden* [26]. The puppeteer manipulates the shadow puppets behind a screen called *'kelir,'* which is made of white cloth [27]. Behind the screen, an electric lamp or oil lamp (known as *'dian'*) is lit, enabling the audience on the opposite side to see the shadows of the puppets on the *kelir* [28]. To fully comprehend the puppet story (*lakon*), the audience must possess knowledge about the puppet characters whose shadows are being displayed on the screen [29].

3.3. *Hizbul Wathan* Shadow Puppet as a Medium of Innovation in Strengthening Leadership Character

The utilization of *Hizbul Wathan* shadow puppets as learning media is both unique and captivating. Puppets are an integral part of Indonesia's rich cultural heritage, dating back to ancient times [30]. In its performance, the *Hizbul Wathan* puppet combines artistic elements, cultural nuances, and narratives imbued with moral values. The evaluation of *Hizbul Wathan* shadow puppet learning media involved individual tests (involving students and teachers) and group tests (involving students with other students and students with teachers). During the performance, a puppeteer takes on the role of

narrator, guiding the dialogue of the *Hizbul Wathan* shadow puppet characters. Students take turns being puppeteers, with their classmates observing as they engage with the *Hizbul Wathan* shadow puppet learning media. Hosting live *Hizbul Wathan* shadow puppet shows directly in schools or classrooms offers a unique experience for children. They can witness the puppets' movements, engage with the dialogue, and follow the story narrated by the puppeteer. These performances can be integrated into subjects such as folklore, moral education, or history lessons, enhancing the overall learning experience; Fig 2 is *Hizbul Wathan* Puppet Learning Practice.

Fig. 2. *Hizbul Wathan* Puppet Learning Practice

The results of students' understanding of leadership characters revealed that 55% of students achieved very good grades in leadership character before the introduction of *Hizbul Wathan* Shadow Puppet learning media. However, after implementing the *Hizbul Wathan* Shadow Puppet learning media, 100% of students attained very good grades in understanding leadership characters, indicating a significant 45% increase in student learning outcomes. The incorporation of learning media in educational activities facilitates comprehension and motivates students to learn. This aligns with the viewpoint of Haryana *et al.,* emphasizing the usefulness of learning media in conveying messages effectively, reducing reliance on verbal communication, and fostering enthusism for learning [31]. The utilization of *Hizbul Wathan* Shadow Puppet Media in education can serve as a motivating example for students, elevating their learning motivation to a very high level. As a result of applying *Hizbul Wathan* Shadow Puppet Media, students' understanding of leadership character improved significantly. In light of the discussion's findings, it is recommended that elementary schools, as formal learning environments for children, should focus on effective classroom management, especially given the occasional challenges of student boredom during the teaching and learning process. This notion is in line with Fisler perspective. Puppet media distinguishes itself from other learning materials through its inherent character concept, rendering it a unique educational tool [32]. This distinctiveness positions puppet learning media as a potential alternative for teachers to enhance student engagement and learning outcomes. In addressing various educational challenges, *Hizbul Wathan* Shadow Puppet Learning Media presents an alternative solution. The concept of using *Hizbul Wathan* puppets as a learning medium offers a distinctive and immersive learning experience for students. By integrating elements of art, culture, and morality, this media can effectively contribute to the development of elementary school students' leadership character through engaging and meaningful educational experiences.

4. Conclusion

Hizbul Wathan shadow puppet learning media is suitable for enhancing leadership character in elementary schools. This is supported by various stages of expert testing involving artists and teachers, individual trials (students), and group trials (involving both students and teachers) with an overall rating of 'very good.' However, researchers encountered some challenges, including the high cost and time-consuming process of creating *Hizbul Wathan* puppet media. The outcomes of this study are anticipated to enhance student's cultural understanding and foster leadership character development in elementary school students from an early age. The study demonstrated that students' comprehension of leadership character, when taught using *Hizbul Wathan* shadow puppet learning media, was significantly higher. Consequently, *Hizbul Wathan* shadow puppet learning media positively contributes to improving student learning outcomes in elementary schools. Furthermore, this research

aims to shape and cultivate students' leadership character from an early stage. Through this integrated approach, students are expected to gain a profound understanding of their culture while concurrently developing leadership skills essential for their future endeavors. Consequently, this research is poised to deliver lasting benefits within the education and developmental process of elementary school students.

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Appendix

Hizbul Wathan Puppet Script

Naskah Wayang Hizbul Wathan

Petruk dan Semar: Petualangan Kepemimpinan di Sekolah

Di sebuah sekolah bernama SD Bahagia, terdapat dua siswa yang sangat berbeda namun menjadi sahabat dekat, yaitu Petruk dan Semar. Petruk dikenal sebagai siswa yang penuh semangat dan ceria, sementara Semar adalah siswa yang bijaksana dan penyabar. Suatu hari, mereka mendengar kabar bahwa sekolah akan mengadakan pemilihan ketua osis untuk tahun ajaran baru. Ketika Petruk dan Semar mendengar berita tersebut, mereka sama-sama tertarik untuk mencalonkan diri sebagai ketua osis. Petruk ingin menggunakan kreativitas dan semangatnya untuk menyenangkan siswa lain, sementara Semar ingin menggunakan kebijaksanaan dan keadilan untuk menjaga kepentingan siswa. Mereka berdua memutuskan untuk berdiskusi dan merencanakan kampanye mereka. Petruk ingin mengadakan berbagai acara yang menarik dan menghibur, seperti konser musik, lomba seni, dan pertunjukan teater. Semar, di sisi lain, ingin mendengarkan masukan dan kebutuhan siswa. Dia merencanakan untuk mengadakan forum diskusi, survei, dan membuka kotak saran agar siswa dapat mengemukakan pendapat mereka. Kampanye pun dimulai. Petruk tampil menghibur dengan bakat panggungnya, membangkitkan semangat siswa dengan keceriaannya. Ia menggelar pertunjukan komedi dan mengajak siswa untuk berpartisipasi dalam berbagai permainan seru. Semua siswa tertawa dan senang dengan suasana yang Petruk ciptakan. Sementara itu, Semar mengadakan diskusi terbuka dengan siswa. Ia dengan sabar mendengarkan keluhan, ide, dan harapan siswa. Semar menggali masukan mereka untuk meningkatkan kualitas pendidikan di sekolah. Ia memastikan setiap suara didengar dan dihargai. Ketika hari pemilihan tiba, siswa SD Bahagia antusias untuk memilih ketua osis. Hasilnya pun diumumkan, dan keduanya meraih jumlah suara yang hampir sama. Siswa SD Bahagia memilih Petruk karena semangat dan kreativitasnya, namun mereka juga menyadari pentingnya keadilan dan pendengaran aktif dari Semar. Setelah pemilihan, Petruk dan Semar berdiskusi dan sepakat untuk bekerja sama. Mereka menyadari bahwa kepemimpinan terbaik tidak hanya datang dari satu sisi, tetapi dari sinergi antara semangat dan kebijaksanaan. Petruk membawa semangat baru ke osis, mengadakan acara-acara yang menghibur dan membuat siswa bahagia. Sementara itu, Semar memastikan setiap keputusan yang diambil tetap adil dan mewakili suara siswa. Petruk dan Semar menjadi contoh kepemimpinan yang luar biasa di SD Bahagia. Mereka menunjukkan kepada siswa lain betapa pentingnya kerjasama dan menghargai perbedaan.

Tokoh : Soedirman (dari Hizbul Wathan sampai Panglima Besar)

siapa yang tidak tahu dengan salah satu pahlawan besar yang dimiliki republik ini. Kisah heroik dan perjuangannya dalam memimpin gerilya melawan agresi militer Belanda telah menginspirasi banyak orang yang hidup setelahnya. Dalam kondisi sakit parah karena penyakit tuberkulosis, beliau lebih memilih tetap berada bersama para pasukanya daripada berada di ranjang rumah sakit. Dalam kondisi sakit dan ditandu, Soedirman bersama pasukanya terus berpindah-pindah tempat untuk mengobarkan perlawanan melawan agresi militer Belanda yang kala itu berhasil menduduki Ibu Kota Yogyakarta dan bahkan berhasil menangkap presiden Soekarno. Di bawah kepemimpinanya dan dibantu oleh beberapa tokoh baik sipil maupun militer, TNI saat itu mampu melakukan "decisive action" atau aksi yang sangat menentukan dalam langkah perjuangan kemerdekaan Indonesia di kancah internasional. Saat itu, pada 1 Maret 1949, TNI berhasil menduduki kembali kota Yogyakarta selama beberapa jam untuk membutikan kepada dunia internasional bahwa Republik Indonesia masih ada. Peristiwa tersebut sekarang kita kenal sebagai peristiwa "Serangan Umum 1 Maret 1949." Namun siapa sangka, dibalik kegigihan, kecakapan, dan keikhlasan Jenderal Soedirman sebagai pemimpin tertinggi TNI, jiwa

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kepemimpinanya sudah jauh terbentuk sejak kecil. Siapa sangka jika Panglima Besar TNI pertama sekaligus yang termuda itu (29 tahun) sudah terlebih dahulu digembleng di kepanduan hizbul wathan dan Pemuda Muhammadiyah. Hizbul Wathan sendiri merupakan gerakan kepaduan cinta Tanah Air yang lahir sejak 1918. Artinya, ketika kalangan umat Islam kala itu belum mengenal pergerakan organisasi cinta Tanah Air dan kepanduan, Muhammadiyah sudah melahirkannya. Di hizbul wathan, sosok jenderal berbintang lima itu termasuk pembina sekaligus aktivis. Di hizbul wathan Soedirman menyenyam bekal-bekal kepemimpinan seperti bekerja dalam kelompok, berbicara di depan banyak orang, baris berbaris, ilmu alam, ilmu survival. Dasar-dasar kepempipinan yang ia peroleh dari hizbul wathan itulah yang nantinya sangat membantu Soedirman dalam karir militernya. Di hizbul wathan pulalah karakter dan mental baja Soedirman kian terasah. Salah satunya ialah Soedirman pernah menggembleng para calon kader dan aktivis hizbul wathan didinginya pegunungan daerah Batu Raden. Tujuan Soedirman saat itu ialah, agar setiap mereka sadar akan betapa kecilnya manusia di hadapan Tuhan YME. Sekuat apapun manusia berusaha, tetap ia harus menyerahkan ujung pangkal usahanya itu pada kehendak Allah SWT. Sejak masa kecilnya di Cilacap, Soedirman memang hidup di lingkungan, keluarga, dan kader Muhammadiyah. Karena itu, sosoknya memang sudah ada di dalam didikan sekolah mengaji metode Quran. Jenderal yang lahir pada 24 Januari 1924 itu dulunya pernah mengajar di HIS Muhammadiyah dan pernah menjadi kepada sekolah HIS Muhammadiyah. Karena hal itu pulalah tak salah jika Soedriman termasuk sebagai kader utama pergerakan Muhammadiyah. Bekal kepempinan yang Soedirman dan ilmu agama yang ia peroleh di lingkungan Muhammadiyah telah menjadikanya sebagai seorang pemimpin yang tak hanya cakap, cerdas, bermental baja, tetapi juga seorang pemimpin yang saleh, ikhlas, dan zuhud. Karakter pemimpin seperti itulah yang akhirnya mengantarkanya ke pucuk pimpinan tertinggi angkatan bersenjata republik Indonesia dalam usia yang masih sangat muda. Tak hanya sampai disitu, sifat rela berkorban dan pengabdian luhur Soedirman kepada tanah air terbukti mampu mengalahkan segala rintangan yang ia hadapi selama memimpin perang gerilya. Sampai pada akhirnya, kegigihan Soedirman bersama para pejuang TNI mampu mengantarkan bangsa ini ke gerbang kemerdekaan yang susungguhnya. Pada rangkaian selanjutnya, setelah Indonesia melakukan perjuangan militer maupun melalui meja perundingan yang gigih di dunia internasional, barulah pada tanggal 27 Desember 1949 Belanda mengakui kemerdekaan Indonesia. Kemudian, pada 16 Agustus 2005, atau tepatnya sehari sebelum peringatan 60 tahun proklamasi kemerdekaan Indonesia,Menteri luar Negeri Belanda Bernard Rudolf Bot, dalam pidato resminya di Gedung Departemen Luar Negeri menyampaikan pidato pengakuan pemerintah Belanda bahwasanya kemerdekaan Republik Indonesia jatuh pada tanggal 17 Agustus 1945. Meski sang Jenderal tak berumur panjang karena pada akhirnya wafat pada 29 Januari 1950, namun ia telah mewariskan begitu banyak hal pada bangsa ini. Ia adalah salah satu peletak sejarah manisnya kemerdekaan yang bisa kita rasakan sampai saat ini. Meski tak perlu berperang, namun tugas kita di era modern seperti sekarang ini ialah meneruskan dan meneladani perjuangan Jenderal Soedirman. Jenderal Soedirman seharusnya bisa menjadi role model para pemimpin baik tingkat rumah tangga sampai tingkat lembaga negara. Meski terpisah jaman dengan generasi saat ini, namun karakter Soedirman yang tegas, ikhlas, saleh, rela berkorban dan siap bela tanah air harus tetap diteruskan. Dari semua artikel ini, dapat disimpulkan bahwa, karakter Jenderal Soedirman dapat disamakan dengan oasis/ mata air yang tak habis habisnya kita keruk sebagai sumber inspirasi maupun sumber keteladanan.