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Research Article

The Values In Wayang Golek Entrepreneurship

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Abstract. The main objective of this research is to find religious, social and cultural values based on wayang golek entrepreneurship. The research method used is a qualitative method. Meanwhile, the respondents were taken using purposive technique. Data collection is done by in-dept-interview, documentation, and observation. The results of the study indicate that there are moral values in the wayang golek business because to make wayang, one must understand the character of the wayang. While the puppet characters include wisdom, musharaka, and honesty. second, the preservation of wayang is carried out by providing training to elementary school students so that the younger generation understands wayang. In addition, the wayang market is held from Bogor, DKI. Jakarta, D.I. Yogyakarta, and Bali. Finally, making puppets must pay attention to the type of wood because the wood used will be related to the resistance of the puppets.

Keys word : Wayang, enterpreneurship, culture, and religius

INTRODUCTION

One of the characteristics of culture the Indonesian people, especially on the ground Java is a puppet culture. Currently the existence of wayang culture has begun

decreased especially for young children as well as elementary school (Sa'idah et al., 2020). Wayang golek are three-dimensional wooden dolls that are wrapped with at the bottom and legs clothes. Puppet show is one of the traditional cultures originating from the West Java region and still survive in Indonesia. Various types of puppet shows are produced for various interest performances and souvenirs or collections. However, because the raw material for production is made of wood hand carved, the production of wayang golek requires large funds (Zainal et al., 2021). Puppet show is one of the types of Sundanese art that included in the type of performing arts. In the past, the art of wayang Golek had "successful", in the sense of be the only means of entertainment community, which is able to fulfill its roles and functions in Public (Rosyadi, 2009).

Wayang golek is basically made of wood, which is called "whiteness". Puppet look with dolls in the shape of 3 dimensions. These puppets are called "golek" there who argues that this puppet is called wayang golek because it is usually played on the end of the shadow puppet show, as a symbol to seek meaning and lessons contained in a story or play that brought (Widagdo, 2015). Therefore, art puppet show folk show used as a medium of communication for the delivery of information and certain messages, such as the use of modern media used to transmit messages, entertaining, educating, and influencing (persuading) the audience or society (Sadono et al., 2018). Puppet as marketing product nowadays through rural entrepreneurship. Meanwhile, entrepreneurship can be mentioned as the activity of economic based on rural area where the community as perpetrator. Entrepreneurship is based on a person's thought process to innovate and be creative. Thinking processes can produce products that encourage the emergence of entrepreneurial processes (Pradani et al., 2022).

Immediately, economic value and culture are blended together. Entrepreneurship in the rural, as it is defined here, refers to those types of activities that engage with their spatial location as a space for profit. Location in the given rural area is thus driven by advantages for the business or the entrepreneur, and the desired outcomes of the venture are unrelated to the overall well-being and development of the rural area (Korsgaard & Tanvig, 2015). Thus, the goal of developing village entrepreneurship will only be achieved optimally if the village leader, in this case the village head, has a high spirit of village entrepreneurship. Building and raising the entrepreneurial spirit in the village, there must be tireless support and motivation to change the way people think (Atmaja, 2019). Entrepreneurship is felt to be a solution to reduce the unemployment rate in the village, but the residents initially had to get coaching or some kind of training on how to do a good and right business, opening up people's minds to the skills that became the initial concept of what business people would try to do (Affif, 2012).

Employment as an entrepreneur can be a supporter for the welfare of the community by generating tangible financial rewards. Entrepreneurs in various business fields, assisting the state in adding job options for the community and providing many choices of goods and services for consumers both at home and abroad (Suryadi, 2019). They hold many similarities with rural areas in the developing world. Both contexts have been defined through a peripherality from the centre, leading to uneven levels of development in terms of poverty, inequality and access to resources (Newbery et al., 2017). In addition, Micro, small and medium enterprises (MSMEs)

play a vital role in economic development and growth, not only in developing countries but also in developed countries (Rahayu et al., 2021). Based on empirically theory indicate that culture like Golek Puppet is culture material which have been handed down by previous generation. While entrepreneurship have linked to action based on community or creative individual in rural area which it connected to produce economic benefit.

In this, puppet as material culture as product in rural entrepreneurship. Meaning that, the object of entrepreneurship can be diversity because numerous of object as product enable connected to culture or other sort of product. When puppet like wayang golek as product, it nurture the sustainability of culture and help the community in rural area from vanishing destitute because the behaviour lead to scale up the economic oriented. Despite, wayang have not been fame in youth community but it can be reknowned again as entrepreneurship which develop wayang as their economic commodity. In Islamic view, the people who work better than the people who they beg to other. It related to withstand self esteem. The community who they include or have creative behave can be categorized as the people implement religion value. As a source of information the Qur'an teaches many things to humans; of faith, morals, the principles of worship and muamalah to the principles of science knowledge in trading (entrepreneurship). Implementation of the concept of entrepreneurship Indonesian society's sharia basically has two dimensions, namely the horizontal and vertical dimensions, where the vertical dimensions relate to human relationship with God (*hablumminallah*) and the horizontal dimension related to human relations with humans (*hablumminannas*) (Rusdi & Rasyid, 2019).

Prophet Muhammad SAW is *uswah hasanah* for Muslims. Since his youth, he has been doing entrepreneurial activities. Together with his uncle Abu Talib, not only in the Mecca area, but even outside the area and even to several other countries. He is known as a professional, honest and reliable trader, so that his business partners are satisfied and mutually benefit (Yuliana, 2017). As result as, the people must work to gather the sustenences, as the people strive but they receive small money. It is related to Allah whether Allah enlarge the sustenences or Allah Schrink the fortune to the people (Afif, 2016). At the same time, it can be said that Islam encourages its people to always trying his best in himself to change himself to the situation better (Kamaluddin, 2019). Entrepreneurs must also have *fathanah* characteristics, namely intelligent, ingenious, and wise so that their business is more effective and efficient (Bahri, 2018). Activity which produce the income which is regarded with the production of puppet. Meanwhile, puppet as culture product which can be related tu tradition and culture. In Islamic perspective, religious value and culture are combatible, no opposite with other. Based on numerous of theory show that entrepreneurship can be categorized as the activity in rural area where the people as perpetrator to produce economic value. As connect to Islamic perspective, it is a part of hard work and avoid beg attitude. The purpose of this reerach is to discover about several value in wayang golek entrepreneurship.

METHOD

The topic research about social culture and religious value in wayang golek entrepreneurship is conducted with qualitative approach. This method use due to the content of the research is linked directly in culture value. Qualitative research is exploratory as its purpose is to discover new ideas and insights or even generate new theories. It focuses on understanding the particular and the distinctive and does not necessarily seek to generalize findings to other contexts. Researcher do not define specific rese- arch questions at the outset of the study, as doing so would likely impose their own framework on the research context (Malik, 2013). While the sample is collected through purposive method. The method is carried out due to the researcher determine the respondent that use for sample. The respondent is selected from the owner of wayang golek practices namely bapak Risnajaya.

The respondent is decided because the researcher deem that the person is suitable for this purpose of the research because the responden understand about the value of wayang golek entrepreneurship. Meanwhile, in order to collect the data, the reserarc implement several method including observation, documentation and in-dept interview. Observation was performed to ensure the location as well as whether there is activity which is linked directly to the goal of the research. Whereas, documentation is released through collecting some sources of data in several academic paper and article as well as book which have strong signifikanly connected with the aim of the research. The data must be completed by interview with respondents directly. There are some question including culture value of entrepreneurship. When the actor involve in entrepreneurship particularly wayang golek result to nurture the culture as well as the tradition. Despite the fundamental of entrepreneurship have economic benefit but there is conservation value from the activity. As the actor produce the wayang and demanding for wayang abondan, it preserve and add more the number of wayang immediately in the field. The another questin is as religious value or interconnection of religion and culture.

Interviews were conducted with WhatsApp online media, either Via Audio Calls, Video Calls, or Individual Chats. The interview process begins with making an agreement in advance with the research subject about the willingness to be interviewed. The analysis of the validity of the data was carried out using a data triangulation technique. That is, the researcher's triangulation technique, place and time. Theory triangulation involves the use of multiple professional perspectives to interpret a single set of data/information. Unlike investigator triangulation, this method typically entails using professionals outside of your field of study (Guion, 2002). Therefore, triangulation is an effort to check the validity of data or information from different points of view on what what researchers have done, the way is by reducing as much as possible explanations and double meanings that occur when data collected and analyzed (Alfansyur & Mariyani, 2020).

In this study, the researcher asked other researchers, namely the researcher's friend, to interview the informants. Time triangulation is carried out to test the credibility of the data by checking with interviews and observations in different times or situations (Pramasdyahsari & Rubowo, 2020). As for place triangulation, researchers conducted interviews with informants in different places but still online.

In this study, after the triangulation technique, the test results produced the same data.

RESULTS AND DISCUSSION

The history of the formation of the wayang golek business comes from the hobby of Mr. Risna Wijaya as a puppet show business actor. Mr. Risna was often asked to make puppets when he was a child because in ancient times when there was a wedding, there was a puppet show. Pak Risna Wijaya's father often told him to make wayang, not based on lineage. In the end, a puppet carnival was made until it was finished. In 1970, he started a wayang business and started selling wayang at that time for Rp. 200 rupiah per puppet. The first market at that time was in the Bogor Botanical Gardens. At that time, Mr. Risna Wijaya had sent puppets to Catalonia, Spain, the World Jamboree and lastly for the National Children's Week. In fact, every 17 august or 10 november (hero's day) likes to be called. In 2006-2008, he had received a contract from the Blok M Jakarta market.

He held the contract for two years, but after the change of managers, the order for wayang no longer continued. Likewise with the market in Taman Mini Indonesia Indah (TMII). Another market is before the covid-19 outbreak reached Malioboro in D.I. Yogyakarta and Bali. While in Bali, the Bali bombing incident prevented his business from continuing even though he had collaborated with the Dutch because he had a showroom there. Orders every month can reach 50 pairs of puppets, after that the orders for puppets are decreasing. Orders for puppets that were once every month have become once every 3 months. The connection of the wayang market did not continue when the Bali bombing 2 occurred . The wayang business does not only contain the above economic value but also contains a moral message. It has to do with life and religion. Life is not just living alone but needs others and nature. In the world of puppets, life is explained.

For example, the story from the Ramayana, Rama is wise or can be said to be a role model for the people. At the time of decision must be careful and conduct deliberation with the people. When painting a puppet, it is not arbitrary because it is related to the character of the wayang. For example, semar cannot be painted pink, which symbolizes human life between the two differences. Day and night, there are women and there are men. In the semar family also symbolizes the creation of humans. Humans are made up of 4 substances, fire, wind, earth and water. The semar puppets are given in red, black and white colors, the entire semar family has these colors.

This finding shows that there are moral character values built through wayang. One of the characteristics of his superiority is that it has values of philosophy of life which include moral, religious, ethical, and aesthetic values. These values can be found in the content of the play or story presented by the puppeteer, through the treasury of the form of *garap antawacana* (wayang dialogue). according to the character and character of the puppet (Cahya, 2017). However, there is a change in the function of the puppet. The indicator of changes in the function of wayang in society is the change in the performance of wayang as an industry to meet the entertainment market. Changes in ritual functions can be seen from the waning of guiding or moral

values in wayang, so that wayang only has an entertainment or spectacle function and as a popular show. (Awalin, 2018).

Puppets are essentially symbols or mirrors of our own lives, so watching a puppet show is no different from seeing ourselves through a mirror. The wayang stories are full of messages, but since everything is conveyed symbolically, the audience doesn't feel like they are being taught (Nurgiyantoro, 2011). How to transfer, performing. Where in the performance it shows how a rama is so that it can be seen directly by all those present. The history of wayang comes from the wali songo. Islam is very difficult to enter Indonesia, the guardians think how Islam can enter Indonesia. One of them is by using wayang stories or folk tales. In the era of the guardians, wayang performances were not in the field but in the mosque. So one of the conditions for people who want to take part in the puppet performance is that they must say two sentences of sahadat.

Until now, respondents often come to ask what wayang is suitable for the characters that come. If people who often do, are honest, always want to change, and are active in the community. This character matches the wayang Gatot Kaca. In Islam it is not allowed to impose will, the guardians try to make wayang stories. Finally, the main ingredient for making wayang is lame wood or pulai wood. Lame wood is used because this wood is very good and the puppet will be durable because it is resistant to dry seasons. In contrast to other types of wood such as teak, during the rainy season the puppet wood can be broken. When using teak wood, when the puppets are stored in the showroom in an air-conditioned room, the puppets made of teak wood can crack.

Sometimes the temperature changes in temperature, sometimes the temperature becomes high and sometimes the temperature is low. If the teak wood is still shrinking or changing so that it has an impact on the quality of the puppets. The lamek wood which is used as the material for making puppets should not be dried in the sun, but only allowed to be aerated. If the wood is dried in the sun, it can break, thus affecting the quality of the puppets. Lamek wood is very special because when lamek wood is still wet it can be directly formed into a puppet but does not experience shrinkage.

How to preserve wayang by means of educational vehicles by teaching others. For example, elementary school children are trained to paint puppets, not to make puppets. There are also students who come for internships in making wayang so that there will be future generations. How to preserve wayang by means of visitors who come to learn to make puppets. Every visitor who comes does not have to pay to learn. The raw materials for making wayang must be paid for by themselves so that only education is free. In 1988, Mr. Risna taught IPI. In fact, wayang preservation is carried out to children at the elementary school level. There were about 20 students who came from SD Tegal Waru 2.

CONCLUSION

Wirasa usaha wayang golek yang dilakukan di Tegal Waru, Kecamatan Ciampea Bogor dimulai dari Hobi sehingga menjadi usaha wayang golek. Kerajinan wayang golek dipasarkan ke berbagai wilayah termasuk Bogor, Bali dan Bandung serta D.I.

Yogyakarta. Pasar wayang golek ke Bali sempat tidak berlanjut karena dipengaruhi oleh kejadian bom Bali 1 dan 2. Kerajinan wayang bukan sekedar usaha namun juga terdapat nilai-nilai moral yang terkandung termasuk nilai kejujuran, nilai kebijaksanaan, dan nilai-nilai musyawarah sebab sifat itu melekat pada wayang yang dibuat. Disamping itu, kerajinan wayang golek termasuk pelestarian budaya sunda sebab telah menghidupkan budaya yang hampir punah dan sekaligus memberikan Pendidikan pembuatan wayang kepada generasi muda baik di sekolah dan juga dilokasi produksi. Terakhir, kayu pembuatan wayang tidak boleh sembarangan sebab kayu Lame atau pulai termasuk yang paling terbia sebab tahan cuaca termasuk perubahan cuaca baik perubahan menuju yang dingin dan yang panas. Kayu lame yang digunakan tidak akan pecah atau retak meskipun dibentuk wayang dari kayu lame yang belum kering.

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