



The Begawan Ciptaning scene in the *Gagrag Ngayogyakarta* puppet show: Representation to approach the self to the essence of the God

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Abstract: Puppet stories or shows are literary works that contain didactic moral problems and aesthetic elements. Puppet shows also contain extensive guidelines (*piwulang*), such as religious values, philosophy, ethics, and character education for human life. Furthermore, the puppet has noble values as role models and illustrations of daily human life (*pathet*) and crucial to build character and national identity. This study aims to describe and elaborate on the philosophical meaning of the *Purwa* Puppet of *Gagrag Ngayogyakarta* style performance, especially the scene of Arjuna's asceticism or Begawan Ciptaning. This research is a qualitative descriptive study. Data analysis techniques using content analysis. The results of this study indicate the role model of Arjunawiwaha's story, especially the scene of Arjuna's asceticism. This scene contains moral values, such as Arjuna's firmness and persistence in trying to get closer to the essence of the world's rulers. Another value is devotion to parents and the state, and leadership. The values found in the puppet stories are also relevant to nowadays life and are linked to Islamic thoughts.

Keywords: Arjunawiwaha; Begawan Ciptaning; moral values; puppet

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A. Introduction

Purwa puppet is a term that refers to the art of puppet shows whose stories originate from the Mahabharata and Ramayana. It was as if the story belonged to the Javanese people. These changes adjust to the social and cultural characteristics of the Javanese people. In the end, the *purwa* puppet show reflects the various values of the Javanese perspective of life. This reflection is in line with Anggoro (2018) opinion that the *purwa* puppet show presents a comprehensive philosophy, even the philosophy of the parts of the story or parts of the existing performances. Besides that, Tjahyadi (2009) also argues that the existence of puppet shows is one of the crucial pillars in preserving Javanese traditions by exposing Javanese philosophy. This philosophy teaches ethical thoughts regarding the urgency of natural law understanding.

The Qur'an provides space for humans to be able to perform *ijtihad* (determine law), that tradition and culture (*urf*) can be positioned as a source of Islamic law (*fiqh*) (Umar, 2020). As a shadow show, the puppet can implicitly describe starting from the opening (*Gunungan*) until the closing (*tancep kayon or gunungan*). Human life from birth to death is depicted in a puppet show (Sulaksono, 2013). Aside from being entertainment (spectacle), puppet also serves as a teaching of life (guidance) and rules of life (*tataning ngaurip*). The leader of the Islam propagator on Java island, Walisongo, also uses a puppet to spread religion peacefully (Huda & Saddhono, 2017).

Puppet also has Javanese philosophical values, which uphold moral values. Moral values are fundamental elements and national identity that need to be instilled and internalized in every individual from an early age (Juniarti et al., 2020; Masfiah et al., 2021). Javanese people teach a lot of moral values through symbolic communication. It means that everything related to morals (*piwulang*) is taught indirectly but using the media. The meaning of puppet messages conveyed by the puppeteer in the performance can be observed in two ways, precisely the substance that is expressed directly through speech or dialogue spoken by the puppeteer using various languages adapted to the place of performance and the hidden meaning through words indirectly or through puppet movements that show the behavior of daily life (Fauziah et al., 2020).

Puppet stories or shows are literary works that contain didactic moral problems and aesthetic elements. Anggoro (2018) explained that the *purwa* puppet adheres to eastern aesthetic principles such as balance, decency, and order, emphasizing the beauty of taste and as an encyclopedia of life. *Purwa* puppet, as a performance art, contains spectacle, guidance, and order. The art of puppet shows

has become a spectacle from ancient times to the present. Anggoro (2018) argues that puppet is one of the Javanese cultures that has existed since around 1,500 years ago. It causes devotees to come from all social levels. Puppet shows also contain extensive guidelines (*piwulang*), such as religious values, philosophy, ethics, and character education for human life. Furthermore, the puppet has noble values as role models and illustrations of everyday human life (*pathet*) and can help build character and national identity (Jiwandono & Khairunisa, 2020; Purwanto, 2018).

The puppet shows are also a representation of present life. In representation theory, it is stated that representation theory is divided into three approaches: the reflective approach, the intentional approach, and the constructionist approach (Hall et al., 2013). Chris Barker stated that representation is the leading study in cultural studies. Representation is interpreted as a social construct and presented with a specific meaning (Barker, 2004). The scene of Arjuna meditating, better known as the scene of Begawan Ciptaning, represents the obedience and determination of a servant to his Creator (God) when regarded from an Islamic perspective.

In its research, the *purwa* puppet display originates from the Mahabharata and Ramayana stories. Each round has its specialty. Each scene has moral values as an example for the audience. Javanese morality is the fundamental value for people in speech, attitude, and behavior, which are determined by a pattern of reflection oriented towards the principles of harmony and balance in the universe. It agrees with the opinion Kurwidaria et al. (2020) regarding the belief of the Javanese people's life to maintain balance and harmony between themselves, fellow human beings, the universe, and the Creator.

Meanwhile, the *purwa* leather puppet show is regarded as a myth, a story that gives specific guidelines and directions to a group of people. The tale gives exposure to human behavior and is a guide for human wisdom. Humans can participate in the events around them through myths and respond to nature's forces (Anggoro, 2018).

The puppeteer performs the *purwa* leather puppet show in various styles (*Gagrag*). Several puppeteering styles that grew and developed in Java were palace-oriented, but some were not. Puppeteering, which refers to the palace, is divided into Surakarta and Yogyakarta streams. Yogyakarta puppetry style (*Gagrag Ngayogyakarta*) is often called *Gagrag Mataraman*. Riyanto and Mataram (2018) argues that the performance of the *purwa* puppet, oriented toward the palace, is a genuinely noble Javanese puppet art, full of philosophy, and becomes

the center of life for the Javanese people. Meanwhile, those not oriented towards the palace included East Java and Banyumas *Gagrag*s. Each puppeteering has a strong influence following the growth and development of the style (*Gagrag*) and the spread of the supporting community for the style itself. Each style (*Gagrag*) has its peculiarities. Its uniqueness includes the melodies of accompaniment (*Gending*), *dhodhogan*, *kepyakan*, forms of the puppet, mysticism, *sindhengan*, *gerongan*, and playing scenes. This study will discuss and analyze the Yogyakarta style (*Gagrag Ngayogyakarta*), specifically the Arjunawiwaha story.

The study of the Arjunawiwaha story in puppets show explicitly discusses the perspective of the Begawan Ciptaning meditating scene. The scene of Ciptaning Mintaraga's asceticism contains moral values that are still relevant to today's issue and represents the approach of a servant to his God when considered from the perspective of Islam. In this scene, the character Begawan Ciptaning or Janaka, is described as a character who is firm in his stance and has good character. The puppet characters also include Arjuna, who meditates as Begawan Ciptaning in the Arjunawiwaha story. Begawan Ciptaning symbolizes someone struggling to achieve perfection in life so that he can unite (unify) with the Creator. The puppet show depicts human efforts to unite God in man (*manunggaling kawula-Gusti* (Anggoro, 2018).

The study of the puppet and Islam is undoubtedly an exciting matter. It is devoted to more than just puppet shows; the local culture in the archipelago intersects with Islam. In line with the opinion of Arsyad (2012) stated that the correlation between local culture and Islam in Indonesia produces four patterns. First, Islam comes by considering tradition. Opposite traditions are not resisted but appreciated and then used to spread religion. Second, Islam does not interfere with any religion or belief, so it coexists. Third, Islam comes to dynamize ancient traditions to be accepted as a "religion." Fourth, Islam is a traditional religion, so people can easily accept it.

Studies on puppet shows in the Arjunawiwaha story, primarily related to the character Begawan Ciptaning, carried out by Ardiyanto and Hidayati (2015) that Begawan Ciptaning as a form of Arjuna when meditating by the five subjects (*dalang*) is interpreted as the achievement of creative silence so that every request can be granted. Furthermore, in general, the meaning of the subject to the form of the spirituality of Begawan Ciptaning is an effort to achieve the servant's union with God (*manunggaling kawula-Gusti*) through ascetic practice and showing an inner and outer balance. The balance is shown by Begawan Ciptaning, who meditates with weapons as a knight's dharma but has a high sense of worship

reflected in his hermitage. In addition, the spiritual form of Begawan Ciptaning is also interpreted as an effort to recognize the nature of oneself to find self-focus when carrying out obligations (dharma) and efforts to achieve ideals and perfection of life (Ardiyanto & Hidayati, 2015).

The difference with previous research is that the research will focus on the scene of the asceticism of Begawan Ciptaning, which represents the approach of a servant to God. It is based on the consideration that the moral values in the scene are still relevant when connected to the current conditions. The purpose of this study is to describe the moral values contained in the story or the legend of Arjunawiwaha with his meditation as Begawan Ciptaning.

B. Methods

This research is qualitative research using descriptive methods. The data is divided into primary and secondary data (Anggoro, 2018). The preliminary data in this study is the transcription of the performance of the "*Ringgit Purwa Lampahan Arjunawiwaha*" puppet show. In comparison, the secondary data of this research is an additional source that researchers use to support data and analysis, both from journals, books, and other relevant sources. The instrument used in this study is a data card of character speech. In collecting research data, researchers used literature study techniques. The data was obtained by repeatedly reading the source, transcribing the recording of the "*Ringgit Purwa Lampahan Arjunawiwaha*" puppet show performance, identifying it, and then analyzing it.

The selection, identification, and classification techniques describe the collected data. Furthermore, the data that has been classified is analyzed. This study's data analysis stages were carried out with analytic descriptions. The implementation technique analyzes the data that has been organized for each component. Data validity uses in-depth/careful observation, repeated studies, extended participation, peer discussions, triangulation of sources, and FGD (Focus Group Discussion) (Anggoro, 2018). Data analysis used Miles & Huberman's qualitative data analysis step.

C. Result and Discussion

The creation of literary works relates to social, cultural, and environmental life. The author's perspective of life on the problems presented in their work can describe the socio-cultural life of people around them. The development of the nation's character and culture is always related to the traditional values that

underlie and develop it. In Javanese literature, the puppet is a fundamental culture and tradition and has a role in shaping the character and existence of the Indonesian nation, especially for the Javanese. The puppet shows reveal various problems in human life. The storyline in leather puppet is a reference for finding values because there are multiple teachings from different religions and their ethical and philosophical matters.

Many literary works tell the social and economic life of society, literary works containing religious values and stories of the Prophet originating from al-Qur'an and Hadith, so the story contains the spiritual value (Suharto, 2022). Related to the results of this research, there are also literary works in the puppet, specifically the *Purwa* puppet story, which represents Javanese human life about his relationship with humans, nature, and God. Puppet stories are one of the media used by ancient Javanese to convey moral teachings. Moral messages are represented in the form of reports or puppet shows. Various puppet shows and characters correlate to life guidance or teachings (*pivulang*), and some even have noble values. One of the puppet shows that contains moral teachings is the story of Arjunawiwaha in the scene of Begawan Ciptaning's meditation (Anggoro, 2018). In this study, we discuss the moral thought in the scene of Begawan Ciptaning's asceticism.

The puppet shows are full of moral values represented in the performance and stories. It is this moral value that supports the existence of a story. Without this element, globalization will quickly erode the story because there is no strong personality support and reinforcement. Before explaining the moral values in the story of Arjunawiwaha, a summary of the Arjunawiwaha story will be presented.

Summary of the Arjunawiwaha Story

The story began when Arjuna meditated on Mount Indrakila with the title Begawan Ciptaning Mintaraga. Arjuna's goal of meditating was to ask the gods for guidance for the success of the Pandavas in the future to regain the throne of the Indraprastha Kingdom, which the Kauravas had usurped. The creation of a warrior who acts as a priest raises the concerns of the gods, including one of them, Bathara Guru and Indra. Dewa Guru sent all the trials to verify Arjuna's faith. It turned out that none of the temptations worked against the steadfast soul of the Creator. King Manimangtaka Sang Niwatakawaca was jealous of Ciptaning's whereabouts, so he immediately sent Mamangmurka to kill him. However, on the way, Mamangmurka did not get results and even died as a wild boar. Bathara Guru granted all of Arjuna's requests. In the end, Bathara Guru gave a gift of a weapon called "*Pasopati*," and Arjuna was asked to kill the giant king Niwatakawaca, the enemy of

the Gods. With Semar's advice and Supraba's help, Arjuna kills Niwatakawaca. Finally, Arjuna was appointed King in Tinjomaya, overcoming the angels with King Kariti.

Based on the story's synopsis, it can be studied about the value of the character's thoughts on the story. The value of character thought can be interpreted as behavior, temperament, personality, morals, or character (Santosa, 2011). Based on this explanation, acquiring good character is to control our attitudes and actions. The reflection of manners reflected in the story can be seen in the excerpt below.

Bathara Guru: *Padhuka ulun dhawuhi supados widadari pitu cacahipun inggih menika tetungguling widadari. Bethari Wilutama, Supraba, Urwasi, Warsiki, Irim-Irim, Gagrag Mayang, miwah Tunjung Biru.*

Bathara Narada: *keparingipun?*

Bathara Guru: *Bethari pitu menika wau kadawuhan supados nggiri godha dhateng tapanipun Begawan Ciptaning. Mangka adhakanipun yen titah menika saksampunipun ningali gebyaring wujud wanita kang endah sulistya ing* (Anggoro, 2018).

The buckle depicts that Bathara Guru ordered Bathara Narada to send down seven angels to earth to tempt Begawan Ciptaning or Arjuna. Ardiyanto and Hidayati (2015) explained that Arjuna, who was in meditation, was called Begawan Ciptaning. Begawan Ciptaning is interpreted as a form of silence, clarity of heart, and the union of Arjuna with the Creator. Clarity and silence were obtained by Arjuna when he was meditating. The concept of asceticism in the story of Arjunawiwaha can be compared with the idea of penance (*tirakat*). *Tirakat* aims to gain firmness of faith. Meditation is a way of focusing concentration on the supernatural power to achieve unification. In essence, *tirakat* is a practice of caring for someone to get used to facing life's difficulties to clear the mind. By doing this concern, one hopes to get closer to God (Anggoro, 2018).

In line with this, in Surat al-Ṭalāq verses 2-3, it is explained that "*Whoever fears Allah, He will make a way out for him, and provide him with sustenance from a path that he does not expect, and whoever puts his trust in Allah, then Allah is sufficient. Verily, Allah carries out Allah's will. Allah has made everything its measure*". From this verse, we know that there will always be sustenance and a way out for everyone if we are willing to try and put our trust in it afterward. Related to this verse, the concept of *tirakat* in the research Fiddari and Turmudi (2020) states that *bilaruh* fasting, in the Islamic student's perspective, is a form of penance or caring behavior and the development of the students' ESQ (Emotional Spritual Quotient). Fasting is a

medium or bridge to make it easier for Islamic students to understand and memorize lessons. Indeed, not all Islamic students who carry out this fast must have a high ESQ. However, fasting that is accomplished consistently and accompanied by excellent and correct intentions can develop the ESQ of the students. This research results follow the excerpts in the following Arjunawiwaha story.

Begawan Ciptaning: *Yen darbe gegayuhan tanpa linambaran weninging pancadriya kuwi bakale napsu. Tumangkare napsu iki mau mbuntel uriping manungsa. Kamangka ling nganti napsu iki mau mbuntel marang uriping manungsa, ing sak mengko urip iku mau bisa lali marang jejibaning urip. Ingkang kudune manembah marang ngarsaning Gusti anut agama kang rinasuh dhewe-dhewe. Mula kala mangsane ana wis sugih pingin nggayuh sugih, wis mukti kepingin nggayuh mukti, siji nggayuh loro, loro nggayuh telu. Mengkono mau mergo uriping manungsa iku rinubeda dening napsu. Napsu samneika mbuntel marang uriping manungsa (Anggoro, 2018).*

The clarity of intention in reaching for something reflected in the puppet shows that the story is in harmony with the concept of Islam. The intention is defined as a driving force in carrying out good. In Islam, the intention is defined as purpose. Imam al-Baidawi rahimahullah stated that intention is the heart's desire for what is deemed suitable to get benefits and ward off harm. Then it is said that *"and indeed everyone will be rewarded according to what he intends,"* meaning that whoever intends for a specific thing will get what they intend, and everything that does not plan means they will not get it (Rosidi, 2017). This concept is also reflected in the fragments of the story or Arjunawiwaha's extensions, especially the scene of Begawan Ciptaning ascetic. When Begawan Ciptaning does not have the firmness of intention to get closer to the Creator, of course, he will be tempted by the temptations that Bethara Guru passed on to him.

It is in line with the study results of Ali (2019), which argued that intention has a purpose or differentiating meaning between worship and daily behavior. Therefore, activities can exclusively be considered worship (obligatory or *sunnah*) if they have the intention or purpose of worship. So that intention can have meaning to motivate in achieving the desired target. Likewise, research conducted by Mahfuz et al. (2020) reveals that students who have high learning motivation based on intentions and encouragement to study to fulfill their religious obligations have the potential to be more successful. So there is a sincere intention and strong motivation, and the effort to learn will be firmer if it is based on the spirit of worship accompanied by the pleasure of Allah.

Furthermore, in the Arjunawiwaha appendix, it is said that Bethara Guru passes the temptation to Arjuna. This concept is in harmony with Islam, especially in Surah al-Anbiyā', which means *"Every soul will surely die. and, Allah test you with*

bad and good as trials; to Allah, you will return" (QS. al-Anbiyā [21]: 35). Based on this verse, tests in life are not simply in the form of terrible problems, something that is beautiful, lovely, pleasing to the eye can also be a form of test. Research results from Mutaqin (2022) argue that there are implications for patience, including 1) related to faith or belief, 2) related to gratitude, 3) related to trustworthiness, 4) related to jihad, 5) related to good deeds, 6) related to holiness, 7) related to *al-Haqq* or truth, specifically in the concept of truth as the Word of God. Some of the results of this research can be related to the story of Arjunawiwaha, precisely a woman's temptation for Arjuna. When Arjuna can pass this test, it can be stated that he is a figure who is firm in his faith because tests can make a better person.

Meanwhile, the Arjunawiwaha story has a philosophical meaning related to the seven angels who seduce Arjuna. The number seven is close to Javanese culture and has a remarkable value. The number seven is close to the word *pitulungan* or help in Indonesian. Some equipment in traditional ceremonies (*ubarampe*) in the Javanese tradition is also tight and close to the number seven. It is evident in the number and variants. The number seven in Islam is caught as remarkable as in Javanese culture. The first mention of the number seven in al-Qur'an in Surah al-Baqarah verse 29, *"He is Allah, who made everything on earth for you and Allah willed (created) the heavens, then Allah made seven heavens."*

Moreover, Allah is All-Knowing everything. In addition, the Prophet Muhammad also often mentions the number seven *"Whoever doing the bad attitude along an inch of land, they will be burdened with the weight of seven earths."* (HR. Bukhari and Muslim) (Anggoro, 2018). The temptation of the seven angels did not shake Arjuna. Arjuna's determination to fight lust so that he unites with God (*Hyang Widi*). The success of Begawan Ciptaning in facing the temptation of meditating then won the Pasopati inheritance award and was appointed champion (messenger) to destroy King Niwatakawaca.

The dialogue between Begawan Ciptaning and Resi Upadya also describes being devoted to parents. Even in the conversation, it is stated that filial piety to parents is the main point. It is stated in the dialog below.

Resi Upadya: *Tumprap panjenengan ingkang ajeg dipunsembah menika sinten?*

Begawan Ciptaning: *Ora ana liya, siji mung kejaba rama ibu. Inkang angka loro yaiku Gusti kang nitahake. Inkang angka telu yaiku marang sedulur tuwa. Papat menyang bapa guru. Lima menyang negara* (Anggoro, 2018).

Devotion to parents is a value taught by Begawan Ciptaning. Begawan Ciptaning explained that both parents are God in human form. Both parents are

willing to sacrifice bodies and souls for their children. Therefore, the order of mentioning the parents should be given precedence. The moral value of filial piety is still relevant all time. Likewise, in Islamic teachings, there are many thoughts related to filial piety to parents.

As in proprietary journal articles Astuti (2021), this study concluded that *birr al-walidain*, or devoted to both parents, has a particular position in Islamic thoughts. Dedicated behavior to parents has been regulated excellently in al-Qur'an and Hadith. The attitude of filial piety to parents, according to the hadith, is an obligation equivalent to faith, jihad, and holiness, which does not exclusively apply when parents are still alive, even when they have died. In line with the results of these studies, Nufus et al. (2017) stated that *birr al-walidain's* education is one of the essential factors in forming outstanding character. Creating a generation with good morals is a goal for parents for their children. *Birr al-walidain's* education greatly influenced the manners of a child toward their parents.

In addition, the values of Javanese leadership are also reflected in the figure of Arjuna. Arjuna was willing to sacrifice to defeat King Niwatakawaca. It can be seen from Arjuna's struggle when he was meditating. He resisted all temptations to get instructions so he could beat King Niwatakawaca. The determination to fight lust reflects Arjuna's warrior and leadership responsibility. According to research results from Kurniawan et al. (2020), the concept of leadership in Islam is an essential foundation of thought when carrying out the role of being a leader. There are several aspects in Islamic teachings when looking at the meaning of leadership, specifically, parts of influence, spiritual elements, and distinctive characteristics. In line with the research of Sukatin et al (2022), Islamic leadership has an essential role. Islamic leaders need to consider and lead according to the commands of Allah and the Prophet Muhammad because what is seen by humans, especially Muslims, will affect the suitability of what a leader leads.

Furthermore, in Arjunawiwaha's story, Arjuna's goal in asceticism is to achieve harmony within himself. Islamic thought can be associated with the search for human nature. Mustafa al-Maraghi, in his book *Tafsir al-Marāghī*, stated that fitrah is a condition of human creation that tends to accept the truth. By nature, humans tend and try to seek and get the fact even though it only resides deep inside their hearts. Nurlaela et al. (2020) conveyed that fitrah is a potential possessed by every human being that contains sticks to religious (*hanīf*) characteristics, allowing a human to walk toward Allah. *Fitrah* can be part of the form of surrender of a human being to God. The nature of a human being can appear on the surface when they are sincerely able to carry out the five pillars of Islam. Following, Samsuri

(2020) explained that the concept of *fiṭrah* in al-Qur'an Surah al-Rūm verse 30 explains that humans are required to remain in their nature as servants of Allah ('*abdullāh*'), as caliphs of Allah (*khalifatullāh*). Humanistic education is absolutely needed to determine the nature. Humans, from birth, have brought nature or potential, the tendency to be good or bad people. It depends on human interaction with the surrounding environment. So to develop and preserve their nature so that it is more reasonable, an educational process is needed with the aim that this nature remains in the provisions of Allah as written in Surah al-Rūm verse 30.

Kholil (2008) explained that the harmonious unity between humans and God is a role model for human relations with society. Achieving harmony is pursued by getting closer to the essence that controls nature. The idea of unity implies order. The concept of balance and harmony is also a reflection of Javanese ethics. The Javanese must be able to create unity with nature and God, so they must know civilized ways and be fully aware of their social position. The attitude shown by Arjuna represents a leader who is always careful in their behavior. It is in line with Kholil (2008) opinion, which explains that inner asceticism and caring behavior reflect caution in acting. With meditation (*tapa*) or concerned behavior, a human being hopes that they reach decisions with careful consideration and not based on lust.

Related to this idea, in the research of Layli Mumbaasithoh (2022), it is comprehended that psychological well-being is a condition that individuals feel, resulting from well-being through life. Individuals who will live the life process will require effort and discomfort. So much needed practice for yourself. Caring behavior is an exercise carried out by salaf students through several fasting methods. In this study, six superordinate themes were found; motivation to carry out concerned behavior, self-adjustment processes, patterns of relationships with others, the concept of independence, the process of personal growth, the formation of self-control, and one specific theme found in one participant, specifically self-concept as students.

From the research results of Ardiyanto and Hidayati (2015), Begawan Ciptaning, which is the form of Arjuna when meditating, can be interpreted as achieving creative silence so that every request can be granted. In general, the subject's interpretation of the spiritual form of Begawan Ciptaning is an effort to achieve the servant's union with the Creator (*manunggaling kawula-Gusti*) through ascetic practice showing a balance of body and mind. This balance is proven by Begawan Ciptaning, who meditates on carrying weapons as a form of his virtue (*dharma*) as a knight. However, he also has a high sense of worship reflected in his meditation.

In line with Sulaksono's research (2013), the philosophical meaning of the *Gancaran Mintaraga* story includes the characters' names and the events or incidents experienced by the characters. The separation of their physical bodies so they can cleanse their minds, lose their true identity or abilities, temptations related to sexual problems, humans who cannot master animal passions, meditating not giving up good things. It also fulfills *dharma* or obligations; the most severe test is the one that comes last time and dies because of one's own words. As for the relevance of Mintaraga Gancaran's story to current socio-cultural situations, it includes those that do not feel the greatest. A leader should not imitate Prabu Niwatakawaca, who has *adigang* characteristics (relying on offspring), *adigung* (depending on the strength), and *adiguna* (relying on intelligence). A human should always prioritize public interests over personal interests, *yitna yuwana lena kena* (whoever is careful will be safe, whoever is careless will be hurt).

From the explanation above, the Begawan Ciptaning story scene in the *Gagrag Ngayogyakarta* puppet show represents an attempt to approach oneself to the essence of the Creator. The struggle of Arjuna or Begawan Ciptaning in carrying out his dharma with various works overcoming various types of passions becomes a reflection and representation of an effort to get closer to the Creator. Likewise, for Muslims, living in this world is a journey full of temptations of various passions. So we can do multiple types of worship to combat it, such as prayer, fasting, charity, and other forms of penance. Our sincerity and steadfastness in prayer form a stronghold against all kinds of tests and temptations in the world.

D. Conclusion

The Arjunawiwaha story depicts the figure of Arjuna, who struggles persistently to defeat lust when performing meditation. Arjuna's tenacity and steadfastness are moral values that can be emulated now. Furthermore, the Arjunawiwaha story, especially the scene of Arjuna's asceticism, also illustrates the moral importance of dedication to parents. In addition, it is also described that Arjuna is a responsible leader and protects his people. This scene also reflects an attempt to unite with God (*manunggaling kawula-Gusti*), as depicted by the character Arjuna to his God.

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