

## A Study on Teachers' Perceptions towards Cultural Arts Subject Using *Wayang Kulit Purwa* to Students of Junior High School

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### ABSTRACT

This study revealed the perception of cultural arts teachers on the local Javanese *wayang kulit purwa* media to instilling students' character values through learning art and culture at junior high school levels throughout the ex-residency of Surakarta area, Central Java Province, Indonesia. There is a previous assumption that *wayang kulit purwa* has only been performed at general public beyond formal school institutions such as junior high schools. Meanwhile, in instilling the values of character education, the teachers indicated through the subjects taught, the results showed that they were still found to be limited to formal media. This study reflects its own specific points, this is because the teaching aids used are *wayang kulit purwa* media. This study was carried out by applying a survey to 69 cultural arts teachers who were selected purposively in all areas of Solo Raya covering 7 (seven) regencies / municipalities. The technique applied in collecting data is through questionnaires and interview techniques. To analyze the data, an interactive model is used which includes the initial steps of data collection, data reduction, data presentation and drawing conclusions. The results showed that most cultural arts teachers had positive and negative perceptions of *wayang kulit purwa* if it was used as a medium of learning and planting character education for students at junior high school level. However, most of the cultural arts teachers who have had a graduate education have positive perceptions. Because *wayang kulit purwa* reflects moral, socio-cultural values, character education as well as patriotism.

**Keywords:** *wayang kulit purwa*, values, character education, arts and culture, teachers.

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## INTRODUCTION

*Wayang Kulit Purwa*, in addition to being aesthetically eye-catching spectacle also reflects positive life guidance that directs someone to behave, to have attitude and shape the noble character of society (Suyanta, 2010, p. 16). In the *wayang* performance, there are noble values which can be exercised, thus forming the noble character of the students according to the personality or character of the Indonesian nation (Nurgiyanto, 2011, p. 18). This commendable value is relevant to the aspirations to be achieved in character education as mandated in the 2013 curriculum based on "National Agreement on the Development of National Culture and Character Education" which formulates 18 points of value as follows; religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly, peace-loving, fond of reading, care for the environment, social care, responsibility (cf. Mufidah, & Jamain, 2020).

This study focuses on the perceptions of cultural arts teachers in junior high schools as a learning medium that aims to instil positive values of the character of Javanese education. The 2013 curriculum prioritizes the importance of character education, there are noble values of character education which are manifested in *wayang*. Therefore, this curriculum is very relevant to the values contained in *wayang kulit purwa*.

Regarding the inculcation of these values, character education will not be easy to achieve maximum results if it is not fully supported by the teacher as a controller in teaching and learning activities (Sulaksono, & Saddhono, 2018). Because teachers play a strong role in shaping and directing students to achieve their stated goals (Sanjaya, 2015, p. 17). In this case, the arts and culture teachers have an important role in contributing in shaping the personality of students through local culture-based learning media, with the hope that students are able to internalize the noble values contained in the culture (Subiyantoro, 2017, p. 27).

As an instrument of learning, it is appropriate for a teacher to have a positive perception of the shadow puppets (*wayang*) in addition to being a significant medium for learning art and culture in schools. In fact, the teacher's perception will inevitably correspond attitudes, mental, and actions in realizing the assessment (Alizamar, 2016, p. 15). If the teachers of art and cultures' perceptions remain negative, then it seems likely that the noble values of education reflected from the *wayang purwa* puppet show can be significantly inculcated in students themselves. Based on this subject, cultural arts teachers are able to take the opportunity to play a strong role in shaping the students' character.

Students deserve to have a noble character as the nation's young generation in fulfilling the ideals of the country. Observing recent news from newspapers, television, and events that occurred at the heart of the communities, there were not a few young people have misled in socializing, involving in drug cases, violence and mass brawl, theft and engaging in free sex as well. These what remains a fatal impact on the mental, ethical and moral of the young generation which should be

able to fulfil the ideals of the nation's fighters in the era of independence but ironically what happened is beyond those desires (Randiyo, 2011; Pramono, et al., 2017).

On the issue of declining ethics, mental and moral community reflected in the personal behavior of students do not always reflect the personality of Javanese culture and the Indonesian nation, and how the impact on the decline in the quality of life of the nation and state. Precisely if this phenomenon persists, it will be dangerous because it reduces the quality of human resources on the one hand. This will be dangerous if the teacher does not have a positive perception of interpreting learning activities in art and cultural subjects.

Thus, an immediate solution is needed, especially related to data for valid analytical material as the right recommendation material. For this reason, systematic and in-depth research activity is of significantly carried out, because of that the complete data can be obtained to solve the confronting problems. The decline in moral values, ethics, and manners of the "current" generation are influenced by external and internal factors as well.

Through *wayang kulit purwa* which is an art form of Javanese culture reflects the guidance found in many ways of acting in accordance with the character of Indonesian culture (cf. Nugroho, & Sunarti, 2017; Widiyastuti, et al., 2018). Through *purwa wayang kulit* research as a learning medium that is oriented towards shaping the character of students, it would be a contemporary problem solving especially for students at the junior high school level.

The purpose of this paper is to analyze the perceptions of cultural arts teachers on *wayang kulit purwa* which are used as a medium for character education in learning art and culture in the Solo Raya junior high school.

Perception is basically an assessment of a thing. A person's perception can either be positive or negative. A person's perception is influenced by the experience and knowledge that individual(s) have (Suyana, 2013, p. 196). Perception directs interest and motivation and prepares a person for the better (Mas, 2008, p. 21). Perceptions towards *wayang kulit purwa* are related to the valuation on it which in this case is a teaching tool for learning art and culture.

Cultural studies here are very important because they allow one to know the differences in the life of each community (Yuen, 2016: 74). Cultural studies can produce knowledge about diverse cultural images. Cultural knowledge is very significant and can be used as teaching material for education, especially local cultural knowledge (Zulkarnain, 2016, p. 63).

The scope of education studies is quite diverse, therefore, in practice, it is not limited to formal scale but up to informal education as well. Educational activities have a major influence on changes in the values and attitudes of the students (Fardus, 2010, p.57-66). Thus, it is necessary to emphasize arts and culture

education because there are many noble values that can be passed on to the younger generation such as students at the junior high school level.

A number of studies on art education have been conducted by experts who are competent in their fields, including studies on the social foundations of arts and social meanings both locally and globally have been carried out by Hatzigiani, Miller, Qui 2016ones (2016, p. 1-20), the study of art education and development creativity (Pavlou, Victoria. 2003, p. 71), batik-based art and audio visual media (Hariyanto, WE 2014, p. 134), as well as the study of art teaching in elementary schools using the postmodernism approach (Cultrera et al., 2012, p. 1044), and art studies and their curricula (Solikhudin, 2016, p. 129), and art with expressions (Koo, 2015, p. 64), arts and informal education (Kusrina, 2007, p. 148), and studies on cultural arts education based on local wisdom for character education of students in elementary schools ”(Rosala, 2016, p. 17). This latest study reminds us that local culture needs to be explored because it has the potential of noble values that need to be passed on to students through learning in school.

According to Yabu (2016, pp. 216) school institutions not only train to establish a child to be critical in the academic field but schools should maintain the noble values of society such as nobility or noble character. In line with Yabu's statement (2016, p. 23), it is very appropriate that schools care about character education so that the school is responsible for strengthening the character of each student. In the context of Javanese culture, one of the local cultures that are rich and loaded with noble values is the *wayang kulit purwa*.

In fact, not only there, but art studies on puppets were also carried out by several experts. Among them are *wayang kulit* studies and an overview of accompanying technological aspects (Potgieter & Potgieter, 2014, p. 1798). *Wayang kulit* and animation (Ghani, 2012, p. 162), *wayang topeng*, and cultural values (Hidajat, 2015, p. 21). This study discusses the symbolic meaning of the role of *wayang topeng* in Malang, East Java. *Wayang topeng* implies cultural values both expressively and visually.

The contextual study has also been addressed in this area, i.e. the study of *wayang* values associated with noble life characters (Sultoni, 2016, p. 184), the study on film media and creativity in shaping up personal or communal characters (Deokman, 2015, p. 1529), and the study on the meaning and role of the environment on character education (Ramdhani, 2014, p. 281) in addition to character and cultural education at schools (Furkan, 2014, p. 14). Contextual study becomes a major interest for it relates to the aspects of character that are now important in educational level at schools.

The above studies of both art and character and its relevance to education have been carried out by experts and have provided an overview and explanation of art education and character. However, those studies explicitly focused on the perceptions of cultural art teacher on *wayang purwa* for learning media and character education, in that case, have not been undertaken.

## METHODOLOGY

This study is in the qualitative descriptive research category (Taylor, & Bogdan, 1998). Respondents interviewed as many as 69 were selected purposively, seven people were interviewed, and they were considered to be the most knowledgeable for each related area. Some of the respondents are cultural arts teachers who teach in junior high schools in Solo Raya covering ex-residency of Surakarta (Sukoharjo, Wonogiri, Klaten, Boyolali, Sragen, Karanganyar and Solo City). Cultural arts teachers consist of teachers of fine arts, dance, music and others including (teachers of regional languages, skills, drama and theatre). The data collection techniques were carried out using an open questionnaire. In this case, respondents fill in the choices provided but are also given the opportunity to fill in the answers themselves according to their own opinions. Data was also collected by interviewing the puppeteers of the *wayang kulit purwa* and cultural arts teachers who were selected purposively. The results of the interview data were optimally used to complement and deepen the questionnaire data, especially those related to explanations for the perceptions of positive and negative teachers. In that sense, the data has a high degree of accuracy through source triangulation and informant review (Miles and Huberman, 1994). The data is then analyzed with interactive analysis models whose processes include the stages of data reduction, data presentation and verification. The analysis is carried out continuously until the right conclusion is obtained (Miles and Huberman, 1994).

## RESULTS

Table 1 The perception of cultural arts teachers in assessing wayang kulit purwa as a medium for learning art and culture

Teachers' Subjects	Perception				Total
	Positive		Negative		
Qualification	Bachelor	Non-bachelor	Bachelor	Non-bachelor	
fine arts	23 (69,8%)	5 (15,1%)	5 (15,1%)	0 (0%)	33 (47,8%)
dance arts	5 (62,5%)	1 (12,5%)	1 (12,5%)	1 (12,5%)	8 (11,6%)
musical arts	6 (75%)	1 (12,5%)	1 (12,5%)	0 (0%)	8 (11,6%)
etc.	17 (85%)	2 (10,0%)	0 (0%)	1 (5,0%)	20 (29,0%)
<b>Total</b>	<b>61 (88,4%)</b>	<b>9 (13,0%)</b>	<b>7 (10,1%)</b>	<b>2 (2,9%)</b>	<b>69 (100%)</b>

Source: the results of processing data based on questionnaire

Table 2 Perceptions of Cultural Arts Teachers and Rational Reasons for *Wayang Purwa* and Its Relevancy as a Medium for Learning Art and Culture

Perception	Reasons	Respondent's suggestion
Positive	according to the curriculum, good learning, can instill the love of the homeland, there is social value, there are decorative motifs, good for religious propagation, containing advice, integrated art (art, dance, music) contained cultural values, can be used as conservation advice indigenous heritage, entertaining students,	Applying several figures / figures in the puppet world as follows: <i>Puntadewa, Werkudara, Harjuna, Nangkula, Sadewa, Semar, Gareng, Petruk, Bagong Gatut Kaca</i>
Negative	There is no curriculum, less interesting, difficult to understand, there is no <i>wayang kulit</i> material, this media is in the art of traditional music, has no media,	Being able to access Google, able to develop it into a tutorial on YouTube, can be realized through videos and billboards, using modern props, using <i>angklung</i> and guitar. Direct practice without media

Source: the results of processing data based on interview

Table 3 The perception of cultural arts teachers in assessing *wayang kulit purwa* as a means to instilling students' character values

Teachers' Subjects Qualification	Perception				Total
	Positive		Negative		
	Bachelor	Non-bachelor	Bachelor	Non-bachelor	
fine arts	27 (81,8%)	5 (15,2%)	1 (3,0%)	0 (0%)	33 (47,8%)
dance arts	5 (62,5%)	2 (25,0%)	0 (0%)	1 (12,5%)	8 (11,6%)
musical arts	7 (87,5%)	1 (12,5%)	0 (0%)	0 (0%)	8 (11,6%)
etc.	17 (85,0%)	3 (15,0%)	0 (0%)	0 (0%)	20 (29,0%)
<b>Total</b>	<b>56 (81,1)</b>	<b>11 (15,9%)</b>	<b>1 (1,5%)</b>	<b>1 (1,5%)</b>	<b>69 (100%)</b>

Source: the results of processing data based on questionnaire

Table 4 Perception and reason for *wayang kulit purwa* is used as a medium to instilling the local value of character education through art and culture lessons

Perception	Reasons	Respondent's suggestion
Positive	as a cultural heritage, many of which reflect moral messages, provide exemplary behavior Character learning media, reflect philosophy values, describes a figure of character / heroism, as an illustration of human life.	Applying several figures in wayang purwa with positive characters, among others; <i>Yudistira, Werkudara, Arjuna, Nakula, Sadewa, Semar.</i>
Negative	Because visual media matches, not all teachers are from Java Not necessarily Javanese can all different skills	Using LCD (dance) Music art (singing), Theatre (dialogue). Drawing flora fauna (fine art), and With book media

Source: the results of processing data based on interview

## DISCUSSION

### Perception of cultural arts teachers in assessing *wayang kulit purwa* as a medium for learning art and culture

Table 1 data shows that the perception of junior high school art teachers in Solo Raya is around 84.9% agreeing that the *wayang kulit purwa* is used for the learning media of art and culture. The teachers have an average degree of scholarship and there is even one who has a master's education. A total of 69.8% have undergraduate education while 15.1% are not yet undergraduate. Art teachers whose perceptions are negative 15.1% all have a bachelor's degree. This means that most art teachers have positive perceptions of *wayang kulit purwa* if it is used as a medium for learning art.

For dance arts teachers, positive perception is 75.0% while negative ones are 25.0%. In terms of positive perception education, most of them have a 62.5% undergraduate education and those who are not yet undergraduate but have positive perceptions of 12.5%. There are negative perceptions of dance art teachers with undergraduate education and some 12.5% undergraduate. It can be interpreted that most dance art teachers have a positive perception of the *wayang*



*kulit purwa* puppet media for learning dance introduced and taught at junior high school.

As many as 87.5% of music arts teachers positively assessed the *wayang kulit purwa* for the learning media of the arts and music arts genre, only 11.6% of the judgments were negative. Judging from the aspect of teacher education that has a positive rating of 75%, they already have an undergraduate degree and 12.5% are still undergraduate. Teachers whose ratings are negative for *wayang kulit purwa* are not undergraduate there are 5.0%. This data proves that most music arts teachers have a positive view of *wayang kulit purwa* when used for the medium of learning the art of music.

For other teachers including local language teachers, skills teachers and drama and theater arts teachers had a positive perception of *purwa* puppets at 95% and only 5% had negative perceptions. Those who viewed positively on the role of *wayang kulit purwa* had an average education of 85% and only 10% of those who were not scholars. While the negative perception of education is not undergraduate 5.0%. Thus, the regional language teachers, skills in carrying out the *wayang kulit purwa*, drama and theater arts in Solo Raya are dominantly judged positive.

### **Informant 1**

“*Wayang kulit purwa* is very appropriate for learning media for cultural arts for junior high school students because there are positive values, namely the noble values of Javanese culture that need to be inherited continuously so that they become guidelines in behavior. The collective behavior of the community is influenced and guided by their awareness, namely the values that are considered beneficial and positive in everyday life. In *wayang kulit purwa* there are many positive values such as the value of defending the truth, fighting evil, always doing good, etc.”

Based on the explanation above, it shows that *wayang kulit purwa* is considered positive by arts and culture teachers including art teachers, dance and music, even local language teachers, drama skills and teachers and theater arts teachers. The educational background of these teachers is mostly undergraduate funding, only a small percentage of those who do not have a bachelor's degree. It can be interpreted as a conclusion that in the Solo Raya region which is the center of Javanese culture has a strong influence on the way of art and cultural teachers carried out in public sphere. Culture is a value system for people who guide as a reference in acting, acting and behaving (Koentjaraningrat, 1980, p. 17; Mulyana, 2006, p. 62). It can also be assumed that the educational background of the scholars has a positive influence on the perceptions of the arts and culture teachers (Suyana, 2003).

### **Perceptions of teachers of arts and culture and the reasons that strengthen the *wayang kulit purwa* as a relevant medium in learning art and culture**

Data in Table 2 provides information on the reasons for cultural arts teachers who have positive or negative perceptions of *wayang kulit purwa* if it is used for learning media. These positive perceptions are based on several reasons, among others, from regulatory factors, related to subjects, psychology, culture and morals and aspects of nationality (Subiyantoro, et al., 2020). Some of the agreed attitudes based on regulatory views were confirmed by necessity as determined in the curriculum. This is also related to the aspects of learning art and culture there are integrated decorative and artistic material between visuals, dance and music. While the psychological aspect for example can be observed in the enthusiastic effects of children and strengthen the values of the target audience characters. For the moral aspect, it is reflected in the excess of *wayang* which contains advice and can also be used for da'wah media. Emphasis on cultural aspects is seen in social and cultural values and the benefits of preserving indigenous cultural heritage. The reason for the importance of *wayang kulit purwa* as a learning medium can also serve to foster a sense of love for the homeland or increase the national spirit (Sutiñana, 2014, p. 161; Nurrochsya, 2014, p. 151).

A strong reason that states that shadow puppet *purwa* plays a relevant role as a learning medium. Understanding the noble character needs that are targeted, it is not surprising that in the interview session it is not uncommon for art and culture teachers to suggest that they use *wayang kulit purwa* that have good character figures. However, there are those who propose using *wayang kulit purwa* media that has humorous but realistic characters because they are found in everyday life. This is intended to provide enrichment of the nature and character between which can be useful in responding to real life in the community. In that sense, the *wayang kulit purwa* media can be the right way for learning art and culture to junior high school students whose age is entering adolescence. The rest of the teenagers like this when they have introduced their noble local cultural values will form a sense of love for the art and culture of their homeland, therefore this what later establish their self-enthusiasm and pride for their nation (Boeriswati, 2013, p. 410).

Some of the puppet characters are satrians, which is special term in local Javanese for a puppet story figure that symbolizes positive / kindness, this character embedded in people who like to help, do good, noble people) from *Pendhawa* known to be plain, truthful, strong, and always upholding the truth. They are *Puntadewa, Werkudara, Harjuna, Nangkula and Sadewa*. In Javanese culture, *Pendhawa's* profile is a reflection of the integrity of each other's contents, filling and completing, so that these stories reflect noble values that are worthy of exemplary (Subiyantoro, 2014). On the other hand, there are actors who are described as being *Semar, Gareng, Petruk and Bagong*. They describe the character of servants who are loyal to their figure of leader and willingly to sacrifice in speaking on the truth. Even so, their attitudes are constantly developing, their character(s), in fact have been quite often love humorous stories and portraying ordinary people who love to be with the community do not



differentiate between one another, thus reflecting the same compassion regardless of differences between race, ethnicity, religion and socioeconomic level. This will shape the nation's tolerant and respectful character (Nurgiyanto, 2011, p.18).

Negative perceptions can be seen in the reasons which state, for example *purwa* puppets are not in the curriculum so there is no material related to them. This is because according to the cultural arts teacher whose perception is negative, the *wayang kulit* media is in the art of traditional music. Besides this, the school also does not have media in the form of *wayang kulit purwa*. Another reason is that *wayang kulit purwa* puppet shadow show introduced to children at junior high schools' level are considered unattractive and even difficult for children to get to the core of understanding that media and philosophical meanings on them.

According to the suggestions of cultural arts teachers in which the negative perception is reflected. According to them, basically to instill character values can be with media that can be traced through the Google search engine or also through some tutorial guides on video media sharing such as YouTube. To replace puppet media can use video or with billboards, especially now modern times should use modern props too. As for music, it is more appropriate to use *angklung* and guitar media, while for fine arts can practice directly without media.

### **Perception of cultural arts teachers in assessing *wayang kulit purwa* as a means to instilling character values in students**

The data in table 3 shows that 97.0% of the perceptions of junior high school art teachers in Solo Raya agree that *wayang kulit purwa* is used to inculcate character education for students. Those who have positive perceptions have an undergraduate education on average, even one has a master's education. Quantitatively the teacher is 81.8% with undergraduate education while 15.2% are not yet undergraduate. In addition to positive perceptions there are art teachers whose perceptions are negative but only 3.0% have an undergraduate education. This description shows that the fine arts teacher has a positive perception of *wayang kulit purwa* when used as a means to instill character education values for junior high school students.

The dance teacher found a positive perception of 87.5% while the negative one was 12.5%. In terms of positive perceptual education, most of them have an undergraduate education of 62.5% and those who have not received an undergraduate degree, but the perception is positive at 12.5%. Negative perceptions are 12.5% and their education level is not yet undergraduate. This data proves that most music arts teachers have a positive perception of *wayang kulit purwa* if it turns out to be used as the cultivation of students' character values.

As many as 100% of music arts teachers gave a positive assessment of *purwa* puppets for the media of cultivating children's character values, none of which assessed negatively. Judging from the aspect of teacher education, the ratings are positive 87.5%, they already have a graduate education and 12.5% are still

undergraduate. This data proves that most music arts teachers have a positive view of *wayang kulit purwa* used for the learning media of music art.

For other teachers who fall into the category of scientific discipline such as local language lessons, skills teachers and drama and theater arts teachers, they have a positive perception of *purwa* puppets shown 100%, where all teachers were not found to have negative perceptions of this learning media. Those who perceived positively at the role of *wayang kulit purwa* had an average of 85% undergraduate education which was only 10%. Thus, local language teachers, skills and drama and theatre arts in Solo Raya are all positive judgments, that *wayang kulit purwa* will have a strong influence in using it as a means to instilling students' value of character education.

## Informant 2

“The noble values contained in the *wayang kulit purwa*, both in terms of the story, the character of the wayang characters and the aspects of the profile of the form of the puppets, have the character of loyalty to the leader, courage to face obstacles, togetherness in achieving goals and values of simplicity, and high enthusiasm in achieving goals must be instilled in junior high school children. It is hoped that the young generation of successors of this nation will have strong characters such as *wayang kulit* figures and can be implemented in everyday life so that they can fortify negative external culture.”

Based on the results of the description above shows that *wayang kulit purwa* is still considered positive. The educational background of these teachers is mostly undergraduate and only a small percentage have not graduated. Puppet which is a Javanese culture that has noble values can be a medium to strengthen the character education of children in Solo Raya Middle School. Thus, it can be hypothesized that the cultural background of the people of Solo which is the center of Javanese culture is still a reference in the preservation and development of culture including the art of *wayang kulit purwa*. Puppet media can thus be used to shape the noble character of children (Suyanto, 2010, p. 16).

## Perceptions of cultural arts teachers and reasons for assessing *purwa* shadow puppets as a means to instil character values in students in junior high schools

Table 4 shows that on the art and culture teachers, their average perception is quite positive and some are slightly negative, especially if the introduction strategy through puppets is used to instil the values of the character of students. Positive perception is based on the assessment that wayang is perceived as a cultural heritage, wayang kulit purwa also reflects noble moral message, even exemplifies life model behavior, and can be effectively used for sharpening the educational character values, in addition to wayang kulit many contain philosophical values, and are dominant with heroic qualities. Thus, the value of purwa shadow puppets is relevant as an illustration of good and bad Javanese

human life. A wise person will be able to take good values and learn experience from unkind values, because all values of good and bad are equally beneficial for the lessons to be learned.

Then the puppets that have various characters are to be used as a medium to instilling character values. Many character puppets can be taken with character values, there are illustrated *Srikandi* as stern, agile and loyal female figures. *Krisna* is a smart warrior, clever in providing strategies and tactics for war. There is a Semar character who has a popular character, protects, is wise and likes to advise who is good and true. Basically, the puppet characters suggested by the art and culture teachers can be used as a medium to instilling noble values characters (Arifin, 2013, p. 655) for children in junior high school for arts and culture lessons.

Negative perceptions of cultural arts teachers tend to be caused by several reasons, for example related to the learning of art in the classroom, more appropriate to apply visual media. For example, to draw flora and fauna, a more appropriate medium is a picture of a *wayang kulit purwa*. Another reason is that not all cultural arts teachers are Javanese, because of such reason they cannot necessarily teach well. For art and culture lessons for the art of dance, the advice is to prepare media projector and the art of music by singing, as well as using dialogue if one in case wish to exercise theatre art skills.

Various descriptions explained in above show that the media of *wayang kulit purwa* really need to be introduced in instilling the values of the character of students through art and culture lessons. This means that art and culture can be a means of establishing character (Kim, 2014, p. 1529).

## CONCLUSION

1. There are positive perceptions on the teachers in arts and culture in Solo Raya and some are negative perception on *wayang kulit purwa* as a media learning media in cultural arts in junior high schools. However, teachers of art, dance and music and others (local languages, skills and drama and theater arts teachers) mostly have a positive perception than negative ones.
2. There are positive perceptions on teachers of arts and culture in Solo Raya and there are negative ones about *wayang kulit purwa* in part of using it as a medium in instilling character education values for cultural arts subjects in junior high school. Most cultural arts teachers consisting of art, dance and music teachers and other teachers (local language, skills and drama and theater teachers) have a positive perception than negative ones.
3. The strong reasons underlying the shadow puppets are relevant for the learning media of art and cultural subjects because they consider the aspects of curriculum, psychology, morals, socio-culture and nationality. Whereas the negative ones are not attractive, difficult to understand by children, not in the curriculum, and relevant to the arts and culture branch, and there is no media available.

A positive perception of wayang kulit purwa as a means of instilling the value of character education, among others, is based on the reason that aspects of character and moral values and noble values are widely found in wayang, so it is necessary to emulate puppet figures who have good character. The reason for the arts and culture teacher of the wayang kulit purwa is irrelevant to inculcate character values due to the assumption that not all teachers come from Java, and not necessarily all teachers from Java are able to teach well, and can be replaced with other media.

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