

**EXISTENCE OF MORAL CHARACTER  
IN THE PLAY JENAR BABAD TANAH PENGGING  
(Used Review of Content Analysis)**

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**Abstract**

*This study aims to reveal the types of moral existence of the main character Syekh Siti Jenar, the disclosure and description of the moral of Sheikh Siti Jenar, and the moral of Sheikh Siti Jenar with the reality of life in the Laker Babad Tanah Pengging by Saini K.M. The study was conducted from October 2016 to August 2017. This research uses descriptive qualitative method with content analysis technique starting focus of research, data collection, verification of data validity, analyze, interpret, find, verify, and conclude. The results show that this play contains a positive moral existence that can be used as a reference to study literature. The content of the play is closely related to the life of the community so the result of the research is suggested that the play "Syekh Siti Jenar in Babad Tanah Pengging," by Saini K.M. can serve as a medium for teaching individual, social, and moral religious which concerned about the moral issues of the students that occur in the process of literary learning.*

*Keywords: The play, Main Figures, and existence of Moral*

**Abstrak**

Penelitian ini bertujuan untuk mengungkapkan jenis-jenis eksistensi moral tokoh utama Syekh Siti Jenar, pengungkapan dan penggambarannya moral Syekh Siti Jenar, dan moral Syekh Siti Jenar dengan realitas kehidupan dalam *Lakon Babad Tanah Pengging karya Saini K.M.* Penelitian dilakukan dari Oktober 2016 sampai Agustus 2017. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik analisis isi mulai fokus penelitian, pengumpulan data, verifikasi keabsahan data, menganalisis, menafsirkan, menemukan, memverifikasi, dan menyimpulkan. Hasil penelitian menunjukkan bahwa lakon ini mengandung eksistensi moral positif yang dapat dijadikan acuan untuk menelaah sastra. Isi lakon tersebut lekat dengan kehidupan masyarakat sehingga hasil penelitian lakon "Syekh Siti Jenar dalam Babad Tanah Pengging," karya Saini K.M. dapat menjadi media dalam mengajarkan moral individual, sosial, dan religius yang berkaitan tentang masalah moral pada anak didik yang terjadi dalam proses pembelajaran kesusastraan.

*Kata Kunci: Lakon, Tokoh Utama, dan Eksistensi Moral*

**PRELIMINARY**

Literary learning has not run optimally. As expressed in the research journal Ifa Afika Aria Swastika on Trends in Literature Learning: Study the Learning Model in the Research of the State University of Malang Students that teaching literary material is much more difficult than teaching the

subject matter. Not only that, students already do not like the work of literature so that teachers have trouble teaching literature.

Learning to appreciate the literature in schools should be improved. Learners become appreciation; directly, indirectly, documentation, and creative. Direct appreciation is done by reading

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<sup>1</sup> Pembimbing 1

<sup>2</sup> Pembimbing 2

literature, seeing, listening and watching literature. Indirect Appreciation is done by studying literary studies; literary theory, literary history, and literary criticism. Appreciation of documentation is done by collecting literary works from newspapers, magazines, books, and so on, then put together into clipping Creative appreciation is done by producing literary works.

Not only appreciation, literature also raises the good morale of man. Good morale will increase if it becomes appreciation. For example, the personal morals of human beings that will grow are emotional, intellectual, and imaginary developments, the growth of social taste, and the growth of religious sense. In the journal Ninuk Lustyantje on "Morality in Cultural Elements in Fairytale and its Implication in Learning French as Foreign Language" that morality will form religious morals, social morals, and moral personality. Therefore, the literature taught is a living and dynamic figure. The literature was written with the norms and customs of the day. Based on the norms and customs, literary works cannot be separated from the development of society.

Understanding literature is not whole if it is not related to the understanding of literary texts. In order to fully understand, literary texts are viewed from human development that influences the defining

process. Klarer (2004: 1) mentions the literature in English is literature. That is, literature is a form of written expression containing aesthetic value (beauty) and artistic value (art). A beautiful word is very broad. The word not only reaches outward meaning, but spiritual meaning. For example, an ugly face can still be found beauty. The beauty is not just a language that rhythmic, but viewed as a whole. Esten (2000: 7) mentions that themes, mandates, and structures are part of the beauty of literature.

Literature is not only beautiful, but creative. That is, literature is an activity or a work of art. Therefore, literature is a creative activity or artwork (Wellek and Warren: 1993: 3). Literature is called a work of art because of the masterpiece. The masterpiece must have value, value, concept, and value. These three things are complementary or cannot enter. The values are poured in the language. Language is the main ingredient for manifesting personal expressions in a beautiful form (Sumardjo and Saini, 1988: 3). The language expressed as a view of ideas, feelings, thoughts, and mental formation.

Creative and beautiful literary works that developed from a problem that occurred in the community. Problems that occur in society can improve good morals. The literary material taught is a

wonderfully imaginative piece of work, such as poetry, prose, and drama. Literary work is the result of the author's thoughts about the natural life around. One such literary work is a drama or play.

The drama comes from the Greek *draomai* which means to act, act, act or act (Putra, 2012: 4). Acts, treatments, actions or reactions are played by actors to entertain. Basically, drama aims to entertain. However, over time, drama is not enough as an entertainer, but a container of art dealers and aspirations of educational suppliers. Therefore, the drama teaches human education to be educated (moral). Widodo and Lustyantie (2016: 26) in the journal "Improving Drama Script Writing Through Modeling Strategies that extrinsic element approaches can develop moral value education.

In line with that, Klarer (2004: 43) mentions the drama with "to do" and "to act". It means to do, drama must be done, while to act drama act. Thus, the drama is the performance or representation of life by the offender.

Drama is called play because it is played, played or performed by the plays (human or props). Motion and action as the main feature of drama. Therefore, the drama must have motion and action that lead the play. In line with that, Endraswara

(2011: 11) mentions that the key to the drama rely on motion.

Drama is a literary work that has the power of creativity, taste, and high intention. Drama is an effective means of describing social conflicts, moral dilemmas, and personal problems. These conflicts do not bear the specific consequences of actions. Therefore, drama is a reflection of self-reflection of life. Drama is perfect or appropriate to be learned through education. Through drama, one can learn about complex life hues.

Drama is an interpretation of life that cannot be separated from the interpretation of life. Endraswara (2011: 16) mentions that the drama as an imitation of life that is not mistaken. Detail or not, the drama photographed life imaginatively. This life will not be separated from moral issues. Moral aspects that can be plucked in the drama that is moral to itself (individual), to others (social), and to God (religious). As with other human beings, man is not discriminated between one man and another. Individual morals will awaken him, social morals will place him, and religious morals will reflect on him.

Moral and literary works reflect the author's life view. His views are truth values conveyed to the reader (Noor, 2011: 64). The author writes dramas by exploring the values of drama scripts that are rich in

dialogue and dramatic situations (Rahmanto, 1992: 120). Of those values, drama literary works contain a moral application in behaving and behaving in accordance with moral views. Through the stories, attitudes, and behavior of the characters, the reader is expected to take the lessons of the moral messages conveyed or mandated.

The play written by Saini K.M. "*Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*" has many characters to learn. A character is an actor who experiences an event in the story. The character portrayed by the author has certain traits, behaviors, or temperaments. For example, moral figures.

Moral is an absolute right possessed by man. Actions, behaviors, and speech (human interaction) are called moral. If doing well in the community, that person has a good moral. However, if doing badly in society, that person has a bad morale.

In literature, drama or play there is a human existence. The existence is poured figures who play a role in the literary work. In the midst of society, literature present aims to improve human dignity and prestige. For example, human beings who are cultured, think, and deity. The author of literary works seeks to convey the view of the truth values of human life. The concept,

literature is formulated by society to determine good and bad morals.

Moral is derived from the Latin "*mos mores*". That is, moral is a habit (Djojuroto, 2006: 10). Moral means custom. Values and norms become the hold of a person or a group of people to regulate his behavior. Moral is the norm of life given the privilege of life in society (Djojuroto, 2006: 6). In this case, the life of human good and bad judgment can be measured by distinguishing between a good moral person and a bad person. Morality is a good and bad moral character. Morality in man is an awareness (existence) of good and bad; about what is allowed and prohibited; about being worth doing and not worth doing.

The moral problem is certainly within the person (human). The existence is called the existence of a character. Existence means existence or a living state. The existence of man does not mean there is, but the way of being human. Moreover, human existence is no longer what exists, but what it has is actualization (exists). Human beings are not limited to exist, but exist. Man stands by himself, out of himself, and occupied with his own affairs. His solitude presents a person, "Me and Myself, I and You, and Me and God".

The question is, "Why is *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*?". The answer, because this play can improve

the damaged morals, especially the learned nation. In addition, moral issues have not been contemplated by many people and have not yet considered the way out, although this problem has become an obstacle to progress, welfare, and human dignity. In literary learning, students will understand how to be moral with themselves, such as honest, trustworthy, disciplined, hard work, creative, independent, courageous, curiosity, considerate, diligent, reading, and responsible, moral way with the environment society, such as tolerance, democracy, the spirit of nationalism, love of the homeland, respect for achievement, love of peace, communicative, social caring, and caring about the environment, and a moral way with God, such as obedience to the religious rules it embraces. Students are able to become appreciation of literary works, then apply those morals that exist in the character.

This play holds a lot of morals that can be learned by the students for life. Therefore, the researcher conducts research of content analysis of *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging* in terms of moral existence of the main character.

The research is formulated: 1. What are the main types of characters of Lakon Sheikh Siti Jenar in the Bung Pengging Land? 2. How is the revelation and

depiction of the moral existence of the main character of Lakon Sheikh Siti Jenar in the Bung of Pengging Land? 3. What is the moral relation of Sheikh Siti Jenar's plot to the reality of life?

## RESEARCH METHODOLOGY

The purpose of this study is to obtain a clear picture of the moral existence of the main character *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*. In detail, the objectives of this research are: (1) to gain an understanding of the main types of moral characters in the *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*, (2) to gain an understanding of the moral existence of the main character in the *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*, (3) gain an understanding of the moral events contained in the plays of Sheikh Siti Jenar in the *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*, and (4) get an understanding of the moral relationship of the play of Syekh Siti Jenar with the reality of life.

Technique of collecting data of this research is content analysis. Content analysis technique is a technique used to analyze, capture, and understand text or documents. The document is a literary work " *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging* " by Saini K.M. This document is as research data. The result is

the moral existence of the main character.

The data collection procedure of this research is library research. Library research is doing literature search. Library search is not just a first step in setting up a research framework for obtaining similar information, but also for furthering theoretical studies and methodological studies. In this case, library research aims to utilize existing literature sources to obtain research data without any research in the field. In addition, the source of literature can answer all the problems that exist in the study.

The data collection procedure is: (1) setting the play, "*Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*" by Saini KM "as the data source to obtain the data; (2) the play is read intensively by observing the main character dialogues, (3) identify (4) observe and cite relevant data from research results to reinforce the results of the research analysis of the moral existence of the main character in the *Jenar Lakon Syekh Siti Jenar dalam Babad Tanah Pengging* by Saini KM In the end, the data obtained in the form of notes or quotations are poured in the form of description as an analysis of thesis research materials. The results of the analysis are put into worksheets or data collection instruments to make this research more systematic.

## RESEARCH FINDINGS AND DISCUSSIONS

In this study, researchers found findings related to the moral existence of Syekh Siti Jenar in terms of moral types, disclosure and moral depiction of the main character, and moral relationship of the main character with the reality of life. The moral types are the moral classification of Sheikh Siti Jenar found in the plays of *Lakon Syekh Siti Jenar dalam Babad Tanah Pengging*. The morals are classified according to findings by expressing and describing the moral of Syekh Siti Jenar. In addition to the classification of the moral type of disclosure and moral depiction of Syekh Siti Jenar, researchers found a moral relationship with the reality of life.

As for the types of morals, of The moral types of Sheikh Siti Jenar are divided into individual morals, social morals, and religious morals. From 33 findings data; First round of scenes 1 through 6, second round of scenes 6 to 9, and round IV scenes 6 through 11.

**Table 1 Rekapitulation Types Of Moral Syekh Siti Jenar**

Jenis Moral		Jumlah
Individual	Honest	10
	Trust	3
	Dicipline	1
	Hard Work	1

	Creative	7
	Independent	2
	Brave	12
	Curiosity	1
	Good Considerations	4
	Diligent	0
	Like to read	0
	Responsible	5
Social	Tolerance	3
	Democracy	5
	Spirit of nationality	2
	Love the country	0
	Appreciate Achievement	1
	Love Peace	3
	Communicative	8
	Social Care	2
	Environmental care	0
Religious	17	

From the table tersebut, found the most moral type of religious as much as 17 findings, the type of moral individual is the most common is the courage as much as 12 findings, and the type of social morale is the most widely found in the communicative of 8 findings.

In the dialogue done by Syekh Siti Jenar, not only reflected one moral, but some moral. For example, from 33 data, the

researcher took an example of analysis on data 15 that highlighted the religiosity and data 24 that accentuated his bold individuality.

Data 15

*O.O. Kampung : Tapi kami takut, Sunan! Tolonglah kami! (BERLUTUT MEMEGANG JUBAH SYEKH SITI JENAR).*

*Santri : Sunan, gempa lagi.*

*S.S. Jenar : Tenanglah. Terimalah gempa ini. Ya, terimalah sebagai peringatan Tuhan bahwa kita manusia, rapuh dan fana. Hanya Tuhan Maha kuat dan Abadi. Serahkanlah diri kalian kepada-Nya. (GEMPA MEREDA). Saya lega, rasa takut kalian sudah berkurang. Semoga kalian sadar, kalau saya tak takut bukan karena saya sakti. Tidak. Saya tak takut karena saya serahkan diri saya kepada Tuhan.*

*O.O. Kampung : Kalau kami tidak bersembahyang tobat, apa yang harus kami lakukan, Sunan?*

*S.S. Jenar : Tidakkah kau dengar perintah Tuhanmu saat ini?*

*O.O. Kampung : Kami tidak mengerti, Sunan! Kami tak paham !*

*S.S. Jenar : Kalau banyak orang kampung yang terluka, yang*

*meninggal; kalau banyak harta benda yang rusak, apa yang kalian lakukan?*

*O.O. Kampung : Kami tidak mengerti, Sunan.*

*S.S. Jenar : Dengar suara hati nuranimu, karena Tuhanmu bersemayam di sana.*

*O.O. Kampung : Apa maksud Sunan? Kami bingung! Kami tak paham.*

*S.S. Jenar : Ingatlah, Tuhan pernah berfirman, bahwa alam semesta tidak mampu menampung-Nya, melainkan jiwa manusia jua yang dapat menjadi tempat-Nya. Dengarlah suara hati nuranimu, karena Tuhan bersemayam di sana.*

*O. Kampung: Kalau tidak sembahyang dan berdoa sekarang, sebaiknya kita menolong yang kena musibah.*

*S.S. Jenar : (GEMBIRA) Syukurlah! Cahaya Ilahi bersinar di hatimu. Kau benar. Tolonglah yang kena musibah. Bantulah mereka meringankan penderitaan. Hiburlah mereka yang kehilangan sanak saudara. Itulah bisik hati nuranimu, itulah perintah Tuhanmu. Ketahuilah, wahai warga Pengging yang kucintai, Tuhan bertakhta di atas singgasana akal budimu. Tuhan lebih dekat kepadamu dari pada urat lehermu sendiri. Tapi kalian tidak mengetahuinya atau tak*

*mau mengakuinya. Sekarang, dengarlah perintah-Nya, tolong dan hiburlah mereka yang kena musibah! Mari! (MEREKA PERGI MENGIKUTI SYEKH SITI JENAR KECUALI DUA ORANG KAMPUNG). (Babak I, Adegan 6, hh. 45-47)*

Reflects the religious morality of Syekh Siti Jenar. The religiosity of Syekh Siti Jenar appears when he teaches calm / surrender to Allah when disaster strikes. Syekh Siti Jenar also invited to alert the citizens pengging and his student for conscience to answer the events that are happening in Pengging. Finally, citizens and his student aware of what to do, namely to save or help affected people. With his honest and friendly words, his people hear and do what he says. His presence and his words make the heart safe and happy for the citizens of pengging. In addition, the figure provides assistance to citizens in need because of care.

Data 24

*K. Kenongo : Tunjukkan jalan ke tempat para tamu beristirahat. (KEPADA PANGERAN DARMACARAKA DAN SUNAN GIRI) Selamat beristirahat,*

*Pangeran, Sunan. (KEDUA  
UTUSAN PERGI).*

*S.S. Jenar : Bukankah ada baiknya  
kalau saya menjelaskan kepada Sri  
Sultan di Demak?*

*K. Kenongo : Sunan terlalu baik.  
Sunan begitu polos dan tanpa  
curiga. Mungkin setiba di sana  
Sunan akan ditahan dan  
dipenjarakan. Lebih daripada itu,  
mungkin mereka akan membunuh  
Sunan! (BLACKOUT). (Babak II,  
Adegan 9, h. 77)*

Reflect the moral of Syekh Siti Jenar type "individual". Syekh Siti Jenar did not hesitate to explain to the Sultan at Demak. He is very brave of action despite the stakes of his life.

Disclosure and moral depiction of Sheikh Siti Jenar with the details of the kereligiusan of Syekh Siti Jenar as many as 17 findings. Then, the most prominent individual morality is the courage of 12 findings. In addition to his courage, followed honesty as many as 10 findings, creative 7 findings, responsibilities 5 findings, good consideration 4 findings, mandate 3 findings, discipline, hard work, and curiosity 1 findings, while diligent and fond of reading not found. Social morals are the most prominent communicative of 8 findings. In addition to communicative,

democracy 5 findings, tolerance and peace love 3 findings, the spirit of nationality and social care 2 findings, appreciate the achievements of 1 findings, whereas the love of the homeland is not found.

In life, morality has a relationship with the reality of life. Moral issues are a humanitarian issue. Thus, it is only natural that morals are an important matter of concern to improve his relationship with his own personality, himself with his neighbor, and himself with his God. For example, in the human stage, he learns the behavioral patterns prevailing in society by establishing relationships with others. First, it deals with the person of his master. Later, he was in touch with his brother. After that, he is able to distinguish relationships with others. Finally, he began to realize the actions that can be done and should not be done. If his behavior is good then it will be liked the environment, but if his behavior is bad then it will be reprimanded. Finally, the child will have a concept of himself and that awareness can be observed from his behavior in his interaction with the environment. So closely the relationship between moral and the reality of life.

The reality of Syekh Siti Jenar that has been described has a close relationship with life. Human life certainly has a different view. The view there are who do not agree or refuse and there are agree that justify. In

life, there is surely someone who does not like or hate and someone likes. That is the meaning of life. Therefore, it is certain that life has human involvement with morale. Morals are poured as human relationships with oneself (individual), human relationships with other (social) creatures, and humans with His creator (religious). In life, the morals are honest, trustworthy, disciplined, hard work, creative, independent, courageous, curiosity, good judgment, diligent, avid reader, responsibility, tolerance, democracy, spirit of nationality, love of the homeland, appreciate achievement, love peace, communicative, social care, environmental care, and religious. Syekh Siti Jenar's most prominent moralities, such as religiosity, honesty, courage, and communicative have a connection with the reality of life.

## CONCLUDE

The conclusions obtained from the results of this research is the moral existence of the characters in the "Sheikh Siti Jenar in the Babad Tanah Pengging" Lakis is as follows:

First, the moral existence of the figure of Sheikh Siti Jenar is classified into three types: individual, social, and religious morals. The individual morality of Sheikh Siti Jenar is most prominent in the form of courage. The social morality of Sheikh Siti

Jenar is most prominent in the form of communicative. The relative morals of Sheikh Siti Jenar are more prominent than the two kinds of individual and social morals.

Second, the moral events of Syekh Siti Jenar presented by author Saini K.M. packed with polite language. The language used in the dialogue of Syekh Siti Jenar has been expressed and illustrated, then religious morals are found more than 17 findings. Then, the most prominent individual morality is the courage of 12 findings. In addition to his courage, followed honesty as many as 10 findings, creative 7 findings, responsibilities 5 findings, good consideration 4 findings, mandate 3 findings, discipline, hard work, and curiosity 1 findings, while diligent and fond of reading not found. Social morals are the most prominent communicative of 8 findings. In addition to communicative, democracy 5 findings, tolerance and peace love 3 findings, the spirit of nationality and social care 2 findings, appreciate the achievements of 1 findings, whereas the love of the homeland is not found.

Third, the moral relation of the figure of Syekh Siti Jenar with the reality of life illustrates the closeness between morals and life. Based on the morality that has been classified, expressed, and described, the morals of Syekh Siti Jenar relate to the

reality of life that occurs in Pengging. The incident in Pengging makes a pretty worrying polemic. In reality, when disaster strikes, humans complain much, fear, and anxiety. Complaining said that God is unjust, God is not loving, and not loving. His fears and anxieties make people believe in superstition. Usually, prayers and prayers are done because of a disaster that occurs, as if prayer and prayer can stop a disaster. When the disaster is gone, prayers and prayers are not reinstated. In addition, in reality the events in Pengging make Syekh Siti Jenar to straighten heresy and invite to trust and compassion. Not only that, the reality of life about death and residence in Hell frightened. Not to Syekh Siti Jenar.

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