

CHAPTER I

INTRODUCTION

1.1 Background

Culture has increasingly become a critical issue in the current era of global transformation. Indonesia faces serious challenges in the form of eroding cultural values that lead to a decline in nationalism and patriotism among the younger generation (Bangu & Kasim, 2024). This phenomenon is evident in the shift of cultural consumption preferences. Data from Google Trends 2024 indicates a dominance of foreign content, such as the song APT. by Rosé & Bruno Mars as well as foreign films in popular searches, which highlights that the younger generation is more captivated by a global identity than local heritage. This declining interest in local culture poses a threat to national identity, considering that national identity serves as the foundation embodying collective values and goals.



Figure 1.1 List of Top Searches Music and Movies of Google Indonesia, 2024

(Source: trends.withgoogle.com/id/year-in-search/2024/id, accessed on October 8, 2025)

The tendency of society, particularly the youth, to appreciate foreign culture more does not occur without reason; it is rooted in the lack of cultural education during the emerging adulthood phase (ages 18 - 25), which has become the most influential factor in the fading love for one's homeland (Manullang, 2024). In fact, within this age range, individuals are in a crucial period of identity formation (Santrock, 2017). Therefore, a cultural introduction educational approach is required that is capable of fostering critical attitudes, empathy, and social responsibility in order to strengthen the character of the Indonesian younger generation.

This character-strengthening effort can actually be optimized by redigging the roots of national identity, considering that Indonesia is a country rich in culture. Culture originates from living habits passed down from generation to generation within a scope that shares a

commonality; this commonality includes geographical location, ideology, and behavior. The diversity of geographical conditions in Indonesia encourages the emergence of diverse behaviors, corresponding to the conditions in each region. Behaviors carried out sustainably will transform into a culture, which then becomes an identity possessing distinct distinguishing characteristics, as well as selling value between regions. Jawa is one of the largest regions in Indonesia; reported from goodnewsfromindonesia.id (2025), the Jawa ethnic group dominates the population in Indonesia, ranking first with a total of 40.2% of the entire population in Indonesia, so it is not surprising that there are many cultures in Jawa.

Wayang is one of the oldest cultures of Indonesia originating from Jawa, which is a form of performing art. The initial purpose of wayang was as a magical-religious tool or a ceremony to summon ancestral spirits; however, the function of wayang performances changed during the Mataram 1 era, transforming up to the present day as a medium for education and communication (Anggoro, 2018). This role as a means of communication and education allows wayang to play a part in the cultural development of Indonesia. One of the oldest forms of wayang is wayang beber; wayang beber is a wayang originating from Pacitan City that has a scroll form and is displayed by being unrolled or spread out, as reported by the official information portal of Indonesia, [Indonesia.go.id](https://indonesia.go.id) (2025). Wayang beber is a culture that has existed since 1223 AD during the Jenggala Kingdom era. As one of the oldest cultures in Indonesia that has contributed to the development of Indonesia, the existence of wayang beber deserves to be preserved. However, the existence of wayang beber is now beginning to diminish; most of the younger generation do not know about the existence of wayang beber culture. This aligns with the results of an online survey conducted on October 12, 2025, involving 60 teenage respondents in Jawa Timur to ascertain their knowledge of wayang beber, where as many as 68.3% did not know what wayang beber is, and as many as 83.3% did not know what the form of wayang beber looks like. Their unfamiliarity with wayang beber can be utilized in providing cultural introduction education for the younger generation. Through the history and values contained within wayang beber, the younger generation can instill an awareness of their identity and increase their feelings of patriotism.

Wayang beber has many types, but there are two types that are still developing and maintained in Indonesia today, namely Wayang Beber Tawangalun from Pacitan and wayang beber remeng mangunjaya originating from Wonosari. Wayang Beber Tawangalun has long been attached to the Pacitan society as the identity of Pacitan City itself. Wayang Beber Tawangalun is not merely a culture for the people of Pacitan, but has become an identity that

contains deep values, culture, spiritualism, and philosophy. In a broader context, knowledge regarding wayang beber is highly crucial for the people of Jawa Timur. The people of Jawa Timur hold a responsibility to preserve this art form as an expression of respect toward their history and cultural identity.

The preservation of Wayang Beber Tawangalun has been carried out through several efforts, starting from its duplication for performance purposes in 2024 by Rudhi Prasetyo, as well as transforming it into a new medium, such as batik motifs, comics, and animations. However, these transformation media do not maintain the original form of Wayang Beber Tawangalun, which is in the form of a scroll, resulting in the distinctive characteristic of Wayang Beber Tawangalun not being preserved. Preserving Wayang Beber Tawangalun while still maintaining its scroll form requires wayang beber to collaborate with current technology, which is a form of cultural reinvention. Cultural reinvention is a process of cultural innovation that utilizes exploration, adaptation, and transformation strategies with the aim of obtaining added value from that culture (Djatiprambudi, 2019).

The delivery of cultural educational messages will be far more effective if integrated through platforms popular among the younger generation. This is based on the assumption that high media usage duration reflects the level of influence and relevance of that media for the audience (Santrock, 2017: 601). Based on an online survey on October 12, 2025, involving 60 teenagers in Jawa Timur, as many as 95% of respondents prefer digital-based learning over conventional methods. This indicates that the reinvention process of Wayang Beber Tawangalun needs to be adapted to digital aspects to be relevant for teenagers aged 18–25. Technological advancements have resulted in the availability of diverse media; according to Seels & Richey, learning media can be classified into several classifications, namely print media (media whose delivery method uses static visuals, primarily using printing processes such as books, modules, and magazines), audio-visual media (media that produces or delivers audio and visual materials through mechanical or electronic machines), computer-based media (media that delivers material using microprocessor or digital sources), and combined media (media that combines the use of several media controlled by a computer) (Surjono, et.al, 2017). Seels & Richey further state that combined media is the most effective compared to other media because combined media has many variations and can be adjusted to the needs of the students. One combined media that can be used is Augmented reality (AR). AR blends digital content such as 3D images or videos into the real world through user interaction. AR technology allows for two-way interaction. The younger generation does not merely watch (passive consumption)

but is involved in triggering the appearance of Wayang Beber visual content in their real space. This creates an immersive experience that bridges the time gap between 13th-century tradition and 21st-century technology.

Accordingly, the reinvention of the Augmented reality (AR) based Wayang Beber Tawangalun design will be created in this final project to introduce Wayang Beber Tawangalun packaged in a more attractive and modern way, and this design is expected to increase the spirit of nationalism, especially the patriotism. The use of the ADDIE design method is applied to provide a systematic and structured framework, while visual identity design principles are also used to enhance aesthetic appeal and make it a cultural communication medium relevant to the modern generation.

1.2 Problem Identification

1. The Indonesian younger generation is more interested in foreign culture and ignores its traditional culture.
2. The higher popularity of foreign culture, allowing it to occupy the first position in Google searches in 2024 (trends.withgoogle.com, 2024).
3. The lack of education among the younger generation is one of the 7 causes of the fading patriotism (kumparan.com)
4. The lack of education among the younger generation has a sustainable impact on the nation's future, as the younger generation plays a crucial role for the nation, serving as drivers and agents of change that determine the nation's future (Manullang, 2024).
5. The lack of knowledge regarding wayang beber among young people in Jawa Timur. Based on an online survey conducted on October 12, 2025, involving 60 teenage respondents in Jawa Timur, 68.3% of the total did not know what wayang beber is, and 83.3% did not know what the form of wayang beber looks like.

1.3 Problem Formulation

How to design the cultural reinvention of Wayang Beber Tawangalun based on augmented reality AR to increase the patriotism among those aged 18-25 years old?

1.4 Scope of Problem

1. Increase the patriotism in the reinvention of Wayang Beber Tawangalun focuses on the education of introducing Wayang Beber Tawangalun.
2. The target audience for the design of the Wayang Beber Tawangalun reinvention is youth aged 18-25 years old.

3. The preservation of wayang beber tawangalun focuses on the reinvention process by adding augmented reality as an additional modern medium.

1.5 Objectives

1. Package Indonesian traditional culture to make it more attractive to the younger generation.
2. Increasing the patriotism through cultural introduction education
3. Reinventing Wayang Beber Tawangalun so that it remains relevant amidst the onslaught of globalization.
4. Adapting digital technology, specifically augmented reality, as a modern learning tool that aligns with the characteristics of the younger generation.
5. Introducing Wayang Beber Tawangalun to the younger generation aged 18-25 years old packaged in a more modern way.

1.6 Benefit of Design Results

1. Increased interest of the younger generation toward Indonesian traditional culture.
2. This design specifically presents the reinvention of wayang beber based on augmented reality. With the addition of a touch of digitalization, this design can be beneficial for the preservation process of wayang beber, as well as its introductory education for the younger generation.
3. This design reinvents culture using a new medium in the form of augmented reality (AR). This design is beneficial for designers or the younger generation in developing the reinvention process of a culture in a different medium, in order to increase the patriotism.

1.7 Design Framework

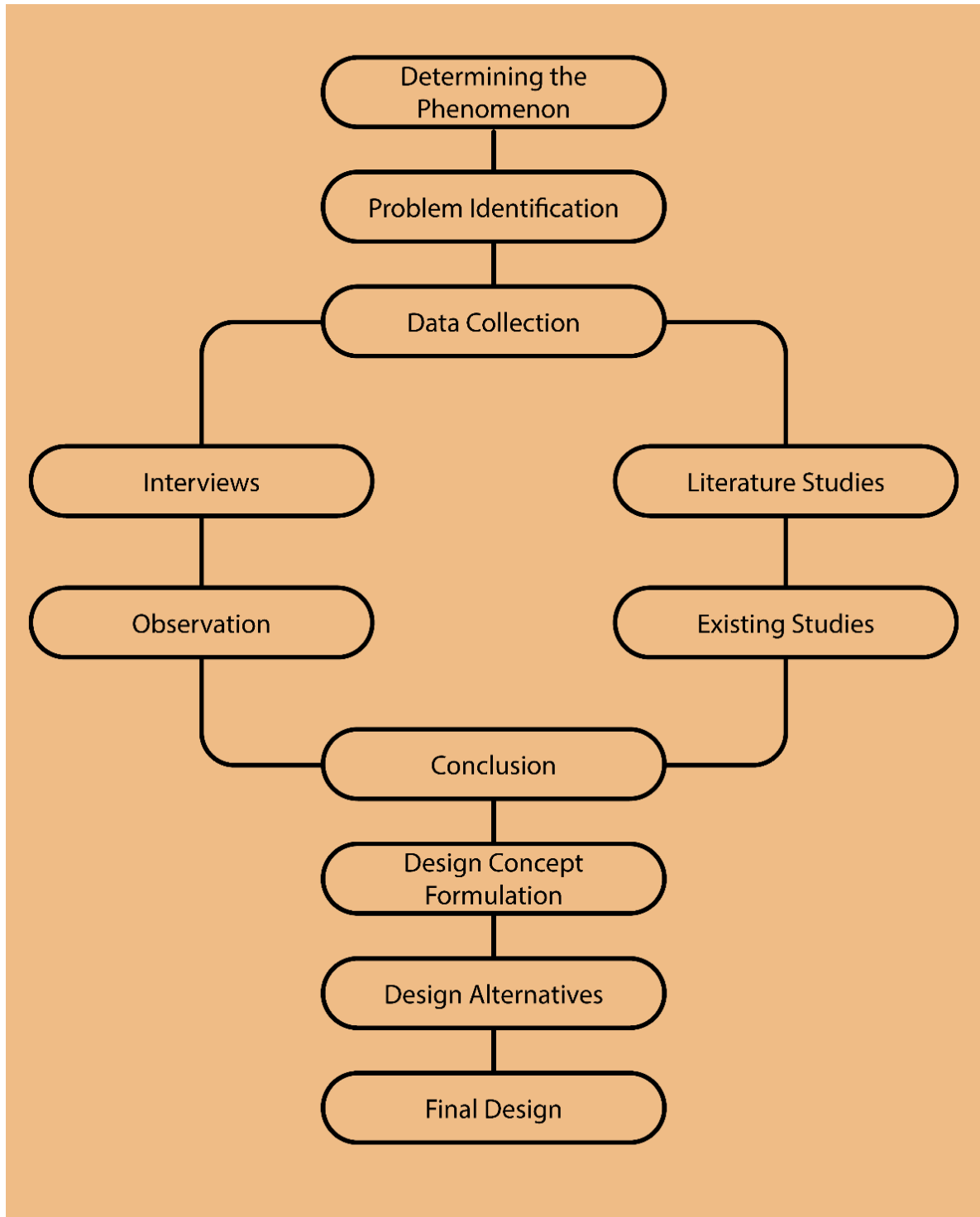


Figure 1.2 Design Framework
(Source: Personal Documentation)