

# LAKON SEMAR BOYONG AND SOME PANAKAWAN APPEARANCES AS AN ATTEMPT TO DRIVE AWAY CORONA OUTBREAK

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## ABSTRACT

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This study aims to explore, to re-explain, to analyze, to synthesize, and to appreciate Lakon Semar Boyong along with the Panakawan appearances containing various religious and Javanese-based cultural attempts to face the pandemic. This study needs to be done, since, especially Indonesia, is now facing *pageblug*, the outbreak of Coronavirus, and that it requires religious, aesthetic, and epidemiological attempts for us to be off from the lambasting effect of the horrific corona virus.

This study is in the perspective of religious and epidemiological studies of literature. The perspective is a transdisciplinary study, combining humanities (religion and literature) and exact science (epidemiology) in order to find the meaning behind a data using hermeneutic interpretation (Exegesis). The research subjects were video recordings of a shadow puppet show entitled Semar Boyong by Ki Ardi Purbo Antono and Wayangan Climen by Ki Seno Nugroho. The data were collected by (1) transcribing, (2) transliterating, and (3) documents observing and interpreting. The instruments used were data charts, interpretation guides and a voice recorder. The data validity is valued by the persistence of the observations, repeated studies, peer discussions, triangulation of sources (by comparing various sources, both from document sources and interviewees). The data transformed into charts are analyzed using the perspective of hermeneutic-based religious epidemiological studies of literature. The follow-up target of this research is to write an indexed journal articles.

The results are: 1) Religious values ??delivered in Lakon Semar Boyong are associated to the idea of being closer to God, always remembering God, and that God still loves the world through Wisnu Awatara, and thus, humans must work for goodness. 2) The literary epidemiology values contained in Lakon Semar Boyong include: The government suggestion for us to not adding more confusion to the current situation with hoaxes, fundraising for the victims of the coronavirus outbreak, better health protocols implementation, better immunity boosting, being careful without having to be suspicious of each other, healthy food consumption, self-awareness of quarantine after travelling 3) The philosophical meaning of Semar character in Lakon Semar Boyong is linked to the attempts to drive away the coronavirus, since: Semar is a character who repel a plague, Semar is a trusted figure, Semar is a figure of justice, and Semar is a representative of politeness.

Keywords : Wayang, Lakon Semar Boyong, Panakawan, Corona Outbreak

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