

Literature Study of Learning Outcomes of "Pak Krumun" Cartoon Art Media in Readers' Lives

Agus Wijayanto*


Teknik Perancangan Mekanik dan
Mesin, Politeknik ATMI Surakarta,
Surakarta, 57145
agus.wijayanto@atmi.ac.id
*Corresponding author

Tri Hannanto Saputra

Teknik Perancangan Mekanik dan
Mesin, Politeknik ATMI Surakarta,
Surakarta, 57145
hannanto.saputra@atmi.ac.id

Gregorius Adi Prastiantomo

Rekayasa Teknologi Manufaktur,
Politeknik ATMI Surakarta, Surakarta,
57145
adi.prastiantomo@atmi.ac.id

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Abstrak—The communication media tools include the press, print media, film, radio, and television. Communication media has opportunities, challenges, and abilities in providing value to human society. One of the print media studied is cartoons. One of the print media in the form of cartoons is the "Pak Krumun" Cartoon. "Pak Krumun" is a cartoon that is in Utusan Magazine. This research aims to study the influence of "Pak Krumun" cartoon art media on readers' lives. The research methods used are literature study, interviews, and questionnaires. A literature study was conducted to find out about thoughts about cartoons, media, and the Church. Interviews were conducted with readers and Pak Bambang Shakuntala the creator of the "Pak Krumun" cartoon. The questionnaire was given to readers as many as 162 respondents, to find out the learning outcomes obtained from "Pak Krumun" cartoons. "Pak Krumun" cartoon is the work of Bambang Shakuntala who invites people to reflect on their lives. "Pak Krumun" cartoons provide real and concrete themes of people's lives.

Keywords—Cartoon Art Media, Learning, Art Media

I. INTRODUCTION

The rapid development of science and technology (science and technology) has brought benefits to the advancement of civilization. The work system of the development of science and technology, one of which is the robotic system, has shifted the position of humans with very effective and efficient results. This is accompanied by the development of science and technology in the field of information and communication media, such as the discovery of new formulations and various computer capacities that really help humans in various fields of life.

What is currently happening is that many humans are unable or unwilling to filter or filter in receiving information through information and communication media produced by science and technology, such as television, internet networks and the like. The communication media that are developing today have unconsciously instilled values that are sometimes instantaneous, superficial, and spontaneous. In fact, the values offered should still be studied and always digested critically and lived out maturely. The values that are

instilled either directly or indirectly often do not recognize human morals, because the information received is far from the standard of truth or solutions to human problems. Sri Pannyavaro (2010). The rapid development of science and technology (science and technology) has also caused social changes that affect the mindset and behavior patterns of humans. J. Sudarminta (1989).

The world of science and technology has entered human life as a new culture that continues to permeate the world today. Technological advances are also used to reject the values of life such as war, terrorism, and various ways that spread the culture of death quickly. Information media that can present the news accurately and quickly can also be ridden with bad values when it is held by certain "groups or individuals". In the field of social and cultural defense, the impact of science and technology also needs to be watched intensively, so that there is no shift in norm values that are vulnerable to being eroded by the rapid development of information and communication media today.

'Mass communication media' implies that it is enjoyed by the 'masses'; thus there remains a "market." Often, this enjoyed media is boarded up by those in power and the economy to sell ideas, notions, or even products that are ultimately concerned with "selling" which leads people to superficiality, obscurity, addiction, and comfort. With the market controlled by financiers or rulers who have "certain" interests, people do not see human needs as human beings but lead people to think that secondary things are important. F.X. Murti Hadi Wijayanto (2010).

A positive and critical attitude is the best attitude to respond to the development of information media today. J. Sudarminta (1989). The positive attitude arises from the undeniable fact that, in a sense, the development of the media today can help to elevate the dignity of human life in the awareness of human rights violations that occur, and the media can also help to disseminate the struggle for social justice, legal clarity, and important life-supporting information. A critical attitude, however, needs to be cultivated because of the real dangers that arise from these media developments, such as the offer of values that oppose the welfare of human life and the misuse of the media for the purposes of political rulers and economic holders.

The document *Communio et Progressio* (1971) states that communication media tools include the press, print media, film, radio, and television. The scope and materials in communication media have many choices. Communication media have opportunities, challenges, and abilities in providing value to human society. Media can provide information and messages to readers.

One of the print media studied is cartoons. Cartoon comes from the Italian cartoon which means paper. At first, cartoons were a name for sketches on "tough" paper (stout paper) as a design or design for canvas or wall paintings. I Dewa Putu Wijaya (2004) states that cartoons are images that are and aim at satirical humor. So cartoons are not only a statement of artistic taste for the sake of art alone, but have the intention of being funny, even satirizing and criticizing.

One of the print media in the form of cartoons is the "Pak Krumun" Cartoon. "Pak Krumun" is a cartoon in *Utusan Magazine*. "Pak Krumun" cartoon appeared for the first time in January 2000 when *Utusan magazine* entered its 50th year. "Pak Krumun" cartoon became one of the filler sections of *Utusan Magazine* which appeared in one full sheet.

The cartoon "Pak Krumun", dominated by two characters, "Pak Krumun" and Kang Bedor, provides a simple and real criticism of daily life in various aspects. This "fluid" cartoon opens the opportunity to convey the idea that life is not free from the condition of the alignment between the rich and the poor, including the spirituality it has.

"Pak Krumun" through its nature as a cartoon can provide deep, penetrating, and sharp meaning without leaving light elements. Therefore, the author is interested in the cartoon "Pak Krumun" because of the depth and sharpness it wants to convey with a light package. "Pak Krumun" as an expression of life experience in the form of cartoon-art is not free from biased, diverse and unsystematic interpretations. The expression of life experience is often feared to have the potential to bring the danger of shallowing or narrowing the experience, which even leads to uncertainty about the state of the self and the situation of spirituality experienced. T. Krispurwana, SJ (1997).

Characteristic in the sense that it is dynamic, spontaneous and honest, art as an expression of feelings can enrich the experience of everyday life. This expression can provide images, flavors, forms, and imagery of the process of human struggle in living their lives.

"Pak Krumun" is not an expression in the form of systematic, critical, and logical writing but "Pak Krumun" is also an expression of feelings that describe situations, inner movements, concerns and hopes for concrete situations in real life everyday encounters and relationships. The author is interested in the cartoon "Pak Krumun" because the cartoon "Pak Krumun" from the content, theme and characterization is close to inspiring life to its readers. The author wants to further explore why and how "Pak Krumun" cartoon life can have an influence on the development of social life.

Sindhunata (2000) stated that *Envoy Magazine* has a new motto, "In Everything Seek Him". The meaning of the motto is that God is not only found in the Church, liturgy, worship, and prayer but more so in the work of joy and distress, hopes and decisions, relationships between people, and in all kinds of things that happen in everyday life. *Utusan Magazine* invites readers to share their life experiences or not only to read spirituality.

F.X. Gunawan SJ. (1970) states that the magazine intends to contribute to the spiritual renewal of human beings who are expected to participate actively in the process of *aggiornamento*. *Majalah Utusan* from the beginning wanted to take part in human life. The target of this research is the cartoon of "Pak Krumun" in *Utusan magazine* from 2000-2011 which consists of 144 stories. The author chose the cartoon "Pak Krumun" because cartoons with the theme of life are very few to find. In the magazine, there are at least two cartoons that appear continuously, namely the cartoon "Romo Koko" in *Majalah Hidup* which is made in the form of a short and brief cartoon, and the cartoon "Pak Krumun" in this *Utusan magazine*. The "Pak Krumun" cartoon has a larger display, which is a full-page story cartoon. "Pak Krumun" cartoons have themes that can be found in people's daily lives that sometimes-become thoughts and questions for people. These themes can be classified into three categories: life teachings, life expressions, and life manifestations. This research aims to study the influence of "Pak Krumun" cartoon art media on readers' lives.

The author finds several main issues that the author wants to discuss in this study, namely: First, does the cartoon "Pak Krumun" have the weight of values in its content so that the cartoon can be a relevant learning tool in this era? Second, how can the cartoon "Pak Krumun" be a bridge of communication so that it can provide influence and development in social life? Third, how can the lives of the characters in the cartoon "Pak Krumun" be an inspiration for social life and the themes can help readers enjoy and live their lives?

The benefit of this research is to provide a reflection of life about cartoon art media in the development of life. This research wants to provide exposure to cartoon media that can be used as a reflection of life.

II. METHODOLOGY

The research methods used are literature study, interviews, and questionnaires. Literature study was conducted to find out about the thoughts surrounding cartoons and media, including characterization and storyline formation.

Literature study to explore basic questions from similar types of cartoon magazines. For example, does the cartoon "Pak Krumun" also have the power like the cartoons made by Sibarani and Johnny Hidajat revealed by Benedict R. O'G. Anderson in his book *The Power of Words: Exploring Political Cultures in Indonesia*, is this cartoon politically nuanced in that it wants to provide advice, criticism, input and thus contribute to a development and understanding of a new development?

According to Anderson, cartoons have power and have factual content that develops in people's lives and political turmoil when the cartoon is made. Benedict R. O'G. Anderson (2000). Figure 1 shows an example of Utusan magazine and Figure 2 shows an example of "Pak Krumun" Cartoon drawing.



Figure 1. Example of Utusan Magazine



Figure 2. Example of "Pak Krumun" Cartoon drawing

Literature study reflects on cartoons as a way of looking at historical events and then searching for and exploring the facts. Anderson explores cartoons by Sibarani, who was known at the time, as the editorial cartoonist for the sensational left-wing daily Bintang Timur, and Johnny Hidajat, a popular cartoonist during the New Order who worked for Pos Kota. According to Anderson, their cartoons had great power in showing the political conflicts that occurred and the influence of politics at that time on the structure of society. Benedict R. O'G. Anderson. (2000).

As stated by I Dewa Putu Wijayana who quoted Anderson's thought that cartoons are not only to provide criticism but more as an expression of the historical facts of society in modern political communication that no longer uses mere power and power.

The cartoon "Pak Krumun", which brings contextual situations and raises daily problems and questions that arise in people's lives, is also able to lead to a contribution in the Church? The book Engineers of Happy Land: Technological Development and Nationalism in a Colony written by Rudolf Mrazek is a history book that uses a micro history approach that can be an important record in history. Things that seem trivial

can become very meaningful historical records. Hendra Gunawan (2012).

On a small note, in social and cultural development, as Mrazek writes, it can be shown that it can shape nationalism, and influence social change.

Social changes will continue if there is interaction between people and societies. Social change occurs because of changes in the elements that maintain the balance of society, such as changes in geographical, biological, economic, and cultural elements. These changes are made to adapt to the dynamic development of the times. Mrazek's writing wants to show the markers of modernization in Dutch East Indies society. The words technology used refer more to a set of cultures, identities, and nations. People in the Dutch East Indies, both Indonesians and Dutch people in Indonesia, felt awkward about the changes that occurred.

In his writings, Mrazek talks about simple things that happened in society and culture at the time. Raising something that seems trivial in the history of social and cultural communities can provide a very meaningful historical record. This is what can also be raised in the cartoon "Pak Krumun" The themes raised in the cartoon "Pak Krumun" can sometimes be said to be very trivial and ordinary in everyday life. It is precisely these cartoons that directly hit everyday life that sometimes can indeed provide a concrete picture of life to its readers. For example, people's confusion in understanding the jargon issued by the authorities or religious leaders. "Pak Krumun" (2011). The themes, minutiae, and details in the cartoon "Pak Krumun" provide something meaningful that can be immediately understood and hit the reader.

This literature study is also to explore the content and characterization of the "Pak Krumun" Cartoon. Interviews were conducted with readers and Pak Bambang Shakuntala the creator of the "Pak Krumun" cartoon. The questionnaire was given to readers as many as 162 respondents, to find out the learning outcomes obtained from the "Pak Krumun" Cartoon.

III. RESULTS AND DISCUSSION

The cartoon "Pak Krumun" is a part of Majalah Utusan that wants to support Majalah Utusan in helping its readers to live more maturely in the reality of life. The cartoon "Pak Krumun" gives another color to Majalah Utusan because it helps people find the meaning of their lives. "Pak Krumun", although light-hearted, still has depth through the themes presented in a mixture of stories told in pictures and words. The themes raised are themes that are expected to help people live in the formation of attitudes, namely the attitude of a personal relationship with God. To gain a deeper understanding and picture, the cartoon "Pak Krumun" can be interpreted as part of the Church's aggiornamento. In this case, the researcher classifies the theme of the cartoon "Pak Krumun" from 2000-2011 in three ways, namely:

1. Message
2. Phrase

3. Embodiment

The message raised in the cartoon is about life addressed to the reader. The expression of life is the human belief in God which is depicted through several characters in the cartoon.

A character when described in an orchestra is a musical instrument. Orson Scott Card (2005). These musical instruments carry their own tasks, roles, and melodies that eventually combine in a beautiful and good harmony. The characters in a story always play their roles and functions by carrying out certain characters according to the author's will. These characters and traits are described in the orchestra as melodies that play with other melodies. Each character and trait of the character exists in one harmonic composition. Some are weak, some are strong, and some are prominent and main. Characters are created to carry out the vision and mission of an author who has certain ideas and expectations. This character has the burden to carry the ideas and ideas of the author so that the ideas or ideas are conveyed to the reader so that the theme that is initiated is understood and communicated to the reader. The characters of this cartoon are as follows:

"Pak Krumun" is an old activist. He is still actively working. He is passionate and always wants to be seen as the most useful person, the one with the most ideas, the smartest, and the wisest compared to others. He always has an idea that he thinks is the brightest and best. As a reference for his actions; and to judge or compare the current situation. His style is always confident that he is always needed. "Pak Krumun" is described as having a short body, with clothes that are always neat. Figure 3 shows Pak Krumun.



Figure 3. Pak Krumun

Kang Bedor is "Pak Krumun" best friend who also works in the same organization as a "general helper". He was a simple-minded person. He is also poor and uneducated so he cannot read and write. His actions always followed "Pak Krumun". If "Pak Krumun" was right, he would be right if "Pak Krumun" was wrong he would follow suit. Kang Bedor is a hard-working and helpful person. He was a tall, thin man with very simple clothes and pants. Figure 4 shows Kang Bedor.



Figure 4. Kang Bedor

Pak Lemur is a person who lives a successful life and belongs to the upper middle class. He is described as someone who has wealth. He is also active in all kinds of activities. Dues, paying for activities, and matters related to funds are not a problem for Pak Lemur. He is portrayed as someone who lives in modern times. Figure 5 shows Pak Lemur.



Figure 5. Pak Lemur

The realization of life is talking about life that encounters social situations, family situations, situations in society, encounters with others, work situations, and even seeing life dealing with cultural situations today related to the rapid development of technology.

The author refers to the understanding initiated by Tom Jacobs (1996). The cartoon "Pak Krumun" from 2000-2011 contains 144 stories. Based on the 144 stories, it can be divided into 3 classifications with details in Table 1. Table 1 shows the classification of "Pak Krumun" cartoons year 2000 – 2011.

Table 1. Classification of "Pak Krumun" Cartoons Year 2000 – 2011

No	Category	Total	Percentage
1	Life teachings	23	16%
2	Life expression	25	17%
3	The embodiment of the priest	96	67%

Based on the questionnaires that have been circulated, we can find out the learning outcomes of readers about "Pak Krumun" Cartoons. Reader learning outcomes can be seen in Table 2. Table 2 shows "Pak Krumun" Cartoon Learning Outcomes.

Table 2. "Pak Krumun" Cartoon Learning Outcomes

No.	Learning Outcomes obtained	Number (respondents)
1	The most important thing in the activity is the content of the activity, not the facility.	111
2	Can distinguish between means and ends to find the meaning of worship	103
3	Concrete solidarity with others.	74
4	The importance of prioritization	68
5	Learn to be sensitive to social life	50
6	Be in solidarity with others.	23
7	Learn to accept yourself for who you are and not depend on others.	17
8	Increasingly self-cultivating in communication	8
9	Worship can be anywhere.	3
10	Seeing people from their heart not from their appearance and position.	1

Based on Table 2, it can be concluded that the learning outcomes that are mostly obtained by the readers of "Pak Krumun" Cartoons are the importance of learning the content of activities, rather than the facilities of activities.

IV. CONCLUSIONS

"Pak Krumun" cartoons are Bambang Shakuntala's works that invite people to read and see their life journey. "Pak Krumun" cartoons provide real and concrete themes of people's lives. Through "Pak Krumun" cartoons, Bambang Shakuntala raises questions and thoughts that develop in people's lives. The thought of God is not only speculative and doctrinaire but as a religious reflection that involves all our thoughts, feelings, and will for a good life.

Bambang's cartoon "Pak Krumun" invites people to be sensitive to the social situations that occur around them. The social world around us is a means to be sensitive to situations that lead humans to the concerns of faith. The social world demands our responsibility to take part in the responsibility of creating a good situation for the sake of living together. The themes of the cartoon "Pak Krumun" provide many illustrations of the social world around us that require our involvement and thus

we, together with God, grapple with existing social problems.

A situation that is often raised is that of poverty. The poverty situation around us needs serious attention. Don't let the poor people go unnoticed; we unconsciously exclude them. (October 2002, April 2005-July 2005, February 2010, July 2011, September 2011.)

The changing times are heavily influenced by economic development and growth. We do need to keep up with the times in order to be more acceptable to people who follow the development of modernity. However, we must also realize that not everyone can keep up with the times or even become victims of the times, one of which is falling into poverty.

Readers should also pay attention to these disadvantaged and poor groups so that we can stretch our hands to embrace and reach out to the widest possible community.

Another social world that Bambang often addresses is education. Every year in June and July, we hear about parents who are confused about sending their children to school. Many people are confused about the cost of education. They want their children to go to a good, high-quality school but such schools are synonymous with high prices. (June 2000, August 2000 editions).

The world of education as a provision for one's life in facing the world offers a great education model. This great education, in Indonesia, has become a means of business rather than a place of service that is dedicated to humanity and the development of the nation. There are also many schools that do not provide a clear guarantee of the future. The education provided does not match the needs of the labor force. (June 2001 Edition).

The social dimension cannot be separated from the world of service to people in need and deprivation. Natural disasters that occur sometimes require us to share love and service. The service provided should be total selfless service. Selfless service is a service that has economic value. Being of service means making oneself concerned with the person being served rather than the one serving. (January 2011 Edition).

Based on the above conclusions, suggestions that can be used as an improvement of this research study in the future are for the editor of Utusan Magazine is expected to pay more attention to the use of language to express the context of the cartoon so that it is easy to understand and not too often use complicated cartoons and provide interpretations for readers who are less familiar in order to imply according to the common goal.

For Readers, it is expected that readers need to think intensively to understand the different forms and styles of cartoons. In it, there is criticism and satire of certain parties. Therefore, Utusan Magazine cartoon lovers should be able to accept criticism or satire as a vehicle for building national life.

For other researchers, it is hoped that researchers of the "Pak Krumun" Cartoon from Utusan Magazine can conduct further research in different fields of study such as the study of critical discourse analysis of the Vandick model. So that varied results will be obtained and can

enrich the Indonesian literary scene, especially critical discourse analysis.

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