



Panji, Past, Now, and Coming: Millennial Perspective on the Benefits of Panji Lectures

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Abstract

The cultivation of local cultural values through the Panji course at the Tourism Studies Program, Ciputra University Surabaya, has been running since 2015 until now. This study aims to describe the millennial perspective on the benefits of Panji's course in daily life and future work. The research method is qualitatively using thematic analysis. The research results show that the informants of this study were students who took the Panji course for one semester and Panji's expert as a validator. The conclusions of this study are as firstly, Panji inspires positive values that are relevant in today's life; second, Panji is a spirit that inspires future work, both as professionals and entrepreneurs in the tourism sector. It is hoped that the Panji Millennial Perspective is useful for youth regarding the Benefits of College.

Keywords: Panji culture education, millennials, entrepreneur, professionals

1. Introduction

The original culture of East Java which has become a popular icon in the global 'cultural competition' and as an antithesis to the existence of today's youth can be found in the humanities aspect through Panji Stories. The development of information and communication technology is expected to bring the Panji Story closer which is full of noble values to today's life and civilization, especially among millennials (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2018).

The formulation of the research problem is, what is the millennial perspective on the benefits of Panji lectures in daily life and work in the future? This article presents the reflections of students of the 2018 and 2019 Tourism Studies Program who took the Panji course (Indrianto & Satrya, 2016; 2017; 2017; Kieven, 2018) with student learning outcomes able to present the results of the analysis of the existence of the Panji Culture and implementation in the creative industry based on primary and secondary data. The research emphasizes two assignments given to students: first, the reflection of Panji's values in everyday life. Second, ideation of the benefits of Panji Culture in future work, as professionals and entrepreneurs (Indrianto & Satrya, 2013).

Learning Points consist of 1. Panji Literature; 2. Pennant Performing Arts; 3. Panji Archeology; 4. Wayang Panji; and 5. Banner Mask. The learning evaluation assessment criteria consist of originality and depth of discussion. Inaccurate collection times will automatically not get a rating. Thus, the study of Panji Culture is not limited to discourse but has been implemented and evaluated through a structured learning design.

2. Literature Review

Munandar, in Prasetya & Dana (2014), states, it is certain that the story of Panji and his accompaniment which is widely circulated to mainland Southeast Asia originates from the Hindu-Buddhist period in Java. At that time the ancient Javanese people embraced Hinduism and Mahayana Buddhism which had been influenced by local conceptions of ancestor worship. The Hindu-Buddhist period in Java developed between the 8th-15th centuries AD, and from that time left a lot of artifactual data as well as concepts, values, and traditions that continue today.

The Panji story emerged in the XIII century in the era of the Singasari Kingdom (Sumaryono, 2011), very thick with the values of hard work, magic-spiritual, and of course loyalty (Kieven, 2018). It is said that Panji, who was engaged to Candrakirana, was separated by various causes and intrigues. In the story of his journey to find

Candrakirana, Panji cultivates taste and cultivates spirituality. Until finally the two met and were united in marriage (Stories of Panji as World Heritage, Proceedings of the Panji Ancient Manuscript Seminar, 2014). The story of Panji is contained in relief at the Pendopo Agung at the Penataran Temple complex, Blitar (Kieven, 2017). The Panji figure, depicted as a man wearing a hat, was once found on Mount Penanggungan and is now being kept.

Therefore, the emergence of the Panji story is not just a fiction or fairy tale, but there is a common thread that is connected with historical excerpts (Sumaryono, 2020). Manuaba (2013) states, first, the Panji story is understood by ideal readers as a source story that has a role in developing arts and culture in Javanese society. Second, new forms of inspired art and culture are born as a result of the public's perception of the Panji story, which takes various forms.

Kieven (2014) stated The story of Panji was composed in various literary versions. These stories tell of the engagement of Putra Panji (Inu) from the Jenggala/Kahuripan Kingdom with Princess Candrakirana (Sekartaji) from the Daha/Kediri kingdom. The two lovers separated, then looked for each other while traveling and encountered many obstacles. Finally, they got together again. These three elements – separation, seeking each other, and uniting, are characteristic of all versions of the Panji story. However, there is a difference between the image medium and the literary medium: In Panji's stories as literature, scenes of war often appear, while in the relief images he examines, Panji does not act as a warrior at all. The story of Panji, both in literary and visual form, has a populist connotation: despite their status as aristocrats, Panji and Candrakirana are simple like ordinary people. For example, when they are traveling in rural areas, in the reliefs they are depicted in simple clothes with only a few decorations, the environment is also described as minimalist and not luxurious.

3. Materials and Methods

his research was conducted at the Panji Culture lecture at Ciputra University Surabaya in January-June 2021 and 2022, using a qualitative approach with theme analysis (Braun & Clarke, 2006; Vaismoradi, Turunen, & Bondas, 2013); Walters, 2016) to analyse data.

Based on Denzin & Lincoln (2006), primary data were collected through interviews and student reflection notes. Validate student reflection documents, it was done purposively through expert validation of two key informants: Dwi Cahyono (DC) and art practitioner Handoyo (HN).



Figure 1: Panji Lectures at Penataran Temple, Blitar
Source: Researcher's Documentation

4. Results and Discussion

Based on students' reflections, information was obtained about the value of exemplary obtained from the Panji story. Student statements become the basis for compiling codes and finding themes. The first reflection question, what are the examples obtained from the Panji story in everyday life?

Virginia stated,

"Panji is a simple person, he wants to blend in with his people and doesn't wear excessive clothes. Panji adapts the way he dresses to blend in with the people. He doesn't wear the extravagant accessories of a crown prince, but dresses simply."

Audrey stated,

"The value of simplicity in Panji can be seen in the Panji character itself through the clothes/attributes used by Panji. The clothes worn by Panji are very simple, and unpretentious, like disguised as ordinary people, namely the appearance of the middle and lower social layers, which is not official. This outfit is not an oversized outfit, according to the context of the Panji story which is an odyssey. The use of Panji head coverings (called Tekes) shaped like a crescent moon, popular in the Majapahit era and used by people who are not in the palace environment. This hat does not depict greatness but is more worn when someone is in the field (outside the palace), doing an activity including traveling."

The first code obtained from the two statements above is the value of simplicity. While the second code obtained from the two statements below is the value of loyalty.

Billy stated,

"In the story of Panji, it is told that Raden Panji was loyal to Candra Kirana so he rejected Dewi Ajeng Asih who wanted to be Raden Panji's partner when Candra Kirana ran away."

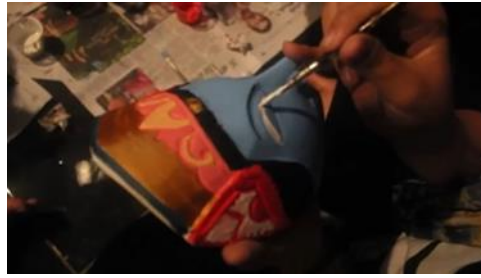


Figure 2. Panji Lecture on Panji Mask Dance at Asmorobangun Studio, Malang
Source: Researcher's Documentation

Yelia stated,

"The story of Panji which ends with happiness (happy ending) teaches us to be loyal to our partners. Panji's separation from Sekartaji was temporary because Panji chose to keep looking for Sekartaji. And indeed, in the end they met again."

The second reflection question is, what are the benefits of Panji in future work, both as a professional and as an entrepreneur? The answers from research informants vary widely, but can be grouped into two codes, first, as a professional, Panji inspires him to become a professional with integrity and the ability to make an excellent contribution to developing the company and organization where he works. Second, as an entrepreneur, Panji inspires him to develop tourism and hospitality businesses by utilizing Panji's cultural treasures.

Natasya stated,

"In terms of entrepreneurs, Panji has its meaning in the creation and development of a product, starting from the service sector, tourism sector to the hospitality sector. In the hospitality sector, it is implemented through aesthetic values, local wisdom, welfare values, and ecological values. Aesthetic values and a mixture of local wisdom values can be seen in the building of hotels with Panji Culture architecture and interiors, such as the Panji Inu Kertapati and Dewi Sekartaji puppets that are found in every corner of the room, the wooden Panji relief carvings that have a certain story so that they can have their uniqueness even can be like a museum (Indrianto & Satrya, 2017) which can finally make hotel guests want to spend more time in the hotel to observe the aesthetics of the hotel. The hotel can be classified as a boutique hotel where this type of hotel only accommodates a few guests but has its uniqueness which can be its selling point so that guests want to visit the hotel. Salukat strains can be presented to welcome and entertain guests. As is known, Panji has expertise in tuning the notes of a bamboo xylophone or a kind of xylophone. The Panji culture can also be applied to hotel employees' clothing, namely male employees wearing 'tekes', a crescent-shaped hat worn by Panji, and female employees wearing a kebaya or similar clothing to the figure of Dewi Sekartaji. In presenting the value of welfare, as an entrepreneur, he pays more attention to the welfare of the human resources in it. Moreover, there are so many studies that explain that there is a close relationship between employee satisfaction at work and the level of service provided to the customers served. This certainly proves that entrepreneurs need to apply the welfare values that are present in the Panji story. The welfare value of the Panji story can be seen from how the Panji character cares for his friends and treats them fairly and upholds social culture. If this value is practiced in the hotel industry, it can certainly increase the rate of return visits of guests at the hotel and decrease the turnover rate or turnover of employees who leave the job and enter the job. Last but not least is the importance of applying the ecological value of the Panji Culture to the hotel business. As a large property, one of the threats to the surrounding environment is the original environment which is disturbed by the presence of waste and crowds from the hotel. This can be circumvented by the hotel by discussing and frequently conducting dialogues with relevant stakeholders."



Figure 3. Panji Lectures in Selomangleng Cave, Kediri
Source: Researcher's Documentation

Rachel stated,

"A professional or entrepreneur must have the ability to create a new approach so that the Panji Culture is still known by the Indonesian people and even internationally. For example, for entrepreneurs in the field of tour and travel, it is to create a thematic tour concept of Panji (Satrya & Indrianto, 2017) by involving professionals and local communities in the implementation of the tour. As for professionals in the field of tour and travel, they can explore more deeply the context of Panji so that they can convey properly and accurately to tourists."

Based on the code that was successfully grouped from the students' reflection answers, it was continued with the process of finding the theme through interviews with Panji cultural experts (in this case Dwi Cahyono) to validate the code and formulate the theme.

Theme 1: Simplicity

Dwi Cahyono stated,

"Panji culture initially developed in East Java, then developed in the era of the Majapahit Kingdom. At first, Panji culture was an oral story, then developed in literature such as literary works, then developed in visual forms such as inscriptions, statues, and reliefs on temples. In the last stage, Panji transformed performing art into the form of ballet. This stage keeps repeating and creates a cycle with a story that continues to grow. The vision of the Panji story itself is for integration or unification through beautiful memories, as well as giving messages when disintegration occurs. In addition, Panji's story also contains Javanese moral and ethical values, especially regarding the simplicity of life displayed by Panji in his disguise of looking for his lover, Dewi Sekartaji."

Theme 2: Loyalty

Dwi Cahyono stated,

"The theme of the Panji story itself is centered on the values of heroism, courage, loyalty, and compassion, both to fellow humans and the Creator. The Panji story needs to be widely known both in Indonesia and abroad because, first, the Panji story is well known in Southeast Asian countries. Second, Panji stories can be presented in the form of dances, masks, and puppets. Third, the Panji story contains values that are relevant to people's lives today so that the positive things from the Panji story can be realized."



Figure 4. Panji Lectures at Surowono Temple, Pare
Source: Researcher's Documentation

Theme 3: Entrepreneur

Dwi Cahyono stated,

"The cultural entrepreneurship model is a synthesis of local cultural resources with the opportunity for a high need for local values, authenticity, and tools that strengthen emotional bonds as a nation. Cultural development by focusing on the Panji theme can involve cross-scientific in it (tourism, design, performing arts, literature). The action program is the 'umbrella' of tourism (tourism travel and performing arts) by prioritizing the application of community-based tourism principles. Preservation or more precisely the conservation of Panji Culture by prioritizing the application of the spirit of cultural entrepreneurship is expected to involve more and more people, especially people who are directly related to the Panji culture, by providing economic benefits. Implementation of integrated cultural entrepreneurship in creative economy products.



Figure 5. Millennial Panji Festival
Source: Ciputra University Surabaya Documentation

Monday (29/7/2019) at Ciputra University, a workshop, and launching of the ASEAN Banner were held. Not only as a romance in the past and limited to joy after the UNESCO award (Tol, 2019) but more importantly spurring all the nation's children to be creative, and increase competitiveness among the nations of the world with a cultural approach. The conservation of the Panji culture with the principle of cultural entrepreneurship involves more and more people, especially people who live around the cultural heritage area and provides economic benefits to them. For example, in a temple tour package containing the Panji site, the local community serves Majapahit specialties, such as the Majapahitan tumpeng rice, known as Nasi Paripurna. The local community also performed Majapahitan dances and songs.

Theme 4: Professional

Dwi Cahyono stated,

"Panji's dominant character is loyal. Loyalty and loyalty are important to work as a professional. Compliance with company regulations, and sincerity to work optimally, is a form of loyalty. However, the value that Panji exemplifies also has a peculiarity in terms of courage. In the context of courage, Panji is a brave person to defend the truth and looks for something of value in his life, namely his lover. Loyalty and courage are important assets as professionals to work in various fields of modern work."

Conclusions

The conclusions of this study are as follows: 1) The Panji story which is the cultural heritage of the Indonesian nation has a wealth of stories and noble values. Panji's dominant perspective among millennial students of Ciputra University Surabaya is simplicity and loyalty. 2) Panji provides insight and ideas to millennial students of Ciputra University Surabaya to develop a business based on the Panji culture and deepen the understanding of Panji Stories as product knowledge to work as professionals in the tour and travel industry.

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