



DESIGN OF THE PANCA MASK DOCUMENTARY FILM

I Wayan Dipa Mulyawan¹, I Nyoman Agus Suarya Putra², I Made Marthana Yusa³

¹Teknik Informatika, Teknologi dan Informatika, Institut Bisnis dan Teknologi Indonesia

^{2,3}Desain Komunikasi Visual, Bisnis dan Desain Kreatif, Institut Bisnis dan Teknologi Indonesia

*Email: ¹dipamulyawan08@gmail.com, ²nyomansuarya@instiki.ac.id,

³made.marthana@instiki.ac.id

Received on
21 September 2025

Revised on
17 November 2025

Accepted on
4 December 2025

Abstract

Purpose: This research was motivated by a problem the author discovered in Tulikup Village, Gianyar, namely the Panca Mask Dance, which is usually expressed through "yadnya." To explain this, a documentary film titled "Panca Mask" was designed in Tulikup Village, Gianyar, as a promotional medium to educate the public about the Panca Mask Dance.

Research methods: The research methods used by the author include observation, questionnaires, interviews, documentation, and literature studies. The film will utilize production theory through three stages: pre-production, production, and post-production

Findings: From the results of the research that has been carried out, it can be concluded that the Panca Mask documentary film contains information that is not widely known by the public.

Implications: This film provides benefits and can be further developed and disseminated so that it can be understood by the public, especially the younger generation, in maintaining its existence.

Keywords: documentary film, panca dance, promotional media

1. INTRODUCTION

Masks are a ceremonial tool that must be understood, playing a significant role as special symbols in various ceremonies and noble traditional activities. Masks are also one of the oldest forms of expression in regional arts. There are two types of mask dances: the Panca Mask and the Pajegan Mask[1]. In Bali, masks are performed in the form of dance drama, namely a dance drama that uses masks, but in its presentation, it not only uses dance and dialogue, but also uses the art of song[2]. Apart from that, the mask dancer must master the material, focal, mupuh, and most importantly, master the history so that this mask dancer is a complete artist who is able to master everything.

The Panca Mask Dance is a mask dance performed in which one or more dancers can play five roles related to the ceremonies presented in the Hindu yadnya, especially in Bali. The meaning of the Panca Mask is a mask that is a face covering object. Here, the meaning of "tutup" is used to cover the human face, and panca means a mask performance performed by five dancers. According to Anak Agung Gede Mayun, one of the mask practitioners, the Panca Mask is a form of community art expressed through "yadnya" in the form of the Panca Mask Dance. The characters in the Panca Mask are: the Dalem Mask, the Keras Mask, the Tua Mask, the Penasar Mask, and finally the



Sidakarya Mask[3]. In the history of mask art in Bali, the Panca Mask is a development of the Pajegan Mask. This happened because of the development of the function of the mask, which originally functioned as a religious ceremony, a wedding, and a cremation ceremony, which was performed in the main hall of the temple[4].

Panca Mask Dance in Tulikup Village, Gianyar, according to Mr. Anak Agung Mayun, has a distinctive characteristic from other Panca Mask dances. In 1986, he started to pioneer in creating a seke or group to dance the Panca Mask. The uniqueness of this Panca Mask has decorations that are different from other masks, has a larger size to fit the dancer's face, which makes it unique by involving women in the Panca Mask performance by wearing clothes resembling the king's clothes. This female actor does not have dialogue, but the one who fills the dialogue is the Penasar Mask. In addition to being in accordance with the play in Tulikup Village, they also take on unusual plays, for example, in the Bhuta Yadnya mecaru event, the pig character will appear, still wearing a mask, but the face cover or mask uses a pig character, and also wears loose hair. The character actor tries to find the right tripe to be served in the ceremony, thus having the uniqueness of the existing mask.

The results of a questionnaire based on a sample of 30 members of the village community in Tulikup Village who are accustomed to being responsible for the piodalan tau karya ceremony, stated that 79% (percent) did not understand the reason why the Panca Mask was used as a means of yadnya, including the meaning of the role of each character and the message conveyed. Based on the results of observations carried out while watching the dance, it was observed that the general public only enjoyed the dance, but did not understand the meaning of the characters. This was reinforced by interviewing random dance audiences. Based on these findings, it is certainly deemed necessary to educate the community about the existence of the Panca Mask dance in yadnya ceremonies.

A documentary is a film that can educate the public through realistic and easy-to-understand pieces of knowledge[5][6]. Some techniques that need to be considered in documentary films are data content in the form of audio-visual media and the production process, which includes script writing, editing process, and directing techniques[7]. Documentary films can be broadcast on television or on social networks to expand the publication of knowledge, raise awareness, and form certain attitudes [8]. Of course, documentary films can be a solution in efforts to increase public understanding of the Panca Mask dance because documentary films are seen as having a strength that lies in the authenticity of a fact, the uniqueness of an event, providing information, and unexpected things that are natural at the time the visual image is taken[9]. The documentary film can explain the figures of the Panca Mask from history to current developments. The documentary will convey the dance, meaning, and language conveyed by each Panca Mask figure. A concept or idea is needed that underlies a process, so that, based on the initial analysis, the problem was found that the people in the village of Tulikup Gianyar did not know the Panca Mask. With this, the author is interested in taking the title of the Panca Mask Documentary Film Design.

2. RESEARCH METHODS

This research is related to the collection of related and relevant data regarding the design of the Panca Mask documentary film. The data used are primary and secondary data. Primary data was obtained through interview methods with informants, namely Anak Agung Gede Mayun, as one of the Panca mask artists in Tulikup, Gianyar. Direct observation in the field and at the museum to obtain data about the figures in the Panca mask. Questionnaires were also conducted to support the primary data by distributing

questionnaires to the community in the Tulikup area, Gianyar. Secondary data was also used to support the research obtained from documentation about the Panca mask dance performance and literature studies of relevant data to support the research. In the process of realizing the documentary film, it was carried out through three stages: pre-production, production, and post-production [10]. The results of the documentary film design will later be tested and distributed to target audiences.

3. FINDINGS

The results of the data collection and analysis revealed the need for media to educate about the background and meaning contained in the Topeng Panca dance through documentary film media. The design of the documentary film, the process of making the Topeng Panca documentary film, began with three stages: pre-production, production, and post-production.

PRE-PRODUCTION

The pre-production stage is the planning stage, determining the concept/idea of the documentary film to be made, conducting research or exploration of data related to the concept/idea to be realized. In this documentary film, there are 4 stages, namely: planning, concept, visual strategy, synopsis, and storyboard. Planning includes determining the media in the form of a documentary film, and then the use of hardware and software. The hardware used is an Intel Core i5 processor, 4 GB (Gigabytes) RAM, and a 1000 GB HDD. Windows 10 OS (64-bit Operating System), and a Sony A6000 camera. For software using Adobe Photoshop for image editing and Adobe Premiere for video editing.

The design concept for this documentary-based information media is a simple classic concept, in accordance with the Panca Mask itself, a dance that has existed since ancient times. The choice of this concept is expected to be more attractive to the public to get to know the dance better. The Visual Strategy in designing this documentary film displays information about the Panca Mask from the introduction of the Panca Mask character to the Mask Dance. Carrying the historical and audio genre using the Panca Mask Gong by Seni Bali Official, Bagus Bhuwana Mas. For the working screen using HD 1080 I size, H264 video format MP4 output.

The synopsis of this documentary film explains the early history of the Panca mask, the parts of the Panca mask, explains the meaning of the role of the Panca Mask character, explains the message conveyed by the Panca Mask dancer will be peeled by the mask dancer and the public will get education and demonstrates the movements of each Panca Mask character. This synopsis is then translated back into a storyboard.








SCENE	GAMBAR	DURASI	ANGLE	PERGERAKAN KAMERA	UKURAN GAMBAR
1		02:10	<i>Low Level, Low Angle</i>	Diam	<i>Medium Close Up, Medium Shot, Close Up.</i>
KETERANGAN: Opening serta menampilkan judul Terdapat text "TOPENG PANCA" Tansisi " dip to black" Backsound: Ucapan Topeng Dadem Sidakarya					
2		03:51	<i>Low Level</i>	Diam	<i>Medium Close Up</i>
KETERANGAN: Menampilkan tarian topeng, dan memperlihatkan Bapak Anak Agung Gede Mayun selaku narasumber sekaligus praktisi pemeran Tari Topeng panca yang akan menjelaskan mengenai sejarah Topeng Panca Backsound : instrumen balinese relaxing music ball					
SCENE	GAMBAR	DURASI	ANGLE	PERGERAKAN KAMERA	UKURAN GAMBAR
3		02:55	<i>High Angle</i>	Diam	<i>Full Shot</i>
KETERANGAN: Menampilkan grup atau seke topeng, dan memperlihatkan Bapak Anak Agung Gede Mayun selaku narasumber sekaligus praktisi pemeran Tari Topeng panca yang akan menghimpun seniman muda di Desa Tulikup dalam bidang menari topeng Backsound : instrumen balinese relaxing music ball					
4		08:42	<i>Low Level</i>	Diam	<i>Full Shot</i>
KETERANGAN: Menampilkan keunikan Topeng Panca Di Desa Tulikup. Gianyar yang melibatkan perempuan sebagai permaisuri raja, dan juga mengambil lakon-lakon yang tidak lazim cobtohnya upacara Bhuta Yadhya mecaru akan memunculkan sosok babi dan macan yang sesuai dengan babat atau cerita dalam pementasan, dan memperlihatkan Bapak Anak Agung Gede Mayun selaku narasumber sekaligus praktisi pemeran Tari Topeng Backsound : instrumen balinese relaxing music ball					
5		06:55	<i>Low Level</i>	Diam	<i>Full Shot</i>
KETERANGAN: Memperlihatkan Bapak Anak Agung Gede Mayun selaku narasumber sekaligus praktisi pemeran Tari Topeng, yang akan menjelaskan mengenai keberadaan Topeng Panca di Desa Tulikup, Gianyar Backsound : instrumen balinese relaxing music ball					
6		08:12	<i>Low Level</i>	Diam	<i>Full Shot</i>
KETERANGAN: Narasumber akan menjelaskan mengenai 5 karakter-karakter Topeng Panca yaitu: -Topeng Keras -Topeng Tua -Topeng Penasar -Topeng Dalem - Topeng Sidakarya Backsound : instrumen balinese relaxing music ball					
7		01:23	-	-	-
KETERANGAN: Ending film, Memperlihatkan <i>credit text</i> , dan juga logo instiki					

Figure 1. Storyboard

PRODUCTION

The production stage, also known as the stage of compiling all the elements in making a documentary film, involves several stages. This stage begins with shooting and recording the voiceover. The filming process utilizes several shooting techniques based on theoretical foundations. These techniques include low-level, high-angle, and low-angle shooting. The next stage is the voiceover process, which begins with preparing the narrative script in the form of printed text, a microphone, and a dubber (voice actor), followed by the voiceover.



Figure 2. Image-taking process

POST-PRODUCTION

Post-production processes include combining all scenes, video editing, voiceover recording, soundtrack creation, and final rendering. The first step in post-production is preparing the video for editing, which involves transferring the video data from the camera's SD card to the editing PC.

The next step is video editing using Adobe Premiere Pro CC. This process begins by creating a new project in Adobe Premiere Pro CC, then selecting the video and importing the video file into the editing software.

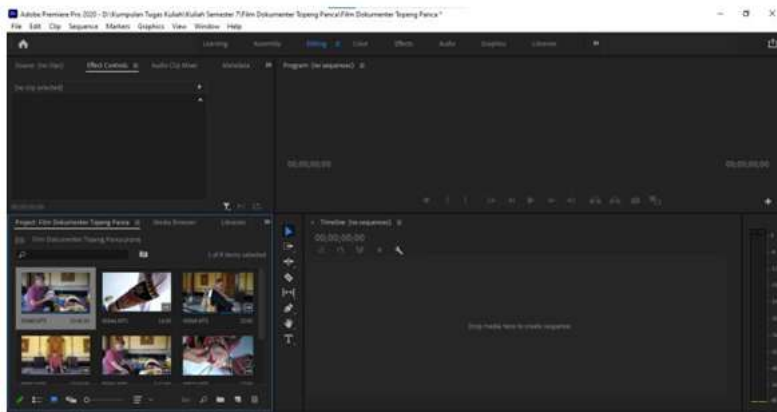


Figure 3. Video selection process in Adobe Premiere

Then proceed to the video compilation process according to the storyboard that has been designed in the Pre-Production process, and the video cutting process is carried out on unused videos, adjusting the video stability with a warp stabilizer to minimize vibrations in the video, and doing color grading. The warp stabilizer process on the video aims to minimize vibrations in the video that will be used, as well as adding color grading to the video to add beauty to the video being made, and color adjustments to the object.

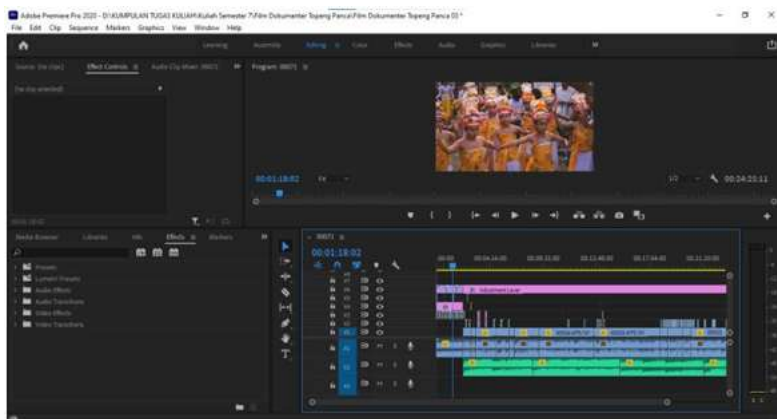


Figure 4. Video Arrangement

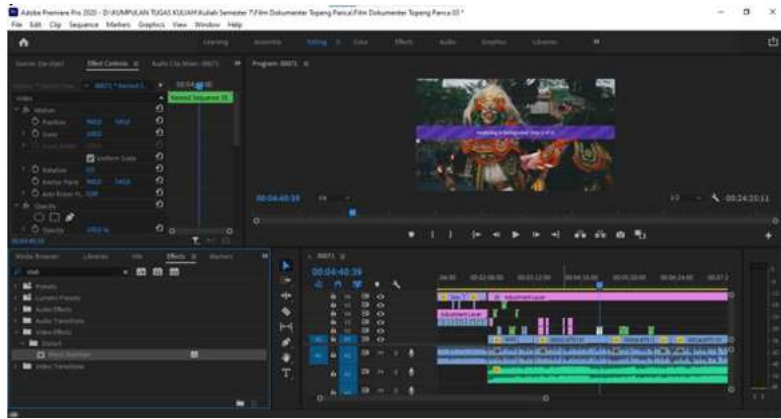


Figure 5. Warp Stabilizer Process

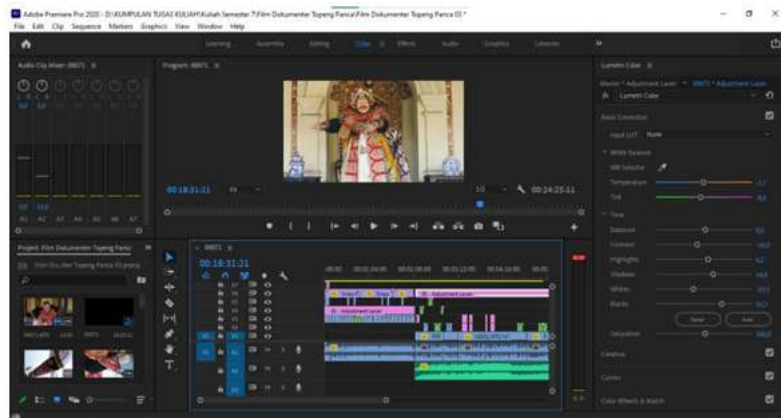


Figure 6. Color Grading

Next, we import and add smoke and black screen effects, snow falling towards the H264 camera, and color adjustments to the opening of the video to give it a vintage feel. Transition effects like Dip to Black and VR Light Leaks are added to create a smoother transition between videos or as a transition to the beginning of the video.

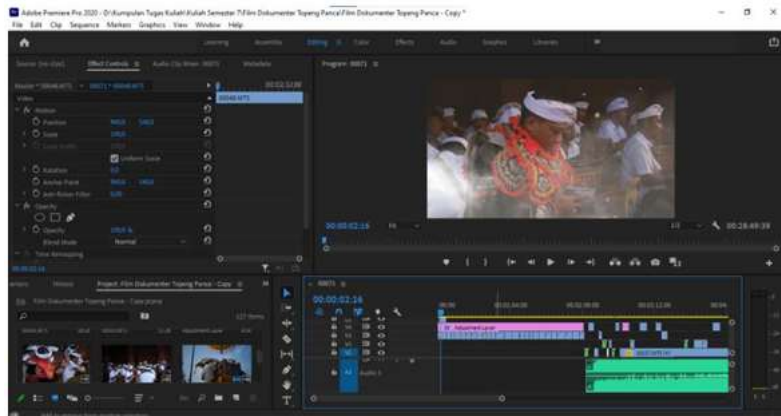


Figure 7. Video Effect Settings

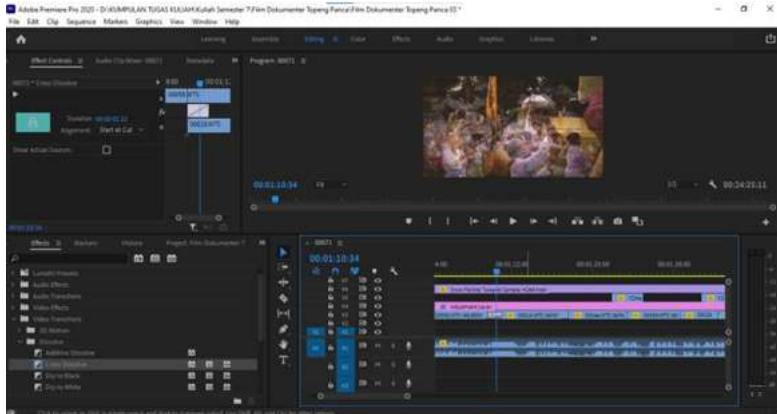


Figure 8. Video Transition Effects

Continued by adding text to the name of the source to emphasize the name of the source that provided the information. After that, enter the final stage, namely rendering by rendering all the merging processes carried out previously, namely merging video, background, voiceover, so that they can be seen intact in one full video/film. The rendering process is in HD video format 1920 * 1080.



Figure 9. Adding Text

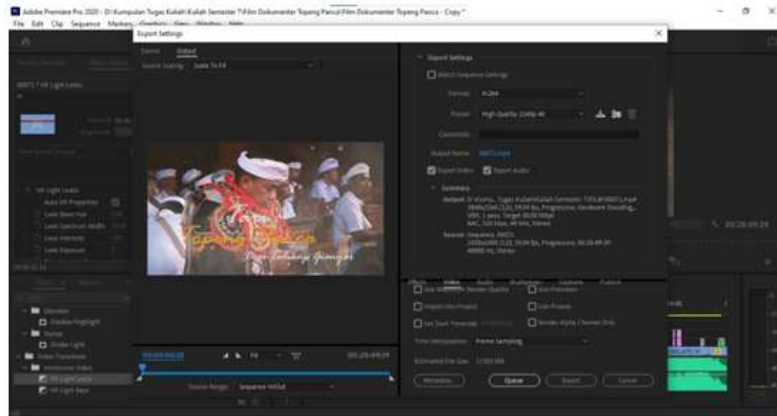


Figure 10. Rendering Process

After completion, the final stage is publication with distribution of the Panca Mask documentary film via QR code and on the YouTube social network with the keyword "Panca Mask documentary film".



Figure 11. Movie Barcodes

4. CONCLUSION

This documentary film goes through the production stages of pre-production, production, and post-production. Where pre-production is the design of ideas/concepts, visual strategies, duration, synopsis, storyboard, equipment, design, duration video format. Time management, location, crew, and filmmaking operations during the production stage. And finally, post-production, where this stage includes the editing process and release of media ready for distribution. This documentary film Panca Mask Dance from Tulikup Village, Gianyar, also depicts equality in the Tulikup Village community. This dance provides education to the community in cultural activities and receives recognition and appreciation from the local community.

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