

The Values of character education in the pakeliran art “Lord Shiva Saves the Universe”

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Abstract: The purpose of this paper is to analyze the values of character education in the traditional art of “Lord Shiva Saves the Universe” and the moral messages contained in it, which are beneficial not only for humanists and artists, but also for activists in the field of character education. The method used is a qualitative by analyzing the performance of “Lord Shiva Saves the Universe” which is an English language performance art whose play is adapted from the Srimad Bhagavatam skanda 8 in chapter 7 with the title Lord Shiva Saves the Universe by Drinking Poison. The character values contained in the traditional art of “Lord Shiva Saves the Universe” are: 1) religious, 2) tolerance, 3) discipline, 4) hard work, 5) creative, and 6) responsibility. The moral message contained in it reminds everyone to be careful in believing someone's appearance because a charming appearance can be a trap to deceive someone. This is very important to study, considering that there are currently many declines in the character of the nation's children and also national problems, such as reduced ethical values in the life of the nation and state.

Keywords: character education, moral message, pakeliran art, value.

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Introduction

Etymologically “character” comes from English word which means nature of person(s). Character is the distinctive values, both character, character or personality of a person which is formed from the internalization of various policies that are believed and used as a way of viewing, thinking, acting, speaking and behaving in everyday life (Zubaedi, 2015); (Permatasari & Hakam, 2018); (Karmini, 2020); (Yulianti & Marhaeni, 2020). People with character are people who have personality, behavior or character. With such meaning, it means that character is identical with personality or morals. Personality is a characteristic of a person's self that comes from formations received from the environment, such as family in childhood and innate from birth (Koesoema, 2007). The word character has a wider scope than behavior and discipline because this character must be seen as a whole which shows a person's identity. Formal education must play a role in helping to achieve the goal of creating the good character of the students (Laili, 2017).

Character education is education to shape one's personality. The results of character education can be seen in a person's real actions, namely good

behavior, honesty, responsibility, respect for the rights of others, hard work, and so on (Karmini, 2020: 23).

Values of character education can also be provided through performing arts. Pakeliran art is a performing art whose presentation is expected to give rise to a satisfying experience. A satisfying aesthetic experience does not mean that it has to be beautiful but contains definitions such as touching, tense, adorable, scary, fun, and so on (Yulianti & Marhaeni, 2020: 241).

Character education is important. On September 6, 2017, the President of the Republic of Indonesia, Joko Widodo, has signed Presidential Decree Number: 87 of 2017 concerning strengthening character education. This activity, which is abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students who are part of the National Movement for Mental Revolution (Gerakan Nasional Revolusi Mental/GNRM).

The study of character education is very significant and needs to be developed, considering that there are currently many declines in the character of the nation's children and also national problems, such as shifting ethical values in the life of the nation and state, even though it has been determined that character education is a major part of national education. By analyzing the character values in the text and their relationship to national education, ethical values in the life of the nation and state can be improved, because the character values in the text can be easily explained and understood (Yulianti, 2019).



[Source: Yulianti, 2022]

Figure 1. The scene of Lord Shiva and Goddess Parvati

Based on the description above, there are two main things discussed in this paper. (1) What character values are contained in the traditional art of "Lord Shiva Saves the Universe"? (2) What is the moral message contained in the traditional art of "Lord Shiva Saves the Universe"?

Methodology

This study uses a qualitative descriptive method, which includes three stages, namely (1) the data collection stage, (2) the data analysis stage, and (3) the presentation stage of the analysis results. The object of this research is the traditional art of "Lord Shiva Saves the Universe".

This research emphasizes more on collecting and describing qualitative data, so this research can be called qualitative descriptive research. Qualitative research that emphasizes meaning, focuses more on quality data with qualitative analysis (Sutopo, 2004: 48).

This research is a qualitative research because it departs from the phenomenological paradigm. Qualitative research is built on the formulation of a particular situation and is relevant to the research objectives (Alsa, 2004: 31). The characteristics of the qualitative method are (1) giving the main attention to the meaning and message, in accordance with the nature of the object, namely as a cultural study; (2) prioritizing the process compared to the results of the research so that the meaning is always changing; (3) there is no distance between the research subject and the research object, the research subject is the main instrument, so that there is a direct interaction between them; (4) the research design and framework are temporary because the research is open-ended; (5) research is natural, occurs in the context of their respective socio-cultural (Ratna, 2004: 47-48).

The data source for this paper study is the traditional art of "Lord Shiva Saves the Universe" which was adapted from the text of Srimad Bhagavatam Skanda 8 Chapter 7 entitled *Lord Shiva Saves the Universe by Drinking Poison* in the Indonesian text entitled *Dewa Siwa Menyelamatkan Alam Semesta dengan Cara Meminum Racun*.

The research data was collected by the documentation method with the note-taking technique. Furthermore, the research results are presented descriptively using inductive-deductive techniques.

Results and discussions

Harrell (2004: 1) explains that a positive attitude is the foundation of a successful life, that positive attitudes and behaviors are the foundation of success in life. Positive attitudes and behaviors can be obtained, one of which is by watching performing arts, which of course are full of character education values.

Before explaining the analysis of the value of character education in the traditional art of "Lord Shiva Saves the Universe", the synopsis needs to be discussed. As described above, the dialogue of the traditional art of "Lord Shiva Saves the Universe" is adapted from the text of Srimad Bhagavatam Skanda 8, Chapter 7. The synopsis is as follows.

The Personality of Godhead appears in His incarnation as a turtle, then He dives into the ocean carrying Mount Mandara on His shell. Calcutta venom is the first thing produced by stirring the sea of milk. Everyone was worried about the poison, but then Lord iva calmed their hearts by drinking it.

The devas and asuras thought that after the amṛta was produced from the kneading process, they would divide it evenly, so they brought Bāsuki to use as a rope to spin the stirring stick. By His skill, God arranged for the asuras to hold the serpent by the mouth while the devas held the tail of the great serpent.

Then, with great effort, they began to pull the snake in both directions. Because the stirring stick, Mount Mandara, was so heavy that it could not be held up by any support in the water, it sank into the ocean, and in this way the greatness of the giants and the gods was conquered. The Supreme Personality of Godhead then appeared in the form of a turtle and supported Mount Mandara on His back. Then the stirring is continued with great force. As a result of stirring, a large amount of poison is produced. The prajāpatis, seeing that there was no one else to save them, approached Lord Shiva and offered truthful prayers. Lord Shiva is called Asutoṣa because he is very happy when someone becomes a devotee. Therefore he readily agreed to drink all the poison produced by the stirring. Goddess Durgā, Bhavān, Lord Shiva's wife, was not at all disturbed when Lord Shiva agreed to drink poison, for she knew Lord Shiva's greatness. Indeed, he expressed his pleasure at this deal. Then Lord Shiva collected a devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck turned bluish. A small amount of poison falls from his hands to the ground, and because of this poison there are poisonous snakes, scorpions, poisonous plants, and other poisonous objects in this world (Prabhupada, 1993).

Every human being in this material world is under the influence of various modes of material nature. There are three groups in the stirring of Mount Mandara—the gods, those who are possessed by the mode of goodness, the asuras, those who are overcome by the mode of lust, and Naga Bāsuki, he who is overcome by the mode of darkness. When they all began to feel exhausted (Bāsuki almost died), Sri Vishnu entered into them according to the nature of nature that surrounded each of them, in order to arouse their enthusiasm to continue the work of stirring the sea of milk. Of the 18 character values of the Ministry of National Education (2011): 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) spirit of nationalism, 11) love for the homeland, 12) appreciate achievements, 13) friendly/communicative, 14) love peace, 15) love to read, 16) care for the environment, 17) care for social, 18) responsibility that comes from religion, Pancasila, Culture, and National Education Goals, the character values contained in the traditional art of "Lord Shiva Saves the Universe" are 1) religious, 2) tolerance, 3) discipline, 4) hard work, 5) creative and 6) responsibility. The value of religious character is depicted when Dewi Parwati pleads with Lord Vishnu to transform into a beautiful woman named Dewi Mohini to be able to seize tirta amṛta from the hands of the asuras. In addition, the gods also asked Lord Shiva to save the universe from the poison that emerged from the churning of the sea of milk, so Lord Shiva drank the poison until his throat so that his neck turned blue. That is why another name for Lord Shiva is Nīla Kanta, which means blue neck. The value of tolerance is

described when the gods and asuras spin the dragon Basuki, the gods tolerate the attitude of the asuras. The character values of discipline and hard work are described by the gods who are disciplined and tenaciously involved in playing Mount Mandara. The values of creative character can be seen when Dewi Parwati pleads with Lord Vishnu to turn herself into a beautiful woman, Dewi Mohini to deceive the asuras, so that the tirta amerta can be regained by the gods. Lord Shiva in the traditional art of "Lord Shiva Saves the Universe" is very responsible for the safety of the universe, so Lord Shiva is pleased to drink the poison that arises from the churning of the sea of milk.

The moral message contained in it reminds everyone to be careful in believing someone's appearance because a charming appearance can be a trap to deceive someone. There are 3 groups in the stirring of Mount Mandara namely the devas, those who are overcome by the mode of goodness, the asuras, those who are overcome by the mode of lust, Naga Bäsuki, he who is overcome by the mode of darkness.

If someone gets bad associations, he will lose the good qualities in himself and manifest bad actions, because in a person there are always good and bad qualities (Yulianti, 2019: 10). Life is a choice. If you want to get good in life, it is the character or nature of goodness that must be developed and vice versa. The gods get the tirta amerta with God's help. Good always contradicts evil.



[Source: Yulianti, 2022]
Figure 2. Scenes of Goddess Mohini and Asura

Conclusions

The character values contained in the traditional art of "Lord Shiva Saves the Universe" which tells about the struggle for the tirta amerta at the Mount Mandara screening are: 1) religious, 2) tolerance, 3) discipline, 4) hard work, 5) creative and 6) responsibility.

Every human being in this material world is under the influence of various modes of material nature. There are three groups of roles in the stirring up of Mount Mandara namely the devas, those who are possessed by the mode

of goodness, the asuras, those who are overcome by the mode of lust, and Naga Bäsuki, he who is possessed by the mode of darkness.

The moral message contained in the pakeliran art "Lord Shiva Saves the Universe" reminds everyone to be careful in believing someone's appearance because a charming appearance can be a trap to deceive someone.

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