

CHARACTER EDUCATION VALUES OF FEMALE CHARACTERS IN *SERAT CANDRA RINI*

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ABSTRACT

Recognizing the background of the life of Javanese society in the past, both concerning its livelihood, mindset, and attitude, is something that is very important and used as a means of character formation. *Serat Candra Rini* is one of Java's teachings for Javanese women. It depicts figure of puppets having good personalities. Pakubuwana IX asked Raden Ngabehi Ranggawarsita to give teachings to Javanese women by puppet as a messenger to reveal it. The puppet characters drawn in this *Serat* is female puppet characters as Arjuna's wives namely Wara Sumbadra, Manohara Goddess, Hulupi Goddess, Ratna Gandawati, and Wara Srikandi.

Keywords: women; Javanese; literature; character education; *Serat Candra Rini*

NILAI-NILAI PENDIDIKAN KARAKTER TOKOH WANITA YANG TERKANDUNG DALAM *SERAT CANDRA RINI*

ABSTRAK

Mengenal latar belakang kehidupan masyarakat Jawa pada masa lalu yang berkaitan dengan mata pencariannya, pola pemikiran serta sikap hidupnya adalah suatu yang sangat penting dan dapat dijadikan sebagai sarana pembentukan karakter. *Serat Candra Rini* adalah salah satu *serat* ajaran bagi wanita Jawa. Di dalamnya digambarkan tokoh-tokoh pewayangan yang memiliki keperibadian yang baik. Pakubuwana IX melalui Raden Ngabei Ranggawarsita, ingin memberi pengajaran kepada para wanita Jawa dengan tokoh wayang sebagai penyampai mesej untuk mengungkapkannya. Tokoh wayang yang diambil dalam *serat* ini ialah tokoh wanita wayang *purwa* yang merupakan isteri Arjuna, iaitu Wara Sumbadra, Dewi Manohara, Dewi Hulupi, Ratna Gandawati, dan Wara Srikandi.

Kata kunci: wanita; Jawa; kesusasteraan; pendidikan karakter; *Serat Candra Rini*

INTRODUCTION

Indonesian national culture consists of various cultures on each region. Knowing the background of Javanese people life at the past about livelihood, mindset and behavior is an important thing and it can be used as a medium to the formation of characters. Javanese literary works are actually a symbolization of the existence of Javanese people itself. The emerging themes are the episode of an individual journey which portrays the spiritual struggle between the people who notice and neglect the cultural values. Spiritual controversies in human thoughts over the nature of good against the nature of bad, are symbolized in the form of controversies among the puppet characters. Moreover, puppet characters are the symbolizations of the spiritual struggle between the nature of good

principle and the bad one in human life. There is a philosophy and universal values in it which means that it can be generally accepted by everyone in the world.

The philosophical value of the characters is the universal values of humanity. It means that the cultural values are able to be accepted and applied by Indonesian society. The superiority of the soft characters over the rough one becomes the idealism of Javanese in order to maintain the balance and peaceful of an individual. Therefore, it is expected to influence the family and society as well. *Serat Candra Rini* is one of the *serat* containing the teachings for Javanese women. It describes the puppet characters which have good attitude. This *serat* reflects the characteristics of Javanese women which is necessary to follow until nowadays.

Character education in *Serat Candra Rini* uses Arjun and five of his wives as the example. This *serat* contains of teaching dedicated to women. As a woman she must be able to behave nicely – patiently, politely and always carries praying. The author uses puppet characters to convey the message. They are female characters in Wayang Purwa which talk about the wives of Arjun. The female characters in *Wayang Purwa* who are the wives of Arjun are Wara Sumbadra, Dewi Manohara, Dewi Hulupi, Ratna Gandawati, and Wara Srikandi. Those five characters have different characteristics and identities. Dewi Sumbadra refused Burisrawa therefore he disguised as Guru Durna to kidnap her. At the moment, Arjun was not at home, Burisrawa ran his plan to kidnap her. Unfortunately, the plan was suspected by Dewi Srikandi then they fought each other. Finally, Burisrawa's plan to get Dewi Sembadra failed. From the this story, there is a teaching that woman's role in the family is not only as *Konco wingking* (friend behind stage), but in certain moment she can help or replace the husband's role in protecting and saving the family.

Basically, a woman has hard duty in her life. She must be able to do her duty as a wife who takes care of her husband, be honest, obedient and teach her children. A woman is not only expected to be beautiful outside (on appearance and manner) but also to be beautiful inside or spiritually (caring and loving to other people). Nevertheless, it does not mean that a man can treat a woman as he likes to do.

METHODOLOGY

This research is descriptive qualitative research. Source of data in this research is *Serat Candra Rini* code number 47 (Ha), author: R. Ng. Ranggawarsita as the order of Kanjeng Susuhunan Pakubuwana IX. It is the document of Reksapustaka Pura Mangkunêgaran library collection. This *serat* has length 20, 5 cm, wide 16, 5 cm with font size: length 16 cm, wide 16 cm. *Serat Candra Rini* uses thick newsprint paper, the color is brownish yellow color and it is written in black ink. The condition is good enough but there are some small tears. It is written in Javanese script which is called *mbata sarimbak*. It is readable and clear enough. The Language of the text uses Javanese standard and other variant of old Javanese or *ngoko*.

The data of this research is taken from *Serat Candra Rini* which shows an education value of woman characters. This text contains of education for woman to act nicely, politely, and patiently. For example this text also uses puppet characters to convey the message. The characters taken from this text are Arjuna's wives, namely: Wara Sembadra, Dewi manohara, Dewi Hulupi, Retna Gandawati, dan Wara Srikandi. Data collecting technique in this research is reading and taking note technique. Data analysis technique in this research is interactive analysis which connects three components, namely displaying data, reducing data, and drawing conclusion/verification. Those activities are formed in a cycle process (Sutopo, 1996).

THEORETICAL REVIEW

Definition of Value

People culture is commonly taken from the old culture of the ancestors. According to Koentjaraningrat (1985:5-8), culture can be divided into three parts. First is the culture as complexity of idea, value, norm and roles. The second is the culture as complexity of pattern interaction of human in their life. Third is the culture as the things of the result of human creation. Hence, within that culture, there will be a reflection of values related to the role of the members of a society. These values function as the ultimate guidance for human attitudes in their life (Suwondo et al., 1994: 1). In Kamus Besar Bahasa Indonesia (2005), the word 'value' means price, the more or less of the content, quality, characteristics (the matters) which are important and useful for human life. According to Waluyo (2002: 27), the meaning of value which becomes reference in literature is the goodness in the values of literary works for human life. This matter means that the broad concept of literary works, especially novel will contain of various advantageous values of life. Value is general guidance which has been living to control people behavior and satisfaction in daily life. Besides, value can be stated as a precious thing, having quality and useful for human life. In other word, value is a decision which is made in society.

Definition of Character Education Value

According to Ki Hajar Dewantara, education in general means a guidance in the growing life of the children. In other words, education guides all power of the nature of the children as human and member of society in order to achieve the ultimate happiness and safety. Education process is not only able to do in a certain place and time. Connecting to the existence and human life, education values is directed in shaping a human character as individual, social, religious, and cultural person (Hasbullah, 2009:4). Indonesia is a country which has wide population with various custom and culture. Related to education character, Indonesia absolutely needs big human resources and good quality to support the realization of good establishment program. Finally, it needs good quality of education, which is able to support the achievement of the vision of our nation with good human resources.

Character education has the same essence with moral education. The purpose of assembling character education is the formation of character to be good people. Moreover, it is not formed in number. Therefore, character education in Indonesia can be defined into values education, namely teaching supreme value of Indonesian culture. Character refers to the attitudes, behaviors, motivations and skills. The meaning of character is actually "to mark" and concern to the good value application in the form of acts. Therefore, the people who are not honest, cruel, greedy and having bad habit are called bad people (Musfiroh, 2008:19).

DISCUSSION

Pakubuwana IX through Raden Ngabei Ranggawarsita wanted to give study to Javanese woman by using puppet characters in delivering message. Puppet characters which are used in this *serat* are female characters in Wayang Purwa which tells about Arjuna's wives habit, namely Wara Sumbadra, Dewi Manohara, Dewi Hulupi, Ratna Gandawati, dan Wara Srikandi. The five characters of Arjuna's wives are different and they have their own identities. In the forth and fifth stanza of *Serat Candra Rini Pupuh Sinom* states:

“Den kadi duk jaman purwa/garwanta Sang Pandu siwi/kang kocap layang wiwaha/
lelima ayu linuwih/tiga putrining aji/kang kalih atmajeng wiku/pantes dadya tuladha/
estri kang kagem ing krami/winursita dyah lima candraning warna//”

(Serat Candra Rini Pupuh Sinom bait 4)

Translated:

To be looked like at the past, like the fifth of Pandu's wives who is told in *Serat Wiwaha* are beautiful. Three princesses who both are Wiku's princess can be guidance for woman in her marriage.

“Kang sepuh Wara Sembadra/sangking Mandura nagari/atmaja Sri Basudewa ing
warna ngresepaken ati/sumeh kang netra lindri/prasaja ing driya tangguh/semu
kurang budaya/awijang dedeg sasati/kuning wenes labete among kepama//”

(Serat Candra Rini Pupuh Sinom bait 5)

Translated:

The oldest one Wara Sembadra from Mandura kingdom, Sri Basudewa's daughter has beautiful appearance, friendly, glazed eyes, simple, and tough. She looked dumb with wide chest, slender, and fair-complexioned which is well maintained.

Wara Sembadra is figured as beautiful woman, honest but a bit dumb. She does not like using make up, polite and talk less. She wanted to sacrifice physically and spiritually. Dewi Manohara is figured as beautiful woman but she is uncommunicative. She has soft attitude, she never talk while laugh and her word is nice to hear. She is humble, concerned and she does not arrogant. Besides, she has slender chest. In the first stanza of *Serat Candra Rini Pupuh Asmaradana* states:

“Panengah Dewi Palupi/ atmajanireng pandhita/Bagawan Kanwa wastane/dhepok
wukir Yasarata/endah respatyeng warna/ liringe anunjung biru/cumlorot kadi
kartika//”

(Serat Candra Rini Pupuh asmaradana bait 1)

Translated:

Dewi Palupi, preacher's daughter, Bagawan Kanwa who lives in Yasarata mountain meditation is beautiful and her glance like *Tunjung Biru's* flower and shine like the star.

In the first stanza of *Serat Candra Rini Pupuh Mijil* states:

“Garwanira Sang Parta Sumendhi/ingkang kacariyos/Retna Gandawati kekasihe/Sri
Arjunayana kang sesiwi/nateng Sriwedari ing warna pinunjul//”

(serat Candra Rini Pupuh Mijil bait 1)

Translated:

Parta's wife who is talked is called Retna Gandawati, Arjunayana's daughter from Sriwedari kingdom. She has famous appearance.

In the first stanza of *Serat Candra Rini Pupuh Kinanthi* states:

“Garwa kang pamekasipun/nama Sang Wara Srikandhi/sangking nagari
Cempala/raja ingkang asesiwu/Sri Maha Prabu Drupada/Ing warna tuhu linuwih//”

(serat Candra Rini Pupuh Kinanthi bait 1)

Translated:

The last wife is Dewi Wara Srikandi from Cempala, Drupada's daughter, is very beautiful.

Dewi Hulupi is figured as beautiful woman, fit to all and attractive. Besides, her glance is like diamond and friendly. She has wide chest and deft. Ratna Gandawati is figured as authoritative woman. She like meditation, friendly, gentle, and she has sharp sight. She is uncommunicative, honest, obedient, and sincere. Her tummy looked like lotus with wide chest. Srikandi is figured as woman from the moon. She has wild glance, nice, muscular and she is not temperamental. She often talks in piercing voice, open minded and she is not

grumpy. She is obedient, mercy and she likes reading exemplary books. Hence, she has glorious character.

From the five Arjuna's wives above, the third of them is King's daughter who obedient to the government and wordly life. Meanwhile, both of them are preacher and wiku's daughter who like learning spiritual culture in order to be obedient to the parent, teacher, life and God. In the second and third stanza of *Serat Candra Rini Pupuh Sinobait* states:

"Lire kang wiyata arya/ujare pawestri maring/kang winayuh dennya karma/yogya ngupakareng dhiri/menjrenih mardi weni/wiwite ganda rum-arum/rumarah nganiwarna/winor ing naya memanis/angesthia ing reh cumondhonging karsa//"

(*Serat Candra Rini, Pupuh Sinom bait 2*)

Translated:

The purpose of good teaching is the requisite of a woman who becomes co-wife in her marriage, be ready to maintain yourself, clean herself and use various perfume, uniting to sweet matters and finding it.

"Awit jenenging wanodya/pegat dennya palakrami/nistha darmanira/wigare denira dumadi/sami lan mangun teki/kang badhar subratanipun/punggel kaselan cipta/marma sagunging pawestri/marsudia widadaning palakrama//"

(*Serat Candra Rini, Pupuh Sinom bait 3*)

Translated:

Because if a woman divorced from her marriage, it is a shameful act, it will dissolve her life like the failure of hermit in meditating. Therefore, all of woman must keep their household.

From the entire stanza, it can be concluded that the appearance can figures a character. Attractive appearance starts form how a person treats herself, because both beautiful and neat can make them become good looking. Besides, the glorious personality must be their first priority. Moreover, woman who ever failed in her marriage will be called as woman who lost their womanhood or woman priority. As a wife who succeeds in her marriage, she must give her entire life, sacrifice and consciousness. In the fifth stanza of *Serat Candra Rini Pupuh Asmaradana* states:

Bisa cawis angladeni/kang dadya kareming priya/myang maru putra cethine/marma wong sa Madukara/ajrih asih sadaya/suyut tut mawa kayungyun/prabawa wijiling tapa//"

(*Serat Candra Rini, Pupuh Asmaradana bait 5*)

Translated:

Woman must serve her husband, son and servant well. Therefore, the entire people in Madukara can respect and love her. It is because the effect of her attractive feeling, autoritive from her meditation.

Pupuh Asmaradana above is suitable to old idiom stated that woman must have *suci ati, suci rupi, suci uni* (pure of her heart, good appearance, and nice talking). It means that women do not only need to have beautiful appearance, gentle words, and attractive, but they need to have clean and beautiful of her heart, be mercy to every people. In a marriage, it would be perfect containing by love between husband and wife, but other part of family will be accepted as well. In the stanza 10, 11, and 12 of *Serat Candra Rini Pupuh Kinanthi* states:

"Alit wis waskithèng tuduh/dadya dènira malêsi/ bêkti marang maratuwa/gumati mring Dèwi Kunthi/pamujuan ing sabên dina/sakarsang dèn trêntis//"

(*Serat Candra Rini, Pupuh Kinanthi bait 10*)

Translated:

It is because woman has known and experienced. Besides, she is obedient toward her parent in law, Dewi Kunthi, by serving foods and everything that Dewi Kunthi's wants everyday.

"Yèka caritaning dangu/èstri kang kanggêp ing krami/nalikaning jaman purwa/wus kawilang yèn utami/maring yogya kinardia/pakolèhé pinarsudi/"

(Serat Candra Rini, Pupuh Kinanthi bait 11)

Translated:

This is old story at the past that good keeping of marriage can be said as a priority, therefore follow it and try to obtain it.

"Pinangkat sakadaripun/kang kanggo ing jaman mangkin/ywa kongsi tanpa tuladha/marang caraning dumadi/mbokmanawa tibèng papa/lir luputira pribadi/"

(Serat Candra Rini, Pupuh Kinanthi bait 12)

Translated:

It can be taken which one is more suitable to our life nowadays, in order to maintain our old guidance, without denying our real way of life. Besides, it is used to avoid miserable life because of our mistake.

Three stanzas above reflect Javanese woman social potential which is reflected by puppet characters. In stanza 10 reflects that Javanese woman has to understand woman's duty as a wife in her new family including parents in law. Respect toward parents in law is figured by Srikandi as Arjuna's wife, who always respects Dewi Kunthi. That thing can be realized by feeling love and obedient toward Dewi Kunthi by always preparing foods and everything which is loved by Dewi Kunthi everyday.

Within *Serat Candra Rini* above can figure behavior of Wara Srikandi who always obedient toward her parent in law, Dewi Kunthi. She is able and tries to follow what Dewi Kunthi wants. Besides, a woman must love their family although they are far each other. Beside, she must be Javanese woman who will sacrifice her life to her husband. As the evidence, Wara Sembadra refused Burisrawa's proposal in correct way. Wara Sembadra chooses to be killed rather than to serve a person who is not her husband. It shows that a wife is very faithful toward her husband.

CONCLUSION

Actually, woman has a hard duty in her life. Instead of being a wife who must be able to serve her husband well; she must be faithful, obedient and able to raise her children well. Woman should not only have good physical (for example: beautiful appearance, friendly, and attractive habit), but also have good spiritual including love to others. Therefore, a man must treat her well. To gain a perfect life as an individual and social being, a people must learn knowledge 'kawruh' in their life, both in micro and macro way. But, *Serat Candra Rini* has disadvantage by applying polygamy which cannot be applied in nowadays life. It is because basically polygamy will cause misery into a woman's life.

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