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INTERNATIONAL SEMINAR

ON

RELIGIOUS MANUSCRIPTS IN MULTICULTURALISM FOR A BETTER LIFE (HUMANITY AND PEACE)

SEPTEMBER, 4TH & 5TH 2015



Institut Hindu Dharma Negeri Denpasar

PROCEEDING

**INTERNATIONAL SEMINAR
ON
RELIGIOUS MANUSCRIPTS IN
MULTICULTURALISM FOR A BETTER LIFE
(HUMANITY AND PEACE)**

4 & 5 SEPTEMBER 2015

**Organized by:
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Denpasar State Hindu Dharma Institute**

**Institut Hindu Dharma Negeri Denpasar
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**INTERNATIONAL SEMINAR PROCEEDING ON:
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PREFACE

Om Swastyastu,

Globalization which is faced by the world today makes every person dealing with different cultures. Thus fast communication and transportation create the increasingly intense contiguity among cultures. It makes them accommodative to the cultures in which they are located. Some interests such as business, politics, education, tourism, and others force the intersection among the national culture with other nations.

One state with another state has a different culture, for instance Asian countries have very different cultures from European countries, and many others. Likewise, in each State sometimes has a diverse culture. Indonesia is one of them. It has a very diverse culture that stretches from Sabang to Merauke. These differences sometimes lead to discord if it is not managed properly. What is needed is a real harmony inter-cultural dialogue between the interns of a State or between different States. The multicultural discourse is formed as one of the efforts to deal with the emergence of negative tendencies and seek this cultural dialogue,.

On this occasion, the Faculty of Brahma Widya, Denpasar State Hindu Dharma Institute, held an international seminar under the theme of “Religious Manuscript in Multiculturalism for a Better Life”. Hopefully, through this seminar there will be some ideas that later can be used to build a reference about the importance of this multi-cultural discourse for the general public, so the public is increasingly aware of the importance of understanding toward different cultures.

Our expectation would succeed through the cooperation of all parties. On this occasion, allow us as The Dean of the Faculty of Brahma Widya to thank to all of the main speakers, the companion speakers, the entire committee and others who were involved in the success of this activity. Finally, we apologize profusely for any inconveniences both in terms of reception and other comforts.

Om Shantih, Shantih, Shantih, Om

Denpasar, August 4th, 2015
Dean of the Faculty of Brahma Widya
IHND Denpasar

Dr. Drs. I Wayan Mandra, M. Hum.

EDITOR'S PREFACE

Om Swastiastu

All praises and thanks we presented to the Almighty God who relentlessly pouring His mercy and grace, good gift of healthy, fortune, intelligence, volition and others, even the gift in the form of awareness and the ability to be grateful to Him, and with His permission, The Proceedings of the International Seminar under the theme of "Religious Manuscript in Multiculturalism for a Better Life (Humanity and Peace)" can be worthily published.

The theme was chosen, because the multicultural discourses on global conditions have been currently discussed almost by all parties in the level of social context. But only a few people traced them back to the past as to deeply understand what the religious manuscript in multiculturalism actually about. It is logically possible that the manuscript has been there since immemorial period. Whereas, multicultural discourse and its relationship with religious manuscripts is necessary to be used as a reference in the era of global thinking nowadays. The national multiculturalism complex problems can only be solved by a system of cooperation among various areas of expertise.

Nowadays there are a lot of research in the various Universities and Research Institutions in the entire country, but many of them have not been disseminated and socialized optimally. For the purposes of this seminar are:

1. As a researchers means to present their research results, as well as exchange of information, deepening problems in various areas of expertise, as well as strengthen and mutually develop the beneficial academic cooperation on an ongoing basis.
2. As an advice to the government in the form of the results of research and application of science and technology for the development of world sustainable development.

The seminar is attended by lecturers from various areas of expertise from all over Indonesia, and even abroad who have discussed various fields of study of religious manuscripts.

This Proceeding contains of 28 articles, particularly in the field of Religious Manuscript in Multiculturalism for a Better Life (Humanity and Peace). The follow-up of the seminar is the publication of the proceedings, and we hope that the development of concepts and applications can be used by government and industry in running the nation's development.

Finally, we thank the members of the executive committee, and the chairman who has provided facilities for the preparations, as well as others, but a lot of help for the implementation of this seminar as well as the realization of these proceedings. May Almighty God bless all the steps and our struggle, and pleased to record them as the acts of worship.

Om Santih, Santih, Santih, Om

Denpasar, August 4th, 2015
Editor

I Putu Andre Suhardiana, S. Pd., M. Pd.

PEARL OF LIFE IN THE STORIES OF *MEN SIAP SELEM* CHARACTER EDUCATION PERSPECTIVE

NI PUTU WINANTI
Dosen Pascasarjana IHDN Denpasar

ABSTRACT

The ups and downs of a nation can be seen from the quality of education that is applied. National Education System has sought various systems in formal education as stipulated in the Law on National Education System (Education Law) No. 20, 2003. But there is often a gap between concept to reality (das das science and solen), education observers say output education graduates who have not been able to form a character in accordance to the character of the Indonesian nation. For the human form of character education needs to be rooted in the national culture, which is based learning tradition / culture and nation, Indonesia is rich with different cultures and traditions, to dig up the pearls noble implicit in folk tales, fairy tales can be used as a means of humanist learning. To the authors interested in raising an article with the title "Pearl of Life in the Stories of *Men Siap Selem* Character Education Perspective" men siap selem story is very simple folklore and is still widely known by the public in the middle of the swift currents of globalization, through Synopsis Men Siap Selem can be extracted pearls of life that should be used mirrors morgana fact of life in this life, the pearls of life in stories *Men Siap Selem*, include 1) The value of the responsibilities of a mother to the child, 2) Value True to the words / Satya Discourse, 3) Application of Tri Kaya teachings Value of Pari Sudha, 4) Implementation of Panca Nrta Wiweka teachings, and story Men Siap Selem implicated in the increased character education.

I. Introduction

Law on National Education System (Educational Law) No. 20, 2003. If the record, philosophically, the Education Law has provided a balance between the increase of faith and piety and noble character in order to educate the nation. It is revealed clearly in the function and purpose of national education stated in article 3 of the Education Law of 2003. In the law it is stated that the national education essentially serves, among others, develop skills, character development and a dignified civilization in the context of the intellectual life of the nation, It also develops students' potentials to become a man of faith and fear of Almighty God, noble, healthy, knowledgeable, capable, creative, independent, become citizens of a democratic and responsible. Thus, the Education Law has provided a balance between faith, science, and charity. But in reality education has not provided the maximum benefit educational outcomes have not been able to shape the character and civilization of the nation. Related to the quality of education, many observers expressed about the lack of education of national education. Yamin (2006: 1) stated that the low quality of education in Indonesia is not caused by low educational input, but due to the educational process was not optimal and low quality of teachers. Because of the lack of a process carried out in schools. Imperfect process results in quality products that are not good. Winarno, (2009: 348-349) said that the purpose of education will not be successful if not supported by a floating master plan for education reform fundamental, comprehensive and systemic. Besides education of resistance when confronted by tradition-based education, it is predicted that in the next ten years of education in the country will be frenzied, disputing about the

quality of education, teacher competence and professionalization process because they do not have a clear vision of what is desired. It is necessary for education back to the tradition-based national identity, namely education based on folk tales, fairy tales and folk legends. With regard to the authors interested in exploring, reviving the pearls of life in the stories of the people, with the theme of “pearls of life in the stories of *Men Siap Selem*” With regard to the themes in this article will discuss 1) Synopsis *Men Siap Selem*, 2) pearls of life in stories of *Men Siap Selem*, 3) implication of folklore-based learning to the development of the attitude of the child’s development. Digging pearls hidden life in folk tales as local cultural product of society, are thought to form the character corresponding to the personality of the nation, and can support the achievement of national educational goals.

2. Discussion

2.1 Synopsis of *Men Siap Selem*.

Men Siap Selem told that it has seven chicks, 6 healthy chicks have a thick furdense, and one chick was less healthy / not perfect, the youngest chick was “*Siap Ulagan*” (chicken who does not have feathers and skinny). Every day *Men Siap Selem* seeks to invite seven children to foraging in the woods for survival. On a day when to take their children to the forest foraging, *Men Siap Selem* benighted and heavy rain, there *Men Siap Selem* met with “*Meng Kuwuk*” (fat and big cats) and *Men Siap Selem* willing to take shelter and stay at home “*Meng Kuwuk*” so as not to rain even more sorry for its “*Siap Ulagan*” that do not have fur. *Men Siap Selem* was well received and delighted by *Meng Kuwuk* and laughing in its heart I will be able to foods she thought raced today. *Meng Kuwuk* is the figure of the fat cats and large, voracious, eating chicken as food every day, in the heart *Meng Kuwuk* said “*pucuk dicinta ulampun tiba*”, while *Men Siap Selem* invited to enter its house, to show friendly bed to *Men Siap Selem* and her children are in the kitchen. *Men Siap Selem* also received happily and fully alert to the friendly attitude *Meng Kuwuk*. In his *Men Siap Selem* could not sleep well, stay alert, keep their children, because *Men Siap Selem* realize that it entered the tiger’s nest *Meng Kuwuk* was the enemy which always eat chicks, how to survive enemy thought to be in the neighborhood itself. After the rain subsided late at night there arose a brilliant mind *Men Siap Selem* to leave home *Meng Kuwuk* unnoticed by him. So one by one his son was awoken and hissing short message to fly back home, all the children according to their mother well run command, the first child fly “*rrrr pur kedembleng*” until the sixth child, every fly cause noise “*rrrr pur kedembleng*” so as to be heard by *Meng Kuwuk* and *Meng Kuwuk* while asked to find out whether *Men Siap Selem* had any sleep yet, the question “ape to accomplished *Men Siap Selem*” (what is it that fell *Men Siap Selem*) *Men Siap Selem* responsibility with the results of his own imagination “don jackfruit mepalu tiying “(jackfruit leaf collide with bamboo leaves) so the answer continues every *Meng Kuwuk* ask” what fell *Men Siap Selem*? by renaming the existing leaves in the forest. After flying past six children still one *Siap Ulagan* who cannot fly. *Men Siap Selem* give a special message to *Siap Ulagan* the message was “You, *Siap Ulagan* you dwell here you are disposable lid on the basket and basket filled a large black stone as the oppressor and the protector, if *Meng Kuwuk* come and say you want to eat *Siap* to eat, with the proviso You have to be maintained first that you tasty meat and raced to eat, if you now want to be eaten is still small and the meat bitter / bad, teach me to fly, and when it can fly as high as you please look blurred mother and your brothers to meet back “understand? *Siap Ulagan* without much comment answered understand, *Siap* to mothers. Finally *Men Siap Selem* flying toward the house looking for her chicks. “*Pur rrrr kedembleng*” *Meng Kuwuk*

asked many times “what fell Men Siap Selem? “What are falling Men Siap Selem? but there was no answer from *Men Siap Selem*, think *Meng Kuwuk* all asleep and *Meng Kuwuk* for action for eating / eating the chicks of *Men Siap Selem*. Once entered into the kitchen *Meng Kuwuk* without thinking immediately ambushed a large stone as a basket oppressor *Siap Ulagan* locked. Calculated chicks who sleep assembled, so that tooth loss *Meng Kuwuk* fall and *Siap Ulagan* laughter while singing, sang “ngak .. ngak .., ngik .. NGI .., k gigi pongak nyapplok batu” kik..kik. . kik..kik kik .. laughing *Siap Ulagan* unbearable, causing great anger for *Meng Kuwuk* and threaten *Siap Ulagan* with voice snapped “silent !!! I will eat you now “he said menacingly. *Siap Ulagan* fear chills and deliver what is been booked by her mother so *Siap Ulagan* lovingly maintained by *Meng Kuwuk*, powder, until *Siap Ulagan* large, with dense fur out and can fly, after fly high *Siap Ulagan* looking for his mother and *Meng Kuwuk* cry himself realized he was tricked by *Siap Ulagan*. Finally thanks to his mother’s message *Siap Ulagan* survived and can be reunited with his family and brother.

2.2 Pearls Story of Life in *Men Siap Selem*

“Siap Selem” Story although the source is not known with certainty, the story is a folk legend who delivered orally by parents to their children for generations. Amid weakening delivery folklore by parents to their children because of busy parents and in shear zones by technological advances through various forms of games and cartoons, but story “Men Siap Selem” according to the writer’s observation is still popular and can delivered to children on the sidelines of the preoccupations of parents. Story “*Men Siap Selem*” was very simple, can be delivered in a short time. Men story *Siap Selem* after studied and pondered implies / pearls lives very deep in accordance with the elements and objectives of national education, which can form a human being noble, intelligent, skilled, responsible, and independent. Based on the story of *Men Siap Selem* can be said to contain pearls are worth used in life, including the value of education character includes the value of responsibility, independent, intelligent and skillful, faithful word (satya Discourse), devotion to the rupaka teacher, and the application of the doctrine of Tri Kaya Parisudaha, the application of the doctrine wiweka, and Panca Nrta.

2.2.1 Responsibility Value of a Mother to Child

The value of the responsibilities of a mother to the child in the *Men Siap Selem* story, can be seen in *Men Siap Selem* effort to always take their children go forestry every day looking for food to satisfy the continuity of his life. Men Siap Selem is the figure of an intelligent person, responsible, able to overcome the problems in life, as evidenced when safety of life is threatened shelter their children at home *Meng Kuwuk*, he was in the nest like a tiger, because *Meng Kuwuk* no other is its own enemy that is always targeting chicks to eat that should he avoid. But thanks to the intelligence of thinking of *Men Siap Selem*, the chicks can be saved from the target of *Meng Kuwuk* which wants to eat the chicks of *Men Siap Selem*. In fact of life such as in the media many times people commit suicide with their children, even with the family, many parents who dump him, because it is not able to deal with the ferocity of life, because of the press of a difficult economy and cannot afford to pay the debt. Attitudes such behavior is not commendable, cherish life as a gift of Hyang Widhi, even though born in a state of disability though. Incarnated as a human life is a long struggle from one incarnation to the next reincarnation is not easy, just as human life can improve the quality of life of Manawa (being human) into madawa (humans who have characters divinity). Do not waste your life as a

human being, incarnated as a man so noble as disclosed in Sarscamuscaya, sloka 4, namely “hi Iyam yonih prathama yonih prāpya jagatipate, ātmānam sakyate trātum karmabhih subhalaksanaih” means to incarnate the main sincerely, why so because he can help themselves from a state of misery (birth and death) repeatedly) by way of doing good so profits can be transformed into a human. (Kajeng et al, 2005: 9) Therefore, the mirror on the lives of *Men Siap Selem* persistent sustain of life, searching for life, soul threatened the verge of death, but with intelligence think effort can be freed from death. Not otherwise seek death.

2.2.2 Truth Value to the words / Satya

In the story of *Men Siap Selem* contains the value true to the word in the teachings of Hinduism called satya discourse (faithful to the words). This value can be assessed on the compliance of all children *Men Siap Selem* in running order to convey to their children, all the children obedient, swiftly execute commands, one by one his son was awoken and to fly back home successfully without being noticed by *Meng Kuwuk*. Faithful to the teachings of the word / satya wecana can mainly be seen in the character of Siap Ulagan who faithfully follow the message / her mother's words to be submitted to *Meng Kuwuk* when left alone at home *Meng Kuwuk*. *Men Siap Selem* message *Ulagan* “*Meng Kuwuk* if you want to eat you please tell me willing to eat, but there are conditions please nurtured me first, my body emaciated, and had no fur, please powder spreading so I grew thick fur, massage for my legs to walk, and please teach me to fly, after I eat a big please me as much so that my meat tastier and more raced to eat, but if I eat it now please consider carefully I was little, skinny without feathers, then I would fishy flesh, slick, bitter, and unpleasant to eat. With sobriety, and high confidence Siap Ulagan convey her message to *Meng Kuwuk* *Meng Kuwuk* so agree and full all expectations *Siap Ulagan*. *Siap Ulagan* maintained, powder, every day so that it grows into a large, hairy, and after fly Siap to fly Ulagan escapes to find his mother and reunite with his brothers. If retrospect *Siap Ulagan* is brave and faithful to the words, their survival depends on the accuracy in conveying her message to *Meng Kuwuk*. When viewed in the reality of the lives of parents and children conflict is always there with a variety of problems that ended in a prolonged conflict, do not talk, and up to, break up the relationship between children and parents. Should let people reflect on the legend of the past, consider the lives of the characters *Siap Ulagan*, and obedient to the commands of the mother / parents, in Hinduism is called with devotion to the rupaka teacher (birth parents), with devotion to the teacher will receive rupaka grace / blessing of salvation and free from danger, pujalah parents as the embodiment of Ida Sang Hyang Widhi Wasa.

2.2.3. Application of Tri Kaya Pari Sudha teachings Value

On the other hand Siap Ulagan is the figure / symbol of the teachings of Tri Kaya Parisudha, three behaviors that should be purified / are conducted, the thought was good, say good, and do good. By applying the concept of Tri Kaya Parisudha teachings message obtained discourse with well thought out well, and done well by Siap Ulagan that gave birth to the unity of language and can assure *Meng Kuwuk*. So *Meng Kuwuk* can accept applications without a doubt Ulagan Siap and Siap Ulagan can be freed from death which threatened him. Traffic associated with language in communication Maryani (2001: 20) says that our behavior is an important history of the resurrection of the character of the nation, not only include good language but the youth swore recognition of the language is Indonesian 1928. Siap Ulagan has a concept of harmonious thought. Harmonious thinking is to think in advance

what he wants to say, he would say what he had in mind, and he will carry out what he said. Good and bad attitude is universal from anywhere can come, therefore *Siap Ulagan* character in the story as a symbol *Men Siap Selem* application of the doctrine of Tri Kaya Parisudha, worth in life filled with facts this morgana. In life requires people who have harmonious thoughts, let alone in determining a leader, attitude / private key consideration in addition to intelligence, skill, and professionalism. Is a leader who has the authority and ability to mobilize others to work together to achieve the aspired goals. (Mahendra 2001: 3) Leader that has harmonious thoughts, having clarity in thought, have a loyalty to what he said and is responsible for what has been done. But in reality the lives of many people who have ideas that are not harmonious, he never thought of beforehand what he said, what is said does not correspond to what people think, and what is done not in accordance with what is said, it will appears appropriate to the situation and the various interests that favor.

2.2.4 Wiweka Application Value of teachings and Panca Nrta

A folklore actually contains various pearls of life that is able to be studied from various viewpoints, folklore is not as important as the values of life in the Maha Bharata and the Ramayana, but are often faced with the weakness of the study are in. Associated with it in the story *Men Siap Selem* also contains teachings to lie, these teachings can be listened to when *Men Siap Selem* convey a message to *Siap Ulagan* to say that he was to eat, but should be maintained in advance, but in fact he lied *Siap Ulagan* not willing to eat, hurt at all, and only wish congratulations and be reunited to his family that he lied to *Meng Kuwuk*. Here is not who should be listened to deceive teachings but the teachings of intelligence played a logic / logical thinking in certain situations. Or in Hinduism called "Wiweka" wiweka etymologically derived from the ancient Javanese language means wisdom, the correct decision, insight or understanding, and wiweka means careful (Zoetmulder, 1995: 456). *Siap Ulagan* lie to avoid themselves from the grip of *Meng Kuwuk*, so that he could survive the death, means *Siap Ulagan* have wiweka to the problems faced, in a sense have to be careful and make the right decisions, which lie to the enemy, to save themselves. Besides, in Hinduism there is also permissible to lie five called Panca Nrta, namely 1) lying to young children, children should not be beyond the beaten path so there is a ghost highway when there was no ghost, 2) lying to people who are sick, as saying the drug was sweet when in fact it was bitter medicine to cure the sick, 3) lying to the enemy (the enemy arbitrary linyokin) for self-health, 4) lying to women / men for example in the relationship despite the ugly face of a woman body like a drum but a man who loves a pretty rich angel still call it legitimate for a purpose, 5) lie in the market for the merchant, such as a salesman despite al *Siap* benefited a lot but still lie said no benefit to the buyer, as in the existing market god menyufat / neutralize words, expletive, all forms of lies be a positive thing and becomes a form / trand selling art. So the lie of *siap ulagan* to *Meng Kuwuk* is allowed and natural enemies lied to save himself.

2.3 Implications of *Men Siap Selem* story in Education Character

Based on the analysis of *Men Siap Selem* story, it can be said that *Men Siap Selem* story contains the values as character formation include, intelligence imagination, speaking skills, education loyal discourse / honesty, the value of responsibility, the value of the attitude of independence, it is the elements of education character. Poerwadarminta (1984), says the character is defined as the nature of the character, psychological traits morals or manners that distinguish one

person from the other, according to the character Lichona related to the concept (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Furthermore, character education can be translated into the Eighteen items include attitudes: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends / communicative, love peace, love reading, care for the environment, social, and responsibility (MONE,2010).

In accordance with the Ministry of National Education, 2010, that the education character includes a very complex attitude that includes three aspects, which includes the concept of thought, feelings attitudes and behavior. Given the values of character education is a lot stored in the local culture regions gathered in folk tales, fairy tales, then in forming the character of the community and support the achievement of national education goals, it is necessary to be resurrected / strived traditional culture-based learning, one of which pearl story of life in *Men Siap Selem* and can be used as media-based learning culture / tradition because it contains elements of character education, which includes attitudes, honesty, discipline, loyalty, intelligence, obedience, self-reliance, courage, responsibility and others are in tune with the Ministry of National Education, 2010.

The elements of education character can be explained; responsible attitude portrayed by the figure *Men Siap Selem*, as a mother who has a sense of responsibility towards their children, and *Men Siap Selem* was a mother symbols which very determined to fight and defend life with intelligent and lucid mind can face all difficulties in life, not as a phenomenon of some cases where many people commit to suicide because of the inability to undergo / finance facing the heat of life. Loyal attitude, honest, independent, and brave acted by *Siap Ulagan* in its succeed to convey her message to *Meng Kuwuk*, discipline, obedience also acted by *Meng Kuwuk*, every day taking care of discipline of *Siap Ulagan*. *Siap Ulagan* meet a request that he maintained, educated, cared for up big before eating, thinking very smart concept acted by *Men Siap Selem* issued through a message delivered to the *Siap Ulagan*, ie before she was eaten should be *Siap Ulagan* maintained beforehand, the attitude of self-reliance, acted by *Siap Ulagan*, *Siap Ulagan* which actually as the youngest and most imperfect of other chicks, that do not have feathers, should he need to be assisted by one of its brother in the face of problems with *Meng Kuwuk*, but the fact is not he left the brothers and his mother, *Meng Kuwuk* was very clever, but with the brave attitude and compliance convey her message to *Meng Kuwuk*, *Siap Ulagan* can save himself from death which wants to pick him up.

From the description turned out to study folklore contains implications for the formation of values of education character that is deemed necessary in formal learning to develop back vera-based learning / tradition or with the media of folklore / fairy tales as the learning of the past. Corresponding author's observations Nowadays kids are far from folklore are filled with the values of affection between parents and children. Atmadja Giddens (2006) says that education fairytale is very useful to develop a relationship of pure (pure relationship), namely emotional communication of affection and love between parents and children. Improper education process will result in a long and lengthy process, the results are not in accordance with the personality of the nation, Paulo Freire (2009), says a long learning process in the long term is a form of oppression to the students, then to improve the lot of a nation should be improved through the education system.

3. Conclusions

Indonesia is rich with different cultures and traditions, dig up the pearls noble implicit in folk tales, fairy tales can be used as a humane means of learning. It is necessary to rethink the “Pearls Story of Life in Men Siap Selem Education Character Perspective” Men Siap Selem story is very simple folklore and is still widely known by the public in the middle of the swift currents of globalization, *Men Siap Selem* Stories containing pearls, a mirror of life that should be used in dealing with the problems of life, the pearls of life in *Men Siap Selem* stories, include 1) Value of responsibility by a mother to a child, 2) Truth Value to the words / Satya, 3) The application of the doctrine of Tri Kaya Pari Sudha, 4) The application of the doctrine Wiweka and Panca Nrta. And assessment of pearls in *Men Siap Selem* Story implicated in increasing formation of education character that includes three aspects, namely concept of thought aspect, attitude / feeling aspect, and behavior / behavior aspect, including attitudes honest, discipline, loyalty, intelligence, compliance, independence, courage, responsibility and others are in tune with the values of character education in the Ministry of National Education in 2010, which includes attitudes: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends / communicative, love peace, love reading, care for the environment, social, and responsibility.

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