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487 **HINDU POLITICAL ETHICS IN YUDDHA KANDA** | Wayan Wastawa, I Wayan Suwadnyana | **Gusti Bagus Sugriwa Denpasar** State Hindu University Balivas65@gmail.com, suwadnyanaiwayan@mail.com Abstract The aim of this scientific article is to analyze **Hindu Political Ethics in Yuddha** Kanda, namely political ethics that is influenced by and applied under the rules of war in the story of Rama in his struggle to free his wife Sita who has been kidnapped by Ravana the King of Lenka.

The data were obtained from primary data sources namely the books "The Ramayana of Valmiki" translated from Sanskrit into English by P LAL, and the book Studies in India **Political Thought and Its Metaphysical** Foundations, by V.P. Varma. The Analysis of shows that Yuddha Kanda as a part of Ramayana tells the story of the war between dharma and adharma as a way to maintain pride, both on the part of Ravana and on the part of Rama. Ravana felt that his honor was being abused by Rama because his army was annihilated when he harassed the Brahmins, meanwhile Rama also felt that his pride was insulted by the kidnapping of Sita Ravana to Alengka.

Before and after this war occurred, there were political ethics based on moral values that are still upheld, including: Diplomacy as the Dharma in time of crisis, satya is dharma or truth, Dharma as form of respect and devotion, Stri dharma: Pati brata Keywords: Political Ethics, Yuddha Kanda 488 I. INTRODUCTION Studying the formation of a state and its government cannot be separated from studying cultural growth through very complex developments, so that transdisciplinary knowledge is needed, especially sociology and anthropology.

The form of a culture and people's thinking describes a reality that is influenced by various worldly ideas. This can be found in **the holy books of** Hinduism, that a

conception relating to world history shows a conflict or disharmony and continuous conflict between the ideas of dharma and adharma. The history of human development is a process of adaptation to its environment through various obstacles and conflicts along with the growth of ideas and shaping work as a culture.

A society or a group within society is an order: it includes patterns of interaction between human beings that are steadily repeated. This order is uncertain without conflict or even certainly does not exist without violence, it's just that the levels clearly vary from society to society (Campbell, 1994:30). Based on Magnis-Suseno's ideas, political ethics includes insights that uphold morality as shown in thoughts on Catholic political ethics.

Magnis-Suseno bases his opinion by understanding Aristotle's ethics, with the lifestyle that humans must strive for, namely: philosophy and politics. He stated that, firstly, political ethics in theoria involves the presence of the Divine (Jesus) which encourages humans (in this case the Catholics) to have holy intentions in politics. Second, political ethics in a rational human perspective, forms humans as *zoon politikon* who put forward the side of human welfare.

Meanwhile, Nurcholish framed the political goal of forming a cultured, law-abiding society or civil society, by strengthening human relations based on commitment and shared perceptions of goals in people's lives (Munawir Haris, 2019.p.178-182). 489 In Hindu society, political ethics in the nation and state are aimed at upholding dharma, which has the meaning of state sovereignty, law and obligations, which in the Vedic era was known as *Rta* which means morals. Gradually **the concept of Rta was** rendered unimportant and slowly dissolved into the concept of Dharma in a moral sense meaning rules and laws, but with union with **the concept of Rta** which also means virtue and decency.

For this reason, Hindus, within the framework of state political ethics strengthen the *dharma negara* (state obligations) and *dharma agama* (religious obligations). *Dharma Agama* is the people's gateway and Hinduism teachings. Meanwhile, the *Dharma Negara* is the people's way to ways that in maintaining the integrity of the Republic of Indonesia, country's institutions, and nation's leaders. History as a movement is definitely intersected with conflict, tension that moves continuously between the struggle between moral, idealistic and spiritual power represented by the idea of truth, goodness based on social ethics called dharma, and criminal forces that do not require moral justification, and do not it may change from the violence, evil, darkness, lust represented by the *Adharma* idea.

According to Pareto, Violence may be necessary to restore social balance if the balance is disturbed (in Lauer, 2003:280). Talking about issues of power and governance, we cannot refrain from talking about politics with all its contradictions, because political issues will never be resolved since there is never a final conclusion to uphold them, be it laws or other customs, because political issues are always turbulent and develop **in accordance with the** development and progress of government and change of top leadership.

Everyone certainly hopes for ideal leaders and governments, but history has recorded that the countries in 490 the world have experienced dynamics, growth and obtained from something very complex. Depictions of conflict and even violence can be seen from the stories of the Mahabharata and Ramayana epics as a representation of the struggle for power, with its rulers always wanting to dominate other state leaders. The problem now is, what are the political ethics that apply when there is a chaos, a crisis, and a war? It may be necessary to have philosophical guidance regarding **Hindu political ethics in** maintaining the continuity of life, even though war and conflict are stated to be very important to sort out and recycle evil characteristics (Asuri sampad) into divine characteristics (Daivi sampad).

Hindu Political teachings in relation to moral and political values, are found in Rama's thoughts which are described in Valmiki's Ramayana which is a synthesis of political and ethical values (Vishwanath Prasad Varma, 1974: 298). Political ethics is needed because ethics gives value to political actions based on spiritual moral values to achieve harmonious goals. For this reason, it is important to explore the political ethics contained in the Ramayana, especially in the passage of Yuddha Kanda for the purpose of reflecting on these teachings when there is political turmoil over power and war, in the framework of the nation's community to realize the common good. II. **REVIEW OF RELATED LITERATURE Hindu Political Ethics in Yuddha Kanda** has never been carried out before.

Nevertheless, there are several studies used as the references for this scientific article, namely Valmiki Condensed from Sanskrit and translated into kandas (chapters), namely Bala Kanda, Ayodhya Kanda, Aranya Kanda, Kiskindha Kanda, Sundara Kanda, Yuddha Kanda, and Uttara Kanda. Yuddha Kanda is a battle between 491 battle was caused by the kidnapping of Rama's wife Sita by Ravana, the king of Alengka, and was a battle to defend honor. Dr. Vishwanath Prasad Varma in Chapter III of his book "**Studies in Hindu Political Thought and Its Metaphysical** Foundations" which discusses "Political Philosophy in The Ramayana of Valmiki" (Varma, 1974), outlines the importance of discussing the relationship between morality and politics. In addition, it also discusses the symbols of the concept of national integration, **as well as the** politics of moderation

( mary ) in social and political relation. III.

**METHODOLOGY** This scientific work is based on qualitative analysis with the title **Hindu Political Ethics in Yuddha Kanda**. This study uses a qualitative method with a descriptive approach. The data in writing this scientific paper were obtained using literature study techniques. This technique provides an opportunity for authors to carry out in-depth critical analysis of primary data sources in the form of literature as the main basis for analysis, namely the book *The Ramayana of Valmiki* by P.Lal.

so that relevant and supporting data is obtained to answer the research problems posed in the present article IV. **DISCUSSION 4.1 Yuddha Kanda: A Battle to Defend Honor** Yuddha kanda tells about the battle between Ravana's giants army against Rama's monkeys army. This a masterpiece by Valmiki for which he was named *Adi Kāvya*. The Yuddha kanda was caused by the kidnapping of Rama's wife Sita from her exile for 14 years in the Dandaka forest by Ravana the king of the giants from Alengka.

It is also told that this battle was also caused by Ravana's offense towards Rama, because his troops who often disturbed the Brahmins were destroyed by Rama. Seeing an opportunity to take revenge to defend his 492 pride, Ravana intends to kidnap Rama's wife Sita, so an attempt is made to kidnap Sita. Prime Minister Marica as Ravana's servant disguised herself **as a golden deer and** appeared before Sita and Rama. Witnessing the beauty of the deer, Sita was keen in owning it. Sita begged **and urged Rama to** catch the deer. Driven by his love for Sita Rama then chased the deer.

The deer then screamed for help, as if it was Rama who was in distress, hearing this Sita ordered Lakshmana to follow her husband. Lakshmana could not believe that his brother was in danger and refused Sita's order. Sita became angry and accused her brother-in-law of having evil intentions towards her. Hearing Sita's accusation, Lakshmana was offended and although he was worried, complied with Sita's order. Lakshmana tried to protect Sita by making a fence in **the form of a** protective line so that no one could enter her hut. When Lakshmana left, Ravana, disguised as a thirsty Brahmin, came to beg for Sita's mercy and a sip of water.

Out of respect and pity for the Brahmin, Sita crossed the line of protection created by Lakshmana. Ravana took advantage of this negligence to kidnap and rush Sita to Alengka. **To make a long story** short, with a feeling of sadness mixed with annoyance and anger, Rama asked Hanuman to become a spy for Alengka. Upon the return of Hanuman, Rama made the strategy to attack Alengka. Rama's call to wage war was solely to defend his honor, to protect the reputation of family and nation. For both Ravana and Rama, this battle took place to defend their honors.

A deeper look into the story implies the two characters, both one considered guilty or right, were all fighting to protect, and at the same time hide behind, their own pride. This is the area of human dignity. Kant considered humans to have a special position. In his view, humans have "intrinsic value", namely "dignity", which makes them worth "over all costs". Animals, on the other hand, have value only in so far as they serve human purposes (Kant, in James Rachels, 2008: 234).

This is in line with the Hinduism view, that being born as a human is the cardinal, noble, and most perfect because a human has bayu (the ability to act and do something), sabda (to ability to speak, voice oneself, and communicate), and idep (the ability to think) as the source of all things, source of movement and power of speech. This is mentioned in the Sarasamuccaya.<sup>10</sup> "Apan dadi wwang, utam a uga nimitanimangkana, ya tung sangkeng makasadhanang subhakhinganikotamnidadiwwang ; "Because being an s e, nce is e pull himself out of sa , by doing good deeds. That is the advantage of being a human."

Self-esteem according to Stuart and Sundeen (1991), is an individual's assessment of the results achieved by analyzing how far the behavior meets his ideal. It can be interpreted that self-esteem describes the extent to which individuals assess themselves as capable, meaningful, valuable, and competent (Megawati Tirtawinata, <https://binus.ac.id> accessed 12/12, 2022). Because of this self-esteem or pride, Ravana, who felt that he was a strongman with power, wealth, arrogance, and invincible supernatural powers felt insulted by Rama, so he went to war.

Likewise, Rama as a descendant of a great king, has noble qualities, is respected by his people, so he fights on behalf of a woman symbolizing the mother of the earth who gives fertility and prosperity to the people. Rama fought to defend the glory of his homeland, to defend the honor of a woman (Mother Earth) in fighting for her rights and obligations as a human being as well as a society, because rights are the moral authority to own and defend their ownership. Women are creatures of honor as stated in Yajurveda XIV.21. - -asi, - yai 494 steady supporter, who feeds and observes the rules like the earth. We have you in the family for Longevity, brilliance, agrurospery and prtTib, 1996:.

Based on the quote from the Rigveda above, it is reasonable to consider that Sita is a representation of the Goddess which associated with fertility by the agricultural community. Sita can also be interpreted as the land of birth, the territory of the country, because it is proven that she is 'originally from the earth' in accordance with the Rig Veda above, that Sita is the leader of agriculture. She should have lived in the age of

Krita as Vedavati, and become the reincarnation of the goddess Lakshmi, to pave the way for the destruction of the demon king Ravana (Benjamin Walker, 1995: 404).

In terms of political ethics regarding rights to oneself Ram was disallowed to use force to achieve his ends. If he believes that Sita is innocent, he is bound as a king to defend his right to be called a just and democratic ruler. **One cannot ignore the fact** that the period in question was, broadly speaking, an era of oppression by nature and there was no exception. Ramachandran (1974) as a political theorist. Occasionally and sporadically, we find him making theoretical statements. Its importance lies in realizing the idea of harmonious ethical-political action as a fighter and a sage.

Some of Rama's political harmonious actions put forward by Valmiki, which show aspects of synthesis. (A) Showing morality traits: (i) Self-restraint, self-control, pure, wise; (ii) Noble, treats everyone fairly; (iii) Knowledgeable about Dharma, serves the truth; (iv) Rich in spirit and physique; (v) Stays true to his Svadharma. (B) Shows political traits, among others: (i) Strong, powerful, invincible, a master of Dhanurveda; (ii) defeats and conquers his enemies; (iii) dedicated to the good of his people; (iv) protector of his people and nation, and (v) has the power of Kala when in anger. Anote that Rama's abdication of the royal throne which was legally his right and is highly coveted by everyone.

He accepted his fourteen years of exile sincerely which shows that he is not interested in power struggle and was guided by his understanding of the highest obligation. Rama's political ethics is very important, as a value of 'moderation' (Mayada) for the next generation in social and political relations. Selflessness and self-control are ideal characteristics for Hindu political leaders. From all facets of human existence, it can be said that Rama represents a benevolent, intellectual and moral person who has a very wide appeal to Hindus.

**Dharma Political Ethics in Yuddha Kanda** This paper aims to describe the ideas of political ethics described in Yuddha Kanda's Ramayana. From the point of view it is a celebration of the glory of the Dharma and is justification for great anger. It was a way of perpetuating the killing of Ravana and his family as a revenge for kidnapping Sita. The view of **dharma political ethics in Yuddha Kanda** as a justification by a king using violence or through war to gain prosperity. On a philosophical level there is no objection to such reasons for social welfare, but when social and political precepts to magnify the selfish interests of a privileged social status are enunciated, they are bound to generate hatred among the oppressed section. According to Rama's teachings, kings should be able to give wise and gentle advice. When Ravana was anxious and afraid in the face of Rama's

plan of aggression, Ravana asked, "what should I do now?".

This condition highlights the importance of the advice of wise men. There are three kinds of people in the world: the good, the bad, those in between. The good are those who firstly consult with friends, and relatives for the same interest before acting. The in between are those who overcome problems with their own wisdom and judgment, and act wholly according to the Dharma. The bad are those who have abandoned their faith in destiny and are unable to distinguish between right and wrong. Good advice is one that is given after studying the problem objectively and in light of the moral aspects involved.

Diplomacy as Dharma in time of crisis In a political crisis situation for Sita's liberation, Dharma was used in a binary opposition position, namely dharma for liberation and dharmadharma for defense. Dharma for defense against evil actions is called adharma, so dharmadharma in crisis situations is a sign that war will soon flare. On the side of Ravana who felt the impending conflict, his supporters began to clamor for war. In this tense situation, no opinion is considered correct, because everyone is filled with anger. Dharma during the crisis (chaos) according to Kautilya is the dharmadharma that is allowed to use any means to defeat its enemies which is called apadharmadharma.

Thus, on the part of Ravana, it is certain to use dharmadharma for defense and defeat Rama and his army of monkeys. Kumbhakarna, disapproving of his brother's kidnapping of Sita, said, "Your action in abducting Sita has now become like eating poitichokiyourneck." Kama Subrahmaniam, 2003: 19) At that time, Ravana's youngest half-brother, Vibhishana, was present. Vibhishana carried out his dharmadharma out of knowledge of virtue, placing his palms together in the anjali position, he said to Ravana, "Brother, the sages say that when the three methods such as peace, giving gifts, and sowing discord fail to achieve the goal, then it is time for the useoff ." P , -205). But Vina'on does noty to fii was ready to win, because God's power is on his side, as Rama's dharmadharma political ethics.

497 Kumbhakarna and Vibhisana used this good opportunity during the crisis to have a dialogue and advise their older brother. They considered their eldest brother as a father for his younger siblings. Kumbhakarna said "However, sire, you have refused to walk the path of Dharma." Kumbhakarna was a statesman, whose integrity to his nation and country is unquestionable. He was ready to fight to defend his homeland, but not to indulge in anger, intrigue, and other territorial domination.

This kind of attitude is an attitude of carrying out the dharmadharma negara (state obligation) and at the same time still carrying out his dharmadharma agama (religious obligations). Kumbhakarna's stance also illustrates the political ethics in a period of crisis, that he no

longer considers which side is right and which is wrong after a deadlock in dialogue for the truth. **Loyalty to the motherland** is the responsibility of citizens as what the gods have taught the humans, honesty is a form of responsibility from Kumbhakarna's conscience.

Satya is Dharma or The Truth **Satya is the foundation of** great heroism, the crown of virtue, the preserver of family unity, and the protector of the State. Satya is a form of loyalty, honesty and responsibility. The description of Satya as truth can be learned from Ravana's attitude towards Devi Sita which is told as follows. General Mahaparshva quickly jumped into anjali and te honey after searching for it in tall trees and deep ravines in the forest full of snakes and wild beasts. Who is greater than you? Do what you wish with Sita.

Rape her repeatedly - who can stop you? After you are done with it, who dares to question what you have done? King Ravana listened patiently to Mahaparshva's advice and replied: I have a secret from my past, Mahaparshva, and today I will confess it. This happened a long time 498 ago. Back then I witnessed Apsara Punjikasthala crossing the sky on her way to pay homage to Lord Brahma Pitamaha, the great creator of the world. I stripped her naked and raped her. Lord Brahma, however, is all-knowing and wrathfully cursed me, If you ever rape any other woman, your head will shatter into a hundred pieces. Remember this! This is why I did not dare to force Sita into my luxurious bed, that curse still haunts me.

Her nape is the head of a snake, her sadness is a very dangerous poison, her sweet smile is her fangs, and her five fingers are her protector " (P Lal, 1982: 205). Ravana's decision to keep Sita unmolested is dharma based on satya semaya (soyalto' vows). Satya or 'truth' is highly valued in the Vedic scriptures. In a metaphysical sense, Sat means reality. Assted ihe fous quote of asat " whi means "Keep us from unrighteousness towards the truth" (Brhad Aranyaka Upanisad, 1.3.28). Satya also contains the understng ofrtuts viortse, whi note.

Truts t (Satyam eva jayate narntsatpantvito devayanah , Mundaka Upanisad 3.1.6). Even though Ravana did not molest Sita, it was an act of loyalty under the pressure of the hegemony of Lord Brahma who would punish Ravana if he ever raped Sita. Going against Brahma's threat is a mistake. Spiritual mistakes will be punished. The legal functions of the threat that Lord Brahma gave to Ravana are threefold: limitation, prevention, and correction of his behavior. Mistakes are corrected, and others are prevented from committing crimes. The evil deeds (adharma) in this world do not bring about immediate results, but will gradually undermine the perpetrators all the way to the roots (Manu Smrti IV.172).



In the teachings of Karma Phala it is stated that it is wrong to: (1) Desiring something that doesn't belong to one; (2) Having evil thoughts of others, harboring hate, and envying others; (3) Denying the law of Karma Phala (causalities). This is political ethics for Ravana as the fulfillment of promises under pressure, but the intention as a ruler to subdue his opponents is still there and surging, his lust for power and authority still flows in his veins as a giant. On the other hand, Vibhisana's attitude of always carrying out his duties as a dharma for truth by praying in the face of war and the imminent death of his brother with the words "Svasti te-astu! I Wish You Prosper Balinese Hindus now use this mantra to invoke protection from God by sang "Omtiu" whins "I hope you are safe under the grace of Ida Sang Hyang Widhi Wasa the Almighty God". During the battle between Rama and Ravana's troops, Rama fell unconscious.

When Rama regained his consciousness, he was sad to see his brother Lakshmana lying on his back covered in blood and unconscious. Rama sad to himself "What uses Sita to me, what use is she now that my brother Lakshmana is dead? I can always find another wife like Sita in this world if I look for one, but there will never be a brother as brave and loyal as Lakshmana. Rama's loyalty to his brother inspires that brothers are born from the same vein and will never be forgotten and separated.

Even if, there is disagreement between siblings, they are still related by blood and it is difficult to sever the relationship between brothers, so there is nothing as ex- siblings. Meanwhile, for a husband and wife who are separated by death and divorce, maybe she was meant to be only a temporary companion, and people will refer to her as an ex-wife. This is the dharma as loyalty to one's brothers and sisters. When Vibhishana faced Indrajit on the battlefield, brave Indrajit contemptuously said to Vibhishana: "You! My father's brother! Born from a race of demons! O my own uncle Vibhishana, why are you hurting me, I am the son of Ravana.

Don't you have feelings? 500 brotherhood? Don't you have the pride of birth?" O destroyer of dharma, do you not have a sense of dharma? Wicked fool, can't you see that the wise men hate you for betraying your family and joining the enemy? How stupid are you to not see the difference between living with your own family and licking the feet of strangers? Your worst relative is better than any stranger. Strangers will always be strangers! O younger brother of Ravana, only one like you can be so dangerous. It's impossible to be selfish " Giants, you know me well. Why reproach me now? I am your parent. Don't you have any manners? I was born a giant, but my nature is human, my nature is good. I hate cruelty, I hate adharma (P.Lal, 1981:231) Indrajit's insult was right, Vibhisana was a traitor who was disloyal to his country, he did not perform his dharma negara. Naturally Indrajit said he lacked dharma integrity.

Everybody has their own satya/truth to defend their opinions and actions as political ethics to gain victory and power. Vibhisana, showing his wisdom by questioning courtesy as the moral value of children towards parents, however, he misjudged that what he was facing was an enemy in war. This is dharma as truth in a crisis of power. Dharma as Respect and Devotion The Svadharma teachings state that every member of society should carry out their obligations according to their nature and duties (guna and karma). Bhagavadgita IV.13.

"Cat -var ? yá s ? i ? h tam gu ? a-karma- vi ? h, asy kartapimam ddhy aram av yay Catur Varna is My creation according to the division of qualities and work, but know that even though I am its creator I do not act and change Myself (Pendit, 1976:97). A leader will always make decisions based on established rules, respects his people, and appreciates every action taken by his assistants which they do according to 501 their respective dharma. Rama as a ksatria who upholds dharma also does this. Rama's respect and appreciation for those who contributed to the struggle is illustrated when Hanuman succeeded in fulfilling his obligations as a spy to Alengka.

Rama said, "Hanuman has performed a rare and extraordinary feat - something no one else can do, not even in thought. It hurts, that I cannot appreciate such a bearer of good news. All I can give him now is my embrace." The embrace of a respected person to his subject communicates that Hanuman is very meaningful and occupies an important position in Rama's life. The embrace is also a form of appreciation, showing support, and showing enthusiasm for Hanuman's success in carrying out his duties, this is a reflection for the other subjects and the monkey troops, invoking emotion in everyone who witnessed it.

When Rama asked for information about the strengths and weaknesses of the giants, Vibhisana gave details about Ravana's military power. Rama promised that after Ravana has been defeated he would crown Vibhisana as the king of Alengka. As a dharmatma, Rama always if God's essitough s shiof he god by reciting the m ant't -Hridaya ", his dharma which is based on the moral values hold closely by Rama. "O God, submi ai o are he of the gods, shining brightly, adored by gods and giants alike! You are Brahma, Vishnu and Shiva! You are Skanda, Indra and Kubera! you are Kala, Yama and Soma are you! you are Vayu, Varuna and Prajapati! You **are the Source of** the seasons, the storehouse of light! You are the Creator of sparkling Gold, Sky of heavens, Sustainer of all! The destroyer of darkness, the seed of happiness is you, and the slayer of suffering! The creator, sustainer and dissolution of the world of the dead is you, the Life Giver of the universe.

You are the Golden Womb, Hiranya-garbha, the personification of happiness, Destroyer of cold, Lord of the Vedas, Sender of rain, the source of water! All knowing and All forming, most wonderful! The controller of the planet is you! I bow to you! Namō - astu te! (P.Lal, 1981: 238). Through this puja which was repeated three times, Rama concentrated, then his army was able to defeat Ravana. And Rama advised Vibhisana to perform the last rites for Ravana. **In accordance with dharma** and reason, Vibhishana replied, "I refuse to perform the last rites for a man who kidnaps another man's wife, who is merciless, cruel, and committed adharma. He is my brother, but he is more than your enemy."

As my elder brother, he can order me to perform puja, but he doesn't deserve it. The world will label me heartless now but they will praise me after they find out the truth about Ravana. Rama, faithful to dharma and articulate, replied, "No doubt he is an adharma, but he is also brave, strong, and consistent. He is a mahatma, he is magnanimous even though he is a king. Death ends enmity. Our ultimate goal has been accomplished, perform the final rites; we cannot ignore samskaras, I feel his death as do you (P.Lal, 1981:242-243). Rama devoted to dharma, therefore he carries out the teachings of dharma to pay homage to the spirit of Ravana.

He does not care whether they are enemies or friends, he cares that his soul is the atma as a small spark of God. Humans may hate his body, but the soul is a part of God. This is something that must be cleansed so that his soul can reunite with God. Remember that this is the implementation of the Tattva "I You" therefore there is no reason to hurt or kill other people, except to carry out dharma in times of crisis to maintain balance and harmony in the world. After the samskara ceremony was carried out, the promise for the coronation of Vibhisana as king of Alengka was immediately fulfilled. Lakshmana immediately prepared the coronation ceremony of Vibhisana as the king of Alengka pursuant to royal tradition.

It was at this time that Rama performed the Dharma as a tribute to Ravana, to his relatives, and his army who were killed performing ritual for his spirit, as well as carrying out the dharma of reciprocation to Vibhisana. At this time, Rama's political struggle symbolized the concept of national integration, displaying the integration of dharma as a symbol of moderation ( mary ) in social and political relations, because Rama, friendly with the Vanara tribe of Kishkindha as well as with the Vibhisana and other tribes to rally their support and strengthen his defense against Ravana.

Stri dharma: Pati brata It is a great dilemma for any man to accept his wife who has left their homes, this dilemma is also experienced by Rama. Although Rama is said to be a Dharmatma, the reincarnation of Vishnu. However, Rama in his human form is still

shrouded in worldly elements (maya), so the traits of anger, suspicion, and jealousy is a realistic depiction of life as a human. In the story of Yuddha Kanda, it is also natural that Rama is still in confusion over the departure of his beloved wife Sita, moreover there is pressure from his people who doubt Sita's purity.

In this situation Sita tried to maintain her dignity as the wife of a wise man. At that time Sita was asked to appear with various jewels by Vibhisana on the orders of Rama. By using a palanquin and Sita finally arrived before Rama, the palanquin was lowered, and there were discordant and boisterous voices from the people of the Giants and the monkey troops questioning the purity of Sita. Love and hatred surged within Rama. His anger was directed at Vibhishana who was very learned as he said, "Not walls, not because of the veil, not because of seclusion, not because of nobility, women are honored. "The honor of a woman is her morals.

A woman can appear in public in times of danger, **in times of war**, 504 during svayamvara, in religious ceremonies, and during a wedding. Sita is in distress. There is nothing wrong with her appearing in public especially when I am present. **Let her out of the** palanquin, on foot, let the forest-dwellers witness the daughter of Videha (P.Lal, 1981: 245). Rama prided himself on his success in war, on the loyalty of his friends and troops, and what he did was based on the wishes of his people, that's why Sita received insults from her husband Rama. Rama suggested Sita to return to her birthplace.

Hearing Rama's words, Sita was frightened and felt ashamed of being reproached in front of many people. She wiped her tears, and spoke. "St anger thituous wom I som that is considered lowly and dirty? I am Janaki. Daughter of Janaka. But I was born from earth. I am Sita, the cause. Have you considered My glorious birth before judging me? **Did you ever consider** your hand pressed against mine when we got married? Is my devotion and chaitms o ng h efSi turned to Lakshmana and said, "Laksana, briewood f m i the only cure for my sorrow.

I've been slandered, I don't wish to live anymore. I will enter the fire (P. Lal, 1981: 247). To prove her purity and loyalty, Sita set herself on fire while praying to the God of Fire so that He would protect her. At that time the gods came down to Alengka to meet RamThe said o a:"O, oroftuniver, ruler of everything, you are the leader of the gods!" Self- Bord you not Diniy?"a, the devotee of dharma, descendant of Ra ghu, d, am Rama, I am a human being, son of Dasharatha. Tell me, oh Lord Brahma, who exactly am I? Where do I come from?" Brahma, answered Rama, "You areayana, aed wih chakre the fi Truth, the growing Truth, and the final Truth. You are the Dharma that governs the world.

You are Krishna, You 505 are the origin and the end. You are Vishnu, the Lord of the lotus essence. I am your heart, Sarasvati is your tongue, the universe is your body, the earth is your seat. Sita is Devi Lakshmi, you are Vishnu. You are born as a human to destroy Ravana and it has now finally accomplished, Dharma id!" The god of fire, the witness of the world, said: "This is your wife Sita. Absolutely immaculate. She was never wrong in thought, word, or sight. Ravana kidnapped her. She kept herself pure, thinking only of you, devoted only to you." Sita was tested by the torment of fire to convince my people. Rama loves him very much. I know very well He is devoted to me.

Ravana could never touch the pure Sita, who was surrounded by her benevolence. Sita is to me like sunshine. I could no longer refuse him, so Rama was reunited with his beloved wife and experienced great joy (P.Lal, 1981:252). Based on the illustration above, we can understand that actually Rama really believed that his wife was very loyal to him, but to meet the demands of his people who doubted Sita's chastity, Rama tested Sita. However, a faithful wife is well aware of her obligation to maintain her purity. Because of this Sita performed the act of masatya by burning herself in the fire, she was still protected by the god Agni.

Likewise, Hindus use fire as a witness in worship, as a means of testing the truth, and as a medium of worship to God. A virtuous woman is honored in the Vedas. Yajurveda XIV.21 states that women have pioneering characteristics, assist their husband/parents duties, give and serve food, carry out rules like the earth. Smart, as a teacher or mentor, as well as brave as the commander of the armed forces. This is the dharma of a woman, who is always loyal to her obligation to support her husband in fighting to uphold the dharma negara (state obligations) and dharma agama (religious obligations) to achieve prosperity.

CONCLUSION 506 The political ethics of dharma in Yuddha Kanda as a justification by a king using violence to gain prosperity. On a philosophical level there is no objection to the statement that war is for social welfare Etika politik dharma dalam Yuddha Kanda sebagai suatu membenaran oleh seorang raja menggunakan kekerasan untuk memperoleh kemakmuran. Pada tataran filosofis tidak ada keberatan terhadap pernyataan bahwa perang untuk kesejahteraan sosial. The political ethics found in this story are: (1) Diplomacy as Dharma in times of crisis, namely dharma for offense dharma as defense.

Dharma to defend oneself from evil (adharma) (2) Satya is Dharma/truth, the foundation of heroism, the crown of virtue, loyalty, honesty, and protector of family and country. Ravana's decision to keep Sita unmolested is a satya and was based on his promise under the hegemony of Lord Brahma. This means dharma does not allow him to

degrade the dignity of a woman. Dharma political ethics also teaches us to always pray for relatives or even enemy by reciting Svasti te-astu! by Vibhisana the traitor of Dharma, for his hatred of adharna.

(3) Dharma as respect and devotion as compassionate gesture of Rama: firstly, his act of rewarding Hanuman for his loyalty; secondly, his actions to pray and perform rituals for the soul of Ravana, even though Ravana's actions were adharna. Rama's political ethics as a political concept of national integration is a symbol of moderation ( ) in social and political relations, because in his struggle he made friends with many ethnic groups. Rama's political motivation was not to establish his own political sovereignty, but political sharing by handing the kingdom of Alengka to Vibhishana. And finally the depiction of Stri dharma: Pati brata.

Sita's **loyalty to her husband** Rama was proven with her sacrifice to the god Agni, Sita receives her reward as a loyal and noble wife. REFERENCES 507 Campbell, Tom Budi Hardiman. 1994. Tujuh Teori Sosial. Yogyakarta: Kanisius. Kamala Subrahmaniam, 2003. Ramayana VI (Yuddha Kanda). Sur Paramita. Munawir Haris, 2019. Diskursus Etika Religius **Perspektif Nurcholish Madjid & Franz** Magnis-Suseno. Yogyakarta: Pustaka Pelajar. P.Lal. 1982. The Ramayana of Valimiki. Delhi: **Vikas Publishing House P V T LTD**: Rachels, James. 2008. Filsafat Moral. Kanisius: Yogyakarta. Somvir, 2001. 108 Mutiara Veda. Surabaya: Paramita. S.Pendit, Nyoman. 1976. Bhagavadgita.

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