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UNIVERSITAS NEGERI SEMARANG

# KEARIFAN LOKAL INDONESIA UNTUK PEMBANGUNAN KARAKTER UNIVERSAL

DENPASAR, RABU 17 JUNI 2015

**PROSIDING SEMINAR NASIONAL  
KEARIFAN LOKAL INDONESIA  
UNTUK PEMBANGUNAN KARAKTER UNIVERSAL  
(*INDONESIA LOCAL WISDOM FOR UNIVERSAL CHARACTER BUILDING*)**

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INSTITUT HINDU DHARMA NEGERI DENPASAR  
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# I SUGIH TEKEN I TIWAS

## A Case Of Character Analysis For Character Education

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### ABSTRACT

This paper focuses on the discussion upon character analysis of a *Satua Bali* entitled I Sugih Teken I Tiwas. *Satua Bali* is an amazing and useful means to be used in character education, especially for children.

The story I Sugih Teken I Tiwas contains the character of Honesty, Hardworking, and Religious. It also conveys Hinduism teaching values namely the *Karma Phala* and *Tat Twam Asi*.

### ABSTRAK

Paper ini berfokus pada pembahasan mengenai analisis karakter dalam *Satua Bali* I Sugih Teken I Tiwas. *Satua Bali* merupakan sebuah sarana yang sangat menarik serta berguna untuk digunakan sebagai alat untuk mengajarkan karakter, terutama bagi anak-anak.

Dalam *Satua Bali* I Sugih Teken I Tiwas, ditemukan tiga karakter utama yaitu Kejujuran, Kerja Keras, dan Religius. Selain itu ditemukan pula bahwa cerita ini mengandung nilai-nilai kehinduan dalam bentuk nilai-nilai *KarmaPhala* dan *Tat Twam Asi*

## I. INTRODUCTION

Bali and Balinese are famous for their culture and art. Balinese culture consists of so many aspects, ranging from simple art, to folklores, to the most complex rituals and celebration. The Balinese language has also contributed a plethora of scriptures and literature to the whole culture. Balinese literature acts as both the description as well as prescription of Balinese life. Balinese literature, through recollection of old stories and legends, describes the life of Bali and Balinese. Through said description, it also prescribes how life of the Balinese are supposed to be lived. Thus, Balinese literature is truly an inseparable part of Bali and Balinese life.

*Satua Bali* is a form of Balinese literature. Antara (2008) classifies *Satua Bali* as part of the *Bali Purwa* Literature, the classical Balinese Literature. This differentiates *Satua Bali* from the other form of Balinese literature, the *Bali Anyar* literature or the modern Balinese literature. Suastika (2011: 15) defines *Satua Bali* as a form of short prose which are formed without any specific rules dinding its formation. In Balinese setting, the *Satua Bali* as well as other literature of Bali Purwa Literature are more popular to the Balinese people, compared to that of the Bali Anyar. One of the reasons of its popularity is the fact that *Satua Bali* is still widely enjoyed by the Balinese. Children throughout Bali still listen to *Satua Bali* for their bedtime story, and parents still refer to *Satua Bali* as a part of their effort to foster students understanding to Balinese culture and ways.

*Satua Bali* is a terms which applies to a wide range of Balinese oral short story. *Satua Bali* plays an important role in Balinese culture since the ancient times, even

before the historical era. *Satua Bali* has been used by parents for a number of objectives, namely entertaining, advising, and modeling. Parents use *Satua Bali* to entertain their children, by telling them *Satua Bali* before going to bed. *Satua* also often used as a form of reward for children after they have done their tasks or chores. In some instances, parents use *Satua Bali* as a form of subtle advice, by using the story in the *satua* to convey the advice that they want to give to their children. Parents also use the storyline as well as the characterization in the *Satua Bali* to remind their students of their role in the society.

A research by Suastika (2011) explained that the tradition of *Mesatua* (story telling) is still widely practiced, especially in Bangli Regency, a regency in central Bali. It was further stated in said research that *Satua Bali* is still loved by both parents and children. Other than used at home, *Satua Bali* also is also used in schools in academics setting. It is usually used as a means of teaching, especially in Balinese Language and Hinduism subject matters, from the elementary school to high schools (Karsa: 2006; Pramayanti : 2012).

One of the *Satua Bali* which remains very popular even up until now, is the story of *I Sugih teken I Tiwas* (The Rich Lady and the Poor Lady). Despite the simplicity of the story, it contains a lot of social messages and spiritual values for the listeners. In this modern era, parents face enormous challenges of safeguarding their children from the bad influences of modernization and at the same time keeping the tradition and preserving the ways of their own culture. Children should continuously be exposed to social messages and spiritual values as presented by stories such as *I Sugih teken I Tiwas*. This social messages and spiritual values will be the main topic of this writing, and will be discussed in the following parts of this writing.

## II. DISCUSSION

### 2.1 *I Sugih Teken I Tiwas*

*I Sugih Teken I Tiwas* tells the story of a poor lady (*I Tiwas*) who spent her days looking for firewood to be sold to the market. In the same village, resided a rich lady (*I Sugih*), a stingy and evil person, who loves to see other people suffer and never lift her fingers to help those people. Once upon a time, *I Tiwas*, being very poor was unable to even buy a box of matches and was forced to borrow some fire from *I Sugih*. *I Sugih* was a little reluctant about giving *I Tiwas* some of her fire from her kitchen stove, however she later gave *I Tiwas* the fire and even asked *I Tiwas* to check her head for lice, promising a half kilogram of rice upon completion. *I Tiwas* spent half the day checking *I Sugih's* head for lice, and after finishing her task in the afternoon, she went home with her promised half kilogram of rice. Later that afternoon, *I Sugih* felt something on her head and found two lice on her hair. She angrily went to *I Tiwas's* house and demanded for her half kilogram of rice to be returned, since *I Tiwas* had failed in checking her head for lice. *I Sugih* eventually went back home with the Half-kilogram of rice, already half cooked, along with the pan which was used to cook the rice. *I Tiwas* was very sad, being poor and powerless, all she can do was to pray for a miracle so she can feed her family. That day, *I Tiwas* and her family went to bed without food in their belly.

*I Sugih* keeps on repeating similar schemes aimed at extorting *I Tiwas* to do favors and run errands for *I Sugih*, and at the same time denying her needs.

Tiwas never tries to force her way in claiming her rights, believing that one day God will interfere in some magical ways and set the record straight. God did interfere, in a form of a talking deer which assured I Tiwas to put her hand through the Deer's anus. Upon pulling her hand out, I Tiwas was struck by the fact that she had a fistful of gold and silver jewelry. I Tiwas then went home and put the treasure into good use. I Sugih, upon learning about I Tiwas fortune, decided to copy her feats. I Sugih went to the woods, pretending to be a wretched poor, earnestly looking for the talking deer. Upon finding the talking deer, she was given the chance to put her hand into the deer. I Sugih gleefully put her hand in, hoping for a fistful of treasure. The Talking deer, however, knew of I Sugih and her evil deed and decided to take I Sugih for a ride across the rough terrains of the wood. I Sugih was injured by all sort of bumps and thorns. After some length she was let go by the Talking deer. I Sugih later have to crawl home and was left in pain and sickness for a long time, as a payment for all her evil deeds.

## 2.2 Characters in I Sugih teken I Tiwas

Thomas Lickona defines character education as, "character education is a deliberate effort to help people understand, care about, and acts upon core ethical values, even when dealing with internal temptation and external pressure" (Lickona, 2012: 82). This idea becomes one of the foundations of Indonesia's character education plan. The Indonesian government plans the character education as defined in The National Policy on The Nation Cultural and Character Building 2010-2025. The aim of The National Policy on The Nation Cultural and Character Building 2010-2025 is to, "construct and develop the citizens' character in order to create a society based on the values of Pancasila" (Pemerintah Republik Indonesia, 2010: 4). The National Policy also delineates the select characters to be developed, there are 18 characters which are expected from the people of Indonesia, namely: Religious, Honest, Tolerant, Discipline, Hardworking, Creative, Democratic, Independent, Curious, Nationalist, Loving Indonesia, Appreciative to achievement, Communicative, Peace loving, Love to read, Care about the environment, Social Sensitivity, Responsible.

Based on the above list of characters, it was found that the story of I Sugih teken I Tiwas consist the ideals of several characters, namely: Honest, Hardworking, and Religious. These ideals shall be explained in the following part of this study.

### 2.2.1 Honest

I Tiwas is a very honest person, her honesty pushed her through thick and thin, through all the hardship and graces which befell upon her. This can be seen from the following excerpt from the story

*Maninne I Sugih ka umahne I Tiwas matakon, "Ih Tiwas, dija nyai maan slaka liu?" Masaut I Tiwas, "kene embok, ibi tiang ka alase ngalih bakal jukut. Saget ada kidang, nunden nyeluk jitne. Lantas seluk tiang, ditu maan mas teken slaka".*

The following day I Sugih went to I Tiwas's house and asked her, "Hey, Tiwas where did you get all those gold and silver?" I Tiwas answered, "Older sister, yesterday I went to the woods to get some vegetables, when I was there I met a deer, the deer asked me to put my hand inside, and when I pulled my hand, I had gold and silver in my hand"



The above part of the story shows that I Tiwas readily submit her experience regarding the gold and silver. She did not show the least of inhibition, never fearing that I Sugih may use the knowledge of the deer for her own benefit.

This part of the story should be used to teach children about being honest, although parents must cautiously to show that there are limits in being honest. In the context of Hinduism, there are 5 lies which are allowed. These five white lies are called *Panca Nrtā*. These lies are based upon the intention to do good. The lies are 1) Lies to Children; 2) Lies in Trading; 3) Lies to enemy or criminals; 4) Lies to wife or husband; 5) Lies to sick person.

Lies to children can be done when preventing them from doing bad things or detrimental to their health and or welfare, such as overeating candy or other food. Lies in trading can be done in measured steps such as lying about the profit that one make from the sale of an item. Lies to enemy or criminal can be done when one's life or possession is in danger which may resulted from telling the truth. Lies to wife or husband may be done to prevent fights or offense. Husband or wife should, to the greatest length, praise the result of their spouse hard work. Telling one's wife that her cooking is inedible might be the truth, per se, but will do little for the harmony of one's family. Lies to sick person are allowed with the patient spirit and physical welfare in mind. Although it is a truth, but telling the patient everything about his sickness may not be the best way.

Children need to be taught about this when telling the about being honest. Therefore children can differentiate when to be honest, as well as what to be honest about.

### 2.2.2. Hard working

I Tiwas was a poor lady, yet she strives to provide for her children. She did not give up easily, and always trying to work, to earn a living. This hard working character was highlighted in the following excerpt

*I Tiwas ka alase ngalih saang lakar adepa ka peken.*

I Tiwas went to the woods to look for firewood which she later sell to the market

*I Tiwas ngalihin kutun I Sugihe. Suba tengai mara suwud. I Tiwas upahina baas acrongcong.*

I Tiwas checked I Sugih's hair for lice. I took her till noon to finish. I Tiwas was paid a half can of rice

*Kacrita maninne I Tiwas tundene nebuk padi baan I Sugih. Lakar upahina baas duang crongcong.*

Later the next morning I Tiwas was told to pound the rice, she was promised two can of rice as payment.

The above excerpts show that I Tiwas, despite her resilience and hardworking character. Even when knowing that she might be tricked in some cunning way by I Sugih. I Tiwas preferred to work all day, rather than doing something illegal or even something shameful or lazy, such as being a beggar. Although begging on the streetside is not exactly a crime, yet I Tiwas prefer to do the honorable thing, to work hard for her family. In Balinese culture, woman working outside the house is a very well accepted as well as well practiced thing. It is very common and very natural for Balinese to have the women as fellow bread winner with the men. Balinese women did and still do numerous activities

as well as line of work up until now. Balinese women can do just about anything, from working in the farm, ranch, or rice field to painting the walls of a house.

For the Balinese, Balinese women are far more than just a lady of the house. In most occasion, the women of the house can and should also act as the men of the house. Frail, lazy, and idle are the words which will be unsuitable to portray Balinese women. I Tiwas truly personify this character of Balinese women. This particular part is perfect to be used to give an example of how a good person should be. Trying to do the right thing, despite the hardship that one may encounter in doing said good thing.

### 2.2.3. Religious

I Tiwas is portrayed as a religious person in the story. She believes in the law of cause and effect. Good deed will reap good rewards as bad deed will reap bad reward. This is the very concept of *KarmaPhala*, one aspect of Hinduism Five Core Principal or the Panca Sraddha. The religious character can be seen in the following excerpt

*I Sugih paida abana ka dui-duine. I Sugih ngeling aduh-aduh katulung-tulung. "Nunas ica, nunas ica, lebang tiang, Tiang kapok, tiang kapok!" Di pangkunge I Sugih mara lebina. Ia pepetegan, awakne matatu babak belur. Disubane inget ia magaang mulih. Teked jumahne lantasi gelem makelo.*

I Sugih was then dragged to the thorns, I Sugih wailed and cried begging for help. "Have mercy...have mercy, let me go! I will never do it again, never" I Sugih was released when they got to a small creek. She was badly wounded and full of bruises and he passed out. When she regained her consciousness, she crawled back home. When she got home, she was remained sick for quite a long time.

*KarmaPhala* is a very basic principle of Hinduism theology. For the Balinese, Hinduism is the soul of every aspects of life. Every action of the Balinese are governed by the *KarmaPhala* concept. *KarmaPhala* comes from the word *Karma*(action) and *Phala* (fruit) *KarmaPhala* means the fruit of actions. Every action made by human shall bear out phala (Punyatmadja, 1983-1984: 58). There are two kinds of karma, The Subha *Karma*(the good action) and the asubha *Karma*(the bad action). There are three forms of *KarmaPhala* related to timeline, namely: (1) *Sancita* is the result of past action (*karma*) whose fruit (*phala*) have not been fully enjoyed in this life time; (2) *Prarabda* is the result of the actions of this lifetime, whose fruit is fully enjoyed in this life time; and (3) *Kriyamana* is the fruit of the actions in this life time, which will be able to be enjoyed in the next life time. In the story of I Sugih taken I Tiwas shows that I Tiwas, who was a hard worker and patient, was finally rewarded in form of gold and silver riches for her perseverance.

The concept of *KarmaPhala* is a very important concept to be fostered in children. The Balinese are famous for their hospitality, and restraint. This mindset stems from the teaching of Hinduism, most notably the *Karma Phala*. The Balinese believes that God is never asleep, and keep noting every action of the humans. When a person commits bad actions, other people do not necessarily need to punish him or her. The person will eventually dealt a fair justice according to his or her actions. Thus, when a person commits petty crimes, the society will tend to leave the person to the authority, instead of taking matters into their own hands.

The second religious concept of the story is the concept of *Tat Twam Asi* or "That Thou Art" which means that I am You. This simple statement brings out the deepest of meaning. I Am You means that all people are connected and that helping others means also helping oneself, as hurting others means hurting oneself. *Tat Twam Asi* is the foundation of Hinduism teachings of Ethics, The *Susila*. The *Susila* is a set of noble and divine behavior in accordance to the guidelines of *Dharma* and *Yajna* (Parisada Hindu Dharma, 1978: 51).

In the story of I Sugih teken I Tiwas, it can be seen that I Sugih did not act in accordance to the *Tat Twam Asi*. She keeps doing evil scheme to trick I Tiwas, and keeps trying to gain personal gain and profit at the expense of other people pain. These actions finally brought the downfall of I Sugih. I Sugih lust and greed simply overwhelmed her senses and left her in pain, through the actions of the Talking Deer.

The story teaches the listener that being rich does not mean anything if one keeps on hurting other people and scheming against others. In life one must act fairly, and helping others in order to achieve harmony in life.

### 2.3. Using I Sugih Teken I Tiwas

*Satua Bali* is a unique choice in *forstering* character in children. As pointed out by Mahardika (2013) there are four reasons in using *Satua Bali* in character education, especially in Bali. The reasons are, 1) *Satua Bali* is readily available with a wide range of stories, and the stories cover the 18 traits that should be included in character education above, 2) *Satua Bali* is interesting and entertaining, 3) *Satua Bali* works subtly to the students, and 4) *Satua Bali* can be used by anybody anywhere at any time.

Naturally, the story of I Sugih Teken I Tiwas, fits the bill to be used in character education. Teachers and parents alike can use the story to teach children regarding Religious, Honest, and hard working person. I Tiwas can be a perfect model of working hard, despite the challenges and obstacles and achieving life goals through perseverance, resilience, honesty, and faith. Children also need to learn, that religion and religious ways of life play an important role in life. That doing something, is not enough, it should be done correctly and in Balinese setting, done beautifully.

The Balinese believes in the concept of *Satyam Siwam Sundaram*, and *Satua Bali* such as the I Tiwas Teken I Sugih is the embodiment of said concept. *Satyam Siwam Sundaram* means The Truth, The Holy, The beautiful. A concept coined by Rabindranath Tagore, which basically means that art and culture should not merely a form of beauty (*Sundharam*) but also bring about The Truth (*Satyam*) and the divine messages or religious teachings (*Siwam*). The *Satua Bali*, truly fit this criteria, thus making it a perfect tool to deliver the character education.

### III. CONCLUSION

Based on the above explanation we can draw the conclusion that *Satua Bali* especially I Sugih Teken I Tiwas is an excellent means to implement character education. In order to be able to use *Satua Bali* as a medium for character building education, teachers and parents must first analyze the *Satua Bali* at hand for the characters prior to using it in class.

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