

Jurnal_Inter_Moral_and_Religious_Values_in_the_Geguritan.pdf

by Ida Ayu Komang Arniati

Submission date: 24-Oct-2020 10:54PM (UTC-0700)

Submission ID: 1425584543

File name: Jurnal_Inter_Moral_and_Religious_Values_in_the_Geguritan.pdf (275.4K)

Word count: 6947

Character count: 36361



Moral and Religious Values in the Geguritan Dharma Prawerti Song in Bali

Ida Ayu Arniati^a, Gede Marhaendra Wija Atmaja^b, Gede Yoga Kharisma Pradana^{c*}, ^aIndonesian Hindu University, Bali-Indonesia, ^bUdayana University, Bali-Indonesia, ^cInternational Bali Institute of Tourism, Bali-Indonesia, Email: ^{c*}yoga@stpbi.ac.id

The purpose of this study was to find out and understand the moral and religious values in *Geguritan Dharma Prawerti*. This study uses a qualitative method. The data sources of this research are *Geguritan Dharma Kerti*, the related parties and the results of previous research. Data was obtained through an observation technique, interviews and a literature review. Data was analysed using structural-functional theory, practical theory and knowledge power relations theory. The results of the study show that: (1) *Geguritan Dharma Prawerti* is teaching about morality and religion which is presented in the form of classical Balinese literary songs that have a *geguritan* or *sekar alit* literary convention; (2) The Balinese people maintain *Geguritan Dharma Prawerti* because of the internal and external factors. The internal factors cover their expressions of art, identity and self-actualization. While the external factors include the medium to convey the value of local cultural education; (3) The Balinese people still maintain *Geguritan Dharma Prawerti* because the song contains the values of moral and religious education.

Key words: *Moral Values, Religious Values, Geguritan Dharma Prawerti, Bali.*

Introduction

The literary work of *geguritan* is a form of traditional Balinese literature, as a nation's cultural heritage that still lives on to Balinese people. This cultural heritage contains noble values which are until now continuously developed because they contain the values of moral and religious education as a way of life for Balinese people in achieving life goals (Ruastiti, Pradana, & Purnaya, 2018). *Geguritan* is a form of traditional Balinese literature that uses general Balinese language (*kepara* language) which mixes with ancient Javanese words. Through this literary work, the author can convey higher or greater values and wants to interpret the meaning and



nature of life. One's moral values while experiencing elevation can have the powerful effect of translating a person's moral beliefs into action, thus shifting attention from one's own moral self to those in need who stand to gain from it (Schnall & Roper, 2012).

The traditional literary work in the form of *geguritan* is a medium for conveying good teachings to the people and living the values contained in the teachings, which can be used as guidance in the life of the Hindu community. *Geguritan Dharma Prawerti* contains many national cultural insights namely: ethical values; moral values such as those found in *Tri Kaya Parisudha's* teachings; *Panca Sradha* especially *Karma Phala*; and so on. Unfortunately, there are many people who leave the noble national cultural heritage ignoring the religious teachings which eventuates into a lot of moral and human character depravity. This phenomenon occurs due to the rapid global influence without good life guidance that then causes the fading of national culture. It is therefore, necessary to study literary works in the form of *geguritan*. The Balinese literary works reflect the condition of the Balinese people. There are various kinds of manuscripts concerning various fields of science such as religion, manners and morality. Objects and tourist attractions in Bali is the basic capital of Bali's tourism development (Antara & Sumarniasih, 2017).

All of them are actually the breath of Balinese culture that gives life and colour or identity to the island of the Gods. With a large number of texts in Bali, the Balinese people strongly maintain the values contained in the text. In an effort to defend it, they hold *Utsawa-Dharma Gita*, *Rembug Sastra*, etc. The themes and ideas in religion have a very important effect on the moral life of humans (Bloom, 2012). Religion and spirituality exert a significant role in the lives of many individuals (Grover, Davuluri, & Chakrabarti, 2014).

Value is a variety of needs and tastes that require fulfillment or formulation in various ways so that it becomes valuable. Therefore, it is not surprising that the word value is used mainly in the economic field as an objective meaning or subjective appreciation of an object or goods and services in relation to the ability to fulfill the necessities of life for humans. Moreover, value is "an understanding or interpretation used to reward an item or object (Ruastiti et al., 2018). Humans consider something of value because they feel they need or appreciate it." Humans judge something by using their mind to judge the world or the environment. This is to obtain self-satisfaction, both in the sense of obtaining what is needed, profitable or that creates satisfaction for themselves and their mind. Another source states that value is a concept that has multiple meaning. Value in traditional ethics means the same as good or evil. Based on the two opinions above, it shows that value is something that is psychological, for example, you can feel satisfaction and enjoyment. On the other hand, there are social values where value is used as the subject of socially agreed goals and values as a contribution to achieving community prosperity.



Values can give a variety of meanings, there are subjective and very dependent values on the goals that humans want to achieve. It then forms various understandings that emphasise the value of pleasure, for example, in terms of usability, material aspects, beauty aspects and so on. Besides being universal, what is called a basic value is a value that emerges based on human nature, such as the values of justice, truth, honesty, love, peace, freedom, etc. Realising the importance of life, we need to communicate with each other because no one is able to live without communication. Therefore, the value in society arises because of the relationship between humans, as well as humans and the environment (Pradana & Pantiyasa, 2018). This is where value can be realised in the form of abstract, concrete values and something that is valued in a particular object or condition.

Morality (*susila*) can be interpreted as something good, the word *su* means good or appropriate and *sila* means basic. The word *susila* contains a sense of manners, attitudes, rules, orders and norms. *Susila* is often known as decency. It contains two meanings. Firstly, the norm has good ideas and clarification. Secondly, the understanding shows attitudes towards all norms and emphasises that human behaviour must be in accordance with the norms or religious orders derived from revelation (*Sabda Hyang Widhi*). The starting point of the review is the problem of good or bad, as well as the necessity of virtue and its merit. People must choose the good and avoid the bad (*asubha karma*). The word *susila* is called ethos or ethics, which means habit or custom. This science does not address habits solely based on the basic characteristics and essence of humanity related to the notion of decency. The term ethos is often referred to as morality. It is necessary for human to arrange their lives so that their lives become good. Humans need to understand the problem and try to solve it because humans must distinguish between good and bad and the ability to choose the right thing determines human virtue. In the fourth verse (*sloka*) of the holy book *Sarasamuscaya*, it is described as being a human is really important, since they are able to help themselves from a state of misery with good *karma*, thus the privilege of being human.

Susila is the most common thing (absolute basis) at the incarnation of a human. People have no meaning in their lives if the behaviour of incarnation as a human is not good. Furthermore, their power and work will be in vain. Good behaviour is a tool to safeguard *dharma* that comes from sacred literature. Therefore, it can be understood that *susila* or morality can be interpreted as the basis of behaviour in carrying out a life of *dharma*.

Geguritan is a form of Balinese literature which includes ancient or classical literature. It has a classic characteristic, it is anonymous, there is no name of the author or writer. Although this literature is classified as classical or ancient literature, the contents and mandate are still relevant to the current day. It even forms a society that loves history and culture. A *susila* society in personality, as well as a whole person, needs readings about rules, human values, traditional and religious values. It is in accordance with the opinion stating that Balinese literary



works contain two main things: 1) have their own artistic values; and 2) have spiritual values of humanity or universal and essential truths (Agastia, 1980).

Literary works buried in traditional libraries such as *geguritan* have very high quality cultural and religious value. Besides, *geguritan* is very rich with noble values that deserve to be lived out, practiced, implemented and realised in daily life. It is realised that *geguritan* is a traditional literary work that has a particular system of literary conventions. *Geguritan* is formed by *pupuh* or *pupuh-pupuh* which is bound by several requirements namely *padaling*. Yet, *geguritan* has aesthetic values, moral values and conceptual values. *Geguritan* contains a lot of noble moral values that should be practiced by Hindus, especially in daily life. It leads them to behave based on the guidance or rules of *susila* to achieve harmony and prosperity in society, as in *Geguritan Dharma Prawerti* which means *dharma* is obligation or truth and *prawerti* means behaviour or business. *Dharma Prawerti* means behaviour or effort to always try to do what is right in accordance with the teachings of truth (*dharma*). Friendly attitude style of interaction will develop and maintain norms and value proposals (Perren & Gutzwiller-Helfenfinger, 2012). *Geguritan Dharma Prawerti* is a classic Balinese literary work in the form of *pupuh* that has a system of *geguritan* or *sekar alit* literary conventions whose contents are inspired by concepts of Hindu teachings derived from selected old Javanese literary works. *Geguritan Dharma Prawerti* is an attempt to behave well, which is an obligation and duty of life to facilitate understanding of the teachings in religion (moral values). Therefore, *geguritan* is meaning to appreciate and practice its values easily. Religious themes are made implicitly prominent, people exercise greater self-control, which in turn, adds to their ability to make decisions about a number of behaviours (Rounding et al., 2012).

The purpose of this study was to find out and understand the moral and religious values in *Geguritan Dharma Prawerti*. This research was conducted because of the imbalance between assumptions and reality. In this global era, advanced and modern societies usually prefer *gending* or modern songs which are beautiful and easy to understand. However, although *Geguritan Dharma Kerti* is a traditional musical instrument and is not easy to understand, Balinese people keep being able to maintain it. The questions that then arise are: (1) What is the form of *Geguritan Dharma Prawerti*? (2) Why do the Balinese people keep maintaining *Geguritan Darma Kerti*? (3) What values are contained in *Geguritan Dharma Prawerti*?

Literature Review

Hymns or praise has facilitated the expression of the faith of believers in God. It was found that adherents of religions with good faith provided more time for voluntary work than those who were not good (Batara, 2016). The implication of this study shows that the role of holy songs is not only related to Gods but also in prosocial behaviours. *Geguritan* has various benefits such as in social, cultural, spiritual, ecological and moral aspects (Wijayanti, 2016).



Moral values in the text *Geguritan Sarasamuscaya* is very suitable to be applied as guidelines for teaching manners. Thus, the morality of our beloved nation is not falling so badly (Rai Putra, 2011). Many scientific studies are seen as failing to describe "religion" and "morality" into theories. Existing religious and moral theories often ignore complex considerations between culture and cognition. The relationship between religion and morals in religious theories includes the crisis of evolutionary, psychological and biological evidence for cultural variants (Mckay & Whitehouse, 2015). Moral orientation can play an integral role in ethical decision making (Levitt & Aligo, 2013). Individualising and binding values are not mutually exclusive. Rather, individuals simply differ in the extent to which they rely on these values when they consider moral issues (Zeigler-Hill et al., 2015). In minimising violations people cannot find a way to do it and choose not to violate someone's principles (Christensen et al., 2014).

Geguritan revealed and observed Bojonegoro's conditions in the representation of different languages and idioms to complement the complex construction of Bojonegoro. In addition, the exploiters are agents of culture that cannot be separated from the customs manifesting their cultural practices in the field of *geguritan* writing in Javanese literary organisations (Mashuri, 2017). Ancient Javanese terminologies were found in *Geguritan Kicaka* and *Geguritan Sarpayajaya* in Balinese language. *Geguritan Kicaka* took the story of *Mahabharata* when the Pandavas disguised for one year. It is said that *Kicaka* failed to propose *Drupadi* because *Bima* was defeated, disguised as *Ballawa*. Thus *Geguritan Sarpayajaya* tells the episode of *Sarpajaya* from the *Mahabharata* story (Suastika et al., 2017). The existence of *Geguritan* as Javanese poetry is not only a resistance movement against general rules in Javanese literature. On the other hand, this situation conveniently provided the subculture community in Java a way to understand Javanese literature. Similar facilities were experienced by *Arekan* or *Suroboyoan* after *Geguritan* was present in the midst of the development of Javanese Literature. The message in the story of *Geguritan* is seen as much clearer than a similar story in other Javanese Literature among *Arekan* or *Suroboyoan* who are from the subculture (Susilo & Fediyanto, 2017). Values can create a culture so that it gives a reason for someone to act with those values (Dempsey, 2015).

Research Method

This study uses a qualitative method. The data sources of this research are *Geguritan Darma Kerti*, the related parties and the results of previous research. Data was obtained through observation techniques, interviews and literature review. Data was analysed using structural-functional theory, practical theory and knowledge power relations theory. Data was collected by using as many books as possible related or relevant to this study. The data that was successfully collected was re-analysed to determine if it was relevant. Data collection was done by using two methods: 1) the library research method carried out by reading books and



magazines in the library; 2) the interview method by systematically questioning and answering. The data analysis was done by descriptive analysis. This is a way to process data by structuring the data to obtain a general conclusion.

In the induction technique, all facts and events about the specific aspects of the research are presented first and then the author tries to draw a general conclusion. The author chose this technique because it is effective in obtaining many facts whose results become the conclusion. By utilising this technique, sufficient reasons or explanations are given regarding the aspects of this research from which a conclusion is drawn.

Results and Discussion

Geguritan Dharma Prawerti employs nine 9 types of *pupuh* namely: 1) *Pupuh Pucung*; (2) *Pupuh Ginanti*; (3) *Pupuh Ginada*; (4) *Pupuh Sinom*; (5) *Pupuh Durma*; (6) *Pupuh adri*; (7) *Pupuh Pangkur* (8) *Pupuh maskurmambang*; and (9) *Pupuh semarandana*. *Pupuh* is bound by several conditions commonly called *Padalingsa*. This is the number of lines in each stanza (*pada*), the number of syllables in each line (*carik*) and the sound of each line. Each of *pupuh* has a characteristic and an assignment describing the very noble teachings that religious people should know since they are very useful as behavioural guidelines.

Religion Values in Geguritan Dharma Prawerti

The religious teachings contained in *Geguritan Dharma Prawerti* are teachings that in Hinduism are the three frameworks of Hinduism namely: *Tatwa* (Philosophy), *Susila* (Ethics), and *Upakara* (Ceremony or ritual). There is also the implication of the *tatwa* teachings in *Geguritan Dharma Prawerti* which is one of the core foundations of the framework of Hindu religion. Generally, *tatwa* is a philosophical term based on the objective to be achieved; the highest and ultimate truth. *Dharma* and *moksa* in the teachings of Hinduism are the ultimate goal of mankind which is the ultimate truth or happiness. That is why it is also called *tatwa*.

Based on this philosophy, it can be summarised that Hindu philosophy is a way of human life and aims to achieve high soul truth and ultimate happiness or *Dharma* and *Moksa*. In the overall Hindu philosophy, there will be many philosophical teaching systems that actually lead to the same purpose which is to free mankind from the bondage of *samsara* or the suffering from inner and outer life, so as to achieve perfect truth and happiness. Furthermore, the *tatwa* teachings are described as 5 teachings known as the teachings of Panca Sraddha, covering five points which are the core teachings of Hindu religious beliefs namely: Brahma (Widhi) Tattwa; Alma Tattwa; Karma Phala Tatta; Punarbhwa Tattwa; and Moksa Tattwa (Pudja, 1984: 8), which is the elaboration of the teachings of the Buddha. The word *widhi* is another name for God Almighty, while the word *tattvsa* can be interpreted as a philosophy which has been



described in advance. Therefore, *Widhi Tatwa* is philosophical teaching about God. Learning the godhead or divinity is very important and necessary since knowing God well and correctly is stated as a way that can lead people to the path of perfection to moksa or nirvana. The Hindus are convinced, believe and prostrate devotion (bhakti) to *Sang Hyang Widhi Wasa*. This belief must be within each of us. *Ekam Eva adityam Brahman* which means my God is only one and is second to none (Cendogya IV Upanisad, 21). In the second verse of the *Tri Sandya Puja* there is a sentence: *Eko narayanad Na dwrityo sti kascit* which means only one God and is absolutely second to none. In *Geguritan Dharma Prawerti*, it is mentioned that the elements of the philosophy of God, namely are that God is the creator of everything. God is the One or *Maha Tunggal* and is second to none or incomparable. *Maha Tunggal* also means that God is the Greatest and unlimited. Therefore, God is everywhere as in the sun, on the moon, on the planet, in stars, on earth, in space, in the mountains and in all creatures especially humans.

According to Hinduism, every human being and all creatures will be born repeatedly before reaching *moksa*. It means that if someone has died, the atmosphere can return and unite with *Paramatma* or *Brahma*, then he or she will not be born again because he/she has reached *moksa*. However, if he/she hasn't reached *moksa*, he/she will be born again. In the *Geguritan Dharma Prawerti* it says that *Moksa* is a term that means that the human spirit has returned and merged with God where the spirit does not experience rebirth. This means it is free from reincarnation and achieves happiness that is not followed by grief. That happiness is eternal. Actually, every human being craves for eternal and true happiness, but it is difficult to achieve as long as this body is still bound by worldly desires. As long as the mind is still entangled by the influence of the virtual or illusion, the soul remains tense, becomes agitated and moves further away from the essence of happiness. Religion is the basis of solid and eternal *susila* or morality like a building foundation. If the foundation is not strong, then the building will easily collapse.

Tri Kaya Parisudha's words consist of three words, namely: *tri* means three, *kaya* means behaviour and *parisudha* means to be sanctified. Accordingly, *tri kaya parisudha* means three actions or behaviours that must be purified. These consist of: *Kayika* is an act related to the body or behaviour; *Wacika* means behaviour that is related to words; and *Manacika* is a behaviour related to the mind. *Kayika* is any behaviour related to a body where everyone with his limbs will definitely behave or act. If the act is carried out in accordance with the truth, it is called *Kayika Parisudha*. Right actions are actions that are in accordance with the *dharma* teachings. *Geguritan Dharma Prawerti* states that we must act according to *dharma* or honesty which becomes the guidelines in this life.

Wacika is all behaviour related to words. Words really need to be considered before they are said, because they are a very important tool for conveying the contents of the heart to others. From the words issued by someone, it is possible for us to grieve or understand someone's intent, whether good or bad. Moreover, the person can also be judged by his words, so the



words must be 'cleaned' or controlled. *Manacika* is all behaviours related to the mind. Among *tri kaya parisudha* teachings, mind is the most decisive and has an important role. Everything in the mind will be sparked through words and then manifested in actions. The mind is the source of what someone does. The good or bad deeds of people depend on what they think. Acts and words are the reflections of the mind. Since the mind is the source of all actions, religion teaches us that the mind should be controlled and directed to the holy or true things. *Geguritan Dharma Prawerti* says the teachings of *tri kaya parisudha* in *Geguritan Dharma Prawerti* really need to be followed as a guideline in daily life as social beings that are always in touch with their community.

Teachings of *Tat Twam Asi* are words in Hindu philosophy that teach us about unlimited socialisation because it is known that he is you (*Upadeca*, 1978; Jafarian, 2017). I am you and all living things are the same so helping others means helping yourself.

The *Yadnya* ceremony is worship and offering to *Ida Sang Hyang Widhi* and the sacred rays called gods and goddess. There is the worship of the gods because He influences and regulates life in the world. As the sun illuminates and influences life in the world with its rays, *Ida Sang Hyang Widhi* illuminates and regulates the motion of life in the universe with His holy rays. In *Geguritan Dharma Prawerti*, it is stated that someone who wants to get closer to *Ida Sang Hyang Widhi* needs to do *Tri Sandhya* (praying three times a day). *Geguritan Dharma Prawerti* contains the aspects of *upakara* (ceremony), in this case, the devotional offerings to *Ida Sang Hyang Widhi Wasa* are in the form of *mantram Tri Sandhya*.

Pitra Yadnya ceremony is sanctification, *meralina*, and respect for people who have passed away based on Hinduism teachings. *Meralina* is to change a form until its elements return to normal. The medium of purification is water and *tirtha* (holy water), while *meralina* uses the fire of the *pemeralina*. This ceremony is conducted based on *tri RNA*, especially *pitra rna* which is *karma* 'debt' to parents or ancestors. Therefore, this ceremony should be held by children and grandchildren, to *sentana* (relatives) and the closest family (Mas Putra, 1993: 47). For Hindus, respect and grief over the death of a person are manifested by an effort to free the *Atma* from physical ties, worldly ties and increase their purity in order to get a place in the afterlife (heaven). One way that is easy to achieve this is by holding *pitra yadnya* ceremony. In Bali, this ceremony is divided into two stages: *Ngaben* ceremony and *Nyekah* ceremony. *Geguritan Dharma Prawerti* mentions how someone worships an ancestor that is part of *pitra yadnya*. The *manusa yadnya* ceremony is the maintenance, education and spiritual purification of a person from the realisation of the body in the womb until the end of pregnancy.



The Moral Values in Geguritan Dharma Prawerti

Hinduism teaches humans to carry out honesty, holiness and truth. In addition, religion also teaches us to prioritise public interest, self-introspection and to carry out lust control. *Geguritan Dharma Prawerti* also teaches that humans will be able to build relationships in harmony. Likewise, *Catur Prawerti* teachings are the foundation of behaviour and guidance in acting or behaving. *Catur Prawerti* says to be clear about the meaning in the heart then humans will be able to build relationships in harmony. *Catur Prawerti* discusses: *Arjawa* which means honesty and pleasing others; *Damma*, which means being able to be introspective; *Indria nigraha* which means people who are able to control themselves or their senses; and *Anresangsya* which means selflessness. To be able to implement these four things, Hindus must be guided by *dharma* which is a way to achieve happiness in the hereafter. In the teachings of Hinduism, it is said that human beings have a tendency to be good or bad.

Panca Yama Brata is a prohibition or self-control that should be avoided so that humans become moral. Whereas, *Nyama Brata* is a rule that is worth trying so that people find the holiness. It then can be concluded that doing God's commands is carrying out *Yama* and *Nyama*. In the *Geguritan Dharma Prawerti*, *pupuh-pupuh* describes the teachings of moral values. It also describes the teachings of *Dasa Sila* as the basis for behaving. *Geguritan* shows that human behaviour does not hurt, does not torture and does not take the life of any creature. In the *Çilakrama* book, it says the *Wiku* must tell other people to slaughter or kill large animals such as chickens, pigs, goats, buffaloes, etc. for Dharma purposes.

Satya means honest behaviour, always being obedient and making other living beings happy. *Ingkar* is the basis of division in society and in oneself. Breaking thoughts, words and actions causes people to become hypocrites. Hypocrisy is a failure in life. That is why being faithful is crucial. *Geguritan Dharma Prawerti* also says how *satya* behaves honestly and is the nature of good people because those qualities will bring people to peace. The behaviours that are aware of the principle as a *setya* include being honest and true in thinking, saying and doing. Faithful people can please parents and are always loved in their communities. Faithful to obligation, being loyal to friends and being faithful to their own words will give happiness.

Awyawahara means avoiding any kind of fight, always doing something that comes from peace and sincerity. Avoiding strife is very good behaviour. Even though sometimes they feel that they are on the right side, they should defend the truth by thinking about harmony. *Geguritan Dharma Prawerti* also explains *Awyawahara* is about defending the truth and keeping away from strife. It is about the actions which are always aimed at the efforts of peace, virtue and happiness of people. *Awyawahara* is used as a meaningful term and is not only based on worldly or physical views.



Asteya means abstinence from the act of stealing other people's property. The person who has morals should avoid stealing. The person who likes to steal will not be calm, restless and anxious if the act of stealing is known by law enforcement. People who like to take away other people's property will bear enormous risks. They will not benefit from what they do and will always cause chaos in society. In *Geguritan Dharma Prawerti*, there is a poem which describes *Asteya* as the act of not robbing someone else's property. *Kroda* is angry, while *akroda* means not angry or curbing anger. Angry is one of the very heavy human enemies to defeat. People who are wise and want to achieve purity always avoid anger. People who can master their anger, especially anger at God, towards other people and other beings, will be praised, loved and respected in the world. Their goal is going to be easily achieved.

The development of science in all aspects through educational institutions plays an important role in reaching *Sukanikang Ratu* to create a fair and prosperous society. It is because intelligence without moral or mental elevation is very dangerous. On the contrary, having good morality without intelligence will not be perfect. Every congregation must respect and appreciate every teacher. The teacher here is a teacher who is wholeheartedly pure and sincerely devotes themselves to educating about life of mankind until the students become people who are useful to society and to themselves. Humans are the most powerful tool which can free everyone from the valley of suffering or misery in life. In *Geguritan Dharma Prawerti*, there are also poems which describe the obedience of a student to his teacher that is Bima's obedience to his teacher, Drona. Bima did not think about whether *guru Bhagawan Drona* was right or wrong, but he kept to his teacher's orders so that he did not violate the *Brahmacari* order. In this case, the orders of *guru Drona* who asked Bima to look for *Tirta Amerta* were actually the mockery of Drona in order to subtly kill Bima. However, because Bima obeyed the command well, which means *dharma*, Bima achieved great success. It is an example that obeying the teacher's command or advice is a person's *dharma* which leads to the perfection of life.

Physical and mental sanctity means that the body must be clean and the cleanliness of the body will affect the sanctity of the soul. When the body is touched by the pleasure of objects, it will leave a deep impression on the mind. If you find objects that are a source of pleasure you will want to enjoy them again. The mind will be increasingly weak and spoiled if someone keeps following those desires. Therefore, the purity of the mind must be maintained because it affects the cleanliness of the body. In *Geguritan Dharma Prawerti* are the poems which describe how to achieve physical and spiritual purity. It says someone who wants to live happily and prioritise inner peace should be grateful for what they have, such as skills, abilities, wealth and so on. With such a mindset, jealousy, anxiety, disappointment and such feelings will gradually subside and are easily controlled.



From some religious teachings which describe *Aharalagawa*, one should live a simple life and simplify eating and drinking as well as other material needs. Someone adjusts according to their needs because something that is not beneficial to the body will damage the body's condition and become a barrier in achieving spiritual perfection. There is a poem about *aharalagawa* in *Geguritan Dharma Prawerti*, an *aharalagawa* is eating foods that are all simple and is not greedy. In an effort to achieve spiritual perfection, it must be balanced with physical perfection. Therefore, people who will achieve true happiness must be healthy, because healthy or weak bodies greatly affect the spiritual condition. Overeating will bring disease.

Apramada in the teachings of Hinduism can be interpreted as obedient to obligations. People who want to be good members of society should always obey their obligations. Basically, *apramada* means that you have to know about *swa dharma* which means to be aware of your own chosen duty according to your talents and abilities. Someone should carry out their duties and obligations seriously and responsibly. In *Bhagawadgita*, it is affirmed that it is better to do our own *dharma*, even though it is not perfectly done, than *dharma* (obligation) of other people that is perfectly done. In *Geguritan Dharma Prawerti* there are *pupuh-pupuh* (poems) which describe the nature of *apramada*. By recognising the essence of religion, a harmonious life will be realised, living peacefully with each other, far from hatred and jealousy, understanding the boundaries of our own obligations (*Swa Dharma*) and the obligations of others (*para dharma*). Those are the basis for achieving a peaceful society. The religious ideology of the local community is so strong that the existing traditions are still carried out happily until now. They seem to disagree with the stigmatic construction that cultural-religious traditions are old, antique and unprofitable (Pradana et al., 2016).

Catur Paramita in the teachings of Hinduism means that humans were born in this world to work (*berkarma*). Human work can be good or bad. To distinguish good from bad, it is necessary to have a foundation. The foundation can be in the form of morality that can direct humans to always do it in accordance with the *dharma*. *Geguritan Dharma Prawerti* also teaches this basic foundation, namely *Catur Paramita* which means four social manners: (a) *Metri* is love for fellow life. From a sense of affection arises the *rasa tresna* or compassion between humans, families and communities as God's creatures; (b) *Karunia* is mutual help to each other, resulting in peace in all endeavors in society which eventually become a harmonious and peaceful society; (c) *Upeksa* is a sense of helping members of the community. From this feeling, harmony occurs between society with different characters (the character of each human being is not so prominent so that all trivial things will not make divisions in the social life); (d) *Mudita* is to have sympathy between others arising from a sense of mutual love, help and harmony. The four parts of the *Catur Paramita* are based on love to make peace, harmony and happiness for mankind and the world. *Catur Paramita* is implemented to achieve a perfect community as well as physical and mental sanctity.



Tri Parartha can be interpreted that in realising all the ideals and goals, one should work seriously and in a disciplined manner. Someone should do their utmost dedication selflessly in terms of personal and group interests. In other words, someone needs to always prioritise the public interest based on *Tri Parartha*, namely: *asih*, *punia* and *bhakti*. *Asih* is compassion and mercy that abounds in human beings. *Asih* leads to sincerity and willingness to sacrifice and giving charity to everyone who needs it. In *Geguritan Dharma Prawerti*, there is description in several poems of *Tri Parartha* which follows characteristics of service or struggle. It is clear that holy compassion comes from the bottom of the heart. Thus, there will be a close relationship of mutual love, mutual giving and mutual nurturing in this life.

Dewi Sampat is to guide human feelings towards harmony between human beings. The characteristics of godhead include calm, brave, pure soul, can master the senses, love to sacrifice and love to learn the teachings of the holy books.

Geguritan Dharma Prawerti also explained that *Dewi* is a quality of godhead or has the character of Gods. A person has: no fear; the pure soul is active in achieving virtue; loves spirituality; can master all his senses and desires; likes to learn religious teachings; obeys by doing meditation; and is always honest. Everything they want to do is always guided by the teachings of truth and the nature of compassion for all beings.

Conclusions

It can be concluded that *Geguritan Dharma Prawerti* gives a lesson of morality and religion which are presented in the form of classical Balinese literary songs that have a *geguritan* or *sekar alit* literary convention. *Geguritan* contains the concepts of Hinduism teachings which are extracted from old Javanese literary works. *Geguritan* consists of several types of *pupuh*, including *Pupuh Pucung*, *Pupuh Ginanti*, *Pupuh Ginada*, *Pupuh Sinom*, *Pupuh Durma*, *Pupuh Adri*, *Pupuh Pangkur*, *Pupuh Maskumambang*, and *Pupuh Semarandana*. Communities in Bali keep maintaining *Geguritan Dharma Prawerti* because of the internal and external factors. Internal factors include their expressions of art, identity and self-actualization. While the external factors include the medium to convey the value of local cultural education.

The Balinese people keep maintaining *Geguritan Dharma Prawerti* because the song contains religious moral values. The moral values contained in *Geguritan Dharma Prawerti* include: (a) *Catur Prawerti* namely *Arjawa*, *Anresangsyta*, *Damma* and *Indria Nigruha*; (b) *Dasa Sila* namely *Ahimsa*, *Bhramacari*, *Satya*, *Awyawahara*, *Asteya*, *Krodha*, *Guru Susrusa*, *Sauca*, *Aharalagawa* and *Apramada*; (c) *Catur Paramita* namely *Metri*, *Karunia*, *Upeksa*, *Mudita*; (d) *Tri Parartha*, namely *asih*, *punia* and *bhakti*; and (e) *Dewi Sampat*, teachings to guide human feelings towards harmony among humans and with the characteristics of godhead to be gentler and calmer. *Geguritan Dharma Prawerti* is used to foster and improve morality for the local



community. While the teachings of Hinduism are used as a medium of moral and religious education in order to strengthen the faith and the character of Balinese society in this global era.

Acknowledgment

We thank all the informants for their willingness to provide the data needed in this study. We thank all participants and institutions that have supported this research process so that this research can be completed in the form of a scientific article.



REFERENCES

- Antara, M., & Sumarniasih, M. S. (2017). Role of Tourism in Economy of Bali and Indonesia. *Journal of Tourism and Hospitality Management*, 5(2), 34–44. <https://doi.org/10.15640/jthm.v5n2a4>
- Batara, J. B. L. (2016). Religious song as a facilitator of prosocial behaviour. *International Journal of Research Studies in Psychology*, 5(1), 3–12. <https://doi.org/10.5861/ijrsp.2015.1208>
- Bloom, P. (2012). Religion, Morality, Evolution. *Annual Review of Psychology*, 179–202. <https://doi.org/10.1146/annurev-psych-120710-100334>
- Christensen, J. F., Flexas, A., Calabrese, M., Gut, N. K., & Gomila, A. (2014). Moral judgment reloaded: A moral dilemma validation study. *Frontiers in Psychology*, 5(JUL), 1–18. <https://doi.org/10.3389/fpsyg.2014.00607>
- Dempsey, J. (2015). Moral Responsibility, Shared Values, and Corporate Culture. *Business Ethics Quarterly*, 25(3), 319–340. <https://doi.org/10.1017/beq.2015.31>
- Grover, S., Davuluri, T., & Chakrabarti, S. (2014). Review Article Religion, Spirituality, and Schizophrenia : A Review. 36(2). <https://doi.org/10.4103/0253-7176.130962>
- Jafarian, M. (2017). The relationship between personality and mental health of employees Healthcare network in Golestan province. *UCT Journal of Social Sciences and Humanities Research*, 5(4), 1-4.
- Levitt, D. H., & Aligo, A. A. (2013). Moral orientation as a component of ethical decision making. *Counseling and Values*, 58(2), 195–204. <https://doi.org/10.1002/j.2161-007X.2013.00033.x>
- Mashuri. (2017). Representation Etnokultural dalam Geguritan Bojonegoro : PARAFRASE : *Jurnal Kajian Kebahasaan & Kesastraan*, 17(02), 39–56. <https://doi.org/10.30996/parafrase.v17i2.1370>
- Mckay, R., & Whitehouse, H. (2015). Religion and Morality. *Psychological Bulletin*, 141(2), 447–473. <https://doi.org/10.1037/a0038455>
- Perren, S., & Gutzwiller-Helfenfinger, E. (2012). Cyberbullying and traditional bullying in adolescence: Differential roles of moral disengagement, moral emotions, and moral values. *European Journal of Developmental Psychology*, 9(2), 195–209. <https://doi.org/10.1080/17405629.2011.643168>



- Pradana, G. Y. K., & Pantiyasa, I. W. (2018). Makotek as a Tourist Attraction in Munggu Village, Bali. *Advances in Economics, Business and Management Research*, 52(Ictgtd), 10–18. <https://doi.org/10.2991/ictgtd-18.2018.2>
- Pradana, G. Y. K., Suarka, I. N., Wirawan, A. B., & Dhana, I. N. (2016). Religious Ideology of the Tradition of Makotek in the Era of Globalization. *E-Journal of Cultural Studies*, 1–5. Retrieved from <https://ojs.unud.ac.id/index.php/ecs/article/view/18425>
- Rai Putra, I. B. (2011). Dan Relevansinya Terhadap Dekonstruksi Etika-. *METASASTRA: Jurnal Penelitian Sastra*. <https://doi.org/10.26610/metasastra.2011.v4i2.160-170>
- Rounding, K., Lee, A., Jacobson, J. A., Ji, L., Rounding, K., Lee, A., ... Ji, L. (2012). *Psychological Science*. (May). <https://doi.org/10.1177/0956797611431987>
- Ruastiti, N. M., Pradana, G. Y. K., & Purnaya, I. G. K. (2018). The Royal Dinner Party Puri Anyar Kerambitan Tabanan: A Sustainable Cultural Tourism Attraction Based on Local Community. *Education and Humanities Research*, 226(Icss), 1448–1459. <https://doi.org/https://dx.doi.org/10.2991/icss-18.2018.305>
- Schnall, S., & Roper, J. (2012). Elevation Puts Moral Values Into Action. *Social Psychological and Personality Science*, 3(3), 373–378. <https://doi.org/10.1177/1948550611423595>
- Suastika, I. M., Jirnaya, I. K., & Sukersa, I WayanPuspawati, L. P. (2017). The Process Of Transforming The Mahabharata Literary Work Written In The Old Javanese Into Geguritan Sarpayajnya And Geguritan Kicaka Written In The Balinese Language. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 1(2), 103–114. <https://doi.org/10.25078/ijhsrs.v1i2.314>
- Susilo, J., & Fediyanto, N. (2017). Manusia dan Geguritan di Surabaya (Kajian Semiotik Disertai Telaah Subkultur). *Jurnal Sosial Humaniora*, 10, 9–15. <https://doi.org/10.12962/j24433527.v10i1.2159>
- Wijayanti, D. M. (2016). Inovasi Model Pembelajaran Apresiasi Geguritan : Studi Kasus SDN Sampangan, Kota Semarang. *Buana Gender*, 1. <https://doi.org/10.22515/bg.v1i1.72>
- Zeigler-Hill, V., Noser, A. E., Roof, C., Vonk, J., & Marcus, D. K. (2015). Spitefulness and moral values. *Personality and Individual Differences*, 77, 86–90. <https://doi.org/10.1016/j.paid.2014.12.050>

Jurnal_Inter_Moral_and_Religious_Values_in_the_Geguritan.pdf

ORIGINALITY REPORT

7 %

SIMILARITY INDEX

4 %

INTERNET SOURCES

2 %

PUBLICATIONS

3 %

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

3%

★ Submitted to Universitas Airlangga

Student Paper

Exclude quotes On

Exclude matches Off

Exclude bibliography On

Jurnal_Inter_Moral_and_Religious_Values_in_the_Geguritan.pdf

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15
