



Efforts to Form Prospective Leaders with Character in

Wulang Dalem Manuscript and *Lakon Dewaruci*

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Abstract. Currently, many events show public leaders to be deviant, criminal, and full of scandals. Many deviating actions are carried out just to indulge in mere lust. One of the ways to anticipate and change these habits is to provide preparatory efforts for the next generation to be able to become leaders with character. In *Serat Pethikan Wulang Dalem* by Pakubuwono IX, chapter *dhandhanggula pupuh* on 10 to 17 with relevance to the play Dewa Ruci explains what things a prospective leader must prepare both in attitude and mind like Bima who is devoted to his teacher, Resi Drona. This study uses the theoretical basis of living values education in which educational values serve as the basis for inculcating the character of the next generation. Besides that, it also uses philological theory as a means of uncovering the meaning of values in the text. The method used is qualitative which focuses on social problems, so that from here the values and attitudes that need to be grown for a leader of the next generation can be obtained.

Keywords: Candidate Leader, Dewa Ruci, Bima, Character

1 Introduction

Values embedded in someone who acts as a corrupt agent, especially in what a leader does rooted in a lack of instilling values and good character in life, such as dishonesty, crime, injustice, ignorance of oneself, and others - so that makes a leader commit an act that violates the law [1]. This also makes moral decadence increasingly widespread in the era now especially to the next generation of the nation. Decadence is defined as a form of a person's moral or moral damage which can be understood through the good or bad performance of someone [2]. So it is necessary to build good character for future generations. Not only that, it is needed to improve the character better to create successor generations that have a good personality.

The character itself lies within the individual's attitudes and behavior accompanied by a sense of awareness of responsibility. A character is a form of a person's personality which includes morals, behavior, and character [3]. It should be

noted that the *Wulang Dalem* manuscript by Pakubuwono IX also explained how to instill character education in future generations by carrying out their obligations properly. The teachings or *piwulang* rooted in Javanese culture are acculturated in Islamic religious teachings. *Piwulang* manuscript is a new Javanese literary work that combines thoughts and Javanese cultural views while maintaining the purity of Islamic teachings themselves [4].

The teachings contained in the *Serat Pethikan Wulang Dalem* are still relevant and capable to use as guidelines for the next generation so that they have good character in carrying out their responsibilities as future leaders. This research also cultivates the *piwulang* value of character education contained in the *Pethikan Wulang Dalem* manuscript by Pakubuwono IX with the *lakon* Dewa Ruci where in the story plays a character named Bima who is very obedient and devoted to his teacher named Resi Drona. Therefore, Bima gets more grace and makes himself have a strong character.

This study uses a theoretical foundation of Living Values Education from Brahma Kumaris in 1955 in which it provides teaching values and/or universal values. Living Values Education is a search and discovery of educational values which become a reference in the formation that aims to help think about or reflect on values by deepening understanding, motivating to create a sense of responsibility and inspiring a philosophy of life [5]. This, as in this study, seeks to provide an understanding of the values that must be understood and carried out to prepare prospective leaders with good character to have a good impact on others. As explained by [6] Hidayatullah, Living Values Education is able to provide a process of character formation from three components; moral knowledge, moral feeling, and moral action.

Based on the introductory description above, the author formulates the formulation of the problem, namely how to prepare for the formation of prospective leaders with character in *Pethikan Wulang Dalem* Manuscript and the *lakon* Dewaruci. The purpose of this research is to find out what the intention and method are to instill the teaching values that parents need to do in order to create a generation of good leaders in the future.

2 Methods

The method used in this study is a qualitative method based on primary data from the *Pethikan Wulang Dalem* manuscript by Pakubuwono IX. The qualitative method is a method that focuses on understanding the meaning of individuals and groups for a human social problem. Bogdan and Taylor in Nugrahani and Hum [7] explained that qualitative research is a research procedure that can produce descriptive data in the form of speech, writing, and behavior from the people that have been observed. Through this qualitative research, it is possible to explain that the purpose of this qualitative research is to understand the condition of a context by directing it to a detailed and in-depth description.

There are two ways to collect data for this research, namely using philological theory and literature study. The philological stages carried out by the researcher are the inventory of manuscripts, manuscript descriptions, transliteration of manuscripts, text criticism, translating texts, and carrying out the stages of text analysis of *Pethikan*

Wulang Dalem manuscript by Pakubuwono IX. From this step, a translation manuscript was obtained and ready to be examined. The second data collection is a literature study. A literature study is the collection of supporting data. The data comes from journals that are related or relevant to the topic discussed. The data analysis technique was carried out using descriptive qualitative. The data that has been collected is explained descriptively [8]. The data that have been collected are then arranged systematically and analyzed.

3 Results and Discussion

Bima is a character who is very devoted to his teacher, Drona. Bima has a good leadership character even though he is portrayed as a fierce and rude person. This can be seen in the following sub-chapters:

3.1 Bima's Leadership is Firm in Its Stance

Pethikan Wulang Dalem manuscript by Pakubuwono IX contains values relating to efforts to form candidates for the next generation which lies within *pupuh dhandhanggula* on 10 -17. It starts at 10 which has that meaning as a candidate for a leader who must have a sense and attitude of deep responsibility to carry out their duties as a leader. Especially when confronted with a problem or a conflict. Even though there is a lot of evidence, you have to be careful and stick to priority.

*//Luwih rungsit-rungsiting pakarti/kang tinitah amêngku
buwana/wêngi tanpa antuk saré/yèn nadhah mangu-mangu/jroning
bukti akèh pinikir/lapuran nistha madya/utama winêngku/
pamêngkuné mancawarna/kyèh ning bangsa sumawana minta
bumi/bumi kèh paékanya (Dandanggula,10)//*

The quote above explains that a prospective leader must have very strong mental and physical strength. Because later when you become one, you will have to bear considerable responsibility. In addition, they will also be confronted with a big enough problem that must be faced carefully with full consideration and firmness to foster an attitude of wisdom. It can be achieved well using basic virtues. The virtue of a leader is carry out their obligations to the people. In the passage above it refers to the 7th *gatra* namely */Utama winêngku/* which means to stand for virtue. The priority is a feeling that is instilled in the conscience that acts concretely attitude-wise.

Baltes and Smith in Sahrani [9] explain that wisdom is an attitude and action to solve problems. Problems that occur in the surrounding environment in accordance with the norms and society. Leaders must understand correctly various social problems that will be faced in the future. Prospective leaders must be careful in taking a stand so as not to fall into a trap. Problems need to be considered carefully to determine the best solution for the people. This shows that the role of a wise leader is to produce the prosperity of his people. As explained by Park in Hidayat [10] that the priority value of a leader is to have morally wise views and actions in the form of a

fair, honest and generous attitude. So that the wise character is a true leader candidate which is reflected in the story of the *lakon* Dewa Ruci.

In the story of Dewa Ruci, the value of virtue embedded in Bima is when his teacher Resi Dorna was dragged by the wind towards the sea and was tossed into the middle of the ocean. Bima's wise attitude can be seen there, where it is clear that Bima has been toyed with by his teacher himself by ordering Bima to look for Tirtakamandanu. Bima's tenacity and the virtue of respect for his teacher is very strong so that God knows that this manifests itself and gives Tirtakamandanu to Bima. Even so, Bima still adheres to the values of virtue and attitude wise to Drona's teacher by helping his teacher who is tossed around in the middle sea with sincerity so that Drona's teacher was saved by Bima

The excerpts of the text above both show the value of priority cultivating wisdom. Wisdom in acting also grows the character of a candidate for a democratic leader. In the real interpretation of the character, Democracy is a form of a way of thinking, behaving, and acting that judges that rights and obligations between himself and others are the same as carrying out obligations without demanding rights [11]. For this reason, the cultivation of the value of priority is relevant to the act of wisdom that needs to be instilled in prospective leaders to foster social sensitivity and awareness in protecting fellow human beings and always be fair and careful in carrying out their obligations later when they become a leader. The value of virtue is also a cornerstone of a prospective leader to always prioritize common interests in creating prosperity and security to foster a democratic character as a leader in the future which will come.

3.2 Bima's Ethics and Decency

In addition to the primacy values contained in the quotation above, the next quotation will also explain more about what needs to be invested in leader candidates. Literally, ethics is defined as a character or the most important part of the moral attitude of an individual. If someone who strongly upholds the existence of ethics, it is clear that he will become a person with a strong personality. It is inseparable from the existence of an individual who is able to see what the right attitude is and to be carried out in everyday life [12].

Not only that, how ethics is applied to social life according to the goals of life are to be aligned. That can be exemplified from the characteristic existence of an ethical life and being able to uphold through an emphasis on a harmonious and balanced dimension between humans and the bonds and existence of the universe [12]. Similar to what was conveyed by Abrams, Wibowo in Hidayati, et al. [12] states that this ethics also has something to do with influences of local culture, local languages, and other customs. Therefore it is defined that ethics is indeed very important in everyday life

Referring to the main topic of this research, it is precisely contained in chapter 11 that explained in dealing with existing problems, what needs to be known by a prospective leader is to keep talking nicely to maintain good ethics and the authority of a leader. This has relevance in the figurative meaning of 'the heart may be hot but the head must remain cool' which is contained in the meaning of the following quote:

//Paékoning liyan dipun udani/didimèné ywa sulayèng karsa/wasanané dimèn olèh/ywa tuna kawruhipun/marang paè–paèning jinis/wataké kinawruhan/supaya ywa kidhung/ 8 Pakumpulan warna–warna/dén patitis pangucap winor mamani/ning aywa kènèng kémat (Dandanggula,11)//

The quote above explains that as a prospective leader, one must pay attention to a good attitude in dealing with various problems. This understanding needs to be considered and understood especially when someone already become a leader. This Attitude can be obtained by achieving a breadth of insight so that a leader remains kind and has wisdom in overcoming the incurring problems.

It also means that a prospective leader must maintain good ethics and attitude. Do not get carried away by the current atmosphere or emotions just as Bima who always prioritizes ethics and kindness especially to his own teacher Resi Drona. Bima's ethics and kindness are a form *satyalaksana* tolerance [11]. In the story of *wayang* Dewa Ruci, Bima still has feelings of not being able to bear when his teacher oscillates in the middle of the ocean and cannot appreciate what her students have done. This attitude, of course, must be able to become something that lives and develops within the next generation or leaders so that one day they become leaders who have good ethics.

4 Conclusion

The leadership of the Bima figure is always holding fast to wisdom and having ethics in speaking and acting. A good leader needs to have firmness in wisdom since there are so many temptations to do such deviations. So this value is still very relevant to be developed at this time for prospective leaders. In addition, prospective leaders need to get educated in ethics, because every leader's actions are always a spotlight. Ethical education in speaking, dressing, and even anger so that the leader is respected by the people and leaders from other countries. Being a leader is certainly not easy, at least we can contribute to educating the younger generation who will be the nation's successors.

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