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**The Deconstruction of the Moral Value of the Novel *Rahwana Putih* by Sri Teddy**

**Rusdy**

Tri Astuti<sup>1,2\*</sup>, Zuriyati<sup>1</sup>, and Ninuk Lustyantie<sup>1</sup>

<sup>1</sup>Language Education Department, Jakarta State University, Jakarta, Indonesia

<sup>2</sup>Indonesian Language and Literature Education, Tama Jagakarsa University, Jakarta,  
Indonesia

[Triastutiutama68@gmail.com](mailto:Triastutiutama68@gmail.com)

+6281380748540

**ABSTRACT**

The deconstruction of human moral values in the novel *Rahwana Putih* by Sri Teddy Rusdy containing the noble teachings of Sastrajendra Hayuningrat Pangruwating Diyu in Javanese philosophy needs to be studied so that it can be understood by readers. The truth of the value of deconstructed works is based on the arguments built into the work and the norms used. The results of this study can be used in character education and critical thinking of students. This research is a qualitative descriptive study. Derrida's deconstruction research design: 1) looking for major themes of *Ravana Hitam* (Ramayana Walmiki) to find traces contained in old norms, 2) finding binary opposition as black and white practice, 3) finding ambiguity, 4) building new constructions (*Rahwana Putih*) based on new norms. The results of research on the deconstruction of the human moral values of the novel *Rahwana Putih* against Ramayana Walmiki, including 1) the essence of life and life is the perfection of life against the essence of life and life is love, 2) the noble nation because its people live peacefully against the noble nation because the people are ready to die in war, 3)

women are easy to conquer versus women are difficult to conquer, 4) the country is based not on justice versus the country is based on justice, and 5) marriage in an illicit relationship always causes disaster versus marriage.

**Keywords:** Derrida's deconstruction, Javanese philosophy, wayang, critical thinking

### Introduction

In postmodern societies, moral values are often deconstructed because of the view that no single work has a single and absolute truth. Truth can be viewed from various standards or certain standards. This is consistent with Barry's view that moral behavior or action is not a <sup>13</sup> set of physical movements that cause certain results. Moral behavior occurs not only in terms of obeying or disobeying <sup>13</sup> some set of objective moral rules or <sup>10</sup> standards. Moral behavior is behavior <sup>10</sup> that is guided by moral norms, namely moral actions <sup>10</sup> carried out with understanding. This understanding includes recognition of the problem of <sup>10</sup> moral standards (Barry 2014). Based on this opinion, in talking about morals it is necessary to have an understanding of clear moral norms which are described in Sri Teddy Rusdy's *Rahwana Putih* as a guide in correct moral behavior related to Javanese philosophy in wayang. Several researches on the deconstruction of *Rahwana's* figures, including those written by (Omar Sharif 2015). Sharif said that the character of *Rahwana* in the *Ramayana* has undergone changes throughout the ages. Furthermore, (Ananya K.P 2018) which explains the *Ramayana* story from a different perspective, which is based on monistic doctrine.

This study of the deconstruction of moral values needs to be done because the results of this study can be used to foster national morale, in relation to character education and critical thinking in society, especially students and university students. This is in line with the view (Santoso 2011) which states that a person's life must be based on

truth. To attain this true truth requires real awareness. In the world of puppetry, reality knowledge (*kasunyatan*) can be obtained through practice (action) or character after discovering the truth of reason. This moral message is very thick in the world of wayang which is a representation of Javanese philosophy. This can be found in the novel *Rahwana Putih* by Sri Teddy Rusdy. The deconstruction of moral values in *Rahwana Putih* by Sri Teddy Rusdy contains divine moral values, human moral values, and natural moral values. Research on divine moral values in previous studies is closely related to human moral values. In the deconstruction of divine moral values, it is explained that <sup>1</sup> humans become central or superior, while God becomes <sup>1</sup> marginalized (Astuti, Zuriyati, and Lustyantie 2020). In this study, the <sup>1</sup> deconstruction of the human moral values of *Rahwana Putih* by Sri Teddy Rusdy in relation to Sastrajendra Hayuningrat Pangruwating Diyu contained in Javanese philosophy will be examined. *Rahwana Putih*'s novel deconstructs Ramayana Walmiki.

Deconstruction of moral values is very useful in character education and critical thinking of students and students. According to (Facione 1990) with critical thinking, an ideal critical thinker is <sup>12</sup> usually curious, knowledgeable, believes in reason, open-minded, flexible, fair-minded in evaluation, honest in dealing with biased personalities, <sup>3</sup> wise in making judgments, willing to consider return, clear about the problem, orderly in something complex, diligent in seeking relevant information, reasonable in the selection of criteria, focused on investigation, and persistent in seeking the most accurate results possible (Facione 1990).

### **Materials and Methods**

The human moral value of the novel *Rahwana Putih* by Sri Teddy Rusdy is based on the Javanese puppet philosophy which includes the following views, namely 1) the

essential structure of humans according to wayang, 2) the stages of human life journey according to wayang, and 3) the purpose of human life (Tim Wayang 2016).

Deconstruction is a movement that does not destroy structures from the outside because it is impossible and ineffective, and is not right on target, except by taking its place in that structure. Occupying it is like a parasite: borrowing strategies and sources of economic subversion from the old structure structurally and then deconstructing it (Derrida 2016).

Furthermore, (Hooti 2013) said that through deconstruction, researchers introduced portraits of new characters in the flow of thought. This is because both postmodernism and deconstruction give freedom to see things from a different point of view (Ibrahim 2016).

<sup>11</sup> Deconstruction theory in literary criticism states that a text has an infinite number of interpretations. Some deconstructionists claim that this interpretation is only creative. Each viewer creates their own reality image (Rezaei and Seyyedrezaei 2013).

So, deconstruction is an author's creativity in responding to a problem in life by combining logical arguments.

<sup>1</sup> This research is a qualitative descriptive study using deconstruction theory related to human moral values in the novel *Rahwana Putih* by Sri Teddy Rusdy.

***The research design is as follows***

K1. 1. Looking for the Major Ravana Hitam theme to find traces of the initial construction contained in the old norms. In this case, the basis for this is Ramayana Walmiki as a representation of the old norm.

2. Finding binary opposition as a black / white practice by deconstructing binary opposition and attacking the "metaphysics of presence" in Ramayana Walmiki.

3. Find the ambiguity / difference practices that exist in the Ramayana Walmiki

K2. 4. Build New Construction (Rahwana Putih) based on new norms.

The main instrument in this research is the researcher himself, namely the researcher collects, selects, and analyzes data. In this study, data tables were used to clarify the data to be analyzed and interpreted.

The data of this research are the moral values of humanity in the novel Rahwana Putih by Sri Teddy Rusdy. The data sources in this study are categorized into two types, namely primary data sources and secondary data sources. The primary data source is the novel Rahwana Putih by Sri Tedy Rusdy. Secondary data sources in this research are books / literature, researches in national and international journal articles on moral values and deconstruction studies.

There are two kinds of data collection methods in this research, namely, the method of observation and literature study. The data relating to moral values are then analyzed based on the problems studied using Derrida's theory and method of deconstruction.

The main instrument in this research is the researcher himself, namely the researcher collects, selects, and analyzes data. Then, the data is made in a data table to facilitate the analysis and interpretation of meaning.

Researchers used the triangulation method to test the validity of the research data. The triangulation method consists of theory triangulation, data triangulation, and expert triangulation.

## **Results and Discussion**

*Determining the Major Themes (K1) of Rahwana Putih Novel, namely the deconstruction of Humanity Invaluable to Humanity Valuable. The search for the major theme found traces as follows*

From this major theme, traces are found in the character Rahwana Hitam (Ramayana Walmiki) in the novel Rahwana Putih as follows.

*In the Ramayana Walmiki it is revealed that the essence of life and life is the perfection of life, while in White Ravana it is revealed that the essence of life and life is love*

In Ramayana Walmiki it is explained that the essence of life and life is integrity, courage, honesty, courtesy, kindness, steadfastness, perfect character, attention to all beings, educated, trained, full of beauty, charisma that is authoritative, full of enthusiasm, radiant, the ability to control angkara, perfect self-control, without jealousy under any circumstances (Subramaniam 2006).

However, in White Ravana it is said that the essence of life and life is only sincerity of love. This is what he has squeezed out as the essence of the universe (Teddy Rusdy 2013).

Rahwana's leadership in the novel Rahwana Putih is in line with Javanese philosophy, namely dede determination pamrih, nanging compassionate determination (not the desire to master, but the desire for love), meaning that the Queen always has a sincere love for her nation and country, and struggles a lot without strings attached (Sri Wintala 2014).

*In the Ramayana Walmiki, it is revealed that a nation is noble because its people live in peace, while in White Ravana it is revealed that a nation is noble because its people are ready to die in war*

In the Ramayana Walmiki it is said that everyone does good, is devoted to God, and tends to always practice dharma. Everyone is happy and there is nothing but welfare in their country when Rama ruled the world during: RAMARAJYA (Subramaniam 2006). However, in Rahwana Putih it is explained that a nation and a country will be noble if its people are brave and ready to die in war (Teddy Rusdy 2013).

Rahwana Putih's view is in line with Javanese philosophy, namely tri darma which means three services. The tri darma, namely (1) rumangsa melu handarbeni 'feel they belong', (2) obliged to defend and defend, and (3) mulat sarira hangrasa wani 'dare to be introspective or dare to introspect' (Sumodiningrat and Wulandari 2014).

***In the Ramayana Walmiki it is revealed that women are easy to conquer, while in White Ravana it is revealed that women are difficult to conquer***

In the Ramayana Walmiki it is said that Dasaratha had three wives, namely Kausalya, Sumitra, and Kaikeyi. This shows how easily a woman can be conquered by a man (Subramaniam 2006). However, in White Ravana it is described that Ravana asks himself why, for the sake of one Sinta, I have to sacrifice everything? Not only my big name, my honor, my personality, but I also sacrificed my brothers, even my country ?! (Teddy Rusdy 2013).

This is in line with Sastrajendra Hayuningrat Pangruwating Diyu's sublime philosophy in Javanese philosophy, namely sweet karoban lahang. The pitutur depicts a beautiful and noble woman. That woman is more perfect when added with intelligence and cleverness. Thus, she becomes an independent woman and is not easily deceived by sweet and misleading persuasions (Sumodiningrat and Wulandari 2014).

In addition, this is in line with the Javanese noble tradition, namely sritaman. An ideal woman is not only physically beautiful, but also capable in many ways so that it is easy to accompany her husband later (Sumodiningrat and Wulandari 2014).



*In the Ramayana Walmiki it is stated that the leader of a country is not based on justice, while in Rahwana Putih it is stated that a leader of a country is based on justice*

In the Ramayana Walmiki it is explained that as the leader of the country, Rama is not being fair to his own wife (Subramaniam 2006). However, in Rahwana Putih it is described in Rahwana's inauguration speech that he will lead the country based on justice, or justice applies to all citizens of his country without exception (Teddy Rusdy 2013).

Rahwana's leadership is in line with the Javanese philosophy, namely mantriwira. That is, a leader or the Queen of Justice dares to defend and uphold truth and justice (Sri Wintala 2014).

*In the view of religion or Ramayana Walmiki, it is stated that marriage due to illicit relations always causes disaster, whereas in White Rahwana it is stated that marriage due to illicit relationship does not always cause disaster*

In the Ramayana Walmiki, the children of Wisrawa and Dewi Sukesi who were born because of the forbidden relationship between their parents, such as Kumbhakarna (Rahwana's younger brother) received a Brahma curse, which is to fall asleep like a dead person because of his crimes, including killing Yama and Indra (Subramaniam 2006). However, in Rahwana Putih, it is described that the grandchildren born of Rahim Dewi Sukesi are Alengkadiraja knights who can be proud of their country (Teddy Rusdy 2013).

This fact is in line with the noble principles of Javanese philosophy, namely wedang lelaku tumper cinawetan which means illegitimate child (child outside marriage, child from adultery). Illegal children are often ridiculed and avoided because they are considered bad luck and those who come with them will suffer the same bad luck. In

fact, the child is born in a holy condition, it is the parents who are at fault (Sumodiningrat and Wulandari 2014). These noble traditions teach the younger generation to be careful in associating with the opposite sex. They must pay attention to the prevailing norms so that unwanted things do not happen,

Besides that, it is in line with the philosophy of *sinawuran sari ginanda wida jebat kasturi*. This pitutur is an allusion to describe people of noble descent (*priyayi*) who have good behavior and participation in society so that their names are widely known as noble noble descendants (Sumodiningrat and Wulandari 2014).

***Finding binary opposition as a black / white practice***

In the Ramayana Walmiki, there is a binary opposition to the novel *Rahwana Putih*. The binary opposition is 1) the essence of life and life is the perfection of life >< the essence of life and life is love, 2) a noble nation because its people live in peace >< a noble nation because its people are ready to die in war, 3) women are easily conquered >< women are difficult to conquer, 4) the country is not based on justice >< the country is based on justice, and 5) marriage because illicit relations always cause disaster >< marriage because illicit relationships do not always cause disaster.

***Ambiguity or the Mediocrity of Human Moral Values***

***The mixture of the essence of life and life is the perfection of life with the essence of life and life is love***

Ambiguity occurs because of a mixture of views between the essence of life and life, namely the perfection of life and love. There are times when someone in his life has the perfection of life, but does not have love. Or vice versa, someone has the integrity of love, but does not have the perfection of life.

*A mixture of a nation that is noble because of its people who live in peace with a noble nation because its <sup>2</sup>people are ready to die in war*

In life, ambiguity often occurs because of the mixing of a noble nation, but its <sup>2</sup>people are not ready to die in war. Or vice versa, a nation whose <sup>2</sup>people are ready to die in battle, but whose people are not noble.

*The mix of easy girls with girls is hard to beat*

Women are easily conquered if the woman is a woman without character, meaning that she does not have a clear life principle. Women who are easily subdued can also be viewed from the side of a woman's feelings, meaning that a woman relies more on the emotional side of her life. For example, compassionate, heartless, angry, and so on. Usually these traits are easily conquered by a man. However, there is often a mixture of women who are good and character easy to subdue or vice versa.

*The mixture of countries is based not on justice with countries based on justice*

In this life there is often ambiguity, namely a country where justice is not found, but the lives of its people do not rebel against the actions of its king. Or vice versa, a country whose king tries to be fair in deciding matters, but many rebellions have occurred in that country.

*Mixed marriages due to illicit relationships always wreak havoc with marriages because illicit relationships don't always wreak havoc*

Marriage due to an illicit relationship can cause disaster if each party does not want to be accountable for their actions, for example abandoning their child. However, marriage due to an illicit relationship does not cause disaster when each party realizes his mistake and takes good action to account for his actions. In this life we often find marriage because of forbidden relationships, but in the end we find happiness and

success. On the other hand, there is someone who gets married not because of an illicit relationship, but does not find happiness and success in his life.

***New Construction (K2) Novel Rahwana Putih in Philosophy of Humanity***

***The essence of life and life is the perfection of human life and the essence of life and life is love***

The essence of life is the perfection of human life. On the other hand, it is said that the essence of life is love. A person who has love will tend to do the best in his life so that he can make anyone happy. Love creates sincerity to accept both advantages and disadvantages so that in the end it will create perfection in someone's life.

***A nation that is noble because its people live in peace and a noble nation because its people are ready to die in war***

A nation can be said to be noble if that nation can provide peace to its people. However, to achieve peace requires a synergistic and harmonious relationship between the people and their government. The people must be willing to support every government policy. On the other hand, the government as the leader of the nation must be able to implement and implement joint decisions responsibly. People are also required to participate in the country if the country is threatened by other countries.

***Women are easy to conquer and women are hard to beat***

Many people think that women are weak creatures and can be easily subdued or tricked because they are more emotional. However, women can also be strong, great, and hard to beat if they are able to spur themselves to be strong and independent, both intellectually and spiritually. Thus, women are an easy and hard to conquer personal amalgamation.

***The leaders of the country are not based on justice and the leaders of the country are based on justice***

In essence, the notion of justice is subjective, meaning that there are groups who say that the action is fair, while there are other groups who say the action is unfair. Meanwhile, justice is objective if that justice can be accepted by everyone. In fact, justice is a combination of something that is subjective and objective depending on a certain point of view and certain problems that demand that justice be enforced.

***Marriage due to illicit relations always wreaks havoc and marriages because illicit relations do not always cause havoc***

In essence, marriage due to illicit relationship is prohibited in the Ramayana Walmiki (Hindu religion) and other religions. This is because forbidden marriage violates religion and causes disaster.

In "forbidden" marriages do not always cause disaster (Rahwana Putih). This happens when the child and their parents are aware of their unfavorable existence or existence and are able to motivate themselves to move forward. So, a child born because of an illicit relationship can cause havoc and does not cause havoc depending on the awareness of improving themselves from both parents and their children.

**Conclusion**

The deconstruction of human moral values in the novel Rahwana Putih by Sri Teddy Rusdy reveals five different views from the old view in Ramayana Walmiki. The moral view of humanity in Rahwana Putih can be related to Sastrajendra Hayuningrat Pangruwating Diyu in Javanese philosophy, namely 1) the essence of life and life, 2) a noble nation, 3) good women, 4) good country leaders and 5) marriage because of

forbidden relationships. The results of this study can be used in moral education and students' and students' critical thinking because they are able to reveal the moral truth side of humanity from different points of view.

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