INTERNALIZING THE MORAL PRINCIPLES OF RAMAYANA'S SCRIPTURE TO PREVENT THE POP CULTURE'S IMPACT

By:
I Made Arsa Wiguna[1], Putu Sanjaya[2], I Gusti Made Widya Sena[3]
[1,3]Universitas Hindu Negeri I Gusti Bagus Sugriva Denpasar,
[2]Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja
imadearsawiguna@gmail.com

Abstract

This research is a text study of the Ramayana's scripture to identify and analyze the moral principles in it in regards to prevent the pop culture's impact. The method used in this paper is close reading and content analysis. Popular culture influences the mindset, habits and moral behavior of society. Pragmatic, hedonistic, consumerist behaviors, and fear of missing out are symptoms of addiction to popular culture. The trend of self-destruction seems more interesting than the trend of building self-quality. The massive spread of popular culture through social media and other social platforms needs to be anticipated, one of which can be done through the integration of moral values as a learning materials in school sourced from religious teachings. Ramayana's scripture, which contains many moral teachings, can be a universal reference in preventing the negative impacts of popular culture. The moral principles in question are the principles of good attitudes, justice and respect for ourself. Apart from that, strong moral personality attitudes include honesty, authentic values, willingness to take responsibility, moral independence, moral courage, humility, being realistic and critical. These moral principles are found in most of the kanda, and should be actualize as a filtration of popular culture's impact.

I. INTRODUCTION

Religion is actually used as a moral basis for humans to behave ethically, because one source of moral teachings is religion. Studying religion should be done with a combination of self-study, studying religious literature, and studying with the help of a teacher. If not, then a student has the opportunity to make mistakes in interpreting the teachings of his religion. Every religion teaches not only how to interact or connect with the creator, but also teaches how to interact with others and the environment, meaning that in every religion there are moral teachings that are universal. One of them refers to the holy Ramayana's scripture which is already famous and has been rewritten in various languages. According to the author, the moral values in the Ramayana's scripture need to be raised and integrated, especially for the younger generation who are vulnerable to immoral behavior or behavior that is contrary to good morality, morally bad and unethical (Bertens, 2013: 6). This statement is also supported by citing findings from Psychology Today that the more religious a person is, the less likely they are to engage in morally questionable actions, and the younger a person is, the more likely they are to engage in such behavior (Lickona, 2013). Studying the holy Ramayana's scripture makes a person a religious and moral person. This can be found in the Phalasruti Ramayana quote that "anyone who reads the Ramayana, even just a fragment, will be freed from his sins and his behavior purified." For this reason, there is a correlation between the meaning of moral principles in the Ramayana in reducing the possibility of someone committing immoral acts, as well as realizing a complete human being (equipped with a rational mind).

The holy Ramayana's scripture or Adikavya Ramayana is one of the epics which is part of the Itihasa (Upaweda in Veda Smrti) together with the Mahabharata. This scripture was compiled by Maharsi Valmiki who was equipped with the ability to know events in the past, present and future by Lord Brahma. Even though in its development, the content of this epic was interpolated and adapted to the culture of the region where it was developed, the moral essence in it is in accordance with human characteristics of each era. In fact, in literary works, Maharsi Valmiki is said to have coined an amazing phrase "as long as the Ganges River still flows, as long as the Himalayas stand tall, so long will the story of the Ramayana exist." This proves that the universal values in the Ramayana do not only belong to Vedic believers, but to all mankind. That is the most basic reason for the author to study the text of the Ramayana epic.

The next reason is when talking about the current moral phenomenon Humans from a moral perspective have the advantage in choosing and sorting things that are right and wrong or good and bad. At least armed with this ability, humans are classified as the best creatures among other creatures. However, the antithesis is that the current moral phenomenon seems to be incompatible with human nature itself. Humans have moral responsibilities, for themselves and others. Acts of violence between people, murder, hate speech, intolerance, terrorism, free sex, drugs, biased law enforcement, oppression of small people, excessive freedom of opinion, and various other moral deviations are indicators of moral degradation in human life. This cannot be separated from the influence of popular culture as stated by Istiqomah that the negative impacts of popular culture include westernized behavior which tends to be pragmatic, hedonistic and consumerist (Istiqomah, 2020). It was also added that in the aspect of cultural forms, the concrete dimensions of popular culture are manifested in cultural artifacts such as food, music, television programs, architecture, social relations, advertising, and so on. Meanwhile, in the abstract dimension, popular culture is manifested in values, ideology, norms and traditional beliefs. This impact can be seen more concretely as it develops widely in today's society. Moral degradation is also one of the domino effects of popular culture, when someone behaves pragmatically and wants to get everything instantly and quickly, then the tendency to use various methods will emerge. Even if the methods are contrary to moral principles.

Currently, the phenomenon of moral degradation is very clear, especially with the existence of online media which very quickly conveys information to the public. Currently, more and more perpetrators of criminal acts are emerging from among students, government officials, politicians, highly educated people, and even religious figures (although the number is not large). Based on survey results from Psychology Today in 1969 quoted by Lickona, several moral behaviors were reported by groups of relatively young and highly educated people, such as driving while drunk under the influence of drugs, defrauding their best friend for something important, cheating in filling out tax forms, cheating his married partner (Lickona, 2013). Even though this survey was conducted around 55 years ago, immoral behavior like this is increasingly widespread and complex, meaning that moral degradation is increasing. Likewise, what Lickona stated regarding the symptoms of the decline of adolescent morals are: violence and vandalism, theft, cheating/dishonesty, disrespect for authority figures such as teachers, cruelty towards peers/bullying, fanaticism, use of harsh language, harassment and sexual development too fast, increasing egoism and decreasing responsibility as a citizen, as well as self-destructive behavior.

Strengthening moral values in Ramayana's scripture through independent learning, learning in formal educational institutions, internalization in the family environment, and role models from society can be a solution to preventing the negative impacts of popular culture. In the discussion, the concept of moral principles, the brief content of the Sapta Kanda, and the relevance of these moral principles in the holy Ramayana's scripture as an effort to create a complete human being and preventing to pop culture's impact will be reviewed.

II. METHOD

The research methods used to analyze moral principles in the Ramayana epic include two methods. The first is close reading, and the second is content analysis. Close reading according to Wajiran is a method to develop critical thinking and analytical skills regarding the ins and outs of language, structure, and meaning, and allows researchers as readers to engage deeply with the Ramayana epic text (Wajiran, 2024). Quoting Purbani, content analysis can be interpreted as a systematic technique to analyze the meaning of messages and how to express messages in texts (Purbani, 2010). The core of a content analysis is to find out the content and intent of the text of each kanda in the Ramayana and find explicit or implicit moral principles.

III. RESULTS AND DISCUSSION

3.1. Moral Principles and Moral Strength in the Ramayana's Scripture

According to Suseno, the most basic moral principles include three things, namely the principle of good attitudes, the principle of justice, and the principle of respect for ourselves. Apart from that, there is also a moral personality including honesty, authentic values, willingness to take responsibility, moral independence, moral courage, and humility, aswell as being realistic and critical (Suseno, 1987).

3.1.1. Principle of good attitude

This principle is the most important basic moral principle and precedes other moral principles. This good attitude is actually a basic trait which is a human tendency. The attitude referred to is not just good deeds in the narrow sense, but a positive attitude towards other people. Being kind means viewing someone and something not only as far as it is useful for ourselve, but wanting, supporting, defending, allowing and supporting its development, supporting life and preventing its death for its own sake. This principle of good attitude is the basis for all moral norms, because it is a factor that causes a person to be fair, honest and loyal to others (Suseno, 1987: 131). This principle of good attitude is essentially a basic human trait to do good to anyone, as well as a basis for acting fairly, honestly and other moral attitudes. This principle is most often found in the character of Rama, which does not mean that it is not found in other characters. To begin with, Sage Narada depicts Rama with the main human character.

"Rama, a king descended from Iksvaku. He is not affected by the emotional vibrations of the mind. He is very powerful and has a very interesting personality. He has charisma, is strong-minded, very intelligent and fair. He has no enemies because he has conquered all the enemies. He is good at literature and is not crazy about honor. He is a great archer. He is very noble and kind. All the great qualities were present in Rama. If he is angry, then his anger is like fire that burns the entire universe on the day of ralaya. His patience is like Mother Earth, his generosity is like Kuvera. He is like dharma in his honest heart, or in other words he is a role model for all the virtues that humans have - Bala Kanda (Subramaniam, 2004)

Next is the story of Devarsi Narada who made Ratnakara aware of his immoral behavior until he became the Maharsi who wrote the story of the Ramayana, Valmiki. Rama's three brothers namely Bharata, Laksmana and Satrughna also showed good attitudes because of their loyalty to Rama, respect and devotion towards their eldest brother. Maharsi Vasista, as King Dasaratha's advisor, always gave soothing instructions and succeeded in building positive thoughts in the king, such as when he convinced King Dasaratha to give Rama the opportunity to help Maharsi Visvamitra defeat the giants who were bothering him. Maharsi Visvamitra is also said to have helped King Trisanku so that he could live in svarga with his physical body, but the gods rejected him because someone cannot enter svarga with their gross body, he must die first. Vishwamitra then made a counter svarga and placed Trisanku there. Another act of kindness that Visvamitra did was when he helped Sunasepa and saved him from the sacrificial ceremony of sacrificing himself to Dewa Baruna. Viswamitra taught Sunasepa a secret mantra so that it impressed Dewa Baruna and Sunasepa was freed from the plan.

Some examples of the principles of good attitude shown by Rama, when he obeyed all the orders of his father, Dasaratha, without rejection, because for him, his father was the embodiment of god as contained in the Taittiriya Upanishad book (Radhakrishnan, 2008). Even when Kekayi claimed a promise of grace from the past to Dasaratha to crown Bharata king and exile Rama to the forest, Rama did it with sincerity, without any hatred towards Kekayi. Rama said "even if I am asked to throw myself into the flames, if my father asks me, I will do it." Rama's positive attitude was also shown when he met Guha, the hunter king who was his best friend. Rama does not look at someone from their work or physical appearance, but rather their heart, because their heart itself is positive. An analogy that can be given in this article is that if the forest is likened to the human body, then Rama is symbolized as manah (mind) which keeps Daivi sampad (the divine character shown by the sages in the forest) from being controlled by the bad influence of Asuri sampad (the asura character shown the giants disturbed the sages' yadnya in the forest). Likewise, when Rama paid respects to Jatayu's body and performed a burning ceremony on his body. An interesting question is "why should we love each other and other creatures as ourselves?" the answer is not because of their good attitude, nor because of their help, but because of our unity in spirit (Abhedananda, 2015). Likewise, when Rama asked Vibhisana to immediately perform the funeral ceremony for Ravana's body, Wibhisana refused to perform *tarpana* on his own brother Ravana because he considered his brother to be an *adharmi*, a sinner, not his brother but his enemy. Rama persuaded Wibhisana to forget the past and carry out his obligations as a younger brother to pay respect to his older brother.

Another good attitude can be seen when Dasaratha respected the great sages, even though he was a great king. When visiting Rsi Rsyasrngga when he wanted to ask the Rsi to lead a ceremony to ask for a son. Likewise, when Rsi Visvamitra came asking for help to save his yaga from a giant attack, even though there was initial resistance. Likewise, Kausalya and Sumitra are very loyal to their husband, Dasaratha. Kausalya never allowed her husband to apologize. Sumitra is the same, even though she is married to one person, their relationship is very harmonious.

Next is the story of Sravana Kumara, who in one writing is said to be a suputra's child because of his loyalty and devotion to his parents (Wiguna, 2013). Suputra child in Canakya Nitisastra III. 14 is likened to a tree with beautiful and fragrant flowers in the middle of the forest, it will scent the whole forest (Darmayasa, 2014). Sravana Kumara was a young man known for his love for his parents, who carried them on his shoulders and escorted them to holy places (Hartini, 2002). The good attitude was further shown by Sita when she reprimanded Rama when the sages in the forest asked for Rama's help to dispel and kill the giants who disturbed the hermitage and ate the ascetics' flesh. The quote is as follows.

> "The three things that people who are loyal to *dharma* must adhere to are: not lying, not coveting other people's things, and not hurting other people who have never hurt themselves."

Another good attitude was shown by Hanuman when he was assigned to be an ambassador to find Sita's whereabouts, and in the *Uttara Kanda* section when Rama distributed gifts to all the troops who had contributed, but Hanuman refused worldly gifts, he just wanted to always be close to Rama and Sita. The principle of good behavior was also demonstrated by Sabhari, a female ascetic who had been waiting for Rama's arrival in the forest for a long time, in fact she had been granted svargaloka, but refused because she had to meet Rama first. When serving fruit to Rama, Sabhari tasted the fruit to make sure it was not poisonous. Good attitudes can also be seen in Wibisana and her daughter, Trijata. Even though he is Ravana's younger brother, his character is the opposite. Wibisana repeatedly persuaded and advised his brother to immediately return Sita to Rama's hands, but Ravana refused and expelled him from Lanka. Wibisana then sided with the truth, Rama. Likewise, Trijata inherited her father's traits. He always comforted Sita who was sad in Asoka Garden.

3.1.2. Principle of justice

The second principle is justice. In this principle, justice is different from good behavior. When someone does good, but on the other hand violates other people's interests, of course that cannot be justified, and is not justice. Humans essentially have limitations in being kind, and determining how to share goodness is what is meant by the principle of justice. It is stated more firmly that the principle of justice is an obligation to treat all other people who are in the same situation in the same way and to respect the rights of all parties involved (Suseno, 1987: 132). To realize justice, the important thing to remember is that when treating other people well, a person is not justified in violating other people's rights. Even though the aim is good to help other people, when it is done in a way that violates the law and sacrifices other people or parties, it cannot be called justice. The focus on the issue of justice is the balance between the rights demanded and the obligations that must be carried out.

Some examples of the principles of justice in the Ramayana can be seen in Rama's attitude when Bharata followed him into the forest as in the following quote

> *"Trust me, Brother Rama, I never wanted to be king of Ayodya, it was all because of Goddess Kekayi's ego and bad character, I am disappointed and I ask you to forgive me," said Bharata's heart to Rama. He continued, "I beg you, brother, come back to Ayodhya and be a leader for the people of Ayodhya." Rama said softly "Bharata, I have known your nature for a long time, I know everything you say is the truth, but I cannot deny my integrity (satya hrdaya), I will not return to Ayodhya before this period of exile ends." Bharata asked again "what will the people of Ayodhya be like if there is no leader, of course it is not appropriate for a leader to abandon his people, it is impossible for me to replace my father and brother, please give me advice, brother." Rama gave a suggestion based on the principle of justice by giving him a pair of sandals (paduka) as a symbol of his leadership. Bharata agreed and upheld the sandals and placed them on*

the royal throne. Meanwhile, he himself lived in a dormitory near the kingdom of Ayodhya to monitor the situation of the kingdom and the people of Ayodhya, while occasionally discussing with Rama's sandals when he faced a problem.

Another principle of justice is demonstrated by Rama in the *Yudha Kanda* section after Ravana is defeated, and Sita is saved. Rama asked Sita to prove her chastity before him and his army. The aim is to emphasize that Rama does not look at someone's position and standing in upholding justice, even if it is his own wife. Likewise, when Laksmana was assigned by Rama to ensure that no one entered his room because at that time there was an important meeting, and the consequences for violating this would be strict sanctions. Laksmana was very obedient to this order, but at that time, Rsi Durvasa came who insisted on meeting Rama because he had something very important to convey. Sage Durvasa threatened the Laksmana that the people of Ayodhya would suffer if he was not allowed to meet Rama at that very moment. Laksmana agreed even though he had to accept punishment for breaking the agreement with Rama. The principles of justice need to be discussed when Rama decides to exile Sita into the forest after hearing rumors from his people that Sita is no longer pure. From a moral point of view, Rama's decision is somewhat contrary to the principles of justice because it sacrifices Sita's interests and feelings, especially since Sita has already proven her chastity in front of Rama after Ravana was defeated. It had not yet ended there, when Sita was invited back to Ayodhya by Kusa and Lava, Rama again asked Sita to prove her chastity in front of the guests including the Rsi. Even though Maharsi Valmiki had stated that he was ready to lose his asceticism if Sita was proven impure, this did not shake Rama's decision. After Sita proved that she was still pure and was invited to be with Mother Earth, Rama regretted his decision.

3.1.3. The Principle of Respect for Ourselve

The third basic moral principle is not to allow oneself to be taken advantage of by others, even one's own family, especially if one does not fulfill the mandatory requirements. Every human being has self-respect and worth, so they must not be treated unethically, nor should they demean themselves. There is a saying that "we were not born to please everyone", meaning that every human being has the right to himself and is obliged to respect himself. Likewise, wise people said that before loving others, love ourself. This principle can be found when Rama refused to return to Ayodhya before his exile ended. Likewise, Bharata refused to become King of Ayodhya and opposed his mother's attitude. The story of Rsi Gautama also shows the pride of the Rsi who was betrayed by his own wife, Ahilya. He cursed Ahilya and Deva Indra at the same time for the mistakes they had committed as a form of respect for themselves because they had been treated unethically (betrayed). Likewise in the story of Sita's kidnapping by Ravana and Marica. When Ravana came to Marica's hermitage, he asked Marica to help him in his mission to kidnap Sita. The dialogue is as follows.

"I want to take revenge on Rama by kidnapping and marrying his beautiful wife, Sita, but I can't do it alone, I want you to help me distract Sita in the forest," said Ravana. Marica, who had repented of her immoral behavior, said "Forgive me, now I have severed all worldly desires and ties by carrying out penance, I'm sorry I can't follow your orders." Hearing this, Ravana was furious and said "If you don't want to follow my orders, I will make sure you will die by my hands." hearing this, Marica thought and said in her heart "if I don't follow Ravana's orders, I will definitely die at his hands, but if I follow his orders, I will definitely die too but at Rama's hands. I'd better just follow because it would be better to die at Rama's hands than to die at Ravana's hands."

This was a form of self-respect shown by Marica, he thought that he would definitely die, regardless of whether he followed Ravana's orders or not. He choose to die at the hands of Rama, an avatara, rather than die at

the hands of Ravana, who he thought was *adharmic*, full of sin, arrogant and cruel. The principle of respect for oneself is also demonstrated by Sugriva who decides to end the unethical behavior of his own brother, Vali. Sugriva asked Rama for help to defeat his brother in a duel. Sugriva was tired of explaining the misunderstanding that had occurred between him and Vali. He continues to be blamed and terrorized which makes him feel insecure and uncomfortable.

This principle can also be found in the story of Wibisana, who has conflicting principles with her older brother, Ravana. Even when war was about to occur, Wibisana still did not want to support Ravana's decision and chose to side with Rama, because what Ravana did was immoral behavior. Apart from that, the impact that the war would have would cause misery for the Lankan people, because Wibisana was aware of the power of Rama and his army. Ravana could not possibly win against the truth.

3.1.4. Honesty

To strengthen a moral personality, several attitudes are needed, the first of which is honesty. Honesty is the basis of moral strength, because being honest means taking a straight attitude. Moral virtue will be meaningless without honesty. Doing good to others but not based on honesty is called hypocrisy. According to Suseno, there are two important things that characterize an honest attitude towards other people, namely an open and reasonable or fair attitude (Suseno, 1987: 142). Openness means showing your true self, not making things up or being hypocritical, not treating ourself according to other people's wishes. Then honest people will treat other people according to the standards that other people expect to treat them. Honesty towards others is directly proportional to honesty towards ourself. Honesty is one proof of a person's integrity.

Honesty is currently a very rare attitude. People can ignore honesty, violate the values of honesty for their own interests, but the pleasure they obtain is only temporary.This can be seen from immoral behavior such as corruption and abuse of authority shown by officials, political figures, and even religious figures who commit immoral acts. These people are not only dishonest with others and society, but also dishonest with themselves. A dishonest person is a person who lives in falsehood. The story in the Ramayana can at least be used as a guide or guide in developing an honest attitude. Currently, humans tend to be pragmatic and hedonistic as a result of popular culture. Prioritizing quick results and ignoring the process, it is not surprising that many immoral behaviors arise such as theft, murder, corruption, fraud, embezzlement, infidelity and other immoral behavior. Honesty is an expensive item, because not everyone has it.

If we look briefly at the Ramanyana, this principle of honesty is most prominently demonstrated by Sita, whose chastity has been tested several times by Rama. Even though Sita had been held captive for a long time by Ravana, Sita never committed any immoral acts, and still maintained her chastity. Ravana lured Sita with wealth and promised to make her his wife, but did not change Sita's resolve in her loyalty in the slightest. Rama did not see or witness it all, but morally, Sita had done the right thing.

Furthermore, Sugriva's honesty regarding Vali's accusations of usurping his kingdom. Honesty ultimately did not find a middle ground with peace, but was resolved by war between brothers. Honesty sometimes creates a moral dilemma, because honesty is considered to be contrary to the interests of people who have power, but people who have independence and moral courage will make the decision to remain honest and state the true situation. Rama and Laksmana's honesty in revealing their true identity to Hanuman and Sugriva is also an example of the principle of honesty. At that time Rama, Sita and Laksmana entered the Kishkinda area wearing Brahmin clothes but carrying arrows. Hanuman suspected that it was a spy from Vali's army who wanted to attack Sugriva. Likewise, when Suruphanaka tempted Rama by changing his form into a beautiful woman, Rama told him the truth that he already had a wife. Laksmana's honesty when Sita asked him to follow Rama into the middle of the forest when she heard the screams of Rama who was hunting the golden deer that had become

Marica's incarnation. At first, Laksmana didn't want to follow Rama because he knew that it wasn't Rama's screams, but rather Marica's that had tricked Sita. Hearing this refusal, Sita was disappointed and suspected that Laksmana wanted Rama to die and Laksmana will marry Sita. Laksmana emphasized that he had never had such thoughts, and to prove the truth of his words, Laksmana decided to follow Rama into the forest, and before leaving, gave protection to Sita.

3.1.5. Authentic values

Being authentic means that a person must be himself, not because he is worried about being shunned by his group because the principles he has are not his own principles, but are the principles of his environment. Inauthentic people, for example, when someone feels embarrassed about not using the latest cellphone or smartphone, don't know the latest trends, or when many people suddenly become hobbyists about old motorbikes, and the inauthentic person will follow it just because it's trendy, even though in reality he don't like old motorbikes. Inauthentic behavior nowadays is termed with FOMO (Fear of Missing Out). Feeling the need to be or get something, even though they don't really need it at all. Inauthenticity is also found in the religious aspect, when a devotee is required to develop certain moral attitudes by his spiritual teacher and try to be like his teacher. He may be inauthentic because he seems to be following, but in reality he is afraid of losing his group or being alienated by his own group which makes him comfortable.

Popular culture not only has a positive impact, but its negative impacts need to be prevented by filtering it. According to Storey, popular culture is simply culture that many people like or like, and no doubt such a quantitative index would be approved by many people. This definition of popular culture is often supported by the claim that popular culture is mass-produced commercial culture, whereas high culture is the result of individual creation (Storey, 2009). Currently, quite a few people are trying to follow developing trends, as a result, consumer behavior is getting stronger. Tertiary needs seem to be primary needs, coupled with the role of social media and online mass media which are sometimes impure and tend to lead public opinion according to the ideology of news makers.

To be authentic you have to be prepared to be disliked, considered old-fashioned, anti-change, and so on, but this is actually a source of happiness. Along those lines, Guigno (Wattimena, Reza A.A, 2013) states that to be authentic, people need to discover their true self through a process of reflection. This identity is what differentiates him from other people. Apart from finding their true identity, people also need to express their true self in their actions in the social world. Guignon added regarding the most meaningful things in life. First, a meaningful life is an authentic life, based on one's own beliefs, living according to oneself, not according to other people's wishes. Then secondly, the way to achieve a meaningful life is that people need to empty themselves, free themselves from desires (Wattimena, Reza A.A, 2013).

This authentic attitude can be found when Parasurama met Rama after Rama's victory in the contest for Sita. Parasurama really hated Kshatriyas because of past trauma. Parasurama was not afraid of being hated by the kshatriyas, because that was his authenticity. Likewise, in the story, Rama refused to accept the gift of penance from Rsi Sutiksna, because Rama had agreed to visit him. Rama refused gently and said that he should get all these things with his own efforts, not from gifts.

Other authentic values can be found in the story of Bharata who is authentic and considers that his mother's wishes are contrary to the principles of moral values. He is not afraid of being hated by his mother. He even said in the Ramayana's film scene: "From now on, I swear that I was never born to a mother like you." Likewise, Laksmana couldn't hide his feelings of disappointment towards Kekayi and Bharata, even when Bharata came to meet them in the forest, Laksmana was angry and wanted to attack Bharata, but Bharta's explanation ultimately melted Laksmana's hard heart. Likewise the story of Wibisana and Kumbakarna, when Wibisana was loyal to religious teachings (religious dharma), while Kumbakarna was loyal to the State of Lanka

(State dharma). Both have authentic principles, and are not afraid of the consequences they will face

3.1.6. Willingness to take responsibility

Responsibility correlates operationally with honesty, carrying out duties as best as possible, prioritizing honesty, even though it is opposed by other people or requires sacrifice (Suseno, 1987: 145). A responsible person is a person who has awareness of their behavior or actions whether intentional or not. Awareness in terms of responsibility is the admition of an action. People who take full responsibility will take actions that go beyond regulatory ethics, and are not limited to things that are their duties and obligations. A responsible person will not pass the blame for his duties and obligations onto other people, this is an indicator of inner strength that has been trained.

Several examples of this attitude are found in the Ramayana, such as when Rama fulfilled his responsibility to help Maharsi Visvamitra to save his yaga from attacks by giants. Likewise, when Rama was asked to protect the sages and ascetics in the forest who were being disturbed by giants. There is an interesting question, "Why were Rama and Sita never able to live happily for a long time?" There are always disturbances in his life. The simplest answer is because Rama was fulfilling his responsibility as Vishnu's avatar to stop Ravana's arrogance and cruel actions. If Rama and Sita were united in the world and lived happily, then Rama would forget his duties, because he was trapped in the form of a human body.

Willingness to take responsibility was also shown by Laksmana who always looked after Rama and Sita while they were in exile in the forest. When Rama and Sita sleep, Laksmana is always awake to protect them. When Laksmana received sanctions for violating Rama's orders in the *Uttara Kanda* section, he accepted the consequences gracefully and realized it was a form of moral responsibility.

Apart from that, the figure of Hanuman, who is the son of Vayu, when carrying out the task of finding Sita's whereabouts and informing Rama of her condition, carried out this task very well, even going beyond regulatory ethics. Hanuman deliberately burned Ashoka Gardens to measure the strength of Ravana's army, even though that was not in his assignment instructions. Another responsibility was shown by Hanuman when Indrajit, with his virtual powers, managed to paralyze and kill hundreds to thousands of monkey troops, including Rama, Laksmana, Sugriva, Angada, all of whom suffered pain from being hit by Indrajit's arrows. However, Hanuman was not affected by the arrow. Jambavan also showed responsibility as a healer, even though he was injured, he thought about how to heal Rama and Laskmana as well as the vanara troops. He asked Hanuman to immediately look for medicinal plants on the top of Mount Oshadhiparvata, the four plants namely Mrtasanjivani, which gives life to dead creatures, Visalyakarani which heals all wounds, and two more namely Savaryakarani and Santanakarani. Hanuman immediately set out to look for the plant Jambavan was referring to. If the divine plant knows that someone is looking for it, it will hide so that Hanuman will have difficulty finding it. Hanuman, who felt deceived by the inhabitants of the mountain, then lifted the mountain and carried it into the midst of the Vanara army. The smell of the medicinal plant made Rama and Laksmana conscious. All the monkey troops returned to life and did not feel any pain. After that Hanuman returned the mountain to its original place. This is a form of Hanuman's responsibility beyond the ethical regulations in question, his totality in serving Rama cannot be doubted.

3.1.7. Moral independence

According to Suseno, moral independence is defined as an attitude that does not waver or never blindly follows the moral views of one's environment, but always forms one's own judgments and opinions, and acts in accordance with them (Suseno, 1987: 147). Moral independence is the inner strength not to want to negotiate with dishonesty, injustice and other immoral behavior. Moral independence can also be expressed as firmness in upholding and implementing moral principles for the sake of upholding truth, justice and goodness.

This moral independence is demonstrated by the main characters in the Ramayana. The first

example, Rama with his good knowledge of morals makes him the main human being. Rama's task was to come down to the world to eradicate Ravana's greed, arrogance and tyranny. This is all because Ravana underestimated humans too much, when he asked for grace from Lord Brahma so that he could not be defeated by the gods and other celestial beings, but he ignored humans, therefore, the avatara came down to the world in human form with all his advantages. Rama according to Titib is the 18th avatara of Vishnu (Titib, 2003: 222) and because he took human form, Rama also experienced attachments such as deep sadness when left by Sita. Despite this, Rama's good attitude was very prominent, as when Rama heard Kekayi say words in a high tone to Dasaratha, Rama covered his ears and said "Santam papam" which means "may you avoid sin." This proves that Rama does not want to negotiate things that are contrary to ethics and morality. Furthermore, when Sita advised Rama regarding the ethics of people who uphold dharma, namely not to lie, not to covet other people's property, and not to hurt other people who have never hurt them. Sita's reprimand shows moral independence, because most of the Rishis in the forest wanted Rama to kill the giants who were bothering them, even though Rama had never dealt with these giants before, and had never even been hurt by them. However, Rama has a different attitude of moral independence from Sita, that saving the Rishis from giant disturbances is the duty of a knight, so it is appropriate for Rama to do that. Likewise Rama's explanation when he shot Vali secretly during the duel between Vali and Sugriva. Vali protested to Rama for his unknightly attitude, but Rama emphasized that what Vali had done was immoral behavior and deserved to be suppressed by a knight, it was the duty of a knight. Furthermore, Wibisana also demonstrated moral independence when advising Ravana in treating the messenger, namely Hanuman. Wibisana reminded that a messenger should not be harmed. This happened when Hanuman was entangled in a Brahmastra arrow and his tail was burned, it was against the principles of goodness and justice, of course it was immoral. Likewise Bharata with his view that his mother was guilty for causing his father to die and his brother to be exiled to the forest.

Talking about moral independence, again the names Wibisana and Kumbakarna can be used as examples in looking at moral phenomena in their environment. Kumbakarna knew that Ravana's attitude was contrary to the truth, but he did not want to fight against his own country. Likewise, Wibisana knew that Ravana was violating morals, he often advised Ravana, but in his heart he refused to fight against the truth. A unique example is when Parasurama challenged Rama to lift Narayana's bow, this was due to Parasurama's hatred of the Kshatriyas because his father was killed by the Kshatriyas. Even though he knew that Rama was also an avatar and was a knight who carried out his duties well and was morally responsible, Parasurama's views about the injustice and abuses committed by these knights made an impression on his heart.

An interesting thing to discuss is Marica's moral independence, even though it emerged after he survived Rama's arrow which did not kill him but was only thrown for miles. Marica realized his mistake and chose to become a hermit. When Ravana asked him to help kidnap Sita by transforming into a golden deer, Marica experienced a moral dilemma between following Ravana's orders (not in accordance with his conscience and contrary to morality) or rejecting Ravana's orders (in accordance with moral principles but causing him to die a ridiculous and dishonorable death). Marica finally decided to transform into a golden deer because he knew he would die, but his death was not in vain and actually brought him liberation, namely death at the hands of Rama. Likewise, the attitude taken by Rama when he heard rumors from his people that Sita was no longer pure. Rama also experienced a moral dilemma, betraying his people or sacrificing his happiness by exiling Sita to the forest. This moral dilemma sometimes prevents someone from making the right decision, such as the Trolley Problem by Philippa Foot in 1967 which was later adapted by Judith Jarvis Thomson in her essay entitled Killing, Letting Die, and the Trolley Problem *(Thomson, 1976).*

Both have different moral views, the first is active, and the second is passive. In the case of the trolley problem, someone is required to make a better decision, even though the effect is the same. Pulling the lever and letting one person die to save five people or deliberately pushing one person to save five people. So making ethical decisions is not easy, because we have moral limitations. This is the emphasis in Rama's actions when he had to sacrifice his happiness (Sita) to save the trust and happiness of his people. According to Bansi, Rama exiled Sita to the forest showing his role as a king, not as a husband *(Titib, 2011).*

3.1.8. Moral courage

Moral courage is a firm and loyal attitude towards conscience if it is in accordance with moral principles, even though it is opposed by other people in a higher position or in greater numbers. Suseno stated that moral courage does not conform to existing powers if it compromises truth and justice (Suseno, 1987: 148). People who have moral courage will never feel afraid or ashamed, instead they will become stronger and more enthusiastic about fighting injustice and oppression.

This moral courage is a continuation of moral independence. People who have moral independence do not necessarily have moral courage because they are limited by aspects of power, ability, or other aspects of moral obligations that are higher and more important. Like Sita's warning to Rama not to kill the giant who was disturbing the ascetic in the forest, Rama gave an affirmation which was in the form of a higher and more important obligation, namely the obligation of a knight to protect the brahmins and vaisyas (Tri Varna). When viewed from the Deontology of Immanuel Kant, the German philosopher, this issue of obligation relates to whether an action can be said to be good or not. If an action is done if it is done with some other intention or motive, then that action cannot be called good, no matter how laudable the motive is. So it is not enough for an action to be done according to obligation, but it should be done based on obligation. Then there are also moral obligations which contain categorical imperatives (commands) which simply oblige, without conditions (Bertens,

2013: 199). Furthermore, citing the opinion of William David Ross, that an obligation is a prima facie obligation (at first glance), meaning that it is a temporary obligation, and only applies until a more important obligation arises that defeats the first obligation (Bertens, 2013: 203). In this context, the obligation to protect oppressed people (Rama's view) trumps the obligation not to harm people who have never harmed us (Sita's view). Likewise, Wibisana's decision to leave Lanka and side with Rama was in order to save the truth and in accordance with moral principles. Meanwhile, Kumbakarna continued his principle of loyalty to the state and did not want to fight against his own country even though the background to the war was Ravana's immoral actions.

3.1.9. Humility

Humility does not mean showing yourself as weak and unworthy of respect, but rather conveys the message to appear as you are, knowing your strengths and weaknesses without being afraid that your weaknesses will be revealed by others. Humility in a moral perspective is meant as awareness of the limitations one has in doing good, in making moral judgments.

The attitude of humility is shown by characters in the Ramayana such as Dasaratha when he met Sage Rsyasrngga by walking alone to meet him in the forest, or when he met Sage Visvamitra. He was a famous king, but his humility made him even more loved by his people. Rama is like that too, he is friendly with everyone, regardless of class or physical appearance. Rama, as we all know, is an avatar of Vishnu, but during the war with Indrajit, Rama knew that Indrajit received strength from Lord Brahma and with humility and as a form of respect for Brahma, he and Laksmana allowed their bodies to be pierced by Indrajit's arrows. Another attitude of humility was also shown by Bharata, who felt that he was not worthy to be king, apart from because he did not agree with his mother's unilateral decision. The Rishis and ascetics in the forest welcomed Rama's arrival with humility. This does not mean that the sages and ascetics humble themselves and are weak, but as a form of respect for Rama who is the main human

figure. Likewise, Sabhari humbly welcomed Rama's arrival to his hermitage.

3.1.10. Realistic and critical

Being realistic is a moral responsibility to assess reality, meaning not accepting reality for granted, it must be accompanied by a critical attitude. Having a critical attitude is very important as an effort to prevent abuse, injustice, or forces that degrade human dignity. This attitude was shown by Rama when Vishvamitra asked him to kill the giant Tataka. Rama thinks realistically that killing such troublemakers is the duty of a warrior, and obeying the teacher's orders is an obligation. But Rama first asked Visvamitra "Sir, this demon is a woman, aren't we prohibited from harming a woman?" Rama asked. Visvamitra then explained, "I know that, but this woman (giant) has committed many sins, now is the time for you to kill her, otherwise she will take more victims." Realistic and critical attitudes must go hand in hand.

When Rama and the vanara army were about to head to Lanka, Rama saw the vast expanse of ocean. Rama decided to do penance for three days and two nights to ask for the sea to recede, but that was the law of nature. Humans cannot go against natural law (*Rta*). Even though Rama is an avatara, humans should think realistically that all creatures are bound by natural law (*Rta*), and no one can escape from it. To maintain *Rta*, *Dharma* is needed. This is actually a combination of realistic and critical thinking. All humans will definitely die, but can their death be determined by other humans?

Hanuman measured the strength of Ravana and his troops, then conveyed to Rama that Ravana's strength cannot be underestimated, this is realistic, but what kind of strategy must be used to defeat Ravana, in this case requires critical thinking, not only relying on self-confidence, but must be able to measure yourself.

3.2. Internalization Method of Moral Principles in Ramayana to Prevent the Negative Impact of Popular Culture

Popular culture has influenced people's mindsets, habits and behaviors. Hedonistic, pragmatic, and consumerist behaviors are some indicators of the influence of popular culture on a society's culture. The tendency to follow fashion trends, the use of branded goods, vehicles with fantastic prices, massively distributed and easily accessible pornography, public figures who provide examples of deviant behavior, and many more characteristics that are easily observed related to the negative impacts of this popular culture. Quoting Soleh's writing, today's teenagers or generation z and generation alpha often face conflicts between the culture of hedonistic behavior as a characteristic of popular culture and the existence of religious values. This influences the way this generation views religious practices amidst the onslaught of popular culture (Soleh, 2023). In line with that, it is necessary to take concrete steps to internalize religious values as a bulwark against the negative influence of popular culture. One of them is through internalizing moral principles in the Ramayana, because there are many universal messages that can be used as a guide in strengthening human morality in this modern era. One of them is through strengthening character education in schools. Adopting the statement Lickona (2013) regarding the strategy for educating children with character in schools, in this case it is used as an effort to integrate moral principles in students at school, including as follow.

3.2.1. Building Moral Community in the Classroom

The formation of a moral community in the classroom is very important to overcome various moral problems of students such as lack of respect, bullying, and lack of affection between each other. Teachers must make the formation of this community the main goal of moral education. A moral community is built by making students know each other, respect each other, and feel like they are a responsible part of the group. Values such as cooperation, forgiveness, and respect for the dignity of others are developed through real social interactions in the classroom. These values can be taken from the story of Rama's social life

without regard to his social status, such as his friendship with Guha who is the king of the hunters, his meeting with Sabhari, the compassion shown by Rama to Jatayu who sacrificed himself to save Sita, then forms of social life that influence and change a person's character, these can be used as examples in building a moral community in schools, for example through project-based learning activities or problem-based learning.

3.2.2. Building Moral Discipline

Formal discipline is not enough to shape students' moral character. A moral discipline approach is needed that emphasizes self-control and compliance with fair rules. Teachers must understand moral authority, integrate discipline into a moral community, establish educational consequences, and trace the roots of student behavior problems so that discipline becomes part of character, not just pseudo-obedience. The current learning paradigm that uses student-centered learning makes students the subject of learning, no longer an object, therefore every learning activity is directed towards student independence in constructing their knowledge through their learning experiences. Rewards and punishments are given using educational methods. Punishment, for example, is no longer in physical form, but in a more moderate form, namely through disciplinary methods. Quoting Foucault (Ilham, 2020), there are three methods in discipline, namely observation, normalization, and testing. Observation is carried out through a system called panopticon, for example by convincing students that every action taken will have an impact on their current and future lives (*karmaphala* or the law of cause and effect in Hinduism). Although no one knows the act, there is a pure consciousness that knows it. Like Sita who is always honest, even though Rama is not by her side, so is the honesty of Rama, Laksmana and Sugriva worthy of being an example that doing good is an obligation, even though no one is supervising. Normalization is carried out by measuring and grouping individuals according to applicable norms, classifying students who have moral discipline and those who do not, then giving punishment. Tests are carried out as a process of assessing students' moral discipline which will be more authentic when using practical methods and case studies.

3.2.3. Creating a Democratic Classroom Environment

A democratic classroom environment supports the growth of student character, especially in terms of respecting other people's opinions and being responsible. Class meetings are an important means of fostering the habit of discussing, listening, and making decisions together. This environment educates students to think, feel, and act morally in an atmosphere that respects differences and cooperation. One of the democratic principles is justice, that every student has the right to express an opinion and has the opportunity to be agreed upon. An example of a democratic attitude that can be imitated in the Ramayana story when Rama, Laksmana, Hanuman, Sugriva and his troops were about to pick up Sita to Alengka. Various suggestions emerged, but finally it was agreed to divide the Vanara troops into groups heading south. Likewise, when wise suggestions and advice are not listened to, it will have a bad impact on the organization. This happened when Ravana did not listen to the advice or suggestions of his younger brother, Vibisana, who asked him to return Sita to Rama's hands so that war would not occur. However,

Ravana ignored the advice which made him lose his glory, power, and other things.

3.2.4. Teaching Moral Values through the Curriculum

Character education must be integrated into the curriculum to overcome moral decadence. Teaching values such as caring for the environment or animals can be inserted into academic lessons. The selection of morally charged materials and effective teaching strategies greatly determine the success of value learning. The curriculum is an important tool for forming students' ethical awareness and social responsibility. Teachers can use the Ramayana story about universal moral principles. Some of them are good attitudes shown by dharma figures such as King Dasarata, Rama, Rsi Narada, Rsi Vasista, Rsi Visvamitra, Bharata, Laksmana, Satrughna, Dewi Kausalya, Dewi Sumitra, Hanuman, Wibisana, Trijata, Sabari, and the Rsis in the forest.

The principle of justice demonstrated by Rama when Rama gave a pair of his sandals (paduka) to Bharata as a symbol of his leadership, then when he exiled Sita to the forest after hearing rumors from his people who doubted Sita's loyalty. Likewise when he exiled Laksmana when he violated the agreement when Rsi Durvasa forced his way into Rama's room. The principle of self-respect is demonstrated by Rama refusing to return to Ayodhya before his exile ends, Bharata who refuses to become King of Ayodhya and opposes his mother's attitude, Rsi Gautama who shows dignity or self-respect when betrayed by his own wife, Ahilya, then Marica who chooses to die at the hands of Rama, then Sugriva and Wibisana who both want to end their brother's unethical behavior in different ways. The honesty that is seen in dharma figures such as Sita whose purity is tested several times by Rama, the honesty of Sugriva when accused by Vali, the honesty of Rama and Laksmana when revealing their true identities to Hanuman and Sugriva, and when tempted by Surphanaka, the honesty of Laksmana when Sita asked him to follow Rama into the middle of the forest when he heard Rama's screams who was hunting the golden deer that was the incarnation of Marica.

The authentic values of Parasurama who hates the kshatriyas, Rama who rejects the offer of gifts from Rsi Sutiksna, Bharata who opposes his mother's actions, Laksmana with his disappointment towards Bharata and Kekayi, Wibisana and Kumbakarna with their respective authenticities. Responsibility is shown by Rama, Laksmana, Hanuman, Jambavan. Independence and moral courage are widely shown by Rama, Sita, Bharata, Wibisana, Kumbakarna. Humility is shown by Dasaratha, Rama, Laksmana, Bharata, and the rishis in the forest. Realistic and critical are also mostly shown by Rama, when asked by Wiswamitra to kill the giant Tataka, when seeing the vast ocean, Hanuman who measures the strength of Ravana and his troops, then tells Rama that Ravana's strength cannot be underestimated, Wibisana who advises Ravana to return Sita and apologize to Rama, otherwise a great war will occur and cause many casualties. These moral principles can be integrated into sub-materials that discuss these aspects, using role-playing methods and carried out consistently.

3.2.5. Implementation of Cooperative Methods

Cooperative learning is very effective in shaping students' character. Through group work, students learn cooperation, empathy, communication, and conflict

resolution. This method also improves academic achievement and reduces the negative effects of competition and grouping based on ability. Students help each other in learning, so that solidarity and appreciation for diversity of abilities grow. Integration of the value of cooperation in the Ramayana epic can be done to strengthen the learning experience through this discussion method. One of them is contained in Sundara and Yudha Kanda, when the monkey troops in groups search for Sita to the south. When the troops saw the vast ocean, a problem arose, because all troops had to cross the ocean to reach Alengka. Rama even meditated for about three days so that the ocean would recede and be passable. However, as part of the law of nature, even an avatara, Rama could not do that. The ruler of the ocean advised Rama to ask for help from Nala, the son of Visvakarma, the architect of the gods to help him build a bridge to Alengka. The monkey troops worked together to carry rocks and build the long bridge. Without the willingness to work together and maintain each other's egos, the bridge would never have been built. These values and the spirit of cooperation are what need to be conveyed to students, that cooperation, empathy, communication in resolving conflicts and problems are fundamental things that students must have and master.

3.2.6. Building Conscience in Work

Work is seen as a form of moral contribution to society. Attitudes such as hard work, responsibility, and discipline must be instilled in the learning process. Teachers need to help students build internal motivation, pride in their work, and self-evaluation. Schools should be places that cultivate a high work ethic and foster awareness that good work benefits others. Hindu teachings do not teach their followers to only believe in and master the contents of religious texts, but what is prioritized is karma or work in a broad sense. Bhagavadgita II. 47 (Pudja, 1999) explained as follows:

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi

the meaning:

You have the right to carry out your assigned duties, but you have no right to the results of your actions. Do not consider yourself the cause of the results of your activities, and do not be attached to the habit of not carrying out your duties.

In the verse quote it is clear that the results of work depend on the effort made. The better and more persistent a job or deed is done, the results will follow. Such is the system of the path of karma/ karma marga yoga.

3.2.7. Motivating Moral Reflection

Moral reflection builds the cognitive side of character, namely the ability to assess and consider actions from an ethical perspective. Students need to be trained to be aware of the moral aspects of every action, understand universal values, accept other people's perspectives, and be able to think and make decisions based on mature ethical considerations. This reflection is important so that students not only know right and wrong, but can also explain the reasons morally. This moral reflection can be strengthened through the integration of aspects of moral independence reflected in the story of Marica and Rama. In both stories, students can be asked to comment on two things. First, the actions taken by Marica and Rama are classified as right or wrong. Second, the reasons behind the actions. Marica hesitated when asked to help Ravana who was about to

kidnap Sita. He was asked to become a golden deer, if he did not obey, he would be killed by Ravana, if he obeyed, he would definitely be killed by Rama. When both choices were difficult, he decided to take the option of following Ravana's wishes, considering that the death he would face was more honorable because he died at the hands of an avatara.

The second story is when Rama decided to banish Sita to the forest because of rumors from the people of Ayodhya who doubted Sita's purity. When she was banished, Sita was in a late pregnancy. Rama's actions certainly seem to show that Rama is not a good husband, nor is he a responsible father. However, in that context, Rama did it in his position as a king, not as a husband.

3.2.8. Raising the Level of Moral Discussion

Moral discussions need to be directed so that students can think more deeply and logically about ethical dilemmas. Teachers must create discussions with sharp and specific questions that arouse students' ethical awareness. These discussions must be curriculum-based so that moral reflection is structured and touches on students' cognitive aspects as a whole. This strategy helps students move up from shallow moral thinking to a more critical and mature level. Raising the level of moral discussion aims to strengthen a student's moral courage, meaning that the firmness and loyalty to the conscience that is in accordance with moral principles, as well as the courage to defend it, even though many oppose it. This practice can be done through group discussion methods, debates, and role-playing. One story that can be discussed or used as debate material is the actions of Rama, Sita, and Hanuman in the following matters. *First*, when she refused Visvamitra's order to kill the giant Tataka, just because the giant was a woman. *Second*, when Rama seemed to doubt Sita's purity and asked her to prove it in public. Third, when Rama beheaded a *Sudra* who performed *vrata* like a *brahmana.* *Fourth*, when Sita reprimanded Rama who granted the request of the rsi and ascetics in the forest to destroy the giants in the forest, even though Rama had never been disturbed by the giants. *Fifth*, when Rama killed Subali from behind a tree in a duel between Subali and Sugriwa. Subali protested because it was considered cheating. *Sixth*, when Sita rejected Rahwana's love who seemed to respect Sita more than Rama who always doubted her loyalty. *Seventh*, when Hanuman rejected all of Rama's gifts, because he only wanted to be close to Rama and Sita. There are still many stories in the Ramayana epic that can be used as themes for discussion, debate, or role-playing, so that the goal of a higher moral discussion can be achieved, namely the realization of students who have moral courage.

The era of globalization and modernization has changed the way people view religion in interpreting religion. The rapid development of globalization and modernization has changed the role of religion differently from what was previously understood, in this era religion is used as an alternative norm that is optional, no longer used as a system of values and norms that cover all aspects of human life. Irwan Abdullah argues that modernization and globalization encourage the redefinition and reconception of various things and give birth to various practices (Irwan, 2007).

One of the impacts that can be seen, as stated by Beyer, is the narrowing of the meaning of religion which is interpreted as being limited to things that are ritualistic. Many researchers are of the view that in the West in this contemporary era, religion is increasingly entering a more private realm. Parsons, said that today's religion has lost its function in its

relevance to public affairs, and places more emphasis on private affairs. This is what gave birth to the term privatization. Even though religion has a great role and influence in people's lives in this modern era, both in the private and public spheres, religion is a source of inspiration and a set of norms for people's lives.

Beyer said that the problem of the phenomenon of the privatization of religion, one of which was caused by the emergence of religious pluralistic understanding in the life of this modern society. Beyer tries to use Luhmanian's analysis which divides function and performance, as well as professional attitude with social rules (Beyer, 1997). In other words, that the original individual in religion was born as a response to the understanding of religious pluralism, so that religion which should fill the public space, has begun to be displaced. As many religious sociologists have initiated, such as Thomas F. O'dea.

Religion is starting to have difficulty playing its role as an inspiration for the life of the global community, as reflected in the previous era, this is because the more options offered in global life, there are more choices and can meet the needs of modern society. So that the global era has made religion as an alternative way of living, religion is no longer a value system that underlies behavior in social life. Luhmannian views that the privatization of religion is a structured consequence in the era of modern society. Basically, this issue does not only refer to religion but also in the political or economic realm. Especially in the West, as an example of modern society, people voluntarily choose their religious views and practices as they choose their political ideas and actions.

Different things happened in the eastern world, the 19th century to the 20th century conditions where Islam entered a new era, a new phase, a gate of renewal called the phase of the modernism century. A condition - in fact - that the West is far superior to Islam (Yasmadi, 2005). This situation gave birth to various responses that emerged in the community, the differences in the diversity of responses that emerged were based on their Islamic style. Some groups respond to the progress of the West by prioritizing an accommodative attitude, meaning that they realize that Muslims are being backward and must follow the West to get out of adversity. However, there are other groups who argue by rejecting anything that comes from the West, because they think that it is outside of Islam. They believe that Islam is the best and the ummah must return to the basics of Islam (revelation), this group is often referred to as revivalists (Akmal, 2017).

What is a debate in the west and east as a whole, also occurs in the Indonesian context, the debate regarding the pattern of relations between religion and the state has become a fierce debate among researchers, including in the Indonesian context. Nur Cholis Madjid Islamic thinker Seeing the background that Indonesia is not a country based on one particular religion, - Indonesia is a country with a variety of ethnicities, cultures and religions (Kamarusdiana, 2018).

The diversity of ethnicities, religions and cultures that Indonesia has has become a strong capital in building the nation and state, Indonesia is supported by the solidarity of various elements of different ethnic religions and cultures, so that the application of religion in the formal state space is considered incompatible with the context of Indonesia which has a composition of society. heterogeneous.

As we all know that Indonesia is a country with a heterogeneous composition of society, having various ethnicities, religions and cultures. Tradition has been rooted in society for generations, in the context of Javanese society, has a variety of traditions that develop in the community (Khalil, 2008), tradition is an inseparable part of Javanese people's life, among several traditions that develop in Javanese society such as ceremonial traditions. life cycle or according to Arnold Van Gennep referred to as life cycle rites, namely traditions or rites carried out throughout the stages of human growth (Arnod, 1960), (Koetjaraningrat, 1987). Performing ceremonies at certain moments in the ritual of life is part of a tradition that has been carried out from the past until now, and has been

passed down from generation to generation by the ancestors of the Javanese people, these traditions have their own place in the community and some even use something considered sacred in its implementation (Agus, 2007). For Durkheim, it has an impact on the obligation to behave religiously (Koentjaraningrat, 1998). Tradition and belief are a complementary unit, the meaning of the implementation of tradition will be strengthened and sacred when accompanied by an understanding of religious beliefs and beliefs in it.

Culture as a Pillar of Religious Harmony

A culture and society are two things that are interrelated and cannot be separated. Society as a group of people who live in the same environment and work together to establish a social structure with established boundaries (Soekanto, 2006). And culture is a treasure trove of abstract knowledge belonging to the community. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. genetic. When a person tries to communicate with people of different cultures and adapt their differences, it proves that culture is learned. Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Thus, it is culture that provides a coherent framework for organizing one's activities and enabling one to predict the behavior of others. Culture is closely related to society. that everything contained in society is determined by the culture that is owned by the community itself.

Several previous studies that have been carried out have stated that culture has a role as a binder of social harmony in the community, including research conducted by M Thoriqul Huda (Huda, 2017), which states that the Sedekah Bumi culture has the function of strengthening the social bonds of the people of Pancur Temayang village, Bojonegoro, then several studies others also produced the same findings (see previous research).

Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964). Meanwhile, according to John Haba's view, as quoted by Abdullah, that local wisdom has at least six functions. First, as a marker of the identity of a community. Second, the adhesive element (cohesive aspect) across religions, citizens, and beliefs. Third, local wisdom is not forced or from above (top down), but a cultural element that exists and lives in society. Fourth, local wisdom gives a color of togetherness for a community. Fifth, local wisdom will change the mindset and reciprocal relationships of individuals and groups, by placing them on the common ground (culture) they have. Sixth, local wisdom can function to encourage the building of togetherness, appreciation, as well as a joint mechanism to eliminate various possibilities that reduce, even damage communal solidarity, which is believed to originate and grow on shared awareness, from an integrated community (Irwan, 2008).

On the one hand, community culture always provides space for each individual to interact with other individuals, thereby creating social harmony in the community, eliminating fragments that exist in society and can foster cooperative values in society (Ode, 2015).

Clean Desa is one of the traditions that are often found in rural Javanese communities, clean villages are a symbol for community groups in interpreting gratitude for what God has given in the form of abundant fortune for a year. According to Rudolf Otto, this is done as part of human responsibility. to the sacred (Thomas, 1992), and the sacred is the highest power, so that responsibility for the sacred has implications for the implementation of religious or ceremonial actions (Koentjaraningrat, 1990).

Among the people who carry out village clean traditions are the people of Medowo Kediri village, this tradition is believed to have been going on for a long time, from generation to generation. Mr. SJW's statement said that "the

tradition has been carried out for a long time, even I myself have been following this since I was little, my parents invited me to participate in village clean-up activities, so when I grew up, I continued to do it, maintaining the traditions of our ancestors (Interview, SJW; 2022)"

The clean tradition of the village is a place where the Medowo community gathers in a joint activity, the tradition is upheld by all elements of the Medowo village community, whether they are Muslims, Hindus or Christians. It is interesting that religious barriers are no longer a barrier for the Medowo village community in carrying out the village clean tradition. In the process, the village clean tradition is carried out by carrying out visits and prayers together at the village punden which is believed to be a place that has an influence on the existence of Medowo village. Tumpeng, daily food and market snacks are complementary in the process of activities in punden, then after the prayer is carried out, the activity then continues at the village hall accompanied by gamelan music and other accessories, accompanied by Javanese music, the community eats food together .

The process continues by holding prayers at each place of worship, Hinduism holds a joint prayer for the salvation of Medowo village at the village temple led by Hindu community leaders, Christianity also does the same thing, namely internal joint prayer Christians in the Village Church, while the Muslim community prays together at the village hall. This activity is a reinforcement that the tradition of village visits carried out by the Medowo village community is a field of religious harmony in the community. Mr. SJW said that the community here always maintains high cohesiveness, togetherness and solidity in every process of village activities, especially that these activities are reinforcements in building religious harmony in Medowo village (Interview, SJW; 2022). Village clean-up activities strengthen the relationship between religious communities in Medowo village, this reinforces the fact that traditions in the community are able to bond social relations, even for people who are different in terms of religion.

Religious Harmony as a Social Need

Social harmony can be interpreted as a duty to keep social life in harmony and harmony. It can be said that true harmony is when all social interactions run naturally and without any pressures or coercions that block the course of freedom (Roqib, 2007). Social harmony is a condition that describes balance in life, the two words are connected words that cannot be separated, as well as a situation that people will always covet in everyday life. Harmony in society will be realized if it is accompanied by mutual respect, love between family or community members and mutual respect for differences such as differences in religion. From the combination of these words, it can be seen that a human being has high ideals in managing his life, both in his family and in society. A harmony will never be achieved when a sense of love and peace and a sense of mutual respect are not embedded in humans (Syarifah, 2013).

Durkheim emphasizes the element of community solidarity by prioritizing the function of religion which functions as social cohesion that makes group members lose individuality and feel united with other communities (Taufik, 2014). Durkheim also stated that "society is an organismic analogy of the body, where all parts work together to maintain the balance of the whole, and religion is understood as the glue that holds society together (Taufik, 2014)." The point is that people's lives according to Emile Durkheim are the same biological and in doing all their work together and bound by religious values so that humans can unite.

Durkheim saw social changes in the interaction of individuals with society caused by moral density in the division of labor. Moral density due to the increase in population which according to him is the main factor involved in the division of labor. The more the population increases, the closer the community relations in the division of labor. In the problem of social change, Durkheim contributed his assumption, namely social solidarity caused by the division of labor. Solidarity in various layers of society works as a social glue in the form of values, customs, and beliefs that are shared by community members in collective bonds and

awareness. He divides social solidarity into two main types, namely mechanical solidarity and organic solidarity (Ambo, 2010).

According to him, the type of mechanical solidarity is found in primitive, rural, and pre-industrial societies that characterize traditional societies, and collective consciousness that encloses all individual consciousness which is similar to that of giving sanctions to people who deviate. Mechanical solidarity sanctions are repressive because the sanctions given are anger. This awareness is called collective awareness because this mechanical solidarity has shared beliefs and values, not individual ones. While organic solidarity is found in industrial societies, namely urban communities created by the division of labor that depends on individual differences with differences in industrial societies being able to unite between communities (Peter, 2005).

Mechanical solidarity is characterized by patterns of social community relations that bind the unity of a social community. The pattern of social community relations is based on togetherness, type of work and religion followed by the same belief. Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964).

Mechanical solidarity is more inclined to people in rural areas whose work uniformity is always passed by togetherness on the collective awareness of the community and has the same trust as a whole. Collective awareness in primitive (simple) societies is the strongest because basically members of the community have beliefs, values, and lifestyles that are broadly the same.

As a community group located in a rural area, the Medowo village community maintains close relationships between individuals, this is reflected in the various activities and behaviors carried out by the Medowo community, in the many social activities carried out, the community maintains close harmonious relations, the community realizes that as human beings Social life cannot live alone without involving the existence of other individuals or other groups. Collective awareness in building community togetherness is the key in the harmonious life that exists in the Medowo community.

Mr. JLY said that the Medowo people live in harmony and peace, this is reflected in the religious social activities carried out in the village, such as when last August held various competitions, it was the result of the coordination of all youth parties, so the event ran smoothly and reaped maximum results. Even though we all know that in Medowo the community is different from the content of religion, here common interests are more important than personal or group interests (JLY Interview, 2022)

In this context, the community is actually in the stage of realizing that differences in social identity are no longer a barrier in building harmonious relationships within a community group. Religion which in some literature studies is considered as a chasm and a source of conflict (Rahmat, 2016), but on the other hand we need to see together that religion also teaches its people to be individuals who always spread kindness, so as not to pose a threat to those around them. "Religion must be a unifier in the social life of the people in Medowo village, so that religious differences become a source of conflict in religious and social life in Medowo," continued Mr. JLY with full of optimism in telling the condition of religious harmony in Medowo village that had been built for a long time (JLY Interview , 2022).

With regard to religion, in relation to society, it has a positive impact in the form of a unifying force (centripetal), and a negative impact in the form of a centrifugal force (Munandar, 1987).

The Theological Dimension in Religious Moderation

Every religion must contain values that motivate its people to live a beneficial life for themselves and for society in general. Thus, the religious values that we adhere to become the glue between us to live in harmony, so that we are able to make a meaningful contribution to the unity and integrity of the nation and the development of the nation.

Muslims in Indonesia believe that the verses of the Qur'an and the Sunnah of the Prophet are the guidelines that are used as the basis for addressing the issue of religious harmony. As for one of the verses relating to the issue of religious harmony is Q. S. Yunus: 99.

The verse of the Qur'an above has been carried out by the Prophet Muhammad SAW in delivering da'wah. He was a man who was known for his gentleness and never forced anyone to convert to Islam, because his task was only to convey the message of Allah. For this reason, he advises us to always be tolerant. Therefore, not long after the Prophet settled in the city of Medina, he promulgated a charter governing the life and relations between the communities that are components of a plural society in Medina.

Harmony will be easily realized if there are similarities and similarities in historical backgrounds, suffering, ideals and harmony in many ways. In this regard, as a religion that is a blessing for the universe, religious harmony according to Islam is a dialogical and empirical reconstruction of religious harmony that has been and is being developed.

The position and role of natural Muslims in creating the harmony of diverse people in Indonesia is very large because Islam attaches great importance to religious harmony. The occurrence of friction or conflict in society does not originate from teachings, but is caused by social factors. This does not only have an impact on oneself but also ensures the stability and dynamics of social, national and state life to achieve the goals of national development and the goals of the Indonesian nation.

The friendly face of Islam has always been emphasized by Islamic religious leaders in Medowo, as the majority group in Medowo village, Muslims adhere to the principle of nurturing each other, especially fellow citizens in Medowo. Religious elites remind Muslims of the moderate concept of Islam, so it is not easy to blame other people who are different from them. Mr. MNR said that the life of the religious community in Medowo has always been harmonious and peaceful, this cannot be separated from the role of religious leaders who always prioritize tolerant and moderate

teachings for their religious followers, of course this will be an important basis for behavior in the midst of society, in In the context of Muslims, we always remind ourselves to always maintain good relations with non-Muslim communities, as the majority we must always protect and protect our brothers and sisters of different religions (MNR Interview, 2022).

For Hindus, the tradition of living in harmony already exists in Indonesia. Along with the growth and development of attitudes to life and the socio-cultural environment that is always changing. Even without being regulated by regulations, harmony takes place based on a cultural value system. Human values that are manifested in mutual respect and mutual respect become the basis for human interaction in the culture of the Indonesian nation.

In the history of Hindu culture, Bhineka Tunggal Ika, which is now the motto or philosophical basis for the unity and integrity of the nation, originally read "Bhineka Ika Tunggal Ika, Tan hana dharma mengrwa". By Mpu Tantular, which means Bhineka Tunggal Ika, was born as a concept or view of divinity. When translated into Indonesian, it reads He is Different, but One is, there is no teaching that denies him.

From this explanation it is clear that Hinduism provides the basis for a social structure that accommodates religious differences on the basis of mutual respect and respect. On this basis can also be arranged togetherness of state life in a harmonious atmosphere.

This was conveyed by Mr. JLY, as a Hindu religious figure in the village of Medowo, he always taught his people that in life one must cooperate with each other, religious differences are a necessity, therefore in building a harmonious religious life, the community must prioritize mutual respect. respecting and appreciating fellow religious people (JLY interview, 2022).

Whereas in Christianity, freedom of religion is in accordance with Pancasila and the 1945 Constitution, so that this country does not become a secular state and also does not become a religious state. Thus this nation is bound by an agreement and always refers to

Pancasila and the 1945 Constitution which provide opportunities for every citizen to choose a religion according to their beliefs, as well as the determination to live side by side between individuals and between religious communities in order to maintain the unity and integrity of the nation.

Humanity as a big family of God, is a relationship that recognizes the existence of essential differences, but what stands out in this case is not conflict or conflict, but peace, coolness, order and security in the form of the dominant symptoms of life. With their differences they give each other, enrich each other, and complement each other. Therefore all mankind is a big family of God. In this case, it reminds the understanding of the Church as a fellowship of believers and God in Christ Jesus is the Father of all the inhabitants of the earth that He created. As a place of residence (home) for human beings who are God's big family or famila.

As for Christian teachings that teach love for fellow human beings, because on the basis of these teachings, living in harmony among fellow human beings, and between all creatures can be realized. This acceptance of pluralism is evident in the texts of the Old and New Testaments.

In fact, differences are destiny that has been outlined, therefore in responding to differences must be faced with a mature attitude, without the need to put forward ego, arrogant attitude, hostility and hatred, because in fact this dishonorable attitude will destroy religious and social life in Medowo village, thus which is often conveyed by Mr. YSP in every opportunity to give a sermon in front of his people. The recommendation to promote a moderate, tolerant and open religious attitude is always emphasized to build a conducive religious life.

IV. CONCLUSION

Moral principles and moral strength should be possessed by all human beings, especially in facing the current morality crisis. Being an intact human being amidst the euphoria of pop culture requires moral awareness. To gain moral awareness, you need to get used to practicing moral principles, one of which comes from the Ramayana Book. A source of moral teachings that teaches goodness, justice, self-respect, honesty, authentic values, willingness to take responsibility, moral independence, moral courage, humility, realistic and critical, and other universal moral values. You don't have to be like Rama to become a complete human being, but by training your inner strength so you don't easily waver in making the right moral decisions. Be a moral human who is authentic, kind, fair, self-respecting, honest, responsible, has independence and moral courage, humble, but realistic and critical. These moral principles can be integrated into classroom learning through moral-dimensional activities. Activities such as building a moral community, moral discipline, a democratic environment, moral integration in the curriculum, variations in cooperative methods, strengthening the conscience in working without being oriented towards results, habituating moral reflection, and raising the level of moral discussion in the moral community.

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