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THE VALUE OF CHARACTER EDUCATION IN THE STORY OF THE GARUDA IN ADIPARWA TEXT

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Abstract

Character values in Hinduism contain many lessons about ethics, morals and manners. The educational system could be found, for example, in the Adiparwa text, which is a part of the Mahabharata that tells about the birth of The Garuda, how he saved his mother from slavery and eventually became Lord Vishnu's mount. In this Adiparwa, there is an interesting part of The Garuda's story. Through this literature study, a narrative about the Garuda was obtained which was then made into a short story in the form of a synopsis. Based on the research, the setting could be found in the story includes time and places where the story took place. By this literature search, the characters of and in The Garuda story could also be formulated. Based on the writing, five characters of education are found, which are reflected in the story that tells the students (The Kadru, The Winata, the dragons, The Garuda and Lord Vishnu). As for the character education in question, its bottom lines are as follows: religious, honest, disciplined, hard working and responsible.

Keywords: Character Education. Adiparwa, The Garuda

I. INTRODUCTION

Character education is an educating act that is addressed to next generation. The goals are to form an individual improvement constantly and exercise self competence for a better life. The result can be seen in someone's actions such as well behaved, being honest, respecting others, hard working, being independent, etc. Hence, character education can be considered as an education system that instills certain character values to the learners in which there are knowledge, awareness or willingness, and actions to channel those values.

Thomas Lickona (1992:12-22) defined person with character as human's nature in responding to a situation morally which is manifested in real action through good behavior, honesty, responsibility, respect, and other honorable characters. This definition is similar to what Aristoteles said that character is closely related with "habit" or continuous behaviour. Further, Lickona emphasized three things in educating character. These three things were beautifully formulated: knowing, loving, and acting the good. According to him, the success of character education begins with understanding good character, loving it, and implementing or impersonating it.

Character is the key to individual success. A study in America found that 90 percent of cases of dismissal were caused by bad behavior such as irresponsibility, dishonesty, and poor interpersonal relationships. In addition, there was another study's finding that 80 percent of someone's success in society is determined by the emotional quotient (Novan, 2015: 465).

Based on the results of the research above, those negative characters would also have a negative impact on the perpetrator. As known that globalization will continuously have an impact on character changes in society. Lack of character education will raise a moral crisis that results negativity in the society, such as promiscuity, drug abuse, theft, child abuse, etc. Character education or personality education since the birth of education was considered a sure thing by experts. John Sewey, for example, in 1916 said that it was a commonplace in education theory that character building was the

general goal of teaching and moral education in schools. Then in 1918 in the United States (US), the Secondary Education Reform Commission appointed by the National Education Society issued a historic statement regarding the goals of general education (in Novan, 2015: 467)

In ancient Adiparwa text, it discussed a lot about character education related to the morals and behavior of good children or suputra, one of which could be used as a guide in character education is The Garuda character who had many character values that could be explored and developed in this modern era, it can be seen from the story of his birth to his struggle for his parents, therefore the personality or character education of The Garuda had been around long before John Sewey described it as an education theory, so that studying ancient texts such as the story of Garuda in the Adiparwa is a sensible effort in building character education for children to become suputra, which is also an attempt to improve the quality of education through generations.

According to Khan (2010: 34) character education is a process of activities carried out consciously and planned with all the resources and efforts done to direct the students. Character education is also a process of activities that lead to education quality improvement and harmonic manners development that always teaches, guides, and fosters every human being to have intellectual competence, character, and great skills. Therefore, the values of character education in The Garuda story that could be acquired from this study are religious, responsible, honest, respectful, confident, hardworking and caring.

Character education is an endeavour that is closely related to building moral qualities. In this case, it is very important to maintain and explore a character education that exists in a Hindu texts so that it does not become merely a script and can be applied in the society. Exploring and utilizing character education in Hindu texts would improve the children's character, especially teenagers. With the exploration of character education, there should be improving quality of ethics, morals and character of the children would be even better. Understanding and interpreting the values

contained in Hindu texts are expected to make changes to the importance of the ethical, moral and character qualities of Hindu youth in accordance with the development of globalization in modern era. Given the fact, the source of Hinduism true self came from the Vedas. One of the Hinduism dogmas that contains character education could be found in the Adiparwa holy book which is a sub of Itihasa in the Mahabrata epic, one of which is titled the story of The Garuda which tells about the birth of the brave Garuda.

Numbers of occurrences in the society as well as in the world of education related to teenagers' attitude, who would become the nation's successors in this globalization era, tended to undergo declining morality, ethics, and even though character education considered teenagers as a generation that has religious basis as a guide for life, it was shown when they seemed lack of honesty, hard work, respect for teachers or older people or even fellow beings, tolerance and other character educations that they should preserve. Based on this problem set, the character education that could be found the story of The Garuda Guna really stood out and would be useful for nurturing the morals of the younger generation.

II. METHOD

The research method used is qualitative research using a content analysis approach. Where the research instrument is using written documents with data collection techniques in the form of library research. After the data collected through the literature study is deemed to have met the data needs in the research, then the data is then processed and analyzed through the following procedures: 1) Applying the workings of philology. Manuscripts that are appointed as data sources that have been determined on the basis of core data sources, namely determining the Adiparwa text translated by the Yogyakarta Customary and Customary Institute and folklore, 2) Conducting structural analysis with a gradual process of interpretation or interpretation.

III. RESULTS AND DISCUSSION

Character Education in The Garuda Story

The story of The Garuda contains high educational values that could be used as a looking glass in daily life, especially character education for children. The existence of The Garuda story is known by only a few among Hindus, while the educational values in it could be interpreted, transmitted and practiced which would direct humans to a good and happy life, both physically and mentally, especially to develop spiritual mentality. The essence of character education is good manners learning, specifically a lesson that teaches, develops, guides and trains the students to have good character, mental attitude, and manners (Salim, 2013: 34).

1. Curious Character

Curiosity is a desire to investigate and search for understanding of secrets, curiosity will always be a motive to keep looking for new things that will increase knowledge and experience (Mustari, 2011: 103). In this case, it was clear that Garuda's curiosity about his mother's condition, who was a slave to Kadru, was a reflection of curious character as quoted below:

...Dateng pwa sire kahanan sang ibu, an pinaka hulun de sang kadru engkane tirening kesirapanewe. Sinwagatang tesire de sang ibu. Akon tamulahe sang kadru pire kunang lawasnirang sewake ring ri sang kadru (Adiparwa VII.11)

Translation:

When he arrived at the place where his mother was enslaved by The Kadru, at that time, he was on the edge of The Kesira Sea. Garuda was welcomed by his mother and told to stay there for the sake of The Kadru, it was not told how long he had been a slave.

The Garuda's curiosity had the meaning to learn to think critically and creatively so it could also be said that curiosity is one of the natural emotional responses that everyone has to always inquire and find out. Curiosity and willing to know usually come if there is an unresolved issue, such as a problem that cannot be self-handled. The inability is usually caused by lack of knowledge and resources. Such conditions could urge someone to find answers or solutions to this, which is what The Garuda did in his search to find how they became The Kadru's slaves. This is in line with the opinion

stated by Mustari (2017: 85) who said curiosity was an attitude and action to always try to find out deeply and widely more than what had been learned, seen, and heard.

This emotion is associated with natural digging-information acts such as exploration, investigation, and learning.

There is also curiosity in human and animal experiences. The term can also be used to denote the behavior itself that is caused by the emotion of willing to know. Because this emotion represents the desire to know new things, curiosity could be described as the “fuel” in a “vehicle” of science and other disciplines in human studies. Curiosity usually develops when facing certain own situation or interesting surroundings. According to Fadillah and Khorida (2013: 44), curiosity is an attitude and act in the efforts to understand deeper and wider than what has been learned, seen, and heard.

Meanwhile, Nasoetion in Irawinata (2015: 22) said there were 3 sources of curiosity, namely: (1) Needs: Curiosity arose from awareness of the people’s condition nearby or daily routine. Curiosity and willing to know usually appeared when a problem is unresolved, for instance the society was unable to handle an issue. This inability was usually caused by lack of knowledge and resources. Such conditions could encourage a search for answers or solutions to this problem. At this point, The Garuda’s curiosity began to testify. The Garuda would find a way to solve the problem. This was done by digging the information from his mother. Curiosity could arise if a person perceives that there is something which is commonly considered wrong keeps happening in the society. The Garuda’s curiosity started with an attempt to find an explanation, then tried to give a way out. Whilst, the curiosity that comes from oddities is related to how a phenomena that exists in the society is interpreted. In short, curiosity from needs could produce research in the form of useful products that can be referred as findings. As for curiosity from oddities, its goals are to describe, explain, and then come to understanding.

2. Hard Working Character

According to Gunawan (2012:33), “hard work is a behavior that overcomes various obstacles in

order to complete a task (study / work) at its best”. Furthermore Kesuma, et al. (2011:17), stated that “hard work is a term that covers a continuous effort (without giving up) in getting the job / task done to completion”. The hard working character in The Garuda story was reflected when The Garuda persistently wanted to free his mother from The Kadru’s slavery. The tenacity and sincerity of The Garuda who tried to find tirta amrta was tested by the Gods, and by dint of his hard work, he could make it. The character of this hard working was clearly illustrated in the quote below:

...Kunang yan kitasih marena ri enghulun takwaninkan naga denta akparan ta panebusanta ri kami linggata ring naga merapwan maryang hel (Adiparwa VII.13)

Translation:

If you have mercy for your mother, ask the dragon what my redemption would be, tell the dragons so that you don’t have to be weary anymore.

The hard working character shown in this Garuda story from the Adiparwa text could be seen through sentences or paragraphs describing hard work in coping with problems or obstacles to solve them in order to achieve the desired goals, especially freedom from the dragons’ slavery as Elfendri, et al, (2012:102) said that hard work was the nature of a person who did not easily give up, armed with a strong will in trying to achieve his destination and goal. It was hard working that shows someone’s earnest effort in overcoming various obstacles or problems

The excerpt above also shows Garuda’s dauntless struggle and hard work to free his mother from slavery. So with all the energy and effort, anything could come true. Hard work and perseverance are the most important things in life as without them, success could not be seized perfectly, hard work in education is needed during learning to become a worthy human being for the nation and society. So, children need to be educated and motivated from early stage in order to introduce concrete ways of motivation and action to reach their aspiration.

Then parents’ role is very important in building the children’s character early on in which in

Hinduism parents are called Guru which means lighting up the dark. What is meant by parents as Guru is their duty as Guru Rupaka who have guided and directed children continuously, through generations. Therefore, children are very indebted to their parents because they provide ways for children to be born (reincarnated) into human beings. Thus, children must pay their debts to their parents by being filial to them, willing to help when parents face difficulties, taking care of their parents, this is in line with what The Garuda did to release his mother from slavery, this was a form of repaying which required hard work to make it happen, then The Garuda also taught people not to be rude to parents such as hitting, cursing, or berating them and not to tell bad things about parents to others. In respecting a Guru, in this case, parents refer to the tenet of Guru Susrusa which teaches about devotion to the Guru. First, people must be devoted to the Guru Rupaka or parents (mother and father). People should appreciate the sacrifice and love parents have for their children in order to raise and educate them. People who disobey their parents would not survive in this world. Humans since birth have received love from their parents, even since they were still in the womb, their parents have taken care of them. The love given by parents makes children indebted to them. Therefore, as a child, everyone must take care of her or his parents when they get old and unable to do any work. A child should always protect her or his parents' reputation. Every child must uphold and respect her or his parents. The way to respect people or repay favors is by working hard based on the duties and obligations because without them, it would be difficult to realize lofty goals, in the Bhagavad Gita, it was explained the importance of work as a sign of life as quoted below:

Na hi kascit ksanam api Jatu tisthaty akarmakrit

Karyate hy avasah karma Sarvah praktijair gunaih.

(Bhagawadgita III.5)

Translation:

No one does not work even for a moment, because humans are helplessly made to act by the laws of nature (Pudja, 1999:81).

So while living life in this world, humans could not avoid the act of working. Thinking is an action or work. Walking, doing something, and so on are kinds of action or work too, and everyone could not avoid it. In primordial men's thought, humans worked for their own interests so that in work, the motivation was self-satisfaction. This was reflected in the actions shown by The Garuda, who were not afraid of the challenges he faced when looking for tirta amrta which was a form of totality and inner satisfaction. Then as human's mindset developed, people began to adapt to community life and their motivation shifted to the common interest. That spiritual life was built by an act of working, and to realize, one must have a healthy and strong physical body to facilitate the spiritual life built.

Karma Yoga shows humans the best way to help them let go of all bonds even though they are very tight. For those who do not believe in God, they only have to work hard on their own accord with their own strength, mind and ability to discern. While for those who believe in God, there is another way which is much easier that is by dedicating the results of their work to God, working and never being concerned about the results. A Karma Yogi works because it is his nature, because he feels that working is good for him and has no particular purpose. His position in this world is as a giver and does not ask for anything in return, and because of that, he would be able to free himself from suffering. Love for God must always be strived. Those who love God have neither desire nor sorrow, never hate any living being or object, and never be interested in worldly objects. This point of view in its implementation is very difficult to apply in one's life. Everyone must have the encouragement in doing work actions, this is because humans have needs to support their life. It makes it very difficult to find a Karma Yogi who really works without expecting results (devotion). The Garuda figure could be identified as a karma yogi because at the end The Garuda as a servant of Lord Vishnu symbolized disengagement from any bond.

Mind is the source of motivation to work, so it determines the outcome of karma which could

be either joy or sorrow. Work that comes from noble thoughts will produce noble karma, while work that is based on ignoble thoughts will produce ignoble karma as well. Noble karma leads people to live in moksartham Jagadhita while low karma leads people to hell. Working calmly and sincerely will allow someone to do the best they can. Loving a job could also make someone feel happy. For a Karma Yogi, loving his work is the same as loving God because all works actually come from God. It would be very rare to meet someone who is really able to work sincerely without counting the result. Most people have a certain interest when they work. Even the hermits, who leave the worldly life which is full of work activities, have a specific ambition or goals for their work (meditating) such as achieving soul consciousness. For those who are religious, the only thing they need to do if they want to be good Karma Yogis is to work with love and leave all the results (good or bad) to God. In other words, always be grateful for whatever result that work has given.

3. Responsible Character

Being a responsible character is very important in stimulating oneself to achieve success. The diminishing awareness and even the lost character of responsibility would hinder daily routines or activities so that they should not be neglected. Hasan in Sasanti (2015: 47) defined responsibility as an obligation or a burden that must be carried or fulfilled as a result of the actions done by the doer's self or someone else. This obligation or burden is meant for the good sake of the individual who performs the act or someone else. Responsible is the attitude and behavior of a person to carry out his duties and obligations necessarily towards himself and others, society, the environment and the nation. Responsibility is a brave attitude to bear all the consequences of all has been done (Titib, 2004: 54) The action of The Garuda to obey the orders of the dragons was an effort of hard work and responsibility as stated in the following quote: Yan ahyun kita mahusan mahusana utang ning ibunta, maryahuluna da mami ana merta ngarannya ulih ning dewata muter tasik. Ya tika alapen pane busante ibunta rikami narapwan ibunda marya hulun hulun (Adiparwa VII.15)

Translation:

If you will pay your mother's debt to stop her being my slave; there is amrita that came out when the gods stirred up the sea, take it to redeem your mother from me so that your mother will not be a slave anymore.

Responsible is the attitude and behavior of a person in undertaking his duties and obligations that should be carried out towards himself and others. The characteristics of responsibility are to complete tasks on time, independent, focused, consistent, this was done by The Garuda when looking for amrita, no matter how hard the challenges faced were, he still carried out with a full sense of responsibility. Responsibility would show if someone has good character or not. People who run away from their obligations mean that they don't have the responsibility as well as people who just like messing around could be considered irresponsible people, so the element of responsibility also covers seriousness level.

Referring to The Garuda story, the attitude and action of responsibility shown by The Garuda as he accepted the dragons' order to take tirta amrita. So from the story, The Garuda showed a persistent attitude that is willing to try by all means to get tirta amrita, meaning that he was reliable and capable of maintaining his commitment to undertake the obligation seriously and not run away from the problems generated from these actions. He did his best in carrying out the duties and obligations assigned based on the agreed terms, having the ability and willingness to sacrifice in order to prioritize public interest, society, nation, country and being able to account the results of what had been implemented.

According to the Bhagavad Gita, the ideal human being is a person with harmonious morale, responsible character and active dedication for humanity, who works hard for the emancipation of his soul, has knowledge of Atman (soul) and is devoted to God Almighty. In the Bhagavad Gita, III.21 states:

“yad yad acariti sresthas, tat tat evetarajanah

Sa yat pramanam kurute, tokas lad anuvartate”

(Bhagavad Gita, III. 21)

Translation:

“Whatever the great people do, the common people will follow. Whatever standard set by their actions as role models is followed by everyone” (Pudja, 1999: 91)

When someone had burdensome experiences in his childhood such as not getting the rights as a child, this would result in bad behavior when he had grown up as an adult. Children tend to do what their parents did, same with a leader and people following him. This is so obvious and can be seen from the process of The Garuda’s birth, the mother was very patient in waiting and looking after him until he was born, this supposed to make The Garuda became suputra and worthy of being a leader. A leader will not be able to command his people to be responsible without being responsible himself. This is the meaning of the Bhagavad Gita verse, III.21, in this Kali Age, when someone does good to others, they tend to do the same so is when someone does something bad to others, they tend to repay him with the same action.

Bhagavad Gita does not only teach about the concept of Godhead, artha, dharma, kama, and moksha. The Bhagavad-gita also teaches about the guidance of life, humanity, and morality. In the midst of various problems that occur in society, the teachings in the Bhagavad Gita are expected to be a universal guide and way of life for mankind, not only Hindus but also other people in solving problems they have in life. The lessons from the Bhagavad Gita need to be applied from an early stage. Not only at school, it also needs to be applied at home and in the community in order to achieve a peaceful and happy life. The previous explanation about Bhagavad Gita could strengthen that The Garuda story could be used as an example of responsible character.

4. Religious Character

The word “religious” according to the Big Indonesian Dictionary in 2009, means believing in the existence of supernatural powers above humans; faith. While religious is also related to religion; divinity; theology. Humans are religious creatures, so that they believe in the highest might and source of everything that exists come from God. Religion is a

sociological perspective as part of the synoptic meaning. This shows a very basic shortcoming because religion in the sense of theology is the main principle of all principles and major fundamentals of all fundamentals (Shochib, 2010:1). Committing faithful devotion to the highest reality that has ever been acknowledged; relating to, or devoted to, faith or obedience for the efforts being protected and blessed by God. From this, it is clear that religion is a form of obedience to God. A form of devotion or submission of humans as creatures to the Creator or Creator of creatures. The Garuda being protected by the gods was a reward for his devotion to his mother and God, even at the end Garuda became the mount of Lord Vishnu who is the highest manifestation of God. Religious character needs to be developed within oneself, especially in the world of education and the wider community in general related to it, in the story of The Garuda religious character could be found in the following excerpt

Sang Hyang Bayu sira ta rumaksa helarta kalih. Kunang rumaksa walakanta Sang Hyang Candra. Yakwan rumaksa hulunta sang hyang agni muang sang hyang angina. Sang hyang sarwa dewa sira rumaksa ry awakta kabeh astu sida karya tanayangku (Adiparwa VII.17)

Translation:

Sang Hyang Bayu protects your two wings, the one who protects your back is Sang Hyang Candra, while there are Sang Hyang Agni and the wind protecting your head. All the gods will protect your whole body.

The quote above clearly shows the religious character instilled by The Winata, who is the parent of The Garuda to carry out devotion to the brahmins and the gods, in which this was applied when he met Lord Vishnu. Based on the religious character contained in The Garuda story as the guidance of sradha and devotional service, the improvement of religiosity would help the younger generation of Hindus to mature noetically and spiritually. Religious character is identical with behavior that reflects divinity so that it contains positive values. Therefore, religious character becomes the outset to form other characters. Garuda’s religious character could be used as a guide,

especially that he respected the Brahmins, followed his mother's words and became a servant for Lord Vishnu, which is a symbol of high level religious attitude.

The goal was none other than showing his devotion to the ruler of the ocean. Carrying out an effort or work based on a sense of devotion to God Almighty will be bestowed by grace and salvation, as stated in the book Bhagavad-gita III.30 as follows:

Mayi sarvani karm ani
sannyasyadhyatma-cetasa,

Nirasir nirmamo bhutva yudhyasva
vigatajvarah.

(Bhagavadgita III.30)

Translation:

“Show all your work to Me with your mind focused on Atman, restricted from lust and desire and strength, cast off fear, and fight (work for it)” (Donder, 2011:116).

The Bhagavad-gita verse above implies that all work should be seen as a form of devotional service to God. Through the religious character contained in The Garuda story, by the increasing religiosity, the younger generation of Hindus can be more mature noetically and spiritually as well as being virtuous. Religious values are the values to form a pure soul with all matters relating to essential life. Being virtuous, having noble character, can be done by earnestly carrying out spiritual discipline and practice. Based on resolute and steady *sradha bhakti*, one will master self-purity and will realize the truest truth that is God Almighty.

5. Honest Character

Honest characters always stick to their promises, do not lie, dare to say what they are and speak the truth firmly, dare to admit their mistakes and are willing to sacrifice for the truth. Kesuma (2011: 16) complemented that honesty was someone's decision to express in the form of feelings, words, and actions according to the existing reality and not manipulate it by lying or deceiving for the sake of own benefit, which is a behavior that reflects the truth. There is no element of lying in it. Honest character will always do good deeds because honesty will always be close to goodness. In this quote, the honest character of

The Garuda was tested by Lord Vishnu and due to his strong principle of honesty, Garuda was willing to become the mount of Lord Vishnu as in the text below:

...Yukti iku ujarta sang Garuda, tan hana salahnya. Pasyasih ta ri kami tan dadi kita dwuwacana, endak palaku kita wahanangku lawan tulisakna dhwajatandangkwa pakenanta aantangkana ring bhatara wisnu mangen angen ta sang Garuda endatan angga sira anggeh mawidi ring mitwa wada sira manggadata ya wekasan matang yan pinaka wahana de bhatara wisnu (Adiparwa VII.35)

Translation:

The Garuda, your words were true, there was no harm at the slightest, have mercy on me, of course you are not lying, you should be my mount and would you like to be on my flag as well, said Bhatara Vishnu, The Garuda did not want it but was afraid it would break his promise. Finally, he accepted it to eventually become Lord Vishnu's mount.

Forming an honest character makes someone always have honor and respect others. Respecting own self is a commendable act, because it shows that humans have known themselves. A person who knows himself also means that he knows his God. Respecting own self can be proven by being honest, polite, humble, patient, simple and tolerant.

Honesty is one of the values that must be taught to everyone, it can be started in the world of education, the story of The Garuda contains honest characters that should be emulated and used as guidelines in making words. Honest character is also a brave soul as daring to admit mistakes is a chivalry way. Respect for others is part of honest character, if it can be instilled from within, happiness and inner peace will grow and develop inside the self.

When honesty develops, what a person does will be in accordance with his conscience. Being honest means that someone has his inner or heart cleansed from things that are prohibited by religious norms and other norms that exist in society. Honesty also means keeping promises or capabilities both in the form of words and those that are still in the heart or mind. Honesty is necessarily to be learned and

owned by everyone, because honesty will bring about justice, while justice will lead to eternal glory. Honesty will give courage and peace of mind and virtue. Honesty is very important to be implemented by everyone in all aspects of life, both in the life of society, nation and country.

Suhardana (2006: 31-32) uttered that there were five types of satya that a yogi did to be able to uphold truth, loyalty and honesty. These five types are called Panca Satya with the following details:

(1) Satya Wacana: faithful and honest in words, polite and gentle in speech, not causing resentment to others.

(2) Satya Hredaya: listen to the inner voice or the whisper of the conscience consistently and take a firm stand when it appears, not waver.

(3) Satya Laksana: honest and responsible for what is said and done.

(4) Satya Mitra: loyal to friends and companions, or not betraying friendship.

(5) Satya Semaya: always keep the promise that has been said.

Based on this description, the Sarasamuscaya has also previously confirmed the five satyas listed in the following sloka verse:

Satyām vacamahainsām ca vadedaparivādinīm
Kalyopetāmaparuṣām anrcamsamapaiṣunām
Drstānubhūtamartham ya prsto na vinigūhate
Yathābhūtapravāditvatityetat satya laksanam
(Sarasamuscaya, 132-133)

Translation:

The words that should be spoken should contain the truth (satya), not scarifying, not swearing, the words are fruitful, not harsh, nor slander. The characteristics of a satya person are thus; what is asked is not hidden, it is told according to the actual situation honestly, everything that is known is disclosed (Suhardana, 2006: 163).

This verse becomes a guide in thinking, speaking and acting when implementing the truth in its entirety, as Taimni (2000: 191) appended that a person who had implemented the truth in its entirety can dissolve the untruth within himself. This is a natural law, when

relative truths are being carried out, self-realization cannot come true, because such truths are still under the control of material nature or *guṇa*, while truth (satya) is absolute truth. Mahatma Gandhi in Iyengar (1966: 33) confirmed this by saying 'God is Truth and Truth is God'. Satya has a deeper meaning than truth or honesty that has been seen so far only as the understanding of right and wrong. Gandhi explicitly defined truth as God, thus satya or truth here is meant to be eternal, not based on speculation or justification. A person can be said to have carried out satya if he has been able to think, say and act based on the truth. Practicing truth or honesty can develop the highest buddhi or wisdom as well as purify oneself, so that one's mind will gain perfection in virtual.

IV. CONCLUSION

The value of character education could be found in The Garuda story of the Adiparwa text as it contained five out of the eighteen character values, namely: curiosity, hard working, religiousness, honesty, and responsibility. In accordance with this conclusion, education is very important to be carried out continuously and improvement is needed in exploring character education contained in the Adiparwa text extensively and the Mahabharata's as well so that there will be more literature sources as references and guidelines in building character education.

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