MORAL EDUCATION VALUES OF PUNTADEWA IN MUHAMMAD ZAAIRUL HAQ’S TASAWUF PANDAWA AND ITS RELEVANCE FOR MOSLEM CHARACTER EDUCATION IN CONTEMPORARY INDONESIA

GRADUATING PAPER

Submitted to the Board of Examiners as a Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan (S.Pd) Islamic Education Department of Teacher Training and Education Faculty State Institute for Islamic Studies (IAIN) Salatiga

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DECLARATION

In the name of Allah the most Gracious the most Merciful. Hereby the writer fully declares that this graduating paper is written by the writer himself. It doesn't contain citation or duplication of others idea, theory, or opinion except quoted as the references. The writer will responsible for the originality of this study. This declaration is made by the writer to be understood.

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INDONESIA

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ATTENTIVE COUNSELOR NOTES
Subject: Muhammat Sabar Prihatin’s Graduating Paper

Dear,
Dean of Teacher Training and Education Faculty
State Institute for Islamic Studies Salatiga

Assalamu’alaikum Warahmatullahi Wabarakatuh
After reading and reviewing Muhammat Sabar Prihatin’s graduating paper entitled “MORAL EDUCATION VALUES OF PUNTADEWA IN MUHAMMAD ZAAIRUL HAQ’S TASAWUF PANDAWA AND ITS RELEVANCE FOR MOSLEM CHARACTER EDUCATION IN CONTEMPORARY INDONESIA”, I decide and would like to propose that it could be accepted by educational teacher training faculty and I hope it would be examined as soon as possible.

Wassalamu’alaikum Warahmatullahi Wabarakatuh

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ATTENTIVE COUNSELOR NOTES
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State Institute for Islamic Studies Salatiga

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MOTTO

“Be principle person”

“Spread kindess and happiness around the world”

“Everyone is the champion”
DEDICATION

Alkhamdulillah, I dedicate this graduating paper to a number of people who succeed in supporting me. Without their help, I may could not finish writing this graduating paper. So, my big thank goes to:

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3. Honorable Mrs. Sari Famularsih M.A. as my another counselor.
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5. Honorable all lecturers and employees of IAIN Salatiga.
8. Big family of Ma’had Al-Jamiah of IAIN Salatiga especially Mr. Sukron Ma’mun M.Si.
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Salatiga, September 18, 2017
The Writer

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TABLE OF CONTENT

COVER ......................................................................................................................... i
DECLARATION ........................................................................................................... ii
CERTIFICATION ........................................................................................................ iii
ATTENTIVE COUNSELOR NOTES............................................................................. iv
MOTTO ....................................................................................................................... vi
DEDICATION ............................................................................................................. vii
ACKNOWLEDGMENT ............................................................................................... viii
ABSTRACT ............................................................................................................... ix
TABLE OF CONTENT .............................................................................................. x

CHAPTER I INTRODUCTION
A. Research Background .........................................................................................1
B. Research Problem .................................................................................................3
C. Research Object ....................................................................................................3
D. Research Significance ............................................................................................4
E. Definition of Key Term ..........................................................................................4
F. Previous Research ..................................................................................................6
G. Research Method ...................................................................................................9
H. Paper Outline .........................................................................................................11

CHAPTER II BIOGRAPHY OF MUHAMMAD ZAAIRUL HAQ
AND THE WRITING OF TASAWUF PANDAWA
A. Short Biography of Muhammad Zaairul Haq ...................................................12
B. The Writing of Tasawuf Pandawa .................................................................13
CHAPTER III THEORETICAL FRAMEWORK

A. Value ..............................................................................................................18
B. Moral Education ...........................................................................................19
   1. Definition ..................................................................................................19
   2. Kinds of Moral ..........................................................................................21
   3. Current Indonesian Morality .................................................................22
   4. The Need for Universal Moral Values ...................................................24
C. Puppet, Pandawa, Puntadewa .................................................................25
   1. Puppet ....................................................................................................25
   2. Pandawa ..................................................................................................26
   3. Puntadewa ..............................................................................................27
D. Character Education ..................................................................................28
   1. Definition ................................................................................................28
   2. Character Education Values ..................................................................31
   3. The Need for Character Education .....................................................36
   4. Character Education Implementation Strategy ....................................37
E. Akhlaq ..........................................................................................................37

CHAPTER IV THE ANALYSIS OF MORAL EDUCATION VALUES OF PUNTADEWA AND ITS RELEVANCE FOR MOSLEM CHARACTER EDUCATION

A. Moral Education Values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa .......................................................................................39
   1. Non-Universal Moral .............................................................................39
      a. Obey to the God ..................................................................................39
      b. Pray to the God ..................................................................................40
   2. Universal Moral ......................................................................................41
      a. Obey to the Parent ............................................................................41
      b. Keep Promise .....................................................................................42
      c. Courageous .........................................................................................43
      d. Not Interested in Authority or Title .................................................44
      e. Respectful ...........................................................................................45
f. Patient .................................................................45

g. Kind Giver ..........................................................46

h. Thankful .................................................................47

i. Serve to Older .........................................................47

j. Honest .................................................................48

k. Fair .................................................................49

l. Wise .................................................................49

m. Loyal .................................................................50

n. Careful .................................................................51

o. Love Peace and Harmony ......................................52

p. Not Adigang, Adigung, Adiguna ..............................53

B. The Relevance of Moral Education Values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa for Moslem Character Education in Contemporary Indonesia .........................................................54

1. Religious ..................................................................56

2. Shiddiq (Honest) ......................................................57

3. Tasaamukh (Tolerant) ..............................................57

4. Social Care .............................................................57

5. Love Peace ............................................................58

6. Amanah (Responsible) .............................................58

CHAPTER V CLOSING

A. Conclusion .............................................................60

B. Recommendation ..................................................61

REFERENCES ................................................................62
ABSTRACT


This research aims to dig moral education values of Puntadewa in the book *Tasawuf Pandawa* written by Muhammad Zaairul Haq. The findings of the study will be related to Moslem character education in contemporary Indonesia.

This study is included as library research. The method used in this study is descriptive qualitative. The data resources consist of two kinds of books which are primary and secondary. The primer one is *Tasawuf Pandawa* and the second one is *Kitab Mahabharata. Tokoh Wayang Populer, and Pandawa Tu7uh*.

The result of this study is that there are two kinds of moral education values of Puntadewa in Muhammad Zaairul Haq’s *Tasawuf Pandawa*. They are non-universal moral and universal moral. The values of non-universal moral of Puntadewa are; obey to the God and pray to the God. Meanwhile, the universal moral of Puntadewa are obey to the parent, keep promise, courageous, not interested in authority or title, respectful, patient, kind giver, thankful, serve to older, honest, fair, wise, loyal, careful, love peace and harmony, and not *adigang, adigung, adiguna*. Those moral values of Puntadewa are relevant for Moslem character education. For this context, moral education values of Puntadewa contribute in building *akhlaq* or Moslem character education in contemporary Indonesia particularly for characteristic of religious, *shiddiq* (honest), love peace, *tasaamukh* (tolerant), social care, and *amanah* (responsible).

**Keywords**: Values, Moral Education, *Akhlaq*, Character Education.
CHAPTER 1

INTRODUCTION

A. Research Background

The issues of moral are always surrounding Indonesia, including in the schools. There are many cases that show bad morality happened in the school where the actors are students and even the teachers sometimes. One of the most common cases among students is fighting or tawuran, mistreatment of students to others, to teachers, and the opposites. Properly it must not happen in that they are included as educated people. Then, the immorality cases in the schools become serious problem to pay attention.

There are many books which discuss about morality. Almost of them informs phenomenon of the decline of Indonesian morality. There are many immorality cases such as crime, shown in the television, magazine, and mass media and so on. The books telling about immorality conclude that building character through teaching students good moral values is a must. This aims to born students have strong and good personality.

So, as the consequence of the problems about morality, especially in the school, it is very important for academician to do researches with hope that the work will be able to give more references whether theoretically and practically in preventing the increase of morality cases. In other hand there are many works that concern on moral issues. For the example is a graduating paper discussing about moral education values.
based on Qur’an, a novel, a thought of person, and many more. All of
them aim to explore and close any morality cases through many
approaches. So, investigating another approach to find more references to
overcome moral issues are still needed and to be very important.

This graduating paper is composed by the writer who has strong
curiosity about moral issues. On the other hand, the story about puppet and
its players inspire him in that they provide a lot of moral thought. Even,
for some experts, puppet is claimed as a show which is included as
character education.

One of good characters in the puppetry is shown by Puntadewa, a
king of Amarta kingdom, who has good attitude. He always shows good
moral in his daily life. This study will dig moral education values of
Puntadewa and relate them to Moslem character education in Indonesia.

This study entitled “Moral Education Values of Puntade
wa and Its
Relevance for Moslem Character Education in Contemporary Indonesia in
Muhammad Zaairul Haq’s Tasawuf Pandawa” offers a new term in coping
with moral degradation by capturing a puppet figure in order to be taken
example by people especially students to improve their attitude. As the
need for seeking new resources to enrich studies about moroal education,
this study will benefit to add new references for education world related to
the theory of moral issues especially character education in contemporary
Indonesia. In broader perspective it will help educational government to
improve in composing proper curriculum for moral education to be better.
Puppet story is the most popular and interesting of ethic examples. The symbolic story of puppet is included as an ethic model which is the most interesting in that puppet is the symbol of human life (Endaswara, 2010: 86).

B. Research Problem

This study focuses on two problems as follow:

1. What are moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa?

2. What is the relevance of moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa for Moslem character education in contemporary Indonesia?

C. Research Objective

The aims of this study are:

1. To describe moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa.

2. To know the relevance of moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa for Moslem character education in contemporary Indonesia.
D. Research Significance

The findings of this study have some functions whether theoretically and practically. Theoretically it has three benefits. First, it contributes to add new references for the next related research. Second, it develops knowledge related to the moral values. Last but not least, it presents new relevance of moral education values for character education in contemporary Indonesia. For practical functions, it has three advantages related to policy maker in education. Firstly, it can be used as a new subject about culture and character education. Secondly, it is possible to be used to expand learning curriculum related to moral education values in the schools. Last but not least, it can be taken example by students as a good figure in order to have good moral (akhlq al-karimah) through subject of moral values in the education institution.

E. Definition of Key Terms

a. Value

Shaver in Subur (2015: 53-54) explains that value has three main elements. First, value is a concept, not feeling. It is a standard of assessment with rational content. Second, value is in the mind, free from self conscious or public affirmation. Third, value is a dimensional thing rather than absolute category. It is a criteria to assess a level of goodness and badness, right and wrong, or praise and mock; not only about the existence or not of any this characteristic.
While, according to CF. Kluckhohn (1951) value means something similar to conceptions of the desirable that influence the ways people select action and evaluate events (Schwartz and Bilsky, 1990: 550)

b. Education

Education is a counseling given to the children (Ahmadi and Uhbiyati, 2001:69). Damayanti (2014:9) explains that education is an effort to develop cognitive, affective, and psikomotorik area.

c. Morality (Akhlq)

Basically, moral is human’s act, behavior, said, in the interaction with The Creator (God), together, and himself. Specifically, word “moral” or akhlq can be used to show the meaning of human’s behavior and the regulation of human’s behavior (Subur, 2015: 55). So, morality is to study human’s behavior.

d. Character

National Education Ministry, as quoted by Subur (2015:67), defines that character is a way to think and behave that becomes an individual characteristic to live and corporate, whether in the scope of family, society, nation, and country.

e. Puntadewa

Puntadewa is one of the characters among puppet players. He is the oldest among his four brothers (Werkudara, Arjuna, Nakula and Sadewa) and the king of Amarta kingdom (Lukman Pasha, 2011:165).
F. Previous Research

There are some related studies to this graduating paper. Here are six of them.

The first literature review is an article entitled Moral Education and Character Education; Their Relationship and Roles in Citizenship Education. It was written by Althof, W., & Berkowitz, M. W. (2006). This article states that character education’s knowledge focus is more on moral concepts, manners and civility, the citizenship education knowledge base focuses more on politics, government and the interdependencies of social life. Character education may serve as a foundation for citizenship education, they are far from isomorphic. Citizenship education requires a strong academic grounding in content areas such as government, civics and history. So, moral education thought in the school will build student’s character to be good citizen.

The second is a paper entitled Analisis Struktural Dan Moralitas Tokoh Dalam Dongeng Putri Arum Dalu Karangan Dhanu Priyo Prabowo written by Kumayroh (2013). Her conclusion related to morality is that morality of fairy tale Putri Arum Dalu by Dhanu Priyo Prabowo consists of (a) Good morality includes light hand, unconditional help, help people regardless of social status, willing to sacrifice, loyal to the employer, and willing repent; (b) Bad morality includes evil, arbitrary to society, making others difficult, favoritism, forbidding their children not to mingle with the common people, angry, stubborn, and hurtful.
The third is an article entitled *Membangun Moralitas Bangsa dengan Tasawuf* written by Mustadi (2015). He stated that Indonesian people lose a lot of moral values because of globalization and modernization. The alternative solution offered by the author to build the nation's morality is to prioritize the values of Sufism, such as: *tazkiyatun nafs, mujahadah, muraqabah, muhasabah li ghoirihi*, in the life of the community, especially educational institutions. If education in Indonesia prioritizes the esoteric aspect, that is modern education which is full of spiritual values, such as the growth of honest attitude, patience, tawakkal, *qana"ah, amanah*, discipline, responsibility, and others, then the moral and dignified nation will become reality.

For the fourth is a graduating paper of Nur Latifah (2017). Her study is entitled *Nilai-Nilai Pendidikan Akhlaq dalam Moga Bunda Disayang Allah* Written by Tere Liye. The findings of the study are moral education values to Allah, moral education values to self, moral education values to family, and moral education values to other.

Then, there are some appropriate characters in the novel belong to the figures to be taken example. Some of those characters are friendly, lovely, patient; obey to family, brave, hard worker, family lover, polite, loyal and so on. The relevance between moral education values and education is that moral education aims to meet one of education goal especially for Islamic education. Also, Islamic education is a media that brings students to have good moral.
The fifth is a graduating paper of *Nilai-Nilai Pendidikan Akhlaq dalam Al-Quran Surah Ali Imron* verse 159-160 written by Khifdhotul Kholifah (2017). This study aims to seek moral education values on that *Surah*. The findings are that *Quran Surah Ali Imron* verse 159-160 contains four moral education values. Those moral education values are polite, for giving, discussion, and *tawakal*.

The study also states that those moral education values are related to education. Regarding to learning and teaching process in education, it is very important to be polite person for both student and teacher. They have to be forgiving people in the school and social life. Also, in the learning and teaching process, discussing is one of the most important aspects to be done. And, the result of any efforts should be leaved to Allah. Those all good moralities should be thought to the students.

The sixth is a graduating paper of Abdul Hamid. His study is entitled *Nilai-Nilai Pendidikan Moral dalam buku Nashaihul ‘Ibad* written by Imam Nawawi Al-Bantani (2017). He finds that in the book of *Nashaihul ‘Ibad* written by Imam Nawawi Al-Bantani there are some moral education values. Those are; obey and sincere to Allah’s decision, patient, honest, loyal to do promise, fair, thankful, *qona’ah*, love to Allah, *andwara*. He also states that those moral education values also relate to education especially for the students to apply them in their daily life in order to be good person.
All of those literature reviews above are trying to dig the values of moral education by using different object. It can be known that the objects used for the study are the holly Quran, a novel, and also an Islamic book, fairy tale, etc. Then, almost all of the writers also link their findings of moral education values to education itself.

Meanwhile, this paper will also try to enrich the study about morality which is about moral education values from a figure of puppetry. Then, the findings of this study will be related to character education in contemporary Indonesia.

G. Research Method

1. Type and Approach of Study

This study is included as a library research. All of the information is found and observed in the library. The approach of this study is descriptive qualitative where it tries to describe and interpret an object objectively. It can come from a condition or the relevance of an object, a growing opinion, occurring effect or a tendency which is growing (Sumanto, 2014: 179).

This study doesn’t use data counting quantitatively. To answer the problem of the study, the writer will try to analyze data of any information from used resources where the interpretation and deep understanding are used to get sharp description.
2. Data Resources

There are two types of data used for this study. They are primary and secondary. The primer one, as used to be main observation, is the book Tasawuh Pandawa written by Muhammad Zaairul Haq. The secondary one is any book which is related to the topic of this study such as; Kitab Mahabharata, Tokoh Wayang Populer, and *Pandawa Tu7uh* etc.

The writer also, for sure, used many resources such as; journal article, graduating paper, and many books that discuss about moral education and character education. This is to get literature review, get information of theoretical framework, and get known about the terms related to this study.
H. Paper Outline

This study consists of five chapters. First chapter presents introduction. This part explains research background, research problem, research object, research significance, research method, key term definition, literature review, and paper outline. Second chapter tells short biography of Muhammad Zaairul Haq and his book Tasawuh Pandawa. Third chapter is about theoretical framework of values, moral education, Puntadewa, and character education. Fourth chapter is discussion about moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa and its relevance for character education in contemporary Indonesia. Fifth chapter is closing. It informs conclusion and gives recommendation to the readers.
CHAPTER II

MUHAMMAD ZAAIRUL HAQ’S BIOGRAPHY AND THE WRITING OF
TASAWUF PANDAWA

A. Short Biography of Muhammad Zaairul Haq

Muhammad Zaairul Haq was born in Purworejo, Central Java, Indonesia. Currently he is living in Kulon Progo, Yogyakarta. He proclaims himself as a quite productive writer. Some of his writings were published in mass media like Bakti magazine, At-Tadarus, Lontar bulletin, Ketapel, and many more.

Beside as a teacher in Madrasah Ibtidaiyah At-Taqwa GUPPI Kulon Progo, Yogyakarta, he is as a chief of KOMPENI (Komunitas Penulis Indonesia) or Indonesian Writer Community. He ever become commentator in the seminar entitled “I Can Write”. He has also been ever invited to be an honorable guess in Bazar Book of “Keajaiban Cinta: Belajar Mencintai dan Dicintai” in Yogyakarta 2008.

Muhammad Zaairul Haq is interested in writing on problems of social, local culture, especially Javanese and Arabic culture. He has published a number of books and writings. Some of them are Upacara Suronan di Petilasan Ki Daruna dan Ni Daruni (2007). The next is his book Kejadian Cinta; Belajar Mencintai dan Dicintai (2008). And then, Keajaiban Syair Tombo Ati (2008). Another one is Tasawuf Semar hingga Bagong (Kreasi Wacana: 2009). The last but not least is the book which is used for this research Tasawuf Pandawa (2010).
B. The Writing of Tasawuf Pandawa

Muhammad Zaairul Haq had published many books. One of his books is Tasawuf Pandawa. The book is a proof of his interest in cultural topic, as mentioned in his biography. Tasawuf there means and describes a Sufism life of Pandawa. Pandawa itself stands for a group of five people in frame of Indonesian Culture, puppet. They are Puntadewa, Werkudara, Arjuna, Nakula, and Sadewa. Pandawa is a number of people in the world of puppetry who role as good characters that against crimes in the life.

In the epic of the Mahabharata, the Pandawas are the protagonists of the antagonists, the Kaurawa, the son of Dretarastra, their father's brother (Pandu). The Pandawa is an important figure in an important part of the epic Mahabharata. Here are the explanation about Pandawa members.

1. Puntadewa

Puntadewaa is the oldest brother of Pandawa members. He is the incarnation of Lord Yama and was born from Kunti. His nature is very wise, not enemies, and almost never lie for the rest of his life. Having a very high moral and forgiving and like to forgive an enemy who has surrendered. He has the nickname Dhramasuta (son of Dharma), Ajathasatru (who has no enemy), and Bhārata (descendant Maharaja Bharata). Another his name is Yudhistira. The name was given because he ever beat the king of Yudhistira (Haq, 2010: 79).
He became a Maharaja of the world after the Great War in Kurukshetra ended and held the Aswamedha ceremony in order to unite the ancient Indian empires to be under his influence. After his retirement, he made a holy journey to the Himalayas along with his other brothers as the ultimate destination of their lives. After a long journey, he got heaven. He was described as a good person. He is wise, patient, responsible, honest and never lied (Haq, 2010: 90-91).

2. Werkudara

Werkudara is Kunti's second son with Pandu. The name Bima in Sanskrit means "terrible". He is the embodiment of the God of Bayu so it has a nickname Bayusutha. Bima is very strong, his arms are long, his body is tall, and his face is fierce among his brothers. Although so, he has a good heart. Clever plays a mace weapon. His rifle is called Rujakpala and is good at cooking. His another name is Bima (Haq, 2010: 95).

Werkudara or Bima is a wise person also. He is religious, brave, smart, elastic, and in Javanese language he is yen kaku kena nggo teken yen lemes kena nggo dadhung (Haq, 2010: 96). Bima also likes to eat so dubbed Werkodara. His skill in warfare was needed by the Pandawa in order to gain victory in the great battle of Kurukshetra. He had a son from a giant race called Gatotkaca, participating in helping his father fight, but died. Finally Bima won the battle and surrendered the throne to his brother, Yudhisthira. Toward the end of his life, he made a holy
journey with the Pandawa to the Himalayas. There he died and got heaven. In Javanese wayang, two other sons besides Gatotkaca are Antareja and Antasena.

3. Arjuna

Arjuna is Kunti's youngest son with Pandu. His name (in Sanskrit) means "shining," "glowing". He is the incarnation of the God of Indra, the God of war. Arjuna has proficiency in the science of archery and is considered the best knight by Drona. His prowess in the science of war made him the foundation of the Pandawa to be able to gain victory during the great battle of Kurukshetra.

Arjuna has many nicknames, such as Dhananjaya (the usurper of wealth - because he managed to collect tribute during Rajasuya's ceremony held by Yudhisthira) Kirti (who is crowned beautifully - because he was given a beautiful crown by Lord Indra while in heaven); Partha (son of Kunti - because he is the son of Perta aka Kunti). His another name is Janaka (Haq, 2010: 127).

Janaka has good character. He is handsome, smart, wise, *digdaya, berbudi bawalaksana* (Haq, 2010: 126). In the battle of Kurukshetra, he succeeded in winning and Yudhistira became a king. Hemade a holy journey to the Himalayas with the Pandavas and gave up all worldly life. There he died on the way and reached heaven.
4. Nakula

Nakula is one of the twin sons of Madri and Pandu. He is the embodiment of the twin God named Aswin, the God of treatment. His twin brother is named Sadewa, who is smaller than him, and is an incarnation of God Aswin as well. After his parents died, he and his sister were taken care of by Kunti, another wife of Pandu. Nakula is good at playing sword weapons. Draupadi said that Nakula is the most handsome man in the world and is a formidable swordsman. He works hard and loves to serve his brothers.

In a time of exile in the woods, Nakula and three other Pandawa had died of poison drinking, but he returned to life at the request of Yudhisthira. In disguise in the Matsya Kingdom led by King Wirata, he acts as a horse caretaker. Towards the end of his life, he followed the holy path to the Himalayas with his brothers. There he died on his way and his soul reached heaven. Nakula is patient person. He is also helpful, social care, and good figure (Haq, 2010: 156).

5. Sadewa

Sadewa is one of the twin sons of Madri and Pandu. He is the embodiment of the twin god named Aswin, the God of treatment. His twin brother is Nakula, who is bigger than him, and is the embodiment of Lord Aswin as well. After his parents died, he and his sister were taken care of by Kunti, another wife of Pandu. Sadewa is a very diligent and wise man.
Sadewa is also an expert in astronomy. Yudhisthira once said that Sadewa was a wise man, equivalent to Brihaspati, the teacher of the Gods. He works hard and loves to serve his brothers. In the guise of the kingdom of Matsya, led by King Wirata, he served as a cowherd. Toward the end of his life, he followed the holy path to the Himalayas with his brothers. There he died on his way and his soul reached heaven. Sadewa is good person. He is always in the side of the truth, *berbudi bawalaksana*, intelligent, and wise (Haq, 2010: 164).

The book of Tasawuf Pandawa actually discusses about a soul exercises or training done by Pandawa that teach them about good morality whether to God and society. Where, the actors have a lot of moral values such as religious; obey to the God, loyalty, honesty, trustworthy, and responsible, wish, honest, patient, fairness, and so on. Through Pandawa, as Zaairul said that the book tries to reconstruct puppet culture (especially for its Sufism values) with the hope that it can be used to be a reference in society life which is increasing to be more materialistic and hedonism.

In my point of view, the book enriches academician to study moral cases through culture or local wisdom in that the book provides a new resource of moral education where there are many good values inside. Of course, those values can be learned and taken example by education institution in doing learning and teaching process in the school in order to implement character education (curriculum) in Indonesia.
CHAPTER III

THEORETICAL FRAMEWORK

A. Value

Definition

The word "value" is often connoted as something good, precious, dignified, and positively connoted (Sujarwa, 2010:229). The basic value or guidance in life is an abstract conception that becomes the main reference or guide to the fundamental or important issues raised in the life of a society, nation, and even humanity (Ismawati, 2012:70).

Another definition is from Cheppy (1988) in Adi Susilo, it was explained that American expert of value education, Raths, Harmin and Simon concluded that value is general guides to behavior which tend to give direction to life (Adisusilo, 2012: 59).

According to CF. Kluckhohn (1951) value means something similar to conceptions of the desirable that influence the ways people select action and evaluate events (Schwartz and Bilsky, 1990: 550).

So, all in all, value is all about goodness or badness and truth and worth of something. Everything can be accessed from many perspectives just depends on the way to see from. So, it can be different assessment from one to others.
B. Moral Education

1. Definition

Moral education is derived from two words. They are moral and education. Here are the explanations of those terms.

The first word is moral. According to Durkheim, morality, for sure, includes consistency, behavior regularity. He defined it that moral is an regularity of behavior and authority (Durkheim, 1990: x-xi). Lickona (2014:99) explained that morality does relate to relationship—a way of person to behave each others. Moral is a thought about good and bad of behavior and always relate to human as an individual and human as a member of social. The focus of moral is on the problem of human behavior about good and bad (Muslich etc, 2006: 55).

Moral in the term of Arabic is most closed to be meant akhlaq where it is a plural form of khuluq which means behavior or attitude. Meanwhile, in Indonesian term moral kwon as etika (athic), tata karma, budi pekerti which are related to human behavior (Subur, 2015: 54). We can say that akhlaq is Islamic morality.

Moral is in the individual and in the society. Moral which is in the human is sense, while in the society is as a culture. So, a moral or immoral person depends on how a person behaves in the society. If he or she behaves good attitude as the senses and the culture of society, so the person can be included as a moral person. Moral is a condition of human’s mind, felt, spoken, and attitude which becomes a limit of
human’s goodnees and badness. Moral is essentially about values, that is values of human behavior (Subur, 2015: 56-57).

According to Lickona (2014: 55-56), there are two kinds of values, moral and non-moral. Moral value is such as honesty, responsible, and justice means obligation and is a compulsory to do. Otherwise, non-moral value is not obligation. It shows us on what we want or like to do such as listening to a classical music or reading a good novel.

The second word is education. It is an effort to develop in the scope of cognitive, affective, and physicomotoric. The main scope of cognitive is the development of academic intellectuality. The main scope of affective is to build an individual character. The main scope of physicomotoric is for vocational skill and behavior (Damayanti, 2014: 9). Actually, performing good morality is the same as doing goodness to other people. It is a command of the holy Quran:

وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

“And perform goodness (to other people) as God (Allah) does goodness to you” “Dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah Berbuat baik kepadamu” (QS.al-Qashas: 77).

Based on the theory of education, morality is linked in the area of affective which aims to improve individual character. Therefore, moral education can be defined as any efforts to improve human’s behavior by planting good values so that the person has good character.
2. Kinds of Moral

According to Lickona (2014:77) there are two kinds of moral value. They are universal and non-universal.

a. Non-Universal Moral Value

It is kind of moral value which is like performing ritual religious such as praying, fasting, remembering religious big day etc. Where, those performances are careless in others felling.

b. Universal Moral Value

The kind of this moral value is like performing justice to others, respecting the life, freedom, and equality to others. This value reveals humanity and human’s fundamental pride.

Lickona emphasizes that to be good person, a man or woman should learn about moral values such as respecting the life and freedom, responsible to others, honesty, justice, toleration, polite, self discipline, integrity, affection, philanthropy, and bravery (Lickona, 2014: 77).

Suparno (2012) in Adisusilo explains that moral values relate to human’s attitude and behavior in relationship with God, self, family, society and nation, and universe (Adisusilo, 2012: 55). So, from the definitions above we can know that performing moral, how to attitude and behave well, is like what Durkheim said that morality is for self and others or group, including to God, shortly we can say, to all His creation in this universe.
3. Current Indonesian Morality

   Indonesian nation is facing big challenge right now. If we look at the national politic conflict, we will see the moral crisis. It is not individual morality, but moral of authority (Endraswara, 2013: v).

   Recently we often hear the news on TV and on the radio caused by moral decline of teenagers such as: brawl, rape committed by senior high school, drug users and dealers. Due to the absence of peace and harmony, the norms in society make moral nation, especially teenagers began to waver or may decline drastically that in fact makes a country destroyed (Rahmawati dkk, 2017: 139).

   Occurring moral problems now is many more and more complex rather than previous moral problems (Budiningsih, 2008: v). Budiningsih (2008: 1) said that a number of moral issues at youth such as consuming drugs, pornography, rapping, stealing, abortion, killing, etc, have become social problem which is now unable fixed completely. This indicates the deviation of morality.

   Discourse of character education is coming out in Indonesian education system right now. This is to response of any nation problems particularly demoralization problems (Tim Penyusun, 2014: i)
Students imitate values which reflect up dated communication trend regardless is it respectful or not. Also, the turning of student’s behavior to the teacher tends to leave old tradition. The interaction between them basically gets to modernity which is effective, simple, pragmatic, and materialistic (Roziqin, 2007: cover).

There is a tendance that Indonesian society members to be distortion and even degradation. The moral degradation signs are the fade of attitude, calm, unity soul, togetherness, and work together in society. In addition, anarchism and not being honest behavior almost occur from many students. In the government, there are a number of corruption crimes, almost in all government institution, shows that this nation has been twisted by the lack of morality, akhlaq, and character (Zuchdi dkk, 2013: 1).

Soenjono Dardjowidjojo has book entitled *Rohobnya Moral Kami*. Where, the page 19 of his book is about *Korupsi, Kolusi, dan Nepotisme*. He only wrote this statement on that page “too many things to write down here” (Dardjowidjojo, 2005: 117). It means that corruption, collusion, and nepotism will create too much discussion of problems related to morality.

From the explanations above can be concluded that Indonesian morality is occurring to be declination at all ages especially young people and students. So, we need moral teaching or education to reconstruct our nation character in order to create good civilization.
4. The Need for Universal Moral Values

To overcome morality problems, in order to be character nation, Indonesian education need to learn and dig good values as Indonesian cultures such as being humanity, peace, tolerance, patient, etc. For this part, education institution is very well-role played. It is trusted that it can plant students good moral. To cope with moral degradation, it is needed a good education from all institutions, not only education institution, but also religion institution, society as well and of course family. This is to create humanity behavior at all ages of Indonesian.

United Nations had an international project in 1995. The project focused on seeking the kinds of universal values that belong to every person regardless his or her sect, nation, religion, and language. The research was done by a number of people around the world. Then, they found universal moral finally.

Those universal values are peace, respect, responsibility, happiness, freedom, tolerance, corporation, love, simplicity, unity, honesty, and humanity. Those values exist in every human, become human hope, and if every human inspires those values, this life will be happy and prosperous. (Waruru, 2010: 51-52).

Those values are very important as human life foundation in order to create the better world. It was written in United Nation chapter that the universal values is to strengthen again about the belief in human right, glory, and wealthy.
Finally, the writer wants to emphasize that study about moral education values means searching for moral values that can be thought and educated to students in order to change and improve student’s behavior and to build their character, as this is one of the goals of education itself. In this case, the writer will seek moral values from one of puppet characters/players, Puntadewa,

C. Puppet, Pandawa, and Puntadewa

1. Puppet

Indonesia is a rich country of arts and cultures. One of Indonesian cultures which is admitcd by the world is puppet or wayang. Puppet was well known in Indonesia in 1500 BC. UNESCO had admitted Indonesian wayang as the World Master Piece of Oral and Entingable Heritage of humanity at 7 September 2003 (Pasha, 2011: 17. It means that Indonesian wayang is a master piece of Indonesian which is included as the world heritage.

Puppet has a very long history in Indonesia and has many kinds as well. Some of those are Beber, Calonarang, Cupak, Gambuh, Gedog, Golek, Klitik, Madya, Wong, Parwa or skin and many more. puppet also has various characters such as Punakawan, Pandawa etc.
2. Pandawa

Pandawa is one of the famous groups in the world of puppetry. Pandawa itself means the child of Pandu (king), one of the King of Hastinapura in the story of Mahabharata who has two wives. They are Dewi Kunti Nalibrata, as the first wife, and Dewi Madrim, as the second. Pandu’s children are Yudhistira or Puntadewa, Bima, Arjuna, Nakula and Sadewa. Those five brothers are called Pandawa. (Abimanyu, 2014: 164).

Thus, Pandawa is the crown prince of the kingdom. In the epic of Mahabharata, Pandawa is the protagonists while the antagonists are Kurawa, the son of Dretarastra, their father's brother (Pandu). Each member of Pandawa is an incarnation of a particular deity, and each member of Pandawa has a certain other name. One of Yudistira’s called names is Puntadewa (Faisal, 2014: 66).

Pandawa is an important figure in an important part in the epic of Mahabharata, a major battle in Kurukshetra lands between Pandawa and Kurawa and their allies. Yudhisthira, Bima and Arjuna are Kunti's origin sons, while the twins Nakula and Sadewa are the sons of Madri, but their father is same, Pandu. They are Pandawa, a puppet character consisting of five people namely Yudhisthira, Bima, Arjuna, Nakula and Sadewa (Amrih, 2012: 90).
Regarding to this graduating paper, it will not discuss morality of all Pandawa characters, but will be focused only in one character, a king of Amarta Kingdom in Astina, Puntadewa.

3. Puntadewa

The story of puppet actually tells the virtues. It shows two opposite characters of life where a goodness against badness. Pandawa is one of two groups in puppet players who symbolize a good virtue. Otherwise, Kurawa is the analogy of bad character.

One of Pandawa members is Puntadewa. He is the first son of Pandu Dewananta, his father, with Dewi Kunthi Talibrata, his mother (Haq: 2010: 77). Puntadewa has four brothers. They are Bhima, Arjuna, Nakula, and Sadewa. He is the oldest among his four brothers and the king of Amarta kingdom (Lukman Pasha, 2011:165).

Puntadewa has some others name. He is also often called Yudhistira. He is the oldest son of Dewi Kunthi. His name means strong heart and strong belief in the battle era. This son was born as reincarnation of Batara Dharma, a lord of justice and death. He is respectful because of the firmness of his hearth, his justness, and the high value of his authority (Bandit, 2003: 58).

In the book *Tokoh Wayang Populer* is written that Yudhistira, the other name of Puntadewa, has white blood which means a patience, justice, accepting, wise, and obey to God person (Faizal, 2014: 66). So,
Puntadewa is a good figure in the puppetry where his goodness, especially for his morality, can be learned to be good person.

From the explanation above we can understand that Puntadewa is a king who has very good characteristic, for sure regarding in performing morality in his life with the society. He is a good model or figure to be included as a moral teacher and educator. Through his morality, we can take examples.

D. Character Education

1. Definition

   The term of character education is also derived from two words which are character and education. Each of terms has its own definition. Then, they are combined to be one term and create new definition. The explanation of those terms is as follows.

   The first word is education; again, as discussed before, it is any human efforts to develop the intellectuality, the morality, and the creativity. And then, the second word is character? What is character? Character is a way to think and behave that becomes an individual characteristic to live and corporate, whether in the scope of family, society, nation, and country (Subur, 2015:67).
According to Simon Philips in Muslich, character is the accumulation of values norm which direct to a system that fund a thought, reaction, and attitude to be performed. Meanwhile, Koesoema defined that character is personality (2011: 70).

Character is similar to *akhlaq*. So, character is human’s attitude /moral values which is universal including all human activities, whether in the relationship to God, him/her self, among people, and the neighbor (Zuchdi, 2013: 16).

From two definitions of character and education above create a combination that forms a new definition. It is character education. Damayanti (2014:20) defines that character education is the implementation of moral values internalization which especially aims to build qualified students whether intellectuality and morality. She also said that character education currently is as a national movement. Simply, character education is an effort in counseling students’ behavior to know, love, and do goodness (Listyarti, 2012:3).

Another definition comes from Waruru (2010: 178). He said that education character is an effort to build characteristic which are social values in the student. Those social values are sincerity, respect, justice, responsible, trustable, volunteer, shared, thankful, tolerance, forgive, brotherhood, opened, humanity, and empathy.
Character education, for sure, has many goals. One of them is as Muslich’s explanation that the goal of character education is to improve service quality and goal of education that direct in achieving character building and noble moral of students completely, integrated, and balance (Muslich, 2011: 81).

To born character student, planting good values is needed. It is the same statement as Damayanti’s. She said that Education character includes needed values to be planted, grown, and developed to the students (Damayanti, 2014, 42).

Daniel Goelman which is famous of his book about Multiple Intelligence, and Emotional Intelligence (1999), explained that character education is value education, which includes nine basic values which relates each other. Those values are; responsibility, respect, fairness, courage, honesty, citizenship, self-discipline, caring, perseverance (Adisusilo, 2012: 79-80).

If education succeeds integrating those values for students, in Daniel Golden’s view, it will form a character student, a moral individual. He also said that value education begin in the home, develop in the school, and be applied concretely in the society (Adisusilo, 2012: 80).
All in all, the essential of character education is to plant noble values to the students so that they have good moral. Then, it will improve student’s character. But, the question is, what are character values for the students?

2. Character Education Values

According to National Education Ministry, as quoted by Listyarti, there are 18 character values which are to be thought to the students as the aims of character education. Those values of character education are:

a. Religious

   Attitudes and behaviors that obedient in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and live in harmony with followers of other religions.

b. Honest

   Behavior based on an attempt to make himself / herself a person who can always be trusted in words, actions, and work.

c. Tolerant

   Attitudes and actions that respect different religious, ethnic, opinion, attitude, and other person's differences

d. Discipline

   Measures or action that demonstrate orderly behavior and abide by various of rules and regulations.
e. Hard Work

Behavior that demonstrates hard effort in coping with any obstacles of study and duty, and completing assignments well.

f. Creative

Think and do something to produce new ways or results from something owned.

g. Independent

Attitudes and behaviors that are not easy to depend on others in completing tasks.

h. Democratic

The way of thinking, attitude, and acting that judge equal rights and responsibility of himself to others.

i. Curious

Attitudes and actions that always seek to know more deeply and extensively from something he learns, sees, and hears.

j. Spirit of Nationality

The way of thinking, acting, and insight that puts the interests of the nation and the country rather than self or group interests.

k. Love the Country

The way of thinking, acting, and insight that shows loyalty, carries, and high respect to the language, physical environment, social, culture, economy, and nation politic.
l. Appreciate Achievement

Attitudes and actions that drive him to produce something useful for society, and recognize and respect the success of others.

m. Friendly / Communicative

Actions that demonstrate a felt of like to speak, make a friends, and work together with other.

n. Love Peace

Attitudes, spoken, and actions which cause others fell happy and safe of his attendance himself, society, environment (nature, social, and culture), country.

o. Love Reading

The habit of providing time to read the various readings that give goodness to him.

p. Care for the Environment

Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the current existing natural damage.

q. Social Care

Attitudes and actions that always want to provide assistance to others and communitie that need.
r. Responsible

Attitudes and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, environment (nature, social and cultural, the state and God Almighty) (Darmayanti, 2012: 5-8).

Those eighteen values above are the same as Subur’s statement that there are eighteen values of education character based on Indonesian culture: religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curious, spirit of nationality, love the country, appreciate achievement, friendly or communicative, love peace, love reading, care for the environment, social care, responsible (Subur, 2015: 70).

All in all, based on the explanation above, it can be conclude that moral education is a counseling to make a student’s behavior to be good and correct person to God, society, and himself by teaching him/her moral values. Where, the moral values are divided in two kinds. They are universal moral which relates to humanity such us being honest, fair, responsible, and so on and non universal moral which relates to God such as performing prayers like praying and so on.
Meanwhile, character education is an effort to teach students about moral values. are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curious, spirit of nationality, love the country, appreciate achievement, friendly or communicative, love peace, love reading, care for the environment, social care, responsible.

If those moral values above can be implemented by a student consciously and responsible, so, the student, he or she, will become a character person, for this context is national characteristic of Indonesian. So, moral education is a correct and right way to build character education, because they can’t be separated each other. Where, it means implementing Qur’an on verse Al-Qashas to perform goodness (to other people) as God does to us.

وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
3. The Need for Character Education

According to Lickona in Sudrajat (2011: 49) there are seven reasons why character education should be delivered. The seven reasons mentioned are as follows:

a. The best way to guarantee children (Students) have a good personality in his life.

b. Ways to improve achievement academic.

c. Some students can not form a strong character for himself at another place.

d. Preparation of students to respect Parties or others and can live in a diverse society.

e. Departing from the root of the problem related to social-moral problems, Such as irreverence, dishonesty, Violence, violation of activities Sexual, and work ethic (learning) low.

f. The best preparation to welcome behavior at work.

g. Learning cultural values which is part of the work civilization.

The need for character education is because of that character education is not only teaching which is right or wrong, but also planting habituation about goodness so that students understand, can feel, and will to do good thing. Character education brings the same vision as akhlaq education and moral education (Zuchdi, 2013: 17).
4. Character Education Implementation Strategy

There are some strategies that can be used to implement character education especially in the school. According to Sudrajat at least there are four strategies of the implementation of character education. They are learning (teaching), exemplary (modeling), reinforcing, and habituating. The effectiveness of character education is very determined by the existence of learning (teaching), modeling, reinforcement (reinforcing), and habituating (habituating) conducted simultaneously and sustainable (Sudrajat, 2011: 54).

In the writer assumption, the best strategy to implement character education is in the learning and teaching process. The writer also see that teachers or educators should give good example in performing morality in order to be the model for his or her students. If in the learning or teaching process students and educators can collaborate together in doing good habit and attitude, so that it will plant students to have good morality as the implementation of character education.

E. Akhlaq

Moral in the term of Arabic is most closed to be meant akhlaq where it is a plural form of khuluq which means behavior or attitude. Meanwhile, in Indonesian term moral kwon as etika (athic), tata karma, budi pekerti which are related to human behavior (Subur, 2015: 54). We can say that akhlaq is Islamic or Moslem morality.
Perfecting akhlaq is one of main goals of Islamic teaching which was done by the Prophet Muhammad. Akhlaq is closed in meaning to Tasawuf which is a teaching of Sufism (Widiyanto, 2012: 57). It is a teaching of heart and mind purification to do goodness only in order to get closer to the almighty God. The Sufism teaching or Tasawuf effects on human’s morality, which priors doing goodness to the God and Peoples.

If we question our self, what is kind of goodness to do to other? So, we must call back universal moral values. In the term of akhlaq, akhlakul karimah is standing for universal moral values. Any good morality is akhlaqul karimah’s path. The best akhlakul karimah is shown by Prophet Muhammad as a model figure of Moslem. He is a well known person and messenger that from his attitude must be taken example. One of his most known attitudes is that he is a leader who issiddiq (honest), tabliq (convoy), amanah (trustworthy), and fatonah (intelligent). Those akhlaqs are proper to be taken example by all Moslems as their Islamic character.
CHAPTER IV

THE ANALYSIS OF MORAL EDUCATION VALUES OF PUNTADewA
AND ITS RELEVANCE FOR MOSLEM CHARACTER EDUCATION IN
CONTEMPORARY INDONESIA

A. Moral Education Values of Puntadewa

There are many moral education values of Puntadewa in the book of Tasawuf Pandawa. Those morals are suitable and proper to be thought and educated to the students in order to improve their morality and to build their character. Here are the explanations.

1. Non-Universal Moral

As being discussed in the chapter of theoretical framework above, it was explained that non-universal moral is morality which relates to God such as; performing prayer, fasting, remembering God or dzikir etc. Here is Puntadewa’s morality to God.

a. Obey to the God

Puntadewa believes in God whom is called Dewa. He believes that his journey of his life is to find the pure happiness in here after. The reward will be given by God after doing all his dharmo (promises) while lived in the world. By obeying to God, he trusts that God will provide him a heaven so that he always asks forgiveness to God after making sins (Haq, 2010: 186).
Having belief in God will make someone to take care in thinking, saying, and doing something. In concept word of believer, a person will do good thing in order to hope that he or she will get entered in paradise in here after. Also, a person will avoid doing bad thing in order to save him or herself from heal. All in all, if a person is believer, he or she will always try to obey to God by doing dharma and by doing goodness rather than badness with the hope to get best God’s reward which is heaven in here after.

b. Pray to the God

In the battle of Bhatarayuda Jayabinangun, when he felt so weak and there was no power anymore, he mateg (focused to pray) with a weapon called jamus Kalimosodho, which some of experts mean that jamus Kalimosodho is kalimat syahadat, then he won the battle. Because of praying by the weapon finally he got power from God and won the big war. He often prayed to God to ask guide and direction to do something in his life. He also often mediated (tapa) in order to asked forgiveness from God in the cave. He thinks that he had a lot of since because of his factory to win the battle that he became the king of Amarta Kingdom in Astina state (Haq, 2010: 89).
One of indications that someone is obeying to God is that a person would perform prayer to God, ask Him a help, and believe that He is main goal of this life. He believes that someday he will meet God and responsible for everything he/she had done in the world. When people get stuck to do, praying to God will help him.

2. Universal Moral

Universal moral is any human’s morality which relates to all living things especially human. Or, in simple word, universal moral is humanity moral, all of human behaviors to other people. Here are some of good moralities of Puntadewa which is very humanity.

a. Obey to the Parent

Puntadewa always try to do whatever his mother said. He promises not to betray her. Puntadewa would never hurt her children, his won brother forever. He will perform justice, honesty, and harmony for his family. This is one of Puntadewa’s services to his mother and his family. He ever stated to himself and his brother that he promised to share fairly anything belongs to him. He can’t deny his promises in that to keep his mother’s advice (Rajagopalachari, 2014: 800).
As we know that good child is a son who obeys to his or her parent, whether to father and or to mother. We can obey to them by doing their command, praying for them, and keeping our promise to them. We can’t deny their hope to us as long as it is good order.

Serving to parent is very good and valuable morality for all people. Even, all parents must hope and pray and hope to have good son. Therefore, obeying to parent is a good morality that all children should do that.

b. Keep Promise

Dhamaraja is another Puntadewa’s name. Dharmaraja stands for king of dharma where it means promise. He was named so because he always does his promises in his life (Haq, 2010: 78-79). Therefore, Puntadewa got title the king of promise. What does it mean? It shows that Puntadewa is a person who always keeps his promise to do. He did not betray someone. He did not let himself hurt someone’s heart so that he always fulfills his promise.

In the sayembar (hunting) Drupadi, Puntadewa ever said “when (Pandawa) lived in suffer, we sward that we would share fairly for all we had. We can’t ignore the sward. This is advice of our mother” (Rajagopalachari, 2014: 800). Even Puntadewa won the sayamebara, but Drupadi belonged to all Pandawa members,
not only Puntadewa’s. So, it proves that Puntadewa always keeps doing his promise.

Keeping promise is very good morality. Why, because most people will get disappointed when someone betrayed or laid someone else because of not doing his or her promise. So, by doing what we had promise to do is respectable thing to be done in order to keep someone’s felt to stay happy, positive, and satisfied.

c. Courageous

Puntadewa is a son of Kunti who is very courageous. In the battle of Bhatarayuda Jayabinangun, he went to opponent side, Kurawa, to meet his grandfather to ask his permission or pangestu before the war begin. Seeing what Puntadewa did, Arjuna, a little brother of Puntadewa, asked to Puntadewa “my majesty, why do you do such this strange action? Without telling us, you go to the place of the opponent, without weapon, without guard, and go on foot, tell what do you mean?” (Rajagopalachari, 2014: 261).

Being courageous is very important attitude. It will increase the confidence of a person. For example, if someone is asked to help someone else to do something, but he or she fell shy, not brave, he or she must not give a help. Another example is that if someone who wants to do something but he or she is not confident, the person must cancel to do it.
So, all in all, being brave, having courageous is a must to be had by everyone in that it is included as good morality to live together with the society, community, and around many people around the world.

d. Not Interested in Authority or Title

After winning big battle and leading Amarta Kingdom, Puntadewa did not feel proud in that the opponent actually was his own brother of his big family. He still could not fell satisfied even disappointed. “I can’t feel happiness or goodness leading this kingdom and world happiness. I leave this kingdom on your hand and let me go isolating myself to the jungle. I decided to holly myself in the forest” (Rajagopalachari, 2014: 387).

Many people did bad thing just to get a title, authority, and or wealthy. Actually, it is not bad; in condition the person makes it through correct efforts. But the problem is that when a person did not make a good effort, he or she will disadvantage others. Such as by committing corruption even resisting or killing own brothers. It is very bad morality and not humanity.

To avoid those bad moralities explained above, a person should not love title and or authority too much in that it can cause doing bad morality such as being untrustworthy person, corrupt government. This is in order to keep and save good relationship and brotherhood among people in this life and to be trusted person.
e. Respectful

The other name of Puntadewa is Samiaji which means respectful. He always respect others and his-self (Haq, 2010: 78-79). Puntadewa is a person who respects to the older person and loves the younger person. Regarding to respectfulness of Puntadewa’s moral, there is one interesting story. In the battle of Bhatarayuda Jayabinangun where he against Kurawa, he ever said to his opponent “Oh pendita Durma whom I so respect. Hestitama died in the battle. Hestitama died on Werkudoro’s hand (Haq, 2010: 92). Puntadewa still respect to his opponent even in the war like that.

Respecting someone else is a noble moral. No one can reject respectfulness even everyone want to be respectful person. When someone had tried to do something, even it still imperfect, he or she must ask be respectful rather than be being judged. The point is that respecting someone is an important moral to do and to have in that this is hard relationship to someone’s heart felling.

f. Patient

Puntadewa is a patient person, carefully when speaking and doing as well, he never beat (Haq, 2010:80).In this life, all people must face any exercises. Sometimes, the exercises happen because of someone else or directly from God. How can we overcome any
exercises may occur? First thing to do is be patient. It is to avoid getting anger and negative thinking.

Patient is very good moralities. All people agree that being patient is not easy. But, if someone can perform it, he or she will feel the enjoyable of being calm down and not angry. It will stress pressure and save positive energy. The most important is that by being patient we will be able not to make a person to do something in rush time and can stay calm down to control emotion.

g. Kind Giver

He always gives anything someone’s asking (Haq, 2010:80). Many stories tell that Puntadewa is a good giver. He shared his wife to his brothers in spite of winning the sayembara. Even he gave his kingdom to other person. If not good giver, he may not gave anything he loved,

Giving is good moral. No one can refuse a gift. Even we can’t reject someone’s gift. A gift can make someone happy and fell loved. Giving also teaches and educated us that when we have something we should kindly share it, even we love it. It makes us be useful person.
h. Thankful

Puntadewa is not greedy person. When he got factory and became the king of Amarta, he made a big party as his thanks. As his thankful for the success in building Indraprasta Kingdom which is very big and beauty, Puntadewa invited a number of kings from one hundred countries to celebrate the a big party called *Sesaji Raja Suya* (Haq, 2010: 87).

It is good morality to thank when someone got something. There are many ways to express our thanks such as by sharing what we got, or just by saying thanks to someone who gave us particularly to God. Even, in Islamic teaching, thankful will add goodness. Thankful shows that a person respect a gift and make someone else, especially the giver, satisfied of his/her gift.

i. Serve to the Older

Puntadewa is a wise person. He is not only good to everyone, but also he is very kind to his parent. He always asks his mother to give prayer to him and he also often asks permission before doing big thing such as a war. He always respect to the olders and love the younger’s.
In the battle *Bharatayuda Jayabinangun* before the war begun, Puntadewa asked prayer and permission to Bisma, his grandfather, teacher, and opponent. He did this because to respect old person, a grandchild to grandfather, a student to teacher (Haq, 2010: 89-90).

One of good morality is service to people. Good morality to older can be performed by respecting people who are older than us. Also, we can express our service to the younger by loving them. Those are good morality that must be had by all people in order to respect each other’s.

j. Honest

Puntadewa never lied in his life. He always keep his mouth far from bad word including lying. He is very careful in thinking, talking and doing. He always said the truth. Puntadewa was also known as an honest and never lied knight (Haq, 2010:91).

Honesty is valuable morality. Everyone asks people to perform such a good attitude. When someone lies to someone else, it can hurt someone’s felt and hearth. By being honest, people will build a trust that will create peace and harmony. There will be nothing to be hidden. Also, a truth word will bring us a lot of kindness and happiness. It will make our heart fell free, roomy, and not worry.
**k. Fair**

Puntadewa is a fair king. He always tries to decide to do something fairly. All his action must be satisfied to all his society and his family. After being a king of Amarta kingdom, he was well known as a fair king (Haq, 2010: 93).

Doing something fairly is a must to all people. If we do something which is not fair or we decide unfairly, it will make others feel envy or someone else must fell disappointed. He or she will ask his or her belonging. There are many things to do fairly, especially in the government business such as giving information, distributing helps, spreading education, constructing street, and many more. The main point of being fair person is to fulfill someone’s right. Fair is very valuable moral to have to build justice among people.

**l. Wise**

Puntadewa is a person who has good morality. Whether before became a king and after become so. Through his good doing; being honest, fair, thankful, make him as a wise king. That why he was also well known also as wise king after being a king of Amarta kingdom. He is the wisest person among Pandawa, who did wisdom most among all his brothers (Haq, 2010: 93-94).
Wisdom is reflecting a good person. When someone can perform good thing to others, the person must be admitted as a wise person. This is also included as good moral which is everyone should do it. If we do not do something wisely, there will be many people feel sad and regret. Wisdom means responsible for all of our attitude behaviors.

m. Loyal

Puntadewa is also a loyal person. He does not like to betray someone. He always tries to keep doing all his promises. In the final trip of his life, Puntadewa was hiking to Himalaya Mountain accompanied by the dog. Then, when he was invited to enter to the heaven, he requested that the dog should follow him. At the time, suddenly the dog changed to be his father. This is actually Puntadewa’s examination from Lord to test his loyalty and wisdom. And finally, it was proven that Puntadewa is a noble and loyal person (Haq, 2010:94).

Being loyal is very important attitude especially to keep relationship, brotherhood, and familiarity. Many people broke friendship and so on just because of not loyalty. When someone betrays someone else, the victim must get anger sometimes. Therefore, in broader perspective, loyal is good moral to perform in order to keep trust, harmony and peace.
Careful

Puntadewa is a person and king who is careful. He did manything in detail so that there was nothing left to be checked. When traveling to a place called Waranawata, Pandawa toke rest in the placed provided by a king namely Duryadana, who has bad plan to fire Pandawa. Then Puntadewa, the only Pandawa member who has sharp physiognomy, checked all sides of the castle in detail so that he knew if that was true there was a bad plan. After knowing that, Puntadewa informed it to his brothers. Then at the time to escape, Pandawa ware safe from the bad trap of Duryadana because of Puntadewa’s ability (Rajagopalachari, 2014: 66-67).

Carefulness is also important morality to do. Because, if we do something careless of the danger that may be occur, we will got bad thing that my happen to us. Because of carefulness also, it can save our self, other people, and be avoided from the bad plane. Carefulness will avoid us from foolish. It requires us to check, see, something in detail.

So, having attitude of careful is a must to do. It will save us from bad thing that may happen whether to our self or to others. Also, carefulness is included as good morality which can avoid the disadvantage of danger and fear of our life in the future.
Love Peace and Harmony

As a wise king, Puntadewa is a person who loves peace and harmony. He always tries to build peaceful and harmony with his society. That’s way also he performs good morality such as being honest, good giver, fair etc to avoid the enmity among people in his kingdom especially.

Because of his love of peace and harmony he becomes a king. In the crowd of struggle to be a king between Khrisna against Sisupala, who didn’t agree if Khrisna was pointed to be the king, Puntadewa breakdown the situation by polite and patient word. He asked to the audience to be calm down and back to sit. Finally, in the end of the election, Yudistira / Puntedwa had even chosen to be the king. (Rajagopalachari, 2014: 99-100).

Peaceful, harmony, is a condition or situation which is looked for by many people all around the world. Behaving good attitude actually is to keep and build the relationship between one person to other stay calm, good, peace, harmony, and unity in diversity. Therefore, keeping calm down atmosphere is good and valuable morality to keep peace and harmony in this life.
p. Not Adigang, Adigung, Adhiguna

Despite Puntadewa is a king, but he never been arrogant, authority of dictator, and or proud with title. He is a humble king who doesn’t love with a praises. He never performed adigang, adogung, adiguna. He succeeds to bring his society in the safety and prosperity (Haq, 2010: 93).

Adigang stands for someone’s attitude who likes to show up his authority and power. While adigung means someone’s attitude who like to show up his inherit or generation. Adiguna is someone’s attitude who likes to show up his inelegancy.

All those attitudes, especially for Javanese ethic, are not polite because of to be arrogant person. Someone who has one of the attitudes, he or she will not have many friend, network, and society or community. Many people fell hard to accept those impolite moralities.

So, someone who does not have arrogant moral will be more friendly and kindly. He or she will be easily accepted by people among him or her in that they are behaving to other people well. Being a person who is not adigang, adigung, and adiguna is good for our morality and it tends to be more humanity.
B. The Relevance of Moral Education Values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa for Moslem Character Education in Contemporary Indonesia

Before discussing Moslem character education, it is important to know what Islamic education is firstly. So, according to Syed Muhammad Naquib al-Attas as quoted by Widiyanto, it was asserted that Islamic education is knowledge includes human spiritual and material life that gives goodness character to the person (Widiyanto, 2015: 51). And, concluding Nasr’s thought that the goal of education including Islamic is to refer on the totality of human in the scope of rational, moral and spiritual (Widiynato, 2015: 60). Therefore, the writer sees that Islamic education and its goal is to build student’s morality to be good person to God and other people so that they will have good character.

As addition information, on September 6, 2017 ago, President of the Republic of Indonesia had signed Presidential Regulation or Peraturan Presiden (Perpres) Number 87 Year 2017 about character education empowerment. In the writer’s sight, the presidential regulation above shows that character education is very important part of nation in that it strongly relates to the characteristic of Indonesian people, the characteristic Indonesian culture, and pride of Indonesian values.

In the regulation of nation character curriculum, all subjects in education must contain some of character values where the value itself is moral values. To form the curriculum of character, ministry of education
of Indonesia arranged character education values to be integrated in any subjects of study.

Now, the question is. What the relevance of moral education for character education is as discussed in this study? The relevance of Moral Education Values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa for Moslem Character Education in Contemporary Indonesia is that moral education values of Puntadewa connect, link in building character education. It is because moral education values of Puntadewa contain good moralities. If those moral values are being educated to students so that it will build their character, in that character education itself is educating student about moral values. Here is the complete explanation.

As explained in this study that character education is essentially about planting students of moral values. So, whether moral education and character education, they are the same as to teach and educate students about moral values. While, in the theory of morality belongs to Lickona, there are two kinds of moral values which are moral universal and non-moral universal.

This study states that moral education values of Puntadewa, whether universal and non-universal, are obey to the God and pray to the God, obey to the parent, keep promise, courageous, not interested in authority or title, respectful, patient, kind giver, thankful, serve to the older, honest, fair, wise, loyal, careful, love peace and harmony, and not
adigang, adigung, adiguna. The goal of moral values education is to improve student’s behavior to build their character.

In Indonesia, character education contains 18 values where those values refer to Indonesian culture. Those values of character education are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curious, spirit of nationality, love to the country, appreciate achievement, friendly or communicative, love peace, love reading, care for the environment, social care, and responsible.

If we see in detail, there are some similar values between moral education values of Puntadewa and character education. The writer will relate those similar values as a part of the discussion about the relevance of moral education values of Puntadewa for Moslem character education.

1. Religious

It is attitudes and behaviors that obedient in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and live in harmony with followers of other religions. The value of religious above relates for non-universal Puntadewa’s moralities which are; obey to the God and pray to the God. So, Puntadewa’s non-universal moral which is obey to the God and pray to the God are relevant to religious character. If students are being educated to obey to the God, pray to the God like Puntadewa’s morality, it will gradually teach students about religiosity. Where, in the broader perspective, it will build student’s religious character.
2. *Shiddiq (Honest)*

Honest is behavior based on an attempt to make him or her person who can always be trusted in words, actions, and work. This character education value is relevant for Puntadewa’s universal moral which is honest or in the term of *akhlaq* is called *shiddiq*. Therefore, honesty is one of Puntadewa’s moral values where it is one of character education values as well. So, by teaching students moral values of honesty, it will build student’s honest character.

3. *Tasaamukh (Tolerant)*

Tolerant is attitudes and actions that respect different religious, ethnic, opinion, attitude, and other person's differences. Tolerant in the term of *akhlaq* is called *tasaamukh*. This character education value is relevant for Puntadewa’s universal which is respectful in that one of the goals of tolerant is to respect many differences. So, is moral value of respectful is being thought and educated to the students, it will build their tolerant character.

4. Social Care

It is attitudes and actions that always want to provide assistance to others and communities that need. This education character value is relevant for Puntadewa’s universal moral which is careful. This morality essentially is to care others. So, if moral value of careful is being thought and educated students, it will build their social care character. Taking care to others actually is to build good relationship.
5. Love Peace

It is attitudes, spoken, and actions which cause others fell happy and safe of his attendance himself, society, environment (nature, social, and culture), country. This education character value is relevant for Puntadewa’s universal moral which is love peace and harmony. This morality essentially is to create peaceful among people around us. So, if moral value of love peace and harmony is being thought and educated students, it will build their love peace character.

In performing *akhlaq* which is to show peaceful can be done by greeting. Muslim’s greeting is *Assalma’alaykum* which means peace be upon on you. This is simple attitude to build peace among Moslem.

6. Amanah (Responsible)

Responsible is attitude and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, environment (nature, social and cultural, the state and God Almighty). In the term of *akhlaq* responsible means *amanah*. It is doing responsibility of the person.

*Amanah* or responsible education character value is relevant for Puntadewa’s universal moral which is responsible or concretely keeping promise. This morality essentially is to take responsibility for everything we had made such as promise that we are responsible to do. So, if moral value of responsible or keeping promise is being thought and educated students, it will build their responsibility character.
One of the ways to educate students in the learning and teaching process is modeling. In this context, Puntadewa is good figure to be exampled to the students as good person who has good morality whether to the God and to the other people where his good moralities are able to contribute in building student’s character.

Last but not least, again, the writer wants to emphasize that Puntadewa’s morality values are proper to be thought and educated to the students. Those will be able to improve student’s behavior gradually. If so, students will behave and attitude morally. Then, if they were usually behaving well as good moral so that they had already improved their morality and had formed good characteristic. Gradually, students will have good morality and personality. In broader perspective, it will also create good society, good generation, and some day in the future, potentially they can be clean government, where it is all about the dreams of nation character.
CHAPTER V

CLOSING

A. Conclusion

Indonesian morality currently tends to decline. There are many cases immorality such as fighting among students, cheating, committing corruption, and many more. The decline of Indonesian morality indicates the broken of nation character. Therefore, Indonesian education has to reconstruct moral education values in order to build Indonesian character. One of the ways is by exploring moral education values of Puntadewa.

There are two kinds of moral education values of Puntadewa in Muhammad Zaairul Haq’s Tasawuf Pandawa. They are non-universal moral and universal moral. The values of non-universal moral of Puntadewa are; obey to the God and pray to the God. Meanwhile, the universal moral of Puntadewa are obey to the parent, keep promise, courageous, not interested in authority or title, respectful, patient, kind giver, thankful, serve to the older, honest, fair, wise, loyal, careful, love peace and harmony, and not adigang, adigung, adiguna.

Those moral values of Puntadewa are relevant for character education in that character education itself teaches about moral values as explained before. For this context, moral education values of Puntadewa contribute in building akhlfaq or Moslem character education particularly for the characteristic of religious, shiddiq (honest), love peace, tasaamukh (tolerant), social care, and amanah (responsible).
B. Recommendation

Knowing the decline of Indonesian morality right now seems to be needed that Indonesian education to educate moral values to the students. In that, educating students about moral values will improve their morality. One of the ways to educate students about moralities is by teaching through learning and teaching process in the class or in any study rooms. For this context, the writer agrees with Subur’s book entitled *Pembelajaran Nilai Moral Berbasis Kisah* or Moral Values Teaching Based Story that stated if educating students about moral values can be done through using a story.

The writer sees that Indonesian people do like listening to the story. In many activities including learning and teaching process, almost all students get interested in a story rather than just a lecture. Through a story, students will try to absorb the lesson and search the meaning of any events. Subur in his book also stated that many Islamic experts said that telling story is one of study methods, which is very good to form *akhlak*/moral values of the students.

There are many inspiring puppet figures that have good morality such as serving to God, parent and older, wise, honest, patient, respectful, thankful, responsible, keeping promise, and many more. That’s why, many experts of puppetry stated that puppet is included as character education show. Therefore, the writer do agree if Indonesian education institution, through the teachers or educators, could insert stories which contain moral values in the learning and teaching process such as story of puppetry.
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