

# THE PARADIGM DECONSTRUCTION OF THE DIVINE MORAL VALUE IN NOVEL RAHWANA PUTIH

Tri Astuti, Zuriyati, Ninuk Lustyantie  
*Jakarta State University of Indonesia*

## **Abstract**

*The deconstruction of the divine moral value in Rahwana Putih's novel by Sri Teddy Rusdy seeks to implement high-level Javanese teachings, Sastrajendra Hayuningrat Pangruwating Diyu. Rahwana figures are able to describe the high-level Javanese teachings as a form of deconstruction of the moral values of God. This research is a qualitative descriptive study using deconstruction methods related to the moral values of God in Rahwana Putih's novel. The moral value of the Godhead which has been exploited all this time, that is, God, Man, has been deconstructed to become a Human God. Or in other words, humans become central or superior, whereas God becomes marginalized. The results of the deconstruction research on the moral values of God have a place, namely a change of thought (1) sacred versus profane, (2) incarnation of god (Rama) good versus incarnation of evil god, (3) evil human versus good human, and good god versus evil god.*

**Keywords:** *Deconstruction, Divine Moral Value, and Sastrajendra Hayuningrat Pangruwating Diyu*

## **INTRODUCTION**

Moral values derived from wayang culture need to be explored to find noble values in them. Although the wayang noble values implied in the literary work do not rule out the possibility of deconstruction by the author with the strength of his argument. Thus, moral values experience a shift or change. This is in line with Dewey's opinion (in the Puppet Team, 2016: 207) that values are created by the situation so that there are no lasting values, only values that vary depending on circumstances. As long as the results of the assessment advance the shared goals, then the results of the assessment are true.

In addition, according to the view (Turmuzi et al., 2018) that by understanding the diverse perspectives of community groups and the concept of values and philosophies of life of community groups, especially in Indonesia's multicultural country, has become a major capital for national harmony and unity.

Wayang is full of moral values which originate from the very high value of Javanese philosophy, namely Sastrajendra Hayuningrat Pangruwating Diyu. Sastrajendra Hayuningrat Pangruwating Diyu is a holy teaching from God Almighty about human life so that humans reach a perfection. According to (Santoso, 2011), in Javanese philosophy which is strongly influenced by wayang, everyone's life must be based on truth. True truth can only be obtained from the Sanghyang Tunggal (God Almighty). Furthermore, it was said in research from (Ministry of Communication and Information of the Republic of Indonesia Directorate General of Information and Public Communication, 2011: 14) that wayang can be used as a reference value. Throughout history, wayang has become the grand narrative to teach universal values. In addition, puppets can be used as role models.

However, in postmodern societies moral values are often deconstructed. This is evident in the novel Rahwana Putih by Sri Tedy Rusdy which is the result of the Ramayana Walmiki deconstruction. In this study, the deconstruction of the moral value of Rahwana Putih's novel on Ramayana Walmiki is examined. By reading the White Rahwana novel which is the result of the deconstruction, the reader is expected to obtain guidance on moral values. This is in line with the views of Kidd and Castano, 2013a (in Kuzmi et. Al., 2017). According to him, by reading literary works that contain moral values can provide affective benefits.

The deconstruction of the figure of Rahwana, besides being done by Sri Tedy Rusdy, was also carried out by Sujiwo Tejo in his work entitled Rahvayana. In Rahvayana, the figure of Ravana is described as a loyal, brave, and good figure. In his work, Sujiwo Tejo also considers Rahwana as a hero

who deserves to be a role model. In addition, even in *Rahvayana*, Sujiwo Tejo completes it with staging instructions (Tejo, 2018).

Furthermore, Seno Gumira Ajidarma has deconstructed the figure of Rahwana, entitled *The Book of Bullshit* trying to challenge the myth in the Ramayana puppet play. In Javanese puppetry, the war of Rama and Ravana is a symbol of the battle between right and evil. However, in the *Book of Nonsense* it becomes blurred which character represents truth and evil. However, in the novel *Kitab Omong Kosong* it is stated that in white life (goodness) and black (evil) can be mixed. Sometimes the bad can rule and the good suffer, and vice versa (Santoso, Puji and Maini Trisna Jayawati, 2010). In this research, we try to interpret moral values, especially Rahwana figures who have been deconstructed by Sri Tedy Rusdy with different creativity from the two authors. This is in line with Sani Saidu Ibrahim's view, every effort to improve meaning in a given structure, leads only to instability, flux, and inconsistency. This implies that both postmodernism and deconstruction give freedom to see things from a different perspective (Ibrahim, 2016). Furthermore it is said that through deconstruction, researchers introduce portraits of new characters in the flow of thought (Hooti, 2013).

This was also done by Sri Tedy Rusdy in his novel *Rahwana Putih* who had deconstructed Rahwana's figure with a different perspective from the community's view referring to Walmiki's Ramayana adapted by Kamala Subramaniam and translated by I Gede Sanjaya (2006). The character of Rahwana in the Ramayana epic is more highlighted from the bad side, which is having many beautiful concubines, being easily offended, unable to think clearly, being angry, never having norms in achieving a goal (Achmad, 2014). However, with his creativity Sri Tedy Rusdy in his work entitled *White Rahwana* has succeeded in deconstructing and displaying Rahwana's characters from two sides, good and bad, even more good characters. Ravana is a hero in the *White Ravana*. Rahwana figure is said to be a figure who mastered high-level Javanese teachings, namely Sastrajendra Hayuningrat Pangruwating Diyu. This is in line with (Stan & Colipcă, 2013) which says that of all postmodernity crises that continue or result, identity crises tend to be regarded as a symptom because of the search for identity.

Deconstruction needs to be understood as an attempt at radical interpretation of the text. This is in line with the view (Masuda, 2012) which says that meaning in literary works can be deconstructed, challenged, or changed. Furthermore, poststructuralism and postmodernism put forward two important things, first, understanding yourself as someone who is in a certain position and lives in a certain social environment and time. Secondly, it invites us not to think that we are able to make a text (theory) that can explain all things, for all people, and for all space-time (Akhyar, 2014: 62-63).

According to Derrida (2016: 24), deconstruction is a movement that does not destroy the structure from the outside because it is impossible and ineffective, and not on target, except by taking place in the structure. Furthermore, it is said that each audience draws their own reality picture (Abdolbaghi Rezaei & Seyyed Hassan Seyyedrezaei, 2013). Furthermore it is said that deconstruction is "a way to read texts out of the ordinary" or "reading texts against the text itself" because the text cannot understand itself (Barry, 2010: 82).

## METHODS

The moral value of God can be used as a guide for society in every action or behavior because it teaches humans to achieve perfection in life in the world and the hereafter. Moral values related to divine morals in *White Rahwana* must be interpreted to capture the full meaning. Moving on from this view, it can be said that this research is a qualitative descriptive study.

This research is a descriptive qualitative research using deconstruction theory related to the moral morality in *Rahwana Putih*'s novel by Sri Teddy Rusdy.

The research design is as follows. K1. 1. Look for Major Black Rahwana Themes (in Ramayana Walmiki) to find traces. 2. Finding binary opposition as a black / white practice. 3. Finding ambiguity / mediation / difference practices. K2. 4. Building a New Construction (*White Ravana*)

The main instrument in this study is the researchers themselves, namely researchers collecting, selecting, and analyzing data. Thus, the research used data tables to clarify the data to be analyzed and interpreted.

The data of this study are the moral values of wayang related to the morality of God in Rahwana Putih's novel by Sri Teddy Rusdy. The data sources in this study are categorized into two types, namely primary data sources and secondary data sources. Primary data sources are data sources that come from the first party, meaning that data is obtained directly from the subject through the method of observation. The primary data source is Rahwana Putih's novel by Sri Teddy Rusdy. Secondary data sources in this study are books / literature, studies in national and international journal articles on moral values and deconstruction studies.

There are two kinds of data collection methods in this research, observation and library study. The observation method is used to describe the problem to be studied. Observation method is done by observing and recording Rahwana Putih's novel related to the research problem. The data analysis technique was carried out as follows.

1. The pre-reading stage by selecting the focus of the reading by choosing the focus of the reading, namely binary opposition, the veiled area, the internal contradiction of the text, or a combination between the three.
2. Read Rahwana Putih's novel by Sri Teddy Rusdy as a result of the deconstruction work.
3. Perform reconstruction by displaying the dominant reception of the text being read and arranging the focus of the reading according to the conditions in the text.
4. Gather a variety of knowledge relating to deconstruction relating to the moral moral values of God.
5. Re-read the novel to be able to understand Rahwana Putih's novel by Sri Teddy Rusdy related to the moral values of God.
6. Determine major themes related to the deconstruction of the moral values of God by finding traces (traces), in the Black Rahwana (evil).
7. Deconstructing binary opposition and attacking the presence of "metaphysics" contained in the white Ravana and using the method of reversal or under eraser.  
 In deconstructing the binary opposition, intertextuality is considered to reveal injustice and imbalance in the Ramayana Walmiki text which is a hipogram of the White Rahwana novel. Find ambiguity / mediation as a differance practice.
8. Reinscribe another invention, that is by constructing a new construction in relation to the divine moral value.
9. The data obtained are then identified and clarified according to the focus and subfocus of the study.
10. All data is copied, detailed again, and presented in a work table.
11. Data are analyzed and interpreted with a qualitative description approach in accordance with the research subfocus.

Table 1

MORAL VALUE	ASPECT	WHITE RAHWANA	BLACK RAHWANA
		DEITY	ABC

## RESULTS AND DISCUSSIONS

### 3.1 Step K1

3.1.1 Major Theme of the White Rahwana Novel, namely the deconstruction of God - Man into Man - God. The major theme search is to find traces from the major theme found traces in the character Rahwana Hitam (Walmiki) and other characters in the novel Rahwana Putih as follows.

1. Wisrawa's understanding of the teachings of Sastrajendra Hayuningrat Pangruwating Diyu is something that is sacred (sacred) deconstructed in the White Rahwana novel is considered a mistake and is not pure anymore (profane). This can be proven in the following quote :

Sastrajendra Hayuningrat Pangruwating Diyu is like a universal key. As a key as well as the gate of the universe, of course, very rare and secret. It's not just any human who gets a chance to listen, especially to understand the secret key to the universe. (RP, p. 26)

Is this how Sastrajendra Hayuningrat Pangruwating Diyu is? When Sukesi succumbed to all the wishes of Wisrawa? When Wisrawa's passion was so intense to touch Sukesi's charming curves? Or maybe Sastrajendra Hayuningrat Pangruwating Diyu was not permitted by heaven so that the only way was with a marriage even though it was out of ties? Then where is the authority of Wisrawa and the sanctity of Sukesi? Or is this the Batara Guru and Betari Uma performances for the sake of disrupting the occult attacks on the god Sastrajendra Hayuningrat Pangruwating Diyu? (RP, p.35).

The deconstruction of Sastrajendra Hayuningrat Pangruwating Diyu's teachings as something sacred (sacred) becomes impure (profane) in the *White Rahwana* novel accompanied by an argument, namely because Begawan Wisrawa and Dewi Sukesi were unable to restrain their passions in learning the teachings.

The deconstruction of the divine value in the *White Rahwana* novel can be related to Javanese philosophy which is part of Sastrajendra Hayuningrat Pangruwating Diyu, which is an covering of *babahan hawa sanga*. Covering *babahan sanga* is a noble way to control the passions that come from the nine holes that exist in humans. The nine holes, namely (1) two eye holes, (2) two ear holes, (3) two nostrils, (4) mouth holes, (5) orgasm holes, (6) back holes (Gunawan Sumodiningrat & Ari Wulandari, 2014: 39).

2. Rama is considered as the incarnation of a god as a good figure in the *Ramayana Walmiki* deconstructed in *White Rahwana* into the incarnation of an evil god (Rama).

This can be seen in the following quote.

Rama, I know that in this world you are unmatched in terms of magic, courage, in all the qualities that must be possessed by a knighthood. Even in all three worlds I have not seen anyone like you. You are incomparable in good looks, proficiency in all fields, in wisdom or in your culture. (RW, p. 40)

However, in *Rahwana Putih's* novel, Sri Teddy Rusdy deconstructs the character Rama as a good character, incarnated by a god, into an evil character. The description of Rama's character as an evil character can be seen in the following quote.

"So the killer of Ramand Resi Subali is Rama Wijaya, Uncle Prabu?" Asked Anggada in full search. "That's the reality, Anggada." (RP, p. 177)

3. Evil humans in *Ramayana Walmiki* are deconstructed into good humans in *White Ravana*

This can be seen in the following quote.

...

I never intended to question

Why have You born me as a giant?

From the seeds that are planted improperly

A scary figure that is hated by the inhabitants of the universe

And feared by the gods in heaven (RP, p. 155)

The human attitude (*Rahwana*), which is to accept destiny with sincerity in line with Javanese philosophy, is the attitude of *narimo ing pandum*. The attitude of *narimo ing pandum* does not mean silence without the maximum effort to become better, however, instead it tries its best with all its endeavors that it can do, then surrender resignation to accept the line destined by God. Humans must try, but God determines everything (Gunawan Sumodiningrat and Ari Wulandari, 2014: 270-271).

4. The good deity in the *Ramayana Walmiki* is deconstructed into an evil deity in the *White Rahwana*

This can be seen in the following quote.

What the gods planned in heaven when Begawan Wisrawa was about to perfect Sastrajendra Hayuningrat Pangruwating Diyu completely to Dewi Sukesi, was actually a despicable behavior. However, cunningly, the gods pack their contempt in such a way that it is their father and mother that they are ashamed of (RP, p. 6)

The attitude of the evil gods, including cunning and broken promises can be seen in Sastrajendra Hayuningrat Pangruwating Diyu, the teachings of Javanese philosophy, that is, *aja (ng) gugu karepe dhewe*. The gods have done their own way. In relationships, both in the family, community, and country, everything has rules and manners. What is right and good according to us, is not necessarily true and good according to other parties (Gunawan Sumodiningrat & Ari Wulandari, 2014: 9-10).

2. Finding binary opposition as a black / white practice.

In the *Ramayana Walmiki* (the view of the previous community) described the existence of binary opposition as a black / white practice, as in this study found a binary opposition, namely (1) sacred versus profane, (2) incarnation of god (protagonist) versus incarnation of god (antagonist), (3) bad humans versus good humans, and (4) good gods versus evil gods.

3. Finding ambiguity / mediation / difference practices

In the *Rahwana Putih* novel as a result of Sri Teddy Rusdy's deconstruction of the *Ramayana Walmiki*, ambiguity / mediation / difference practice was found. These ambiguities include (1) a

mixture of sacred - profane, sacred - profane region, (2) a mixture of humans - gods, human - god territory, (3) mixture of gods - humans, god - human territory, and (4) mix of humans - god, human territory - god.

**K2. 4. Building a New Construction (White Ravana)**

The new construction built in the White Ravana novel is that (1) something sacred and profane is always present in every life. Both are a unity that can not be separated. (2) God's incarnation is sometimes good and bad depending on its interests. (3) Humans are not always evil in nature, but awareness of their existence to improve themselves to be good, and (4) the gods are not always good, but sometimes do evil because of the desire to maintain their authority.

Table 2

K1/ Old Construction				K2/ New Construction (White Ravana (RP))	
No	Trace		Binary Opposition	Intermediary	
	RW	RP			
1	Sacred	Profane	Sacred >< Profane	Sakral Profane Mix - Sacral, Profane Region - Sacred	Sacred and profane union
2	God's incarnation (Rama) as the incarnation of a good deity	God's incarnation (Rama) as an evil human	Waterdrop (Rama) good >< Waterdrop (Rama) is evil	Mixed Man - god, human territory - god	The incarnation of a good god and the incarnation of a bad god
3	Bad humans	Good humans	Evil humans >< good humans	Mixed Gods - man, god's realm - human	The union of good humans and bad humans
4	Good gods	Bad gods	A good god >< an evil god	Human mix - god, human territory - god	Unity of good gods and evil gods

**CONCLUSIONS AND RECOMMENDATIONS**

A deconstruction study of Ravana Putih's novel by Sri Teddy Rusdy can reveal interpretations of differing views with the Ramayana Walmiki about the moral values of God accompanied by logical arguments. Sri Teddy Rusdy has "overturned" the views related to the divine moral values in the Ramayana Walmiki, namely sacred being profane, incarnation of good deity into incarnation of evil gods, evil humans became good humans, and good deities became evil deities.

From the results of this study recommend that different interpretations in deconstruction research is not a mistake, but the most important is the strength of argumentation and there is no single interpretation of a literary work so that other research needs to be done with different arguments to get the integrity of meaning in the literary work.

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