

Shifting Divine Moral Values in the Novel *Rahwana Putih* by Sri Teddy Rusdy

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Abstract—The shift in moral values occurred in the postmodern era as a result of the meeting of various moral values in various different cultures. The virtual world seems to play a role in shifting the values of society into a new value system. The study of deconstruction in the research of *Rahwana Putih* 's Novel provides a new view of values relating to divine moral values, which are related to Javanese philosophy, especially the world of wayang. Javanese philosophy, a teaching that is well expressed in *Sastrajendra Hayuningrat Pangruwating Diyu*, is found in *Rahwana Putih* explaining the shift in values that is different from the epic *Ramayana*, as well as in the novel *Anak Bajang Mengiring Angin*. The results of the study resulted in four things related to the shift in divine moral values, namely 1) destiny, 2) darkness, 3) authenticity, and 4) perfection of life. By using the study of deconstruction, the meanings and perspectives of these different divine moral values can be revealed. The difference in perspective is very important to understand so that people understand the importance of critical thinking in understanding plurality so as to create an attitude of tolerance.

Index Terms—deconstruction, philosophy, postmodern, moral

I. INTRODUCTION

Moral values are an emotional mechanism that is needed to create positive and sustainable ethical actions in the system of human life (Bagozzi et al., 2013). Furthermore, it is said that morals function to produce mutually beneficial patterns of cooperation from actions and emotions. Strengthening moral rules will minimize criminal behavior and social conflict (Decety & Cowell, 2014).

Morality rests on a person's personal awareness, not formed by a community (Balliu, 2015). Therefore, in order to survive in the modern world, one must give up all attempts to link personal identity to a grand collective narrative. According to Goodale (2016), pursuing such a narrative means opening the door to greed, economic exploitation, ethnocentrism, and ultimately war. In the highly secure environment of the modern state, people can tolerate more moral ambiguity, which however does not mean that basic moral rules lose their universal validity (Dülmer, 2018).

Moral values have characteristics, namely 1) related to responsibility (Goodale, 2016); 2) related to conscience (Schlegelmilch & Simbrunner, 2018; Goodale, 2016; Balliu, 2015; Suseno, 2005); 3) require (Goodale, 2016; Cawston & Archer 2018; Carbonell, 2018; Tessman, 2018); and 4) formal (Goodale, 2016).

In the postmodern era, emerging values (including moral values), refer to respect for other communities because truth is everything that is able to live and understand others as part of us. All elements of reality are treated as an integral part of human life (Rohman, 2012).

The moral value of divinity as the truth of the locality of Javanese philosophy, *Sastrajendra Hayuningrat Pangruwating Diyu*, which is contained in the novel *Rahwana Putih* by Sri Teddy Rusdy must be studied as part of the reality of human life. This is because an understanding of the moral values that exist in Indonesian society will lead someone to work together and prevent it from harming members of the community.

Often we equate moral or ethical values with religion. However, in reality the two are different. Ethics cannot replace religion, but on the other hand, ethics does not conflict with religion, it is even required by religion. Ethics can help in exploring the rationalism of religious morality (Suseno, 2005). Furthermore, it is explained that in the absence of God, morality itself cannot be understood in absolute terms, like law. Yilmaz and Bahçekapili (2015) in their research opposed previous research which said that children already have a sense of right and wrong before they receive religious education. Opinions about the relationship between morality and religion exist in the post-colonial Philippines, namely religion is used to enforce the idea of morality (Platt et al., 2018).

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The moral values of divinity in the novel *Rahwana Putih* are based on Javanese philosophy, which consists of 4 things, namely a) God as the first being, b) God as a spiritual Essence c) God as the origin and destination of all things d) four stages towards knowledge of God.

God as the first being, in the view of wayang philosophy, explicitly implies a view that God exists and He is the first to exist. This can be exemplified in the play *Dewa Ruci*, God is called by several names, namely: *Hyang Suksma*, *Sukma Mulya*, *Sang Sukma Kawekas*, *Pangeran Hyang Agung*, *Batara Gung*, *Gusti Sang Amurwrengrat*, *Sang Murweng Paradya*, and *Hyang Mahasuci* (Solichin, 2011).

The wayang philosophy holds that God is a spiritual Essence or cannot be seen with the eye. *Dewa Ruci* is something that is not "affordable" or in Javanese it is known as *tan kena kinaya ngapa* or cannot be said or described with anything. This spiritual God carries one implication, namely that God becomes a Essence that is difficult to find. In the story of *Dewa Ruci* it is said that " *mung sasmita aneng jagad amepeki* " or "only those who are aware know the place". In *Dewa Ruci 's story*, it was Bima who finally found *Dewa Ruci*. In other words, the story of *Dewa Ruci* teaches that humans must dive deep into their own hearts to be able to achieve knowledge of God, which will eventually give birth to knowledge of the origin and purpose of all things (*kawruh sangkan paran*).

God as the Origin and Purpose of Everything is explained in wayang performances, namely there is various equipment that implies symbols of the teachings of virtue in life, including in relation to God. The structure of the wayang performance, which begins with *kayon tumancep* and ends with *tancep kayon*, implies the philosophy of life, namely that humans start from nothing, then exist, and eventually return to nothing. The reality in the wayang implies a dynamic of life, which begins with nothing, birth or life, and then no more or death. In addition, puppet performance equipment called *kothak* or box also implies a symbol of human life. *Kothak* or boxes are equipment used to store puppets before and after being performed. This *kothak* equipment symbolizes one life lesson, namely that the origin and place of human return are the same, namely God. The structure of the puppet show shows the Javanese philosophy, namely *sangkan paraning dumadi*. Based on this belief, according to the understanding of the Javanese community, everything that exists (*dumadi*) always experiences dynamics that start from something (*sangkan*) and lead to the same thing (*paran*). In Javanese belief, this "something" is the pinnacle of existence, which is none other than *Hyang Suksma* or God (Solichin et al., 2016).

The four stages to knowledge of God are described in *Dewa Ruci 's play* which gives hope to humans that God can be achieved by a series of processes. The process includes four stages, namely *syariat*, *tarekat*, *hakikat*, and *makrifat*.

In the postmodern era, various literary works are often deconstructed by other authors. Likewise, the novel *Rahwana Putih* which is the result of the deconstruction of the *Ramayana* has a truth that can be referred to from the Javanese philosophy of wayang, *Sastrajendra Hayuningrat Pangruwating Diyu*. The work needs to be studied to capture the meaning contained in it. This is in line with Derrida's (2002) view that interpretation cannot be judged as true or false, but based on the strength or weakness of the arguments put forward. Footprint is a difference. This means that no single sign has a general meaning because traces of other traces are always an integral part of the self-identity of a sign (Derrida, 2016). Barry (2014) said that deconstruction is "a way of reading the text out of the ordinary" or "reading the text against the text itself" because the text cannot understand itself. According to Ibrahim (2016), deconstructed at the outset, challenges what is common sense that language is an important means of conveying truth.

Deep hermeneutics method of suspicion, and then proves the suspicion of something that is not true (the dimension of repression in the text) through deconstructive criticism. The trick is to analyze, parse, and dismantle various assumptions in the text, including the logic of thinking (*logocentrism*, *binary opposition*). Furthermore, Kristeva (1980) explains that deconstruction is a combination of destructive and constructive nature. According to Lipovetsky (2017), binary oppositions which are forever considered stable, stop generating new meanings, but effectively erase and empty existing ones thereby increasing their stability.

There are several articles relevant to this research, including those written by Srinivasan (2013), Sharif (2015), and Kumar and Gupta (2017). However, these articles discuss the moral values in the *Ramayana*. The novelty of this research is to examine the moral values of divinity which have shifted by using Derrida's deconstruction theory and method. In addition, the moral values of divinity are associated with local moral values, namely Javanese philosophy in wayang.

II. MATERIALS AND METHODS

This research is a qualitative descriptive which has the following characteristics: 1) contextual, namely the research is conducted in the context of wayang art in Javanese culture. 2) Collaborative, which involves subject participants and expert triangulation in data inference. 3) Interpretive, namely using analysis based on relevant views and references. 4) Interactive, which has a relationship between research problems, data collection, and data interpretation. 5) Researchers as a key instrument.

The research design is as follows.

- K1. 1. Search for the *Ramayana Major Theme* to find traces.
- 2. Finding binary opposition as a black/white practice.
- 3. Find the ambiguity/betweenness/ *differance practice*.
- K2. 4. Build New Construction (*Rahwana Putih*)

III. RESULTS AND DISCUSSION

A. Searching for the Ramayana Major Theme to Find Traces

(a). A View of Destiny

In *Ramayana* it is described that bad destiny is something sad, while in *Rahwana Putih* it is described that bad destiny is something happy

This can be seen in the following quote.

Rama then spoke to Matali "Matali, look at that chariot of Ravana, It seems that he does not know the language of omens and forebodings, his journey towards that direction of apradaksina may indicate his destiny to be killed by me! Go to him and I will destroy him" (R, p. 825) (Subramaniam, 2006).

He promised me that he would give me unrivaled supernatural powers. There would be no creature in this world that could beat me. However, he then reminded me that all the plays in this marcapada will still end and that in time an incarnation of Lord Vishnu will end my life. Actually I somewhat object to the lifeline determined by the gods through Batara Narada. However, I refuse to make a fuss about it. Yes, because I really don't want to live in this mortal world forever (RP, p. 8) (Rusdy, 2013).

Rahwana's view of destiny that he must live with sincerity can be related to the noble pitutur of *Sastrajendra Hayuningrat Pangruwating Diyu* in Javanese philosophy, namely *golek sampurnaning urip lahir batin and golek sampurnaning pati*. Everyone is obliged and responsible to seek the welfare of life in this world and in the hereafter. Life is just living destiny, but to know our good destiny, of course through effort and effort (Sumodiningrat & Wulandari, 2014).

In addition, it is in line with the Javanese philosophy, namely *kawula mung saderma, mobak mosik kersaning Hyang Sukma*. The noble pitutur means that every servant only has to live, while changes in everything (including destiny) of course remain the right and will of God Almighty. Every human being is required to make an effort and try his best, then surrender and surrender all his affairs to God (Sumodiningrat & Wulandari, 2014). This is also in line with the view of Suseno (2005), as a believer, it is impossible for humans to develop fully if their perspective is limited to worldly happiness. We must know that the end of our life, our success or failure, is the gift of God's grace. For the sake of self-development which is actually not right if we are always worried about ourselves. This does not mean that we should give up pessimistically, but that we must realize the limits of our abilities so that we do not despair.

(b). The View of Darkness

In *Ramayana* it is revealed that darkness is not good, while in *Rahwana Putih* it is revealed that darkness is not always bad.

This can be seen in the following quote.

Then Visvamitra replied: "In the famous line of Pulastya there was born a giant named Ravana. Ravana is a powerful king and also a great fighter. He has obtained various supernatural powers from Brahma, the creator because of his asceticism. He likes to annoy sages and good people. And he had defeated his twin brother Kubera and snatched from him the Puspaka chariot, the chariot that could fly in the air. Ravana was the son of Visravas, who was famous in the three worlds. These two giants, Marica and Subahu, are his accomplices. They like to annoy people like me who do penance and those who spread goodness to the world. That's why Rama must protect the world from them" (R, pp. 36-37).

Yes, only black is indestructible and unmixed by any color. Black color is able to absorb all the color elements in the universe because black is the deepest essence of all colors! That is the meaning of darkness. Like the night that becomes the heart of all the day that is born. Like darkness which is the essence of all light. Such is the letter of the Lord of the Universe (RP, pp. 52-53) (Rusdy, 2013).

The evil (dark) Rahwana character is depicted in the *Ramayana* in harmony with the great advice of *Sastrajendra Hayuningrat Pangruwating Diyu* in Javanese philosophy, namely *peteng jagade*. This noble pitutur describes the life of a person who is very difficult. A person considers the world as pitch black because of the many problems and difficulties he faces. Or in other words, someone's evil behavior can cause darkness on earth. This is in line with the opinion of Sharif (2019) who said that Ravan in Valmiki's work is an evil character and has animal-like characteristics.

However, Prabu Rahwana in *Rahwana Putih* is described by Sri Teddy Rusdy by deviating from the Javanese concept of *peteng jagade* that darkness does not always means bad or not good. We must overcome the darkness so that it turns out to be good, that is, by always being grateful and relieved, sincerely *narimo ing pandum*. We must try hard and strive to solve all difficulties and difficulties, then surrender and surrender all affairs to God (Sumodiningrat & Wulandari, 2014). This is in line with the opinion of Sharif (2015) who said that Ravan in Valmiki's work is an evil character and has animal-like characteristics.

Deconstruction of Sindhunata's novel *Anak Bajang Menggiring Angin* explains that darkness will provide a way. In addition, in the darkness will be obtained nobility and happiness.

Sindhunata's view is found in the following quote.

"Children of men will grope in the dark, but not children of monkeys, like you, my child. For you, even darkness will give way, and there you will find nothing but nobility and happiness" (ABMA, p. 61) (Sindhunata, 2021).

The quote describes the story of Retna Anjani, daughter of Resi Gotama, who because of her lust for possession of the world with *Cupu Manik Astagina*. Dewi Anjani's sin has resulted in the suffering that her son, Anoman, has to endure, in the form of an ape even though he has been treated while performing a terrible penance. He had managed to kill himself to not sin again. This is the law of the whole universe: once a human commits a sin, the sin is still there because who can erase what has happened. What has happened still happens, while man can only try so that he does not sin again.

Anoman with the face of an ape is actually very much awaited by the world which is being filled with wrath. The pride of the world will be conquered by the humility of a monkey. Tapa Retna Anjani has produced holiness which has now incarnated in Anoman, his son so that he became *giri suci, jaladri prawata, suraya sasangka, amila tamu*. Because of the child's holiness, Batara Guru named him Anoman.

From this quote, it can be concluded that darkness does not always mean bad or bad when humans realize that darkness is the result of something bad because of their actions and try to fix it.

(c). *View of Self-Authenticity*

In the *Ramayana* it is revealed that the authenticity of self in life is to unite everything, while in *Rahwana Putih* it is revealed that the authenticity of self in life is not to unite everything.

This can be seen in the following quote.

Rama, who was famous for his truth, heard the words of these gods and put his hands in worship, then said to the thousand-eyes Indra, the leader of the gods. "If the gods really like what I have done, return the life of the brahmin child at the gates of my palace. This is the only grace I ask for. Fill it up, O God. It was my fault that the child died. Give him his life back! I made a promise to his father. May you be well, O gods. Keep my promise" (R, p. 891) (Subramaniam, 2006).

My countless faces, scattered like stars in the sky surrounding the sun. My faces only look real in the dark of night, or when the moon is dim. My dozens of faces are no match for the one sun. Because of that, my countless faces remain scattered wildly in the boundless vast space, with no desire for me to put them together (RP, p. 2) (Rusdy, 2013).

Rahwana's actions refute the Javanese philosophy, namely *bebisik ngewuh-ewuh*. That is, someone who has committed a bad or dishonorable act, then tries to hide or keep it a secret. Unfortunately, his bad deed was actually discovered because of his own behavior. In everyone's soul there is a desire to do good and right. When they have made a mistake, they are generally not calm. It is this uneasy behavior that makes them careless and finally their bad actions are known (Kumar & Gupta, 2017). However, Rahwana tried not to hide the good and the bad in him. Or in other words, Rahwana's attitude against Javanese philosophy *bebisik ngewuh-ewuh*. His life is always as it is, not hiding anything. The fact that Rahwana's attitude is what it is can be used as an example in human life. In reality, no human being is one hundred percent flawless.

In *Anak Bajang Menggiring Angin*, authenticity in life is determined by human consciousness. Basically, the nature of good and bad is in humans, not outside influences. Human desire to improve something bad to be good is determined by human consciousness. Humans must be responsible for the good and bad deeds they do. An illustration of this can be found in the following quote.

"The evil doesn't come from outside, so you can't blame yourself if you make a mistake, as if the mistake wasn't your responsibility. Evil comes from within, meaning you don't want to make yourself perfect. Goodness is also not merely a gift from the outside, goodness comes from your own desire to become more and more perfect. So this is the meaning and command that you were created as a human being. You were not created for good or bad, but you were created for good and bad, but you were created in a state that still has to reach perfection. In perfection, good and bad are your own, not a gift from the outside world. Then the *three realms* are the basis for your understanding of the greatness of a human being," said Dewa Kangka, the god of all creatures that fly in the sky (ABMA, p. 182) (Sindhunata, 2021).

(d). *View of the Perfection of Life*

In *Ramayana*, the perfection of life is the ability to fulfill everything, while in *Rahwana Putih*, the perfection of life is the unwillingness to perfect life.

This can be seen in the following quote

Valmiki was silent for a moment after saying those conditions and then he smiled as he said, "I know, I expect perfection in a human being. But I want to know if there is such a perfect human! Could a human being possess those qualities! Even devas are not capable of possessing all these qualities then how can a human being wish to be so perfect?"

"In the line of Ikshvaku there was a king named Rama. He's the one you're referring to. He is not affected by the emotional vibrations of the mind (R, p. 4) (Subramaniam, 2006).

Even if perfection is real, it does not belong to those who feel they have taken sides with the ultimate truth and intend to do this and that, for this and that. Perfection of life is only owned by people who no longer want this and that for this and that, namely those who have prepared life now, in this world, with their existence like this, without being burdened with desires like this and that for this and that again (RP, p. 10) (Rusdy, 2013).

This can be related to the Javanese philosophy of *mubra-mubra mblabar madu*, which means someone who is self-sufficient in all things, prosperous, peaceful, happy, peaceful, and prosperous. Enjoyable life and never experience difficulties. The life that everyone dreams of. However, the true essence of true happiness is not determined by

abundant possessions. True happiness is a heart that is full of gratitude and sincerely accepts its destiny (Sumodiningrat & Wulandari, 2014).

In addition, it is also related to the Javanese philosophy, namely *janma tan kena ingina*. *Janma tan kena ingina* means that no human is perfect. Everyone is perfect with their humanity, meaning that everyone has their own advantages and disadvantages. God gives these strengths and weaknesses so that humans know each other, complement each other, and work together (Sumodiningrat & Wulandari, 2014).

This is also in line with the Javanese philosophy, namely *sugih tanpa bandha*. This noble pitutur in Javanese philosophy means a person who looks like he has nothing, but all the necessities of life are fulfilled. People who are said to be *sugih tanpa bandha* are usually kind, polite, and easy to help people. The message in this noble pitutur is that we become people who have a rich heart and have a rich mentality. People who are rich in heart will easily give help to others, while people who are mentally rich will give help to others without expecting anything in return (Sumodiningrat & Wulandari, 2014).

The view of the perfection of life of *Anak Bajang Menggiring Angin* is different from that of *Ramayana* and *Rahwana Putih*.

In *Anak Bajang Menggiring Angin*, Sindhunata explains the nature of happiness in human life. This is explained in the following quote.

"No brother, I didn't mean that at all. I just want to remind you, in suffering people are often tempted by the longing for the shadow of happiness, whereas true happiness lies in suffering itself" (ABMA, p. 155) (Sindhunata, 2021).

"My son, do not weep for your misfortune. Sing your misfortune into a dharma, for that is the duty of every human being. You both have searched for happiness beyond your misfortune. Whereas for humans, in their misfortunes that is the palace of happiness. Remember, it is impossible for humans to find their true happiness on their own, because humans are bound to the evil that gave birth to the laws of misfortune," suddenly a divine voice greeted Sukesu and Wisrawa" (ABMA, pp. 27-28) (Sindhunata, 2021).

"My son, you both think, only with your kindness can you attain that eternal happiness. You both forget that only with divine help can you achieve that noble goal. Man does believe too much in his arrogance, forgetting that his mighty arrogance is just a drop in the ocean of his weakness. Without divine help, you will surely drown again in that sea of your weakness. And that's what you're experiencing now" (ABMA, p. 28) (Sindhunata, 2021).

From some of these quotes, it can be concluded that Sindhunata's view of the nature of true happiness is found in suffering. Besides, man cannot find his own happiness without divine intervention. Often because of their arrogance, humans feel that they have found true happiness and always feel that with their good deeds, humans will find true happiness.

B. Binary Opposition

In the *Ramayana* (previous views of society) it is described that there is a binary opposition as a black/white practice. In this study, it was found that there was a binary opposition in relation to the value of the divine philosophy, namely 1) bad destiny is sad >< bad destiny is happy, 2) darkness is not good >< darkness is good, 3) the authenticity of life is to unite all >< authenticity the self of life is not uniting everything, 4) the perfection of life is the ability to fulfill everything >< the perfection of life is the unwillingness to perfect life.

C. Ambiguity or Intermediary Related to Divine Moral Values

(a). The Mix of One's Bad Destiny Is Pathetic With Human's Bad Destiny Pleasant

In the view of Javanese philosophy, it is said that the subject of a person's life and status has been determined, his fate is predetermined so that one must endure the hardships of life patiently (Yana, 2010). However, one's bad destiny is often sad because something bad actually makes us depressed, embarrassed, and unhappy. If we are able to refine something bad into something useful and useful, it can certainly be happy, both for ourselves and for others. To achieve such an attitude requires sincerity and great intention in humans to make something bad into something fun. In this life we often see someone who is born disabled or imperfect (bad luck), but that person feels happy and becomes a human being who excels and can do something positive for himself and others. However, we also often see someone who is born perfect, but feels that his destiny is bad so that person feels pressured and takes actions that are not commendable. For that, we need a mature and responsible attitude in dealing with our bad destiny. We must have the view that humans are given a good side and a bad side, advantages and disadvantages, in them so that they feel need for each other and share with each other so as to create harmony in this life.

(b). The Mixture of Darkness Is Bad and Darkness Is Good

Darkness is bad because it creates chaos or an atmosphere of insecurity and fear in everyone. However, if a darkness is able to encourage a positive progress or change, that darkness must be something good. This kind of darkness is usually in the form of opposition or contradiction to something established. Such darkness requires an attitude and critical thinking to lead to a good change. Thus, it can be said that darkness is a mixture of something good and bad.

(c). The Mixture of Authenticity in Life Is to Unite Everything With Authenticity in Life Is not to Unite Everything

The concept of life is the unification of everything we have, which means that we unite all that is positive so that the identity of a person is realized that distinguishes them from others. Thus, with this concept, a person is often said to have a good character and tries to cover up all his bad character. Or in other words, someone is trying to make an image to be known as a good person. Meanwhile, on the side others say that life is not uniting everything. This means that we only acknowledge the positives we have and try to cover up the negatives. In fact, someone who tries to unite the positive things in himself often inadvertently brings up something negative or vice versa. A mixture of the two must exist in humans. Therefore, a person is required to dare to be responsible for his own existence, both positive and negative.

(d). The Mixture of the Perfection of Life Is the Ability to Fulfill Everything. The Perfection of Life Is the Inability to Fulfill Everything

The concept of the perfection of life is the ability to fulfill everything in the *Ramayana* associated with something observable or material perfection, such as wealth, intelligence, prosperity and harmony. However, in *Rahwana Putih* it is said that the perfection of life is the unwillingness to perfect life. This is because *Rahwana Putih* emphasizes the perfection of life on the human ability to resist the lust to obtain everything that exists in this world. The difference in point of view of the two is what gives rise to ambiguity, namely the perfection of life from the outer side and from the inner side. The perfection of life is a mixture of the human ability to fulfill everything and the human ability to curb his lust for the ability to fulfill these things. This is because basically humans will never be satisfied to fulfill all their needs so that an attitude is needed to be able to control that desire. Humans often look perfect because they already have everything they want, but they always look for that perfection and feel that they are not perfect. Or vice versa, someone who does not have perfection, but feels himself perfect.

D. Build New Construction (Rahwana Putih)

(a). Bad Luck Is Something Sad and Something Happy

Bad fate often causes feelings of sadness in humans. That's because every human being always wants the best in his life and humans are creatures with many values. So, happiness will not be achieved if we only look for one value. The pluralism of values does not mean that humans seem to have to try to achieve all these values. Obviously, a person will only become a complete human being if all the values of the body are familiar to him, namely the values of truth and knowledge, social, moral responsibility, aesthetics and religion (Suseno, 2005). However, in the novel *Rahwana Putih* it is explained that a person's bad destiny is not always sad, it can even make people feel happy when someone is willing to accept it sincerely or *willingly*. Bad destiny that causes happiness if it is based on an awareness of God's destiny that humans must live. No matter how bad humans are, both physically and non-physically, it is a gift that must be grateful for because humans have weaknesses on one side and strengths on the other. Humans who are aware of their weaknesses and look for strengths that must be optimized will produce something useful, for themselves and for others. Humans have talents and potentials that can be developed which can ultimately lead to happiness. Happiness is achieved when humans can use and activate our talents and abilities (Suseno, 2005).

The character of Rahwana who was born as a giant human is a bad fate. However, his bad destiny was trying to be perfected by meditating and mastering *Sastrajendra Hayuningrat Pangruwating Diyu* so that Rahwana also gained unrivaled supernatural powers. This is depicted by the character of Rahwana who sincerely accepts his existence who was born as a giant. He accepts his imperfect physical existence and tries to develop himself from the other side (such as his strength or supernatural powers) so that his life is more meaningful and valuable for others.

Thus, it can be drawn a proposition that bad destiny is something that is sad when we look at the reality we face and at the same time happy when there is awareness in a person to improve his existence.

(b). Darkness Is Something That Is Neither Good nor Good

Darkness is a symbol of humans who have an evil character or something unpleasant. In the novel *Rahwana Putih*, darkness can mean bad and good depending on the way humans view it. When darkness is juxtaposed with light, it is light that attracts and looks good. However, in reality we forget that in order to get light or something good, one must first learn from the dark. Humans continue to perfect their lives so that they get something bright or good so that what is good becomes valuable. So, it can be said that something dark is not necessarily bad because it helps one in the process of searching for something light or good.

Thus, it can be drawn a proposition that darkness is something that does not when we look at its nature that causes chaos, disorder, and discomfort, but darkness is something that is good when viewed from its function as a controller or balancer of the world.

(c). Self-Authenticity in Life Is Uniting Everything and Authenticity in Life Is not Uniting Everything

In fact, the true nature of one's life includes all the good and the bad in our lives. This is described in the novel *Rahwana Putih*, the character of Rahwana who is described as a character who has a black and white character. No human in this world is completely good or completely bad otherwise. Humans have both good and bad sides. However, sometimes the bad side of humans is sometimes covered up in order to seem good. Humans want to be seen as good human beings. Something that was covered up sometimes accidentally came out on the surface. No human is perfect, as

the saying goes, *there is no ivory that is not cracked*. Thus, a proposition can be drawn that the authenticity of life is to unite everything when we are aware of our strengths and weaknesses and not to unite everything when we want to image ourselves for a particular purpose.

(d). *The Perfection of Life Is the Ability to Fulfill Everything or Perfect Life and the Perfection of Life Is the Unwillingness to Perfect Life*

In essence, the perfection of life is related to the human desire to perfect his life and the unwillingness to perfect life. In this life, often the perfection of human life is only associated with material things. However, in essence the perfection of human life is also related to things that are non-material. When a person pursues the perfection of material life in his life, he will never feel satisfied and always pursue to become more maximal. In fact, it is impossible to materialize because in essence humans will never feel satisfied. Humans who pursue perfection, he will feel imperfect. Humans should look at perfection from the material and non-material side. When attaining material perfection, man should be grateful and help others. The perfection of life is the human ability to accept something that has been fought for even though other people say it is not perfect. So, it can be drawn a proposition that the perfection of life is not only related to material things, but also non-material things, namely the heart accepts imperfections in us.

IV. CONCLUSION

Deconstruction study of *Rahwana Putih* 's novel produces a different perspective on divine moral values, both with the epic *Ramayana* and the novel *Anak Bajang Menggiring Angin*. These differences include, *first*, the view of bad destiny as something sad and pleasant, *Second*, darkness is something that is not good and good. *Third*, self-authenticity in life is to unite everything and self-authenticity in life is not to unify everything. *Fourth*, the perfection of life is the ability to fulfill everything or perfect life and the perfection of life is the unwillingness to perfect life. Even though there are differences, it cannot be considered right or wrong, but it adds insight to the existence of various philosophies that exist as the basis of argumentation. Which in the end emerged awareness of diversity (plurality), the need for critical thinking, and the importance of tolerance in looking at it.

V. RECOMMENDATION

This article can be used as a guide for morality education in Indonesia and internationally regarding the understanding of plurality, one of which is the result of deconstruction based on Javanese philosophy. With this study of deconstruction, hopefully, it can be continued in the deconstruction of moral values that raise the moral values of God based on very diverse local cultures.

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