

## ETHICAL VALUES IN SARASAMUSCAYA LONTAR: A STUDY OF THEIR CONTENT AND RELEVANCE TO CHARACTER EDUCATION

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### Abstrak

*Lontar Sarasamuscaya merupakan salah satu teks sastra religius Hindu yang sarat dengan ajaran moral dan etika kehidupan. Teks ini tidak hanya menjadi pedoman spiritual umat Hindu, tetapi juga mengandung nilai-nilai universal yang relevan dengan pembentukan karakter manusia, terutama dalam konteks pendidikan. Penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan nilai-nilai etika yang terkandung dalam Sarasamuscaya, serta menganalisis relevansinya terhadap pendidikan karakter di era modern. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan kajian isi (content analysis). Data diperoleh melalui telaah teks Sarasamuscaya dan diperkuat dengan studi literatur yang relevan. Hasil penelitian menunjukkan bahwa dalam Sarasamuscaya terkandung berbagai nilai etika seperti kejujuran (satya), pengendalian diri (dama), welas asih (karuṇā), kesabaran (kṣamā), serta kewajiban menjalankan dharma. Nilai-nilai tersebut sejalan dengan pilar-pilar pendidikan karakter yang dicanangkan dalam dunia pendidikan Indonesia, seperti religius, jujur, disiplin, dan bertanggung jawab. Oleh karena itu, ajaran dalam Sarasamuscaya sangat relevan dijadikan sumber penguatan pendidikan karakter, khususnya bagi peserta didik di lingkungan pendidikan berbasis agama Hindu. Penelitian ini diharapkan dapat memberikan kontribusi bagi pengembangan kurikulum berbasis nilai dan mendorong pelestarian sastra lontar sebagai sumber ajaran moral yang luhur.*

**Kata Kunci:** Sarasamuscaya, nilai etika, pendidikan karakter

### Abstract

Lontar Sarasamuscaya is one of the Hindu religious literary texts rich in moral and ethical teachings. This text serves not only as a spiritual guide for Hindus but also contains universal values that are relevant to character formation, especially in educational contexts. This study aims to identify and describe the ethical values contained in Sarasamuscaya, as well as to analyze their relevance to character education in the modern era. The research employs a qualitative descriptive method with a content analysis approach. Data were obtained through textual analysis of the Sarasamuscaya and supported by relevant literature studies. The findings indicate that the Sarasamuscaya contains various ethical values such as honesty (satya), self-control (dama), compassion (karuṇā), patience (kṣamā), and the obligation to uphold dharma. These values align with the core pillars of character education promoted in Indonesia, such as religiosity, honesty, discipline, and responsibility. Therefore, the teachings of the Sarasamuscaya are highly relevant as a source for strengthening character education, particularly for students in Hindu-based educational institutions. This research is expected to contribute to the development of value-based curricula and encourage the preservation of lontar literature as a source of noble moral teachings.

**Keywords:** Sarasamuscaya, ethical values, character education

## 1. INTRODUCTION

The development of the era marked by advances in information and communication

technology has had a significant impact on all aspects of human life, including education. On the one hand, this development brings ease of access to information, broadens horizons of

knowledge, and simplifies the teaching and learning process. However, on the other hand, the currents of globalization and modernization also present significant challenges, particularly in terms of instilling moral and ethical values among the younger generation. Currently, there are many worrying phenomena of moral decline, such as the erosion of mutual respect, the rise of hate speech on social media, increasing cases of violence between students, and intolerant behavior in religious life. This condition shows that high intellectual intelligence is not enough to shape a complete person without being accompanied by strong character development based on moral and spiritual values.

In response to these challenges, the government, through the Ministry of Education and Culture, has promoted a character education strengthening program (PPK), which integrates character values such as religiosity, honesty, tolerance, discipline, hard work, and responsibility into all aspects of learning. Character education is seen as the main foundation in shaping students who are not only cognitively intelligent but also emotionally and spiritually mature. In the context of Hindu education, this effort should be supported through a culture-based approach and religious texts that have long been sources of moral teachings, one of which is the Lontar Sarasamuscaya . This text is not merely an ancient literary manuscript, but rather a manifestation of dharma teachings passed down from generation to generation among Hindus as a guide to ethical and meaningful life.

The Sarasamuscaya Lontar is a classical Hindu literary work containing moral teachings in the form of Sanskrit verses and translations or explanations in Old Javanese or Balinese (Oktaviana, 2023). This text is believed to have originated in the 10th century and is still used as teaching material in pasraman, Hindu religious studies, and certain religious ceremonies. It contains noble values such as honesty ( *satya* ), self-control ( *dama* ), patience ( *kṣamā* ),

compassion ( *karuṇā* ), and the spirit of practicing truth ( *dharma* ) (Wisarja et al., 2022). Each verse in the Sarasamuscaya not only provides explicit moral guidance but also contains a deep philosophical message that can shape the mindset and ethical behavior of students. Studying this text is very important because it can enrich the approach to character education by promoting local and religious values that have been tested across time.

Despite its highly relevant teachings to today's educational needs, the utilization of Sarasamuscaya in education remains suboptimal. Many students and educators lack a deep understanding of the text's contents, both due to limited access to palm-leaf manuscripts and the lack of academic studies that contextually explore its values. Furthermore, character education implemented in schools tends to adopt general values without exploring local and cultural richness, which holds significant potential as a foundation for moral education. Integrating the ethical teachings of Sarasamuscaya with modern learning can be an innovative solution for grounding character values through a contextual, spiritual approach that aligns with national identity.

Based on this description, it is crucial to conduct in-depth research on the ethical values in the Sarasamuscaya Lontar , as well as to explore its relevance to character education in the modern era. This research aims not only to revive the legacy of Hindu religious literature as an educational resource, but also to make a real contribution to the character development of the younger generation based on the values of local wisdom. With this study, it is hoped that Sarasamuscaya can be better known, understood, and applied in educational environments, so that it becomes an integral part of the formation of ethical, cultured, and religious individuals.

### **An Overview of Ethics and Moral Values**

Ethics and moral values are two fundamental concepts that play a crucial role in shaping an

individual's personality and character. Etymologically, ethics comes from the Greek word *ethos*, meaning habit, character, or way of thinking. In its development, ethics has come to be understood as a branch of philosophy that discusses the values and norms that guide human behavior, both individually and in social life. Ethics is a critical and rational reflection on the values and norms that govern human behavior in life (Vidyadana et al., 2022). Ethics is not merely theoretical knowledge, but also serves as a practical reference in assessing whether an action is appropriate or not based on certain principles that are considered good, right, and appropriate.

In a broader context, ethics is divided into two forms: descriptive ethics and normative ethics. Descriptive ethics is empirical and explains the moral values embraced by a particular society or individual without passing judgment. Conversely, normative ethics aims to provide a normative assessment of human actions, determining what should be done based on moral principles considered ideal (Nirwangi, 2019). In the field of education and character building, normative ethics serves as the basis for formulating values to be instilled in students so they can distinguish between good and bad actions, what is beneficial and what is harmful, and are able to act in accordance with applicable social and spiritual norms.

Meanwhile, moral values are a set of principles or rules relating to good and bad, as well as the rightness or wrongness of an action (Hasibuan et al., 2023). Moral values are part of the value system adopted by individuals or groups within a society. Morality relates to a system of norms, values, and principles of life that are consciously adopted by a person and used as a guide for action. Moral values relate not only to interpersonal relationships, but also to human relationships with themselves, the natural environment, and the transcendental, namely relationships with God or spiritual powers.

In the Hindu religious tradition, ethics and moral values hold a very important position and are an integral part of the teachings of dharma. Dharma is a moral principle and cosmic law that regulates the order, balance, and harmony of life. The teachings of dharma in Hinduism are not rigid, but rather adapt to *svadharma* (personal obligations), *varnāśrama dharma* (obligations based on caste and stage of life), and certain situations and conditions (*desa kala patra*). Hindu ethics are derived from the teachings of sacred texts such as the Vedas, Upanishads, Bhagavadgita, and also from literary literature such as *Sarasamuscaya*, which outlines the values of virtue (*sadacāra*) and makes life a field of dharma practice. Some of the main moral values upheld in Hindu teachings include *satya* (honesty), *ahimsa* (non-violence), *dama* (self-control), *kṣamā* (patience), *śraddhā* (faith), and *karuṇā* (compassion). These values are not merely theoretical, but are instilled and manifested in daily actions as a form of spiritual actualization in achieving the main goal of life in Hindu teachings, namely *mokṣa* (liberation). Therefore, in Hindu education, instilling ethical and moral values is not a secondary goal, but rather an aspect important in forming people who are not only knowledgeable but also have noble character.

### Values in Literature Palm leaf

Lontar literature is a form of cultural and spiritual heritage that is very valuable in the Hindu community tradition, especially in Bali. Lontar not only functions as a medium for conveying information or entertainment, but also as a means of inheriting noble values that reflect the outlook on life, moral teachings, and belief systems of the Balinese-Hindu community. The term "lontar" comes from two words, namely *ron* which means leaf and *tal* which means the ental tree (*Borassus flabellifer*). Physically, lontar is an ancient manuscript written on sheets of ental leaves that have been processed and bound into

one unit, then carved using a sharp knife (pengrupak) and filled with ink from soot (cemeng sap) to highlight the letters written in Balinese or Old Javanese script (Sedana et al., 2013).

In general, lontar literature can be classified into several categories, including lontar tattwa (philosophy), lontar susila (ethics), lontar acara (ritual), lontar wariga (astrology), lontar babad (history), and lontar lelampahan (dramatic literature) (Ni Wayan Sariyani, 2019). Each type of lontar not only contains textual information, but also stores deep cultural, spiritual, and moral values. In the context of education and character development, lontar literature is a rich source of value teachings, because it contains instructions on how humans should live according to dharma, carry out obligations based on their social position (svadharma), and uphold harmonious relationships with God, others, and the universe (Tri Hita Karana).

The values contained in palm leaf literature have very broad dimensions and encompass cognitive, affective, and conative aspects. These values include religiosity, morality, social ethics, humanity, and responsibility. responsibility, simplicity, love, self-control, and wisdom. For example, in the Sarasamuscaya palm-leaf manuscript, there are verses that emphasize the importance of satya (honesty), daya (compassion), maitri (friendship), and ksanti (patience). These values are not taught dogmatically, but through narrative style, metaphor, and symbolism that contain educational and reflective power.

Lontar susila (susila) texts such as Sarasamuscaya, Canakya Niti Sastra, and Nitisastra are examples of texts that explicitly discuss norms and values in human life. For example, Sarasamuscaya conveys moral teachings in the form of short but meaningful verses, explaining human obligations as social beings, the importance of guarding speech and thoughts, and warnings against bad deeds that can

lead to suffering. On the other hand, lontar babad and lelampahan (sacred texts) such as Babad Dalem and Calonarang also contain equally important values, such as courage, sacrifice, and the consequences of abuse of power. The values in these lontar are not only normative, but also contextual, as many of them are framed in real or mythological stories relevant to people's lives.

### **Lontar Sarasamuscaya as a Literary Text and Ethical Teaching**

The Sarasamuscaya lontar is a literary work with high philosophical and ethical value in the Hindu tradition, particularly in Bali. This lontar contains moral and ethical teachings that are highly relevant to the daily lives of Hindus. As a revered sacred text, the Sarasamuscaya serves as a guide for social and religious life. Therefore, this lontar is viewed not only from a literary perspective but also as an ethical teaching that can guide individuals in living a better life in accordance with the noble principles of dharma.

Sarasamuscaya Lontar is believed to originate from ancient Balinese tradition, and was written in the 14th century or 15th. The name "Sarasamuscaya" comes from two words, namely sarasam which means "sea" and uscaya which means "water or abundant water" (Yasa, 2020). Symbolically, Sarasamuscaya can be interpreted as "sea of wisdom" or "sea of knowledge" which contains moral guidance and teachings about life. This lontar is composed of various sloka (verses) that discuss ethics, virtue, and individual obligations in social life, as well as the relationship between humans with God and the universe. As a literary text, Sarasamuscaya uses a unique language, namely Sanskrit in ancient Balinese script. Each stanza of this lontar contains moral teachings conveyed in the form of parables or metaphors. Although the language used may seem old-fashioned to some, the messages contained therein remain relevant and universal, even for today's society.

Sarasamuscaya palm-leaf manuscript consists of a number of verses (sloka) that focus on teaching life values and ethics. It encompasses various teachings on the importance of good deeds, self-control, and caring for others. Among the most prominent teachings in this palm-leaf manuscript are those on Satya (honesty), Ahimsa (non-violence), and Daya (compassion). Through these teachings, the Sarasamuscaya encourages its readers to live a harmonious and compassionate life, avoid violence, and speak and act with honesty.

Furthermore, Sarasamuscaya also teaches the importance of maintaining balance in life, both physically, mentally, and spiritually. One of the main values taught is the importance of simplicity and calm in facing life's trials (Untara, 2020). In several verses, this text emphasizes the importance of living according to dharma, or obligations, according to each person's role in society, whether as a child, a parent, or any other member of society.

As an ethical teaching, Sarasamuscaya contains moral principles that must be practiced by every individual to achieve a balanced and harmonious life. Several ethical teachings in this palm leaf are crucial for character formation, both at the personal and social levels. The teaching of ahimsa, for example, teaches against harming any living creature, whether physically, mentally, or emotionally. This reflects the high value of virtue in the Hindu tradition, which emphasizes compassion for all beings, including nature and the environment.

The teaching of satya (honesty) is also strongly emphasized in this palm-leaf manuscript. Honesty, according to Sarasamuscaya, is the foundation of a righteous and noble life. Several verses explain that someone who lives with honesty will achieve inner peace and harmony in their social relationships. This honesty encompasses not only words, but also actions and sincere intentions in all aspects of life. Furthermore, the teaching of

kṣānti (patience) is also a very important value in this palm-leaf manuscript. Patience is not only seen as an attitude in the face of trials, but also as the ability to remain calm and not be easily angered or provoked by unexpected circumstances. Patience is one of the main characteristics of a wise individual, who is able to think clearly and not rush into making decisions.

The values contained in Sarasamuscaya are highly relevant for application in character education, particularly in the context of Hindu religious education. Character education based on the ethical teachings of Sarasamuscaya can help shape individuals with good morals, responsibility, and the ability to live a life filled with compassion and honesty. Within the Hindu religious education curriculum, this text can be used as teaching material that introduces the noble values that every student should possess, both in their personal lives and in their social relationships.

## 2. METHOD

This research uses a literature study approach, which aims to analyze and explore the ethical values contained in the Sarasamuscaya lontar literary text. Literature study is one of the research methods used to obtain data and information from various written sources relevant to the research topic, such as books, scientific journals, articles, and other texts that support the understanding of the problem being studied. This method was chosen because the main focus of the research is to examine the moral and ethical values contained in the Sarasamuscaya lontar and their relevance to character education, which prioritizes the analysis of existing literary texts.

### Data source

The primary data source in this study is the Sarasamuscaya text, a palm-leaf manuscript containing ethical and moral teachings that can be used as guidelines in daily life. The Sarasamuscaya text will be analyzed to discover



the values contained therein, such as satya (honesty), ahimsa (non-violence), kṣānti (patience), daya (compassion), and maitri (friendship), which serve as guidelines in social and spiritual life. In addition, this study also utilizes other supporting literature sources, such as textbooks discussing Hindu ethics, scientific works on the Sarasamuscaya, and articles related to character education based on moral teachings in the Hindu tradition.

### Data Collection Procedures

The data collection process was conducted by reviewing various relevant and adequate literature sources to deepen the discussion. The first step was to collect Sarasamuscaya texts in the form of palm-leaf manuscripts, available in both physical and digital copies. Next, the texts were carefully read to identify the ethical values contained within, taking into account the social, cultural, and spiritual contexts in which they were written. Furthermore, this study also collected various Secondary literature will provide a deeper explanation of the meaning and relevance of the values found in the palm leaves. Scientific books and journals discussing character education from a Hindu perspective, as well as works on ethics and morals in Balinese-Hindu literature, will be used to provide a more comprehensive understanding of the research topic.

### Data Analysis Techniques

Study This adopt approach analysis rooted content analysis on principles developed by (Harold Lasswell, 1902-1978), For in a way systematic identify theme And values ethics in palm leaf Sarasamuscaya. Besides that, for delve into meaning philosophical And relevance context, research This Also integrate perspective (hermeneutics philosopher Hans-Georg Gadamer, 1900-2002), which allows understanding deep against the text 'horizon' And its relevance for the reader's 'horizon' contemporary, especially in context education In analyzing the data, a content analysis approach

was used to examine and interpret the meaning contained in the Sarasamuscaya text. This technique was carried out by identifying keywords, themes, and ethical values that appear in each section of the lontar. Each sloka or verse in the lontar will be analyzed to find the relationship between the teachings conveyed and the moral and ethical principles relevant to character education. In addition, the analysis was also carried out by comparing the teachings in Sarasamuscaya with ethical principles in the context of Hindu teachings in general. Thus, this study will not only conclude the values contained in the lontar text, but also provide an understanding of how these values can be adapted in character education today.

## 3. RESULT AND DISCUSSION

### Analysis of Ethical Values in the Sarasamuscaya Lontar

The Sarasamuscaya Lontar is a text that is not only of literary value but also full of profound ethical teachings, serving as a guide to life for Hindus, especially in Bali. In this text, various ethical values are conveyed through metaphors, similes, and verses that describe human life in harmony with oneself, God, and others. This study identifies several crucial ethical values, which are expected to form the basis for character formation in moral and religious education.

Sarasamuscaya Lontar contains various moral teachings that can serve as guidelines for daily life. Some of the main values found in this text are outlined below.

#### Satya (Honesty)

The value of Satya, or honesty, is the most fundamental value in Sarasamuscaya. Honesty is not only defined as speaking truthfully, but also as acting in accordance with the truth within one's heart. In several verses, Sarasamuscaya explains that someone who lives with honesty will attain inner peace, avoid internal conflict, and live in harmony with God and society (Setyaningsih & Wardani, 2020). Honesty is the foundation of all

good deeds, because everything done with honesty will bring goodness to oneself and others.

### **Ahimsa (Without Violence)**

The teaching of Ahimsa, meaning non-violence against any living being, whether physical or mental, is another important ethical value in this palm leaf. Ahimsa teaches a deep sense of compassion for all living beings, including humans, animals, and the universe (Hartaka, 2020). In this text, the teaching of Ahimsa extends beyond physical actions to speech and thoughts free from hatred or ill will. For example, a verse in this palm leaf reminds readers not to hurt others with harsh and offensive words.

### **Kṣānti (Patience)**

The value of Kṣānti, or patience, is described in this palm leaf as the ability to face all of life's trials with calm and without resentment (Giri et al., 2023). This patience is not only necessary in the face of suffering, but also in interacting with others who may disagree or disagree with us. Kṣānti teaches the importance of controlling emotions and not making hasty decisions. In everyday life, this patience is crucial for maintaining harmony within the family, society, and other social relationships.

### **Power (Love Darling)**

Daya teachings emphasize the importance of compassion for others, regardless of background, status, or religion (Sari & Ariyoga, 2023). This compassion is reflected in empathy, understanding, and concern for others. The verses in this palm leaf illustrate that someone capable of genuine compassion will be respected by others and considered wise. The compassion referred to here is selfless, aimed at bringing good to others.

### **Maitri ( Friendship )**

The teachings of friendship, or Maitri, remind us of the importance of maintaining good

relationships with others. True friendship is based on mutual respect and support. In Sarasamuscaya, friendship is seen as a relationship that benefits both parties, not just for personal gain (Suari & Astrawan, 2021). This teaching encourages individuals to create healthy and constructive social bonds within society, thus fostering a harmonious life.

The ethical teachings contained in the Sarasamuscaya bear significant similarities to those found in other classical Hindu texts, such as the Bhagavad Gita and the Manava Dharmasastra. One of the main similarities is the emphasis on the values of truthfulness (Satya), the avoidance of violence (Ahimsa), and self-control. In the Bhagavad Gita, for example, the teachings of patience and self-control are also strongly emphasized, especially in the face of suffering and life's challenges. Similarly, the teachings of Ahimsa in the Manava Dharmasastra are very similar to those found in the Sarasamuscaya, which emphasizes the importance of not harming living beings, either physically or mentally.

However, despite these similarities, Sarasamuscaya has a more practical and direct approach to applying ethical values in everyday life. The teachings in Sarasamuscaya are often conveyed through concrete examples or parables that are easily understood by the general public. This makes this text highly relevant as a guide to life that can be directly applied in the Balinese social and cultural context. The ethical values contained in Sarasamuscaya remain highly relevant in contemporary society, both in Bali and globally. The teachings of honesty (Satya), compassion (Daya), and non-violence (Ahimsa) are highly suitable for application in facing the challenges of modern life, such as increasingly complex social interactions, intense competition in the workplace, and increasing social conflict.

Furthermore, the value of patience (Kṣānti) taught in this palm leaf is highly relevant for overcoming the various stresses and pressures individuals often face in daily life. With patience, one can face life's problems without being carried

away by emotions that are detrimental to oneself and others. Compassion ( *Daya* ) and friendship ( *Maitri* ) are also increasingly important in this individualistic society, as they teach us to care more and share with others, as well as build healthier and more meaningful relationships. By integrating the ethical values of *Sarasamuscaya* into modern life, society can create better social harmony, reduce violence and conflict, and strengthen the character of individuals with high integrity. Therefore, this text is not only relevant in the context of Balinese Hindu society, but can also be used as a guideline for social life in general.

### **Analysis of Social and Cultural Fields in the *Sarasamuscaya* Lontar**

The *Sarasamuscaya* lontar not only possesses high ethical values but also plays a crucial role in shaping the social and cultural outlook of Hindu society, particularly in Bali. As an ancient literary text rich in moral teachings, this lontar serves not only as a source of religious teachings but also as a practical guide that influenced the social structure and cultural life of the community at that time. In this discussion, we will analyze how this lontar reflects and influences the social and cultural dimensions of Balinese society at that time, as well as its relevance to the social and cultural life of Balinese society today.

The *Sarasamuscaya* Lontar was written during a time when Balinese society was still deeply rooted in Hindu-Balinese culture, firmly embracing religious teachings in daily life. At that time, religion and culture were inseparable, and both formed the basis of existing social norms. This lontar emerged as a text aimed at introducing and upholding moral values that should guide Hindus in their social and spiritual lives.

At the time this lontar was written, Balinese society was known to have a caste system that significantly influenced their social structure. The influence of this caste system can be seen in the

organization of social life, which differentiates individual duties and roles based on their social standing. However, despite the social division based on caste, the teachings in the *Sarasamuscaya* emphasize an awareness of individual moral and ethical duties, regardless of social standing. This suggests that the text focuses more on the formation of an individual's moral character, rather than their social status.

*Sarasamuscaya* Lontar also serves as a teaching medium for the younger generation on how to interact with others, including within the family, community, and religion. The values it contains reflect the Balinese Hindu community's belief in the concept of *dharma*, or moral obligations that must be fulfilled by every individual. In this regard, the text also serves as a guide for living a life in accordance with Balinese religious and cultural teachings.

The ethical teachings in the *Sarasamuscaya* are closely linked to the social life of the Balinese people. Balinese people at that time viewed this worldly life as a spiritual journey, which was not only limited to relationships with God, but also with other humans and the surrounding environment. Therefore, the ethical teachings taught in this lontar are very relevant to the concept of *Tri Hita Karana*, namely the three main causes of harmony in life: a good relationship with God (*Parahyangan*), a good relationship with other humans (*Pahumanscaya*), and a good relationship with nature (*Palemahan*) (Pramana, 2022).

The ethical values contained in this palm leaf, such as *Satya* (honesty), *Ahimsa* (non-violence), and *Maitri* (friendship), teach Balinese people to always maintain harmony in their social relationships. The concept of honesty in *Sarasamuscaya*, for example, teaches not only the importance of speaking honestly, but also of being honest in daily actions, which reflects one's integrity in the eyes of society. This teaching is deeply rooted in Balinese society, where honor and dignity are highly valued.

Furthermore, the teachings of *Ahimsa* remind Balinese people to avoid violence and hatred,



whether physical, verbal, or emotional. This aligns with Balinese social norms, which highly value social harmony and mutual respect between individuals. In daily life, Balinese people prioritize deliberation and consensus to resolve disputes, rather than violence or confrontation. Meanwhile, the teachings of Maitri, or friendship, teach Balinese people to always maintain good relationships with others, regardless of social status, caste, or other differences. True friendship in Balinese culture is not merely a mutually beneficial individual relationship, but rather a sense of mutual respect and care for one another. The Sarasamuscaya palm leaf has a significant influence on the Hindu education system, particularly in the teaching of morality and character. In Bali, this palm leaf is often used as a teaching material in Hindu religious education, both in schools and in spiritual training conducted in temples. The teachings contained in this palm leaf not only impart religious knowledge but also shape the attitudes and behavior of young Balinese people so that they can live moral and responsible lives.

In the field of character education, Sarasamuscaya serves as a powerful reference in shaping noble individuals. The education provided through this lontar is not only limited to theory, but also includes daily practice, where students are taught to practice values such as honesty, patience, compassion, and friendship in various aspects of their lives. As part of an oral and written tradition, the Sarasamuscaya lontar also serves as a teaching tool within the family. Balinese parents often use this text to educate their children about the importance of ethics, etiquette, and social values prevailing in society. Therefore, this lontar serves not only as a sacred text, but also as a tool for transmitting moral values from generation to generation.

Although the Sarasamuscaya was written in a different era from today's socio-cultural conditions, the ethical and social teachings contained within it remain relevant in modern society. In an increasingly complex and challenging world, such as globalization, social change, and technological development, the

values contained in this palm leaf can provide a foundation. strong morals to live life with integrity and harmony.

Sarasamuscaya values, such as Ahimsa and Satya, are crucial in building a more peaceful society, where violence and lies have no place. In the context of modern society, which is often characterized by fierce competition, the ethics of friendship and compassion taught in this palm leaf can be the basis for strengthening relationships between individuals and building better cooperation in various aspects of life. Furthermore, the teachings of Maitri, or friendship, are also relevant in improving the quality of social relations in today's society. In a world often divided by ethnic, religious, and cultural differences, these teachings of friendship teach us to appreciate and celebrate diversity more, and to build an inclusive and mutually supportive social life.

### **Application of the Ethical Values of the Sarasamuscaya Lontar in Character Education**

Sarasamuscaya lontar is a classic literary work rich not only in religious teachings but also in ethical values highly relevant to the development of individual character. The teachings contained in this lontar provide clear guidance on how one should behave in daily life, both in relation to God, fellow human beings, and the natural environment. In the context of character education, this lontar holds great potential as a source of teachings that can strengthen moral and ethical values that need to be applied in social and spiritual life.

Character education aims to develop individuals who are not only intellectually intelligent but also emotionally and morally mature. In this regard, the Sarasamuscaya palm leaf manuscript offers various ethical values that can be applied in character education to develop individuals with integrity and a strong sense of responsibility. The core values contained in this palm leaf manuscript, such as Satya (honesty),

Ahimsa (non-violence), Kṣānti (patience), Daya (compassion), and Maitri (friendship), are highly relevant for teaching to the younger generation to foster good and responsible character.

### **Honesty (Satya) as the Foundation of Character Education**

The value of honesty (Satya) in Sarasamuscaya teaches the importance of speaking and acting truthfully. In character education, honesty is a fundamental value that must be applied in various aspects of life. The application of the Satya value not only teaches students to speak honestly, but also to act in accordance with the truth in all their actions. Through the teaching of this value, students are taught not only to avoid lying but also to develop strong personal integrity. For example, in the context of school life, students who are taught to always be honest in all things, both in academic assignments and in social interactions, will be more likely to appreciate the process and results obtained through proper means.

### **Non-Violence (Ahimsa) in Social Interaction**

The teachings of Ahimsa in Sarasamuscaya teach against violence against living beings, whether physical, verbal, or emotional. In character education, these teachings are highly relevant for shaping students who are able to control their emotions and avoid violence in solving problems. The application of Ahimsa values can be applied in school life by teaching students to resolve conflicts peacefully, using a deliberative approach, and building empathy for others. For example, when resolving differences of opinion in class, students who understand the value of Ahimsa will be more inclined to engage in dialogue and find solutions together without resorting to violence or hurtful language.

### **Patience (Kṣānti) as a Form of Self-Control**

The value of Kṣānti, or patience, teaches the importance of self-control in the face of life's difficulties and pressures. In character education,

patience is a crucial skill to develop. Students with a high level of patience tend to be better able to face life's challenges with a cool head and are less easily swayed by emotions or pressure. Applying the value of Kṣānti in character education can be done by providing examples of situations that require patience, such as when taking exams or when dealing with unpleasant situations. Teaching students to remain calm and not rush into making decisions will help them face various challenges in the future.

### **Love Dear ( Power ) in Build Concern Social**

The value of compassion teaches the importance of empathy and caring for others. In character education, this value can be applied to develop individuals who are sensitive to the needs and feelings of others. Teaching compassion through concrete actions, such as helping a friend in need or sharing with those less fortunate, is an effective way to foster social awareness among students. This compassion also teaches students to appreciate diversity and build healthy, supportive relationships within their social environment. At school, for example, students can be involved in social activities involving community service or humanitarian action, which allows them to experience and practice compassion for others.

### **Friendship (Maitri) as the Basis for Healthy Social Relationships**

The value of Maitri, or friendship, teaches the importance of establishing harmonious relationships with others. In character education, this teaching is highly relevant for developing students who have the ability to cooperate, share, and support each other in social life. True friendship in the Sarasamuscaya context is one based on mutual respect and maintaining harmony. Through Maitri value education, students are taught to appreciate differences and build positive relationships with their friends. In schools, this can be implemented by teaching students to respect each other, work effectively in

groups, and resolve conflicts in a positive manner.

Sarasamuscaya ethical values is by integrating them into the curriculum and daily activities. For example, the value of Satya (Satya) can be taught through lessons on honesty in exams and assignments, while Ahimsa (Ahimsa) can be implemented in how students interact with one another in social activities, such as sports or student organizations.

Furthermore, the value of Kṣānti can be taught through education that emphasizes the importance of patience in facing academic and social challenges. Compassion (Daya) can be manifested in the form of teaching empathy and caring for friends in need. The value of Maitri can be integrated into learning programs that encourage group work and the development of students' social skills. By teaching these ethical values in a structured and consistent manner, schools can create an environment that supports the development of good and responsible character in students. The implementation of Sarasamuscaya values can also be integrated into extracurricular activities, such as social activities, student organizations, or community-based activities, allowing students to practice these values in real life.

Sarasamuscaya's ethical values in character education offers numerous benefits, there are several challenges to overcome. One is the differing understanding and acceptance of these ethical teachings among teachers, students, and parents. Not all individuals may share the same understanding of the importance of these values in everyday life. Therefore, more intensive efforts are needed to provide understanding and concrete examples of how these values can be applied in everyday life.

Furthermore, another challenge is the shift in values in an increasingly modern society, where technology and globalization often bring negative influences, such as excessive individualism and low empathy. This makes the application of Sarasamuscaya's ethical values increasingly relevant, but also increasingly difficult to

implement without strong support from various parties, including the government, educational institutions, and the community itself.

### **The Relevance of the Ethical Values of the Sarasamuscaya Lontar in the Context of Contemporary Society**

Sarasamuscaya lontar is a text rich in moral and ethical teachings, providing a noble guide to life in the Balinese Hindu tradition. The teachings contained in this lontar are not only relevant to traditional Balinese society but also contain ethical values that are crucial for contemporary society, both in Bali and globally. In a constantly evolving society, the values contained in this lontar can provide solutions to various social, cultural, and moral challenges faced by modern society. Therefore, it is important to explore the relevance of Sarasamuscaya ethical values in an increasingly complex and dynamic social life.

Contemporary society, both in Bali and globally, faces a variety of complex social challenges. Some of the social issues that frequently arise include violence, dishonesty, intolerance, and abuse of power. The ethical values contained in Sarasamuscaya, such as Ahimsa (non-violence), Satya (honesty), and Kṣānti (patience), are highly relevant in providing direction for resolving these problems. In a world often filled with conflict, tension, and division, the value of Ahimsa is crucial to implement. Ahimsa teaches against committing violence, whether physical, verbal, or emotional, against others. In the modern context, this teaching can serve as a guide in addressing the increasing forms of violence, whether in the home, school, or workplace.

Furthermore, the value of Satya, or honesty, in Sarasamuscaya is highly relevant in addressing the crisis of trust currently affecting many societies. Dishonesty, which frequently occurs in various aspects of life, such as politics, economics, and interpersonal relationships, can be remedied by implementing the value of honesty. In an increasingly fragmented social

context, the value of Satya can serve as a foundation for rebuilding trust and integrity in various social relationships.

Furthermore, the value of Kṣānti (patience) is essential in today's fast-paced and stressful society. In the face of high levels of stress and social tension, patience is a crucial skill to develop, both in resolving interpersonal conflicts and in facing life's increasingly challenging challenges. Therefore, the teachings of patience in Sarasamuscaya can help modern society be wiser in addressing problems and avoiding hasty, risky decisions.

In Bali, modern society often faces a contradiction between tradition and modernity. In daily life, many individuals are trapped in a materialistic and consumerist lifestyle, often forgetting the ethical values founded in Sarasamuscaya. One concrete example is in social interactions within society, where many individuals prioritize personal interests over the common good. The value of Daya (compassion) in this palm leaf teaches us to always care for others, regardless of social status or other differences. In contemporary Balinese social life, this value can be implemented in various social activities that involve mutual cooperation and cooperation to maintain harmony between individuals and groups.

Furthermore, with the advancement of technology and information, the value of Maitri (friendship) has become increasingly important. In a virtual world often rife with conflict and debate, the teachings of friendship and harmonious relationships in Sarasamuscaya can help individuals maintain mutual respect and avoid hate speech. By implementing Maitri values, Balinese society can rebuild stronger social bonds, especially in the face of rapid social change.

Sarasamuscaya ethical values is crucial for developing individuals who are not only intellectually intelligent but also morally and socially mature. Character education that integrates the teachings of this palm leaf can help create a young generation with a high level of social awareness, empathy, and a strong sense of

responsibility for their surroundings. For example, through the value of Ahimsa, students are taught to avoid acts of violence and to treat others with respect and compassion.

Furthermore, the application of Satya and Kṣānti values in character education will help students become individuals with high integrity and are able to cope with stress and pressure in their lives. In an increasingly globally connected, yet socially fragmented society, it is crucial for the younger generation to have a deep understanding of the importance of honesty, patience, and compassion in building healthy and productive relationships. Through the application of Sarasamuscaya values, character education not only teaches theoretical moral concepts but also prepares students to be able to implement these values in real life. This is crucial for creating a more harmonious, respectful society that is able to face social challenges with a cool head.

#### 4. CONCLUSION

Based on the analysis that has been described, several main conclusions can be drawn regarding the ethical values in the Lontar Sarasamuscaya and their relevance to character education and the context of contemporary society.

First, the fundamental ethical values of the Sarasamuscaya, such as Ahimsa (non-violence), Satya (truthfulness), and Kṣānti (patience), are highly relevant to addressing modern social challenges. These teachings offer practical guidance for peacefully resolving conflicts, rebuilding trust amidst moral crises, and managing emotions under increasing social pressure. A nuanced understanding of Ahimsa, which recognizes its role within the broader context of Dharma, demonstrates that Sarasamuscaya ethics fosters ethical discernment and the ability to navigate complex moral dilemmas.

Second, in the context of contemporary Balinese society, the Sarasamuscaya values, emphasizing Daya (compassion) and Maitri



(friendship), are crucial. These teachings serve as a foundation for rebuilding social cooperation and maintaining community harmony amidst the influence of modernization, which tends to encourage individualism. This text provides strong guidance for the younger generation in navigating social and cultural change, ensuring they remain rooted in local wisdom while adapting to a changing world.

Third, the implementation of Sarasamuscaya's ethical values in character education has a transformative role. By integrating Ahimsa, Satya, and Kṣānti into the curriculum and school activities, education can shape individuals with a strong moral conscience, capable of responding wisely to life's challenges, maintaining personal integrity, and respecting others in everyday social life. This approach not only enriches students' cognitive knowledge but also matures their emotional and spiritual dimensions.

Ultimately, the Sarasamuscaya Lontar remains timelessly relevant in the context of contemporary society. Its teachings provide a solid ethical framework that can help communities address social conflict and interpersonal tensions, while actively promoting the values of tolerance and mutual respect. Amidst globalization, which often exacerbates social fragmentation, the wisdom of the Sarasamuscaya offers a path toward a more harmonious, integrated, and cultured society.

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