

Construction of Moral Values in the Epos Mahabharata Version C. Rajagopalachari

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Abstract

The moral and life values contained in the Mahabharata story can be an example for its readers. Therefore, this study aims to analyze the construction of moral values in the Epos Mahabharata. The method used in this study is a qualitative descriptive method. The data source for this research is the Epos Mahabharata which was rewritten by C. Rajagopalachari in 2012 as the first printing. The Mahabharata story written by Rajagopalachari is a translation of the 1959 book Mahabharata by Bharatiya Vidya Bhavan, and translated into Indonesian by Yudhi Murtanto. The data collection technique is literature review/library study. The results of the study indicate that the construction of moral values in the Mahabharata Epos is broadly divided into three constructions. The three constructions contained include the construction of moral values for oneself, the construction of moral values for fellow human beings, and the construction of moral values for the universe/environment. These moral values are reflected in the prohibition against harming oneself, harming others, and harming the universe/environment.

Keywords: Construction of moral values, Mahabharata, Old Literature

Abstrak

Nilai-nilai moral dan kehidupan yang terkandung di dalam cerita Mahabharata dapat menjadi contoh bagi para pembacanya. Oleh karena itu, penelitian ini bertujuan menganalisis konstruksi nilai moral dalam Kitab Epos Mahabharata. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Sumber data penelitian ini adalah *Kitab Epos Mahabharata* yang ditulis ulang oleh C. Rajagopalachari pada tahun 2012 sebagai cetakan pertama. Cerita Mahabharata tulisan Rajagopalachari ini merupakan terjemahan dari buku *Mahabharata* karya Bharatiya Vidya Bhavan Tahun 1959, dan diterjemahkan ke dalam bahasa Indonesia oleh Yudhi Murtanto. Teknik pengumpulan data digunakan adalah kajian pustaka/studi pustaka. Hasil penelitian menunjukkan bahwa konstruksi nilai-nilai moral dalam Kitab Epos Mahabharata secara garis besar terdapat tiga konstruksi. Ketiga konstruksi yang terkandung antara lain konstruksi nilai moral terhadap diri sendiri, konstruksi nilai moral terhadap sesama manusia, dan konstruksi nilai moral terhadap alam semesta/lingkungan. Nilai-nilai moral tersebut direfleksikan melalui larangan untuk merugikan diri sendiri, merugikan orang lain, dan merugikan alam semesta/lingkungan.

Keywords: Konstruksi nilai moral, Kitab Mahabharata, Sastra Lama

Introduction

Literature is among the cultural riches of countries worldwide, not just Indonesia. Literature has always played an essential role in disseminating and enjoying ethical principles, etiquette, and culture (Widianti, 2017). The Mahabharata narrative is one of the great classic literary masterpieces that has been full of moral and cultural elements. This Mahabharata narrative is a timeless tale. Maha means "grand" and Bharata is Sanskrit for "glory" (Syukur, et al. 2005).

The Mahabharata Epic is an old prose work that, in terms of both type and source, describes the conflict between the Kurawa and their distant relatives, the Pandawa. Resi Wyasa initially penned the tale in 200 BC and updated it in 200 A.D. Although the Book of Epos is not strictly religious, Hindus around the world regard it as sacred and blessed. It is because the book contains many moral values and life rules. (Pringgodigdo, 1973).

Even though the Mahabharata story originated in India, Indonesians are well-versed in it. It happens because the Mahabharata story unfolds through shadow puppet plays, wayang golek, wayang orang, and a popular television series. Mahabharata epic can be considered a timeless work of literature. Although this story is set in Hinduism, as it progresses, the Mahabharata story, as one of the phenomenal literary works, is frequently enjoyed by all circles; not limited to certain religious groups. The moral and life values contained in the Mahabharata story can be an example for the readers.

The development of numerous moral ideals is another fascinating aspect of studying the Mahabharata Epic. The characters in the story embody a kind of thought that presents an angle on both righteous and wrong deeds. The origins of these moral values are also explained, in addition to how to live by them in society. The mythologies that emerge as a result of moral value construction are told methodically that they end up becoming a set standard for living.

The Mahabharata story has been the subject of in-depth study in the past. However, there has not been any investigation into how moral norms developed. The researcher's search revealed several pertinent earlier works, including those by Taufiq (2008) by the significance of the Barathayudha story to the formation of Islam, the ethical ideals found in the Baratayudha story, and the application of Baratayudha values in Islamic education. Rosyidin (2017) also conducted a more pertinent study under the heading "Moral Messages in the Mahabharata Episode 51 Soap Opera (Roland Barthes Semiotics Analysis Study)". Anggraini (2016) also conducted a study that is quite pertinent and shows how young people who enjoy the Mahabharata play and are knowledgeable about wayang orang will interpret it in a different way than less educated audience members. This study is in addition to the two studies mentioned above.

The difference and novelty of this research will be recognized when compared to the relevant studies mentioned above. The focus of the study, which explores the genesis or building of moral ideals, distinguishes it from earlier studies. Mahabharata epic has thus been the subject of research on developing moral and cultural values for the first time.

Method

This study employs a descriptive qualitative methodology. The Book of Mahabharata Epics, rewritten by C. Rajagopalachari in 2012 as the first printing, serves as the research's data source. Rajagopalachari's Mahabharata story is a translation of

Bharatiya Vidya Bhavan's 1959 book *Mahabharata*, translated into Indonesian by Yudhi Murtanto.

Data collection involved conducting a literature review or literature research. The literature study technique is used in this study to collect data from the main book, which is the subject of the research study, as well as the original manuscript and other sources in the form of books or journals, as well as other scientific works as reference sources that support the research. The analysis technique used is the listening and note-taking technique. The researcher reads and listens carefully to the contents of the *Mahabharata* Epos and notes points related to the identification of problems and research objectives.

The researcher then gathered data by inspecting the contents of the *Mahabharata* manuscript under consideration. Furthermore, researchers can identify and analyze the data collected by identifying research problems. The study of moral value construction focuses on three aspects: (1) morals between individuals and themselves; (2) morals between individuals and other individuals; and (3) morals between individuals and the universe (Zuriah & Yustianti, 2007).

Result and Discussion

Result

1. Construction of Moral Value towards Self

Before the pandawa era, there was a story in the *Mahabharata* about Grandmaster Sukra, a strong brahmin with the power to resurrect the dead (*sanjiwini* science). The giants, who served as the primary adversaries of the gods, were taught the science of *sanjiwini* by Grandmaster Sukra. The giants always prevailed in battles with the gods because they had mastered the science of *sanjiwini*.

Dewata sent Kacha, a young man, to Grandmaster Sukra to learn more about *Sanjiwini*'s science. Kacha promised to become a *bramacharin*, a man who would not marry and bear children for the remainder of his life, to persuade his teacher. By seeing Kacha's sincerity and background, Grandmaster Sukra accepted Kacha's request to become his disciple.

To make a long story short, Kacha became a very devoted student to his teacher, making Grandmaster Sukra very happy. The giants were concerned about this. Kacha was dead using several crafty techniques, but Grandmaster Sukra was able to bring Kacha back to life using the *sanjiwini* science.

Seeing this, the giants devised a plan to murder Kacha and turn his ashes into wine. They gave the wine to Grandmaster Sukra, who drank it. When Grandmaster Sukra realizes the Kacha he attempted to resurrect has failed, he creates the Moral Construction for the prohibition of drinking alcohol. Kacha awoke but was trapped inside his teacher's body. Grandmaster Sukra explained that removing Kacha from his stomach would require him to sacrifice himself. Dewayani struggled to decide on the sacrifice. To be able to revive Grandmaster Sukra if he were to be taken out and die, Grandmaster Sukra lastly taught Kacha the science of *sanjiwini*.

As a result of this incident, Grandmaster Sukra vowed never to drink alcohol again. Additionally, he threatened that anyone who drank wine foolishly would pass out and be cursed. For everyone, at all times, this pledge will stand. The quotation below serves as an example of the given situation.

Data 1

Indonesian	English
<p><i>Mahaguru Sukra tidak tega melihat putri kesayangannya yang dilanda duka. Ia marah kepada para raksasa yang telah membunuh Kacha. Membunuh brahmana adalah perbuatan terkutuk. Mereka pasti akan mendapatkan pembalasan yang setimpal. Sekali lagi, Mahaguru Sukra menggunakan Sanjiwini untuk menghidupkan Kacha. Berkat ilmu gaib itu, Kacha hidup kembali dari anggur yang ada di perut sang mahaguru. Tetapi, ia tidak dapat keluar karena berada di tempat yang sangat aneh. Ia hanya dapat menjawab setiap kali namanya dipanggil dan mengatakan di mana ia berada. Mendengar penuturan Kacha, Mahaguru Sukra marah besar, "Wahai, Brahmacin, bagaimana engkau dapat masuk ke dalam perutku? Apakah ini juga pekerjaan para raksasa? Ingin rasanya aku membunuh para raksasa dan menggabungkan diri dengan para dewa. Tetapi, sebelumnya ceritakan dulu apa yang terjadi kepadaku." Dengan susah payah, Kacha menceritakan semua kejadian yang ia alami.</i></p> <p><i>Waisampayana melanjutkan: Resi Sukrasarya yang suci dan luhur budi menjadi murka karena ditipu dengan persembahan minuman anggur. Dan demi kebaikan umat manusia, ia berkata:</i></p> <p><i><u>"Orang akan kehilangan keluhuran budi, jika minum anggur secara tidak bijaksana. Orang yang demikian akan dikutuk. Demikian pesanku dan pesan ini akan tertulis dalam kitab-kitab suci sebagai larangan yang tidak boleh dilanggar."</u> (Mahabharata, Hlm. 35)</i></p>	<p><i>Grandmaster Sukra couldn't bear seeing his beloved daughter in such pain. He was furious at the giants who had murdered Kacha. Killing a brahmin is a cursed act. They will get what they deserve. Once again, Supreme Master Sukra uses Sanjiwini to bring Kacha to life. The magic of the wine in the grandmaster's stomach brought Kacha back to life. He couldn't come out because he was in a strange place. He could only respond to his name and state his location when it called. Grandmaster Sukra was enraged after hearing Kacha's story: "O Brahmacin, how did you get into my stomach? Is this the work of the giants as well? I want to kill the giants and become a god. But first, could you tell me what happened? Kacha had a tough time explaining everything that had happened to him.</i></p> <p><i>According to Vaisampayana, the saintly and virtuous Resi Sukrasarya was enraged after being cheated with a wine offering. And, for the sake of humanity, he said: "People who drink wine with reckless disregard will lose their virtue. A curse will place on someone like this. That is my message and will be recorded in the sacred books as a warning not to be violated." (From the Mahabharata, page 35)</i></p>

Almost all religious teachings forbid the consumption of wine or liquor. Many researchers have written about the effects of alcohol consumption based on previous references. Alcohol consumption has fatal social consequences such as deviant behavior,

intergroup fights, vandalism, criminality, and other bad outcomes (Bali, 2019; Miradj, 2020; Rori, 2016). Previous research has shown that drinking alcohol has no positive effects on the consumer and hurts the consumer and those around him (Nurbiyati, 2014).

Alcohol will impair a person's thought process. It makes the consumer unconscious and causes him to act on his most primitive instincts. Typically, someone under the influence of alcohol cannot be controlled or directed to do the right thing. (Rajamuddin, 2014; Syukur, 2022; Faizah, 2020).

2. Construction of Moral Values towards Fellow Humans

Dewayani, Grandmaster Sukra's daughter, was bathing in a lake at the edge of the forest with the daughters of King Wrishaparwa, according to another part of the Mahabharata story. At the time, the wind was so strong that it blew away all of their clothes. Unintentionally, one of the king's daughters named Sarmishta dressed up as Dewayani. Sarmishta joked that it was inappropriate for a princess to wear her teacher's daughter's clothes. Even though Dewayani's words were intended as a joke, Princess Sarmishta was offended and furious. Sarmishta slapped and pushed Dewayani into the ravine, but she did not die.

Dewayani was discovered in the ravine by a King named Yayati, who assisted Dewayani in surviving. Dewayani decided not to return to the kingdom because she was traumatized by the events and was angry at King Wrishaparwa's daughter. Dewayani believes her current residence is no longer secure.

When Grandmaster Sukra advises his son, Dewayani, to return home and forgive Princess Sarmishta's mistake, the foundation for moral values towards fellow humans is laid. Dewayani believed that because he and his father had done well for the king's family, he should not be treated poorly by the king's daughter. Grandmaster Sukra taught a valuable moral lesson: one should not extol one's goodness. Grandmaster also taught a moral lesson about the importance of being generous and forgiving to all people. The person who is patient in the face of insults and criticism from others is the one who will succeed. Those around them will abandon those who are unable to control their anger. Dewayani believed that because he and his father had done well for the king's family, he should not be treated poorly by the king's daughter. Grandmaster Sukra taught a valuable moral lesson: one should not extol one's goodness. Grandmaster also taught a moral lesson about the importance of being generous and forgiving to all people. The person who is patient in the face of insults and criticism from others is the one who will succeed. Those around them will abandon those who are unable to control their anger. The story of moral value construction to easily forgive people's mistakes is illustrated in the quote below.

Data 2

Indonesian	English
<i>Dengan tenang dan bermartabat, Mahaguru Sukra menjawab: "Anakku, engkau bukan anak 'budak penyanyi' yang pekerjaannya hanya menyanjungnyanjung tuannya. Ayahmu tidak hidup dengan meminta-minta belas kasih orang</i>	<i>Calmly and with dignity, Grandmaster Sukra replied: "My son, you are not a 'slave singer' whose only job is to flatter his master. Your father doesn't survive by imploring people to be kind to him. You are the descendant of a revered Resi in all</i>

<p><i>lain. Engkau adalah putri seorang resi yang dihormati oleh seluruh dunia. Batara Indra, raja para dewa, tahu betul itu. Wrisha parwa tidak menutup mata pada utang budinya pada ayahmu ini. Tidaklah pantas orang yang bijaksana mengungkit-ungkit kebaikannya sendiri. Bangkitlah, wahai kemilai terindah di antara para perempuan. Kau akan membawa kebahagiaan bagi keluargamu. Bersabarlah dan marilah pulang.”</i></p> <p><i>Dalam konteks ini, Begawan Wiyasa memberikan nasihat kepada umat manusia secara umum dengan kata-kata penghiburan Resi Sukra kepada putrinya: <u>“Orang yang dapat menaklukkan dunia adalah orang yang sabar menghadapi cacimaki orang lain. Orang yang dapat mengendalikan emosi ibarat seorang kusir yang dapat menaklukkan dan mengendalikan kuda liar. Dia dapat mengambil jarak dari amarahnya seperti ular yang menanggalkan kulitnya. Hanya mereka yang tidak gentar menghadapi siksaan akan berhasil mencapai apa yang dicitakan. Seperti yang tertulis dalam kitab suci, mereka yang tidak pernah marah jauh lebih mulia daripada orang yang taat menjalankan ibadah selama seratus tahun. Orang yang tidak mampu mengendalikan amarah akan ditinggalkan oleh para pelayan, teman, saudara, istri, anak, kebajikan, dan kebenaran. Orang yang bijaksana tidak akan memasukkan kata-kata anak muda yang penuh emosi ke dalam hatinya.”</u> (Mahabharata, hlm. 40-41)</i></p>	<p><i>of humankind. The gods' king, Batara Indra, was well aware of this. Wrisha parwa did not ignore your father's honor oath. A wise person would not brag about his accomplishments. Rise, O most beautiful beauty among women. You will bring happiness to your family. Be patient and let's go home.”</i></p> <p><i>In this situation, Begawan Wiyasa counsels humanity as a whole through Resi Sukra's consoling words to his daughter:</i></p> <p><i>“The one who can endure the abuse of others is the one who can conquer the world.” A person who has emotional control is like a charioteer who can conquer and control wild horses. He can separate himself from his rage in the same way that a snake sheds its skin. Only those who do not give up in the face of adversity will be able to succeed. According to the scriptures, those who never become angry are far nobler than those who worship for a hundred years. Those who cannot control their anger will be abandoned by servants, friends, relatives, wives, children, virtue, and truth. A wise man will not listen to the words of an emotional young man in his heart.</i></p> <p><i>(Mahabharata, pp. 40-41)</i></p>
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Numerous additional publications, novels, speeches, and aphorisms have also discussed the moral value of forgiving others readily and letting go of one's righteousness. When someone (the victim) experiences an unpleasant action from the offender, forgiveness is a positive action that emerges. When you encounter undesirable behavior, the practice of forgiving seeks to transform negative feelings into positive ones. By expressing the willingness to forgive, a person signals that he/she is prepared to control his emotions and become more stable. Forgiveness is a behavioral structure by lowers the desire for revenge and moves away from the same behavior as that of the

person who committed the crime against him/her (Ahmed & Braithwaite, 2006; Egan & Todorov, 2009; McCulloch, 2000).

3. Construction of Moral Values on the Universe

Moral value in the universe means respecting and maintaining the relationship between individuals and nature, whether plants, animals, or the environment. The imposition of moral values on the universe occurred in the Epos Mahabharata when the character of Resi Mandawya was imprisoned in the forest and practiced virtue under his followed teachings. Amid his hermitage, Resi Mandawya encountered a gang of robbers who broke into Resi's cell. The robbers believed they would be safe if they hid in the sage's area.

The royal troops on the hunt for the robbers arrived at the hermitage when the robbers sought refuge there in the Resi Mandawya hermitage. The troop commander immediately and firmly asked Resi Mandawya. However, the troop commander's questions were ignored due to the sage's solemn and solemn asceticism. The commander kept asking questions that were getting progressively ruder.

On the other hand, the troops continued to search and found the robbers' belongings which were the loot, and not long after, they also found the robbers who were hiding. Seeing this fact, the troop's commander immediately accused the sage of being the mastermind of the robbery that had taken place in his country and ordered the entire troops to surround the hermitage. The commander also reported the incident to the king that Resi Mandawya planned the robbery and had evidence of the loot.

The king was furious upon hearing the report and, without verifying the truth of the tale, he sentenced the sage to death. The commander then returned to the siege site and immediately ordered the troops to torture the sage with a spear thrust. Even though Resi Mandawya's entire body had been ripped apart by spears, he was still alive. The news quickly spread, and many ascetics gathered to witness the torture of Resi Mandawya, who survived despite being stabbed with a spear.

The king was terrified when he heard about the ascetics gathering to witness Resi Mandawya's miracle and immediately realized that Resi Mandawya was innocent. The king immediately ordered the troops to release the sage before kneeling and pleading for forgiveness for his actions. Resi Mandawya was not angry with the king despite receiving painful torment. The sage immediately went to the Begawan Dharma and asked about his suffering. Resi asks why he suffered such punishment.

Resi Mandawya learned from Begawan Dharma that the torture he had received was the result of his years of torturing birds and bees. Resi Mandawya's abuse of the birds and bees was eventually repaid in kind by the royal troops. The moral value of the semester is built around the fact that we, as humans as a part of the universe, should not torture the animals that exist in nature. Based on the events that Resi Mandawya witnessed, it concluded that any action, whether good or evil, small or great, will be repaid one day. The quote below tells the story of how moral values were created to protect the universe.

Data 3

Indonesian	English
<i>Meskipun tubuhnya tercabik-cabik tombak, resi suci itu tidak mati. Berkat</i>	<i>The holy sage did not die despite having his body ripped apart by the spear. He is</i>

<p><i>kekuatan yoga, ia tetap hidup. Kabar tentang resi suci itu segera tersebar. Para petapa yang tinggal di sekitar pertapaan berdatangan. Mereka bertanya mengapa ia mengalami penderitaan yang sedemikian mengenaskan.</i></p> <p><i>Resi Mandawya menjawab: "Siapa yang bisa dipersalahkan? Pasukan raja hanya melaksanakan kewajiban mereka, yaitu melindungi rakyat dari kejahatan."</i></p> <p><i>Mendengar bahwa resi yang disiksa dengan tombak ternyata masih hidup dan bahwa ia sedang dikerumuni resi-resi petapa hutan itu, raja sangat terkejut dan menjadi cemas. Ia segera bergegas dengan pasukannya menuju ke hutan. Raja langsung memerintahkan resi itu untuk diturunkan dari tombak. Sambil berlutut menyembah, raja minta ampun atas perbuatan keji yang ia perintahkan.</i></p> <p><i>Resi Mandawya sama sekali tidak marah kepada raja. Ia segera menghadap Begawan Dharma, pewarta keadilan Ilahi, yang sedang duduk di singgasananya. Ia bertanya: "Kejahatan apakah yang pernah hamba lakukan sehingga hamba menerima hukuman seperti ini?"</i></p> <p><i>Begawan Dharma, yang tahu kesaktian Resi Mahdawya menjawab dengan hati-hati: "Resi Mandawya, kau telah menyiksa burung dan lebah. Apakah engkau tidak tahu semua perbuatan, apakah itu baik atau jahat, sekecil apa pun, pasti akan mendapatkan ganjaran yang setimpal."(Mahabharata, hlm. 48-49).</i></p>	<p><i>kept alive by the power of yoga. The news of the holy sage quickly spread. The ascetics who lived nearby the hermitage came. They questioned him about why he had suffered so much.</i></p> <p><i>"Who is to blame?" Resi Mandawya responded. The king's troops are doing their job, keeping the people safe from evil."</i></p> <p><i>Hearing that the sage who had been tormented with a spear was still alive and surrounded by the forest ascetic sages, the king was surprised and became anxious. He immediately rushed with his troops into the forest. The king immediately ordered the sage to be lowered from the spear. While kneeling in worship, the king asked for forgiveness for the heinous act he gave.</i></p> <p><i>Resi Mandawya was not upset with the king. He went straight to the Begawan Dharma, the divine justice herald, who was sitting on his throne. "What crime have I ever committed that I have received such punishment?" he inquired. Begawan Dharma, who was familiar with Resi Mahdawya's magic, responded carefully: "Resi Mandawya, you have tortured birds and bees." Do you not realize that all actions, whether good or evil, no matter how minor, will be rewarded appropriately?" (Pages 48-49 of the Mahabharata).</i></p>
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The moral value of the universe, preserving nature, is also a teaching that must continue to exist in the minds of every human being from time to time. Messages to protect the universe have been repeated since the Mahabharata era to maintain the universe's moral values so that nature can continue to be friendly to humans.

As we all know, the environment is a physical object close to humans. Abiotic or biotic environments exist. Plants, animals, and humans are all part of the biotic environment. The abiotic environment includes soil, fire, water, air, and other lifeless/inanimate objects. Many problems will arise as a result of the lack of human responsibility for the preservation of nature. Since then, now, and forever, the environmental movement must be re-energized in social life. All forms of environmental

and natural damage are solely the result of human actions. (Maghfur, 2010; Setio, 2013; Purwanti; 2017).

Discussion

Based on the analysis of the moral value construction in the Epos Mahabharata, it is clear that the text forms three moral value constructions in general. The three constructions included are the construction of moral values for oneself, the construction of moral values for others, and the construction of moral values for the universe/environment.

The development of moral principles towards oneself in the Mahabharata represented the history of the ban on using alcoholic beverages. In other words, drinking and being drunk will harm you. Alcohol consumption will undermine societal stability, health, and security from the perspectives of belief (religion), law, and society (Nurbiyati & Widyatama, 2014).

The Mahabharata emphasizes the importance of forgiving others' sins, even if it is difficult, as a means of developing moral ideals toward fellow humans. In this case, the main character's ability to maintain harmony among members of different groups is dependent on the ability to forgive. Concerning forgiveness, forgiving someone requires a change in one's feelings and attitudes in favor of the person under consideration. To (1) reduce his desire for vengeance, (2) keep amicable relationships with the perpetrators, and (3) be motivated to make amends with the perpetrators despite having suffered harm, a person must be motivated to forgive. By letting go of a bad attitude, forgiveness aims to make it possible to handle other people's faults more judiciously. (Thomson e.a., 2005; Mc Cullough e.a., 1997) On the other side, as it might lessen emotions of despair, excessive anxiety, and belonging to enemies, forgiveness will affect the forgiver's psychological and physical health.

Even so, the process of forgiveness is not an easy thing. It is told in the Mahabharata story, where somebody has to be informed numerous times to forgive, so it is in our lives today. It takes time and a strong will from the victim to forgive the perpetrator during the forgiveness process (Prasetyaningrum & Silfiasari, 2017; Anggraini & Cucuani, 2015; Lestari & Agung, 2016; Davis e.a., 2013; Lutjen e.a, 2011; Diponegoro & Ruiya, 2013).

Finally, the construction of moral values on the universe in the Mahabharata is reflected in the prohibition of torturing animals. It implies not damaging the environment as we know that humans are very dependent on nature and the environment. The Mahabharata tale shows us that our mistakes in the present will affect our regrets in the future. As a straightforward illustration, the practice of cutting down trees by modern humans contributes a climate change and endangers a threat to human safety (Wuryandari & Akmaliyah, 2016; Rahmadania, 2022; Leu, 2021). Another illustration, the human habit of hunting animals for pleasure contributes to the destruction of the food chain resulting in overpopulation which will disrupt natural living systems and the environment (Pusparini, 2006; Sumarto, e.a., 2012). The annihilation of the universe will also result in the extinction of humanity.

Conclusion

The Mahabharata Epic contains many moral and life values. Every page of the manuscript contains life lessons that are still relevant today. This study demonstrates that the construction of moral values toward oneself, fellow humans, and the

environment/universe represents the need for balance in human life. Without balance, the life system becomes wobbly and lame. The Mahabharata story teaches us that, in addition to being an individual as a creature of God, they must also have moral characteristics beneficial to themselves, fellow humans, and the universe.

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