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Analysis of Character Values in the Indonesian Nation's Motto "Bhinneka Tunggal Ika" through An Emancipatory Hermeneutical Study

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ABSTRACT

Each nation has its motto, "Bhinneka Tunggal Ika" is the motto of the Indonesian nation which first appeared in the Sutasoma Text written by Mpu Tantular. The purpose of this study is to find the character values that exist in the motto. This study uses a hermeneutic approach and follows the research steps of Paul Ricoeur. The primary data of this research is the Sutasoma text which is then analyzed using the stages of emancipatory hermeneutics. The results of the study found six-character values on the motto of "Bhinneka Tunggal Ika"; (1) religious, (2) global diversity, (3) mutual cooperation, (4) brave and self-sacrificing, (5) loving, and (6) clever. These characters emerge from the values that have been carried out by Prince Sutasoma in Kakawin Sutasoma. This finding is beneficial for supporting the policy of the Indonesian government in adding the concept of strengthening character education in schools. In addition, the character values in the motto become one of the components in developing indigenous counseling typical of Indonesia in the aspect of human nature.

Keywords: Character, Indigenous Counseling, Diversity, Education, Hermeneutic.

INTRODUCTION

Building and maintaining national unity is the main principle of the founding fathers of the nation-state so that the formation of national identity is imperative. The goal is that every citizen remains connected to shared values even though they do not meet each other, for example, through the motto "Bhinneka Tunggal Ika" for the Indonesian people, "E Pluribus Unum" for the Americans, "United in Diversity" for the Europeans, "Unity in Diversity" for South Africans, and so on (Bazzi *et al.*, 2018).

"Bhinneka Tunggal Ika" is a principle of the Indonesian nation's unity and integrity. Its meaning is that although the Indonesian people are diverse, they are integrated into one unit. The condition of Indonesian society is the most pluralistic in the world, with 1,340 ethnic groups and 300 ethnic groups (Denura, 2017; Kusumaning Ayu *et al.*, 2019), also multi-religious with six religions that are embraced and recognized by the government. Apart from being a multicultural country, Indonesia is also a country influenced by other countries such as China, the Netherlands, India, Portugal, and other cultures such as Hindu-Buddhist, Islam, Christian, and so on (Lestari, 2015).

Recently, there has been renewed interest in indigenous counseling for building character (Campbell, 2014; Rahmi, Mappiare-AT and Muslihati, 2017; Arifin and Munfaridah, 2018; Rachmawati, 2018; Habsy *et al.*, 2019; Fitriyah *et al.*, 2021). In Indonesia, character education is an interesting issue in education, especially now that character surveys are

an essential component of the National Assessment (Abduh, 2020; Adit, 2021), and the national movement started in 2010 (Hendarman and Dkk, 2017; Samani and Hariyanto, 2017).

Based on previous studies, culture is a fundamental property of building character (Ahmed *et al.*, 2011; Ivers *et al.*, 2016; Bauman *et al.*, 2019; Fitriyah *et al.*, 2020, 2021; Kurniasih *et al.*, 2020; Lal, Sahu and Mishra, 2020; Ngussa, Fitriyah and Diningrat, 2021). One of the most significant challenges is creating character values from Indonesian culture, explicitly using the Indonesian motto "Bhinneka Tunggal Ika". On the one hand, there are indeed many studies that discuss "Bhinneka Tunggal Ika". The most of the research on that motto is on literature or language (Wilkens, Pinault and Peyrot, 2014),

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philosophy (Mustansyir, 1995; Suparlan, 2003), and civic education (Steviani, 2020; Pertiwi and Dewi, 2021), but no one has studied it from the point of view of guidance and counseling science. In fact, the values in the motto have the potential to be a good counseling force for the Indonesian people because they are the nation's identity.

This study aims to create character values based on the phrase "Bhinneka Tunggal Ika". By employing qualitative modes of inquiry, specifically hermeneutical study, this study attempts to illuminate the character values from the motto in Sutasoma's text, where the motto first appears. This is the first study to explore the character values of the motto "Bhinneka Tunggal Ika" using an indigenous counseling perspective.

METHOD

Research Design

This study is qualitative with a hermeneutical approach. One of the most well-known tools for interpreting a text is Gadamerian hermeneutics. A major advantage of Gadamerian hermeneutics is that it relies on text and context. Still, it does not focus on creating new meanings according to context, and the method also does not show clear steps. To improve it all, this study uses emancipatory hermeneutics initiated by Paul Ricoeur (Ricoeur, 1981). This method is obvious and in accordance with the needs of this research, finding and interpreting character values in the nation's motto "Bhinneka Tunggal Ika" in the Sutasoma Text.

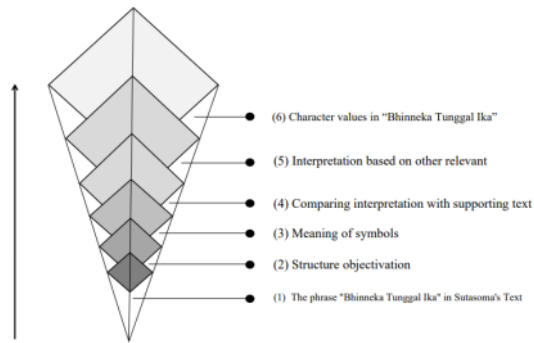


Fig. 1: The Stage of Emancipatory Hermeneutics (Saidi, 2008)

This method has clear stages. The six stages start from the text and end with creating new meanings according to the context (See Fig. 1). First, Sutasoma's text is prepared. Second, the structure objectivation stage is to determine which parts are essential parts of the content of Sutasoma's text for this study. Third, the meaning of symbols stage looks for substances in the symbols that appear in the Sutasoma text. Fourth is the stage of comparing interpretation with supporting text. Fifth, interpreting stage based on other relevant science, this study used the language and culture of sciences. The sixth is the emergence of a new interpretation in the form of character values on "Bhinneka Tunggal Ika".

Researchers Position

In this study, the researcher acts as a hermeneut as well as the main instrument and data taker. Researchers have an important role as interpreters in fully interpreting the structure and values in the Sutasoma text rich in Mpu Tantular. The discourse resulting from the interpretation of Sutasoma's text will be juxtaposed with supporting data and other relevant knowledge.

Data Collection Tools

The research data sources consist of primary data and secondary data. The primary data in this study is the Sutasoma's text by Mpu Tantular. In comparison, secondary data consists of supporting data that contains essential information to complete the interpretation of primary data. Primary data and secondary data are mentioned in table 1 and table 2.

The primary data of this research is in the National Library, which is housed in a rare collection room. The original Kakawin Sutasoma is lontar or written on palm leaves measuring 40.5 x 3.5 cm (See Fig. 2). Kakawin Sutasoma in the form of papyrus can be accessed at the Archipelago Manuscript Collection Service, 9th Floor of the National Library of Indonesia Building, Jalan Merdeka Selatan Number 11, Central Jakarta 10110.

Another primary data is kakawin Sutasoma, translated into various versions; in Indonesian and Balinese. Kakawin Sutasoma's Indonesian translation was published in 2009 (See Fig. 3) and 2018 (See Fig. 4) by Penerbit Bambu. The translators of this text are Dwi Woro Retno Mastuti and

Table 1: Primary Data

No.	Year	Writer	Title	Publisher	Code
1.	-	Mpu Tantular	Lontar Sutasoma (Kakawin Sutasoma)	-	D
2.	2009	Mpu Tantular	Kakawin Sutasoma (Translator: Dwi Woro Retno and Hastho Bramantyo)	Komunitas Bambu, Depok, West Java, Indonesia	DP
3.	2018	Mpu Tantular	Kakawin Sutasoma (Translator: Dwi Woro Retno and Hastho Bramantyo)	Komunitas Bambu, Depok, West Java, Indonesia	DP

Hastho Bramantyo, academics who have expertise in ancient manuscript interpretation.

In addition to primary sources, there are secondary sources used in this study. We selected secondary data based on the content of literature that discusses the journey of Prince Sutasoma, or derivatives of works written by Mpu Tantular

(DS.1 and DS.2). We chose DS.3 because it was written in the same year as the primary data. At that time, literary works were so scarce that DS.3 is the only contemporary data available. Furthermore, DS.4 is useful for data analysis in the fifth stage. Historical science is very relevant to be used to analyze research data so that the source is chosen. Historians also suggest DS.4 as secondary data. A list of secondary data for this study is in Table 2.



Fig. 2: Lontar Sutasoma

Data Analysis

Data analysis in this study follows four stages of analysis; interpretation, appropriation, interviews, and explanation (Tan, Wilson and Olver, 2009). First, the interpretation stage aims to find a new understanding of the world of discourse about “what does Sutasoma text talk about?”. Second, the appropriation stage is trying to find a new world of interpreters. Interpretation of text culminates in self-interpretation and increased understanding of self. Third, the interview stage tries to find the world of discourse. Present with circumstances of the dialogue on the text (psychosocial context). Fourth, the

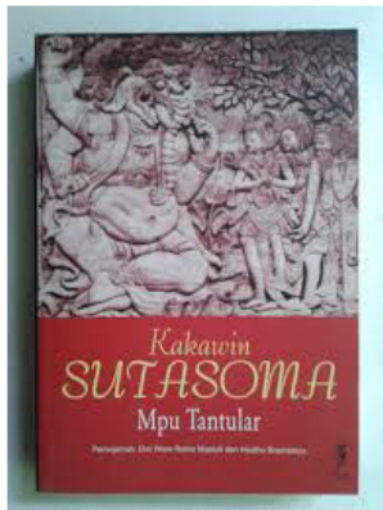


Fig. 3: Text Sutasoma 2009

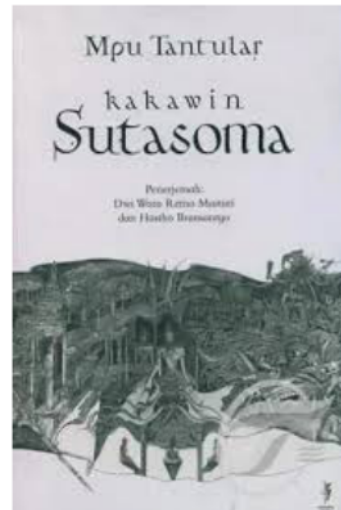


Fig. 4 : Text Sutasoma 2018

Table 2: Secondary Data

No.	Year	Writer	Title	Publisher	Code
1.	1967	J. Ensink	On the Old Javanese Cantakaparwa and Its Tale of Sutasoma	Springer-Science+Business Media, B. V.	DS.1
2.	1992	Toru Aoyama	A Study of The Sutasoma Kakawin: A Buddhist Narrative in The Fourteenth Century Java	The University of Sydney	DS.2
3.	2018	Mpu Prapanca	Kakawin Nagarakertagama (Translator: Damaika, dkk)	NARASI, Yogyakarta, Indonesia	DS.3
4.	2008	M.C. Ricklefs	A History of Modern Indonesia Since c. 1200 (4th ed.)	Palgrave, UK	DS.4

explanation stage tries to test the internal nature of the text to find the inner world of Sutasoma's text.

FINDINGS

The Phrase "Bhinneka Tunggal Ika" in Sutasoma Text

Constitutionally, Bhinneka Tunggal Ika is the symbol of the Indonesian state which has been regulated in Article 36A of the 1945 Constitution which reads "The State Symbol is Garuda Pancasila with the motto Bhinneka Tunggal Ika". The writing of Bhinneka Tunggal Ika is clearly emblazoned on the feet of the Garuda Bird (Undang-Undang Dasar, 1945). Even though in reality, Indonesia consists of various diverse elements, both from the variety of ethnic groups and religions adopted by the Indonesian population.

Before becoming a motto for the Indonesian people, historically, "Bhinneka Tunggal Ika" was a term that was first coined in a work of religious literature, namely the Sutasoma Book by Mpu Tantular. The term is listed in Chapter 139, verse 5. The Sutasoma Book is written around the 14th century to coincide with the heyday of the Majapahit Kingdom (Tantular, 2009). Majapahit is the largest kingdom in the history of Indonesia, with the last Hindu-Buddhist pattern that ruled the archipelago, which was around 1293-1527 AD. This kingdom also had power that stretched from Sumatra, Java, Kalimantan, Malaya, eastern Indonesia, and even most of Southeast Asia and Madagascar (Haryono, 2013; Wahyudi, 2013; Fariza *et al.*, 2018; Prapanca, 2018; Susilo and Sofarini, 2018; Suwita, 2019).

The phrase "Bhinneka Tunggal Ika" is the Sanskrit language that is part of the Sutasoma text. The entire text of Sutasoma contains Sanskrit. The text tells about the journey of Prince Sutasoma in achieving perfection. On the way, Prince Sutasoma met with various obstacles and managed to conquer them well.

Structure Objectivation

Overall, Sutasoma's text tells about the life journey of Prince Sutasoma. In the whole text, there are 148 chapters, and this study only discusses relevant chapters explaining "Bhinneka Tunggal Ika" (Unity in Diversity). These chapters are chapters 137-147, or the final part of the story about the journey of Prince Sutasoma in the Sutasoma text.

Meaning of Symbols

At this stage, the symbols in the Sutasoma text section relevant to the research objectives are explored. The symbols about the character values found are; (1) religious, (2) global diversity, (3) mutual cooperation, (4) brave and self-sacrificing, (5) loving, and (6) clever. These symbols are obtained from the story of Prince Sutasoma's journey when facing the giants. In that situation, the Hindu and Buddhist deities argued until they finally agreed that although the forms of Shiva and Buddha are different, they are essentially the same.

Symbols about religious values are found in several parts of Sutasoma's text. One of the most relevant symbols is in chapter 147, verse 3. In this section, Prince Sutasoma has become the King of Hastina Kingdom. He taught religious values to the giants he had conquered as well as to all kings.

Yapwan mangkana rakwa denta mamangun tapa humilangakĕn rajahtamah, tandwenggal tumĕmung prayojana wināṣang asura gati śāntikātmaka, sang hyang Kāla maluy hyang Iṣwara Jayāntaka mari Puruṣāda bhūpati, de ning yoga wiṣeṣa rakwa makapangl. (DP, Chapter 147 Verse 3).

The meaning:

If this is your current situation, then do penance to remove *rajaḥ* and *tamah*. Soon you will soon achieve what you are aiming for. Because after your giant nature

Table 3. : Structure Objectivation

Chapter	Text Content	Character Values
137	The fall of King Dhatratmaja and the defeat of the forces of the Kingdom of Hastina	Brave and self-sacrificing
138	Sutasoma faces the giants	Brave and self-sacrificing
139	Unite all the deity sages to defend Sutasoma and persuade the giant	Global diversity, mutual cooperation, brave and self-sacrificing, loving
140	The deities begged Sutasoma to give up his intention of being sacrificed to the giant	Brave and self-sacrificing, and mutual cooperation
141	The giants have freed the kings who were held captive in prison	Brave and self-sacrificing
142	Sutasoma was eaten by a giant	Brave and self-sacrificing
143	The giant stopped swallowing Sutasoma	Brave and self-sacrificing
144	The giant felt guilty and regretted his evil deeds	Loving
145	Giants become Buddhists	Religious, clever
146-147	Sutasoma gives teachings about Buddha	Religious, loving

is defeated you will find peace. Hyang Kala will return to Hyang Iswara. Jayantaka will lose his Porusada nature. By practicing yoga which will offer all the impurity to turn into *amṛta* in the world.

The most relevant symbol regarding the character of global diversity is found in chapter 139, verse 18. The character of global diversity most closely implies the meaning of the nation's motto, "Bhinneka Tunggal Ika". The phrase emerged from the statement of the deities when persuading the giant to give up his intention to eat Sutasoma.

Rwāneka dhātu winuwus wara Buddha Wiśwa, bhīneki rakwa ring apan kēna parwanosēn, mangkāng Jinatwa kalawan Siwatatwa tunggal, bhīneka tunggal ika tan hana dharmma mangrwa. (DP, Chapter 139 Verse 5)

The meaning:

It is said that the forms of Buddha and Shiva are different. They are indeed different. However, how can we understand the difference at a glance. Because the truth that Buddha and Shiva accepted is actually one. They are indeed different. However, it is essentially the same. Because there is no ambiguous truth. (Bhineka Tunggal Ika tan Hana Dharma Mangrwa).

One of the most relevant symbols of mutual cooperation is in chapter 139, verse 3. This section tells that all the deities gathered for one purpose, namely to save Sutasoma from the giant. They took turns persuading the giant to give up his killing intent and eating Sutasoma.

Mwang sang watēk rēṣi kabeh sahawedamantra, manghyang ri tan tulusa ning muburang triloka, mojar gurungku kita haywa Bhaṭāra mangkā, heman yaśanta lēburēn turung ing yuganta. (DP, Chapter 139 Verse 3)

The meaning:

All the sages of the gods also came, chanting the mantras of the Vedas. And destruction so that the destruction of the world is undone. They declared: My lord, you are our teacher. Do not do this! Have compassion for your creatures who will be destroyed before the end of time (yuganta).

There are many symbols of courageous and self-sacrificing characters, one of which is found in chapter 139 verse 16. This character is reflected in most of this text. In order to save the world from the rampage of the giants, Sutasoma sacrificed himself to be willing to be eaten by the giants. He bravely braced himself for the kings to be freed from the grip of the giant.

Lāwan ta sang ratun umisyana carwa sotta, nging ngwangmateki kaharēp tadahēn bhaṭāra, bhāreki rakwa sira yan tuhu śrddhacitta, panggil wēnang karaṇa sang para rāja jiwān. (DP, Chapter 139 Verse 16)

The meaning:

However, as I said before, the other kings may be sacrificed. I wished that Lord Kala would only eat me.

It's difficult. However, I hope he will accept it. May other kings be spared their lives!

There are many symbols of the character of love in this part of the text. One of them is in chapter 139 verse 18-19. This character is almost visible in most of the text, from the beginning of his journey, Sutasoma reflects as a compassionate person. In this section, Sutasoma invites all his students (kings, deities, and giants) to have a character of love and eliminate anger.

(18) Nā ling narendra léga jīwa mahātiśuddha, yekān sumapwan i rajah Puruṣādanātha, kāruṇyacitta tumuwuh maśēmi swacitta, metryāgēh twas asēkar muditāngupekṣa. (DP, Chapter 139 Verse 18)

(19) Mangkin kacitta magawe drēs i luh nirāmwas, kāngēn ri pāpa nira mātyana sang narendra, sor pāpa ning mamati lēmbu sahaśra kandang, pan tan sudosa sira kewala bhūmipāla. (DP, Chapter 139 Verse 19)

The meaning:

(18) These are the words of the King, willing to live a holy life. This obliterated the tattoo in King Porusada's heart. Compassion blossomed in his heart. His love became steadfast, flowers bloomed for *mudita* and *upeksha*.

(19) The more he thought about it, the more his tears flowed. He realized his mistake for wanting to sacrifice the king. A greater sin than sacrificing a thousand cows, because Sutasoma's fault was only because he was a king (which he sacrificed).

The symbol of clever character is found in chapter 145 verse 4. Interestingly, this part of the text explains that intelligent character is not judged by a person's level of education but by his understanding in achieving wisdom.

Apan rakwa haneki bhīkṣu tumasak ring jñāna lobhāwērō, Nwruh-wruh yan wruh i tatwa ning bhuwana ling sang gurwanantākrama, tan yoga brata tan samāneteng jawākrama. (DP, Chapter 145 Verse 4).

The meaning:

Because there are many monks who are highly educated but are intoxicated by *lobha*, suddenly they are able to understand the nature of emptiness by always listening to the teacher's teachings. However, without practicing yoga, Brata, and meditation, nothing will be gained. Therefore, they will only meet humiliation and lose the fruit of wisdom.

Comparing Interpretation with Supporting Text

The six interpreted character values are then compared with other relevant texts. As a comparison in interpreting Sutasoma's text, other texts are also studied. The most relevant text for its contemporaries is Kakawin Nagarakertagama. The text has a close relationship with Kakawin Sutasoma because it was composed in the same year, namely in the 14th century. Recent sources reveal that Kakawin Nagarakertagama was composed by Mpu Prapanca in 1365 (Munandar, 2015).

Since its establishment, the Majapahit Kingdom has flowed the seeds of tolerance between religious communities, marked by a harmonious, peaceful, and tolerant relationship among its people. Chapters 77 and 78 in Kakawin Negarakertagama explained the King's goodness who freed taxes for all religions. Even though the King has a Hindu-Shiva background, the King still provides the same services to Buddhist and Hindu-Vishnu villages. There is no difference in the treatment of the three teachings, and they can live in harmony and side by side (Prapanca, 2018).

Len sankerika wansa wisnu kälatin batwan kamansyan batu, tangulyan dakulut galuh makalaran mukya swatantrāpagéh, len tan desa mēdan hulun hyan i parun lungge pasajyan kēlut, andel mād paradah gnön panawan rin danunyan. (DS3, Chapter 78 Verse 5).

The meaning:

Others are from the descendants of Vishnu, Kalating, Batwan, Kamangsan, Batu, Tanggulyan, Dakulut, Galuh, Makalaran, mainly those who remain free, others from Medang Village, Hulunhyang, in Parung, Lungge, Pasajyan, Kelut, Andelmat, Paradah, Geneng, Pangawan especially already tax free.

One more the fact that Indonesia is a country that respects differences is that when Muslims enter their territory, the kingdom remains tolerant so that, in the end, there is cultural assimilation and accommodation. The collapse of the Majapahit Kingdom was not the result of religious conflicts or differences because at that time there had been good cultural assimilation and accommodation (Ricklefs, 2008).

Based on this literature, it can be concluded that the character value of global diversity and mutual cooperation is the main character of "Bhinneka Tunggal Ika". Meanwhile, other character values are still explained from Sutasoma's literary text derivatives, such as "On the Old Javanese Cantakaparwa and Its Tale of Sutasoma" (Ensink, 1967) and "A Study of The Sutasoma Kakawin: Buddhist Narrative in The Fourteen Century Java" (Aoyama, 1992).

Interpretation based on Other Relevant

The interpretation of character values in the phrase "Bhinneka Tunggal Ika" in Sutasoma's text also uses historical studies by studying the author's situation and when the text was written. Judging from its history, the Indonesian nation, which consists of islands, is ruled by a royal system. The absence of general power at that time made pluralism even stronger. The VOC then used this to sharpen differences by playing against each other between kingdoms (Bazzi *et al.*, 2018), which resulted in the collapse of these kingdoms, including the Majapahit Kingdom. Even until 1905, the identity and common goals of the Indonesian people did not exist at all. Most Javanese do not know and do not care about what is happening in Aceh

and vice versa (Ricklefs, 2008). Until finally, in 1928, the Youth Pledge was born as a step to unify the nation by the youth at that time, but the slogan "Unity in Diversity" had not yet appeared in the discussion.

Even until 1905, the identity and common goals of the Indonesian people did not exist at all. Most Javanese do not know and do not care about what is happening in Aceh and vice versa (Ricklefs, 2008). Until finally, in 1928 the Youth Pledge was born as a step to unify the nation by the youth at that time, but the slogan "Bhinneka Tunggal Ika" at that time had not yet appeared in the discussion.

Furthermore, Hatta & Yazni explained the origin of the motto "Bhinneka Tunggal Ika" which was inaugurated by the Cabinet of the Republic of the United States of Indonesia (RIS) on February 11, 1950, as the motto and symbol of the state. President Soekarno also firmly stated that the phrase "Bhinneka Tunggal Ika" was made by Mpu Tantular (Hatta and Yazni, 1979; Yamin, 2017).

In establishing "Bhinneka Tunggal Ika" as the national motto, the founding fathers certainly had clear and logical philosophical reasons. At the time of the Majapahit Kingdom, the diversity described by Tantular was diversity in the context of religious differences. At that time, there were three religions, namely Hindu-Buddhist. Hinduism itself is divided into two sects; Hindu-Shiva and Hindu-Vishnu. The inter-religious harmony that was reflected at that time became the basis that the ancestors of the Indonesian nation had always possessed and flowed the seeds of tolerance until finally the "Bhinneka Tunggal Ika" song appeared in the book of Sutasoma. These values then become the life guidelines of the nation's ancestors that have been passed down to this day.

Character values in "Bhinneka Tunggal Ika"

The finding of character values in the phrase of "Bhinneka Tunggal Ika" are six main characters; (1) religious, (2) global diversity, (3) mutual cooperation, (4) brave and self-sacrificing, (5) loving, and (6) clever. The definitions of character values are explained as follows.

1. Religious character is the ability to blend with the world and everything in it and have a purpose in life. (DP, Chapter 147 Verse 3)
2. The character of global diversity is the ability to realize and understand the nature of differences and try to adapt to existing differences. (DP, Chapter 139 Verse 5)
3. The character of mutual cooperation is the ability to work with other people and the feeling of happiness when it succeeds in helping other people's problems. (DP, Chapter 138 Verse 5)
4. Brave and self-sacrificing character is a brave and self-sacrificing character to defend truth and peace. (DP, Chapter 139 Verse 16)

5. Loving character is the ability to love peace and happiness to see other people happy. (DP, Chapter 139 Verse 18-19)
6. The character of the clever is the ability to solve problems in wise ways. (DP, Chapter 145 Verse 4).

DISCUSSION

Prior studies have noted the importance of indigenous counseling in influencing character building and human behavior (Campbell, 2014; Rahmi, Mappiare-AT and Muslihata, 2017; Arifin and Munfaridah, 2018; Rachmawati, 2018). Concerning the research question, it was found that character values based on the nation's motto "Bhinneka Tunggal Ika" are religious, global diversity, mutual cooperation, brave and self-sacrificing, loving, and clever. The current study found that this hermeneutical study succeeded in creating a new formula for character values through the motto of the Indonesian nation.

However, this result has not previously been described. Previous research found 22 characters values based on Pakpak Folklore (Suwarni and Rosliani, 2020), and 18 characters values based on studies in Sirah Nabawiyah (Fitriyah and Djazilan, 2020). These findings suggest that character values appear differently in each culture. An implication of this is the possibility that the implementation of those values locally is not universal.

This finding is consistent with previous studies that explain the Indonesian human character based on the KIPAS counseling approach. These characters are (1) Whole mindset, including; Personality-Humanity, and Environmental. (2) Action-positional intact, including; Practicality, Reality, Ideality; (3) Norm-flexible intact, among others; Individuality, Collectivity, Universality; (4). Whole tolerance: among others Ethnicity-Nationality Internationality; and (5) a complete belief/value system, including; Materiality, Sociality, and Religiosity (Mappiare-AT, 2015). This study is also in line with the concept of the Pancasila youth character, recently initiated by the government. The Indonesian government states that the profile of Pancasila students must have six characters; have faith and fear of God Almighty and have a noble character, global diversity, mutual cooperation, creativity, critical reasoning, and independence (Adit, 2021).

These findings suggest that the two concepts of the archipelago character that were initiated are equally good. It's just that the Pancasila youth profile concept initiated by the government has not gone through a scientific study process, so that it requires sufficient scientific support. An implication of this is the possibility that the results of this study complement previous studies on the idea of Indonesian human character. The advantage of this research is that it is more concrete on one basis, namely "Bhinneka Tunggal Ika" which is the motto of the Indonesian nation. Further research should be undertaken to investigate the character values of "Bhinneka Tunggal Ika"

as one of the components of indigenous counseling constructs typical of Indonesia.

CONCLUSION

The main goal of the current study was to find the character values of "Bhinneka Tunggal Ika" in Kakawin Sutasoma by Mpu Tantular. Through an emancipatory hermeneutical study, the result has identified six characters values of the motto; (1) religious, (2) global diversity, (3) mutual cooperation, (4) brave and self-sacrificing, (5) loving, and (6) clever. The results of this study indicate that the Indonesian nation is rich in character values. In addition, character values are formed through a long process. The character values of each nation are different from other nations.

SUGGESTION

The government is currently strengthening the character education movement in schools.

This finding will be of interest to the government in adding the values of the nation's character, especially in reformulating programs to strengthen character education. The natural progression of this work is to analyze the entire text of Sutasoma to find the overall character values and analyze them more deeply. In addition, the character values found in this study will be useful for the world of counseling as a reflection of Indonesian human nature.

LIMITATION

A limitation of this study is that it is difficult to find oral sources for interviews. The number of years in the primary research data is ancient. The Sutasoma text was written in the 14th century, so it is impossible for researchers to find the author of the Sutasoma text and his followers. Notwithstanding these limitations, the study suggests that a particular discussion is needed with Shiva and Buddhist followers who are still studying the Sutasoma text to sharpen the interpretation of these findings.

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