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## **Astabrata and Educational Values In Wayang Script “Anoman Duta” By Ki.Ng. Edi Sulistyono**

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### **Abstrak**

*Karya sastra memiliki banyak ragam dan jenis. Salah satunya karya sastra yang cukup terkenal adalah naskah pewayangan. Tujuan dari penelitian ini adalah mengidentifikasi filosofi Astabrata dan Nilai pendidikan karakter dalam Naskah Pewayangan “Anoman Duta” karya Ki.Ng. Edi Sulistyono. Penelitian yang dilakukan berupa penelitian kualitatif. Data yang didapatkan bersumber dari prolog, dialog, dan perilaku karakter. Sumber data dalam penelitian berasal dari wawancara dengan ahli sastra, guru, dan siswa. Teknik sampling yang digunakan merupakan teknik purposive sampling. Pengumpulan data menggunakan analisis dokumen dan wawancara. Teknik uji validitas menggunakan triangulasi teori dan sumber data. Hasil penelitian yang didapatkan berupa: (1) Astabrata meliputi Sifat matahari, bulan, bintang, bumi, api, angin, langit dan samudra. Sifat yang paling dominan adalah sifat Langit dan Samudra; (2) Nilai pendidikan karakter meliputi sikap religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai Prestasi, bersahabat/Komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, dan tanggung Jawab. Sikap paling dominan adalah sikap religius. Hasil penelitian ini berupa aspek filosofi astabrata dan nilai pendidikan dapat digunakan sebagai pedoman dalam kehidupan sehari-hari agar menjadi pribadi yang lebih baik.*

**Kata Kunci:** *astabrata, nilai pendidikan karakter, naskah pewayangan.*

### **Abstract**

Literary works have many varieties and types. One of the well-known literary works is wayang script. The purpose of this study is to identify the philosophy of Astabrata and the value of character education in the "Anoman Duta" Puppet Manuscript by Ki.Ng. Edi Sulistyono. Research conducted in the form of qualitative research. The data obtained comes from the prologue, dialogue, and character behavior. Sources of data in this study came from interviews with literature experts, teachers, and students. The sampling technique used is a purposive sampling technique. Collecting data using document analysis and interviews. The validity test technique uses theory triangulation and data sources. The research results obtained are: (1) Astabrata includes the properties of the sun, moon, stars, earth, fire, wind, sky and ocean. The most dominant trait is the Sky and Ocean trait; (2) Values of character

education include religious attitude, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love peace, love to read, care environment, social care, and responsibility. The most dominant attitude is religious attitude. The results of this study are aspects of astabrata philosophy and educational values that can be used as a guide in everyday life to become a better person.

**Keyword:** astabrata, character education value, wayang script

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## INTRODUCTION

Wayang script narratives represent a form of literary work utilized in performances and as reading materials. Typically authored by master puppeteers, these scripts offer more detailed plotlines encompassing prologues, dialogues, and character behaviors compared to other forms of wayang arts. (Waryanto, 2015: 37)

Philosophical insights and educational values embedded within wayang scripts can be analyzed to serve as guidance for individuals in addressing and resolving issues while fostering improved mental frameworks.

Astabrata, denoting eight philosophical sciences symbolized by natural attributes, according to Marwanto (1977: 122), facilitate cognitive development and are worthy of emulation. These Astabrata attributes serve as principles for anticipating, confronting, and resolving social issues. Incorporating Astabrata aspects into educational content is imperative for aiding personal development in problem-solving, as supported by As'ad et al. (2011: 229), who advocate wayang as a medium for imparting leadership values (astabrata) and its embedded philosophies to society.

Muhamad et al. (2023: 83) asserted in their research journal that educational values play a significant role in human life as individuals recognize and experience these values, applying them in their daily lives. This statement corroborates the fact that character education values are essential for learning.

The presence of character education values can assist every individual in achieving desired goals. Personal character formation can be effectively nurtured by understanding and emulating the character education values embedded within educational materials. According to Suhita et al. (2018: 24-25), there are eighteen character education values that can serve as guidelines for implementation in everyday environments.

The wayang script "Anoman Duta" by Ki.Ng. Edi Sulistyono is one such script that encompasses Astabrata qualities and educational values, aiding individuals in continually developing their mental frameworks and shaping their personalities for the better. It is necessary for individuals to anticipate, confront, and resolve social issues as they arise.

## METHOD

This qualitative study used the Wayang script "Anoman Duta" by Ki.Ng. Edi Sulistyono as the data source. Interviews were also conducted with the author. Purposive sampling was applied.

Data were collected through document analysis and interviews, and then validated using theory triangulation technique. Data analysis employed the flow model.

## RESULT AND DISCUSSION

### 1. Astabrata Qualities in the Wayang Script "Anoman Duta" by Ki.Ng. Edi Sulistyono

#### a. Sun (Surya)

The sun, or surya, embodies qualities indicative of good leadership character. The attribute of the sun is interpreted as the ability of an individual to assist others in solving problems that arise. In the script, an example of the sun attribute embedded in Rama's dialogue to Anoman is as follows:

*"Ya jagad dewa bathara. Yen mengkono pancen wis cetha yen Yayi Sinta cinidra dening Rahwana. Anoman, banjur apa kang kudu sun paringake minangka bebungah marang sira kang wus madangake pepethengin penggalihingsun... sun mung bisa atur panuwun marang jenengsira, Anoman."*

(Anoman Duta: 51)

Translation:

'Oh world created by the gods... if that's the case, it's clear that Yayi Sinta has been kidnapped by Rahwana. Anoman, what reward can I give you for helping me clarify

my thoughts... I can only express my gratitude to you, Anoman.'

In this excerpt from the dialogue, Rama expresses gratitude to Anoman for the assistance Anoman provided in resolving the issue of Sinta's abduction by Rahwana. Anoman voluntarily sets out to Ngalengka and successfully solves the mystery of Sinta's disappearance without seeking any reward. Anoman's willingness to assist Rama in solving the problem demonstrates the sun's attribute within Anoman's character.

#### b. Moon (Candra)

The moon, or candra, is one of the Astabrata qualities symbolizing nurturing characteristics. The moon's gentle glow, unlike the heat of the sun, provides comfort and tranquility to those who behold it. Its light shines through the darkness of the night (Yasasusastra: 2011).

In Rama's dialogue to Sugriwa, there is a reflection of the moon's attribute as follows:

*"Mengko dhisik Narpati Sugriwa. Yen mengkono ora becik kedadeyane. Ingsun ora ngilali yen ana kan gugur tanpa paedah ing paprangan."*

(Anoman Duta: 6)

Translation:

Wait a moment, Narpati Sugriwa, if that is done, no good will come of it. I cannot allow anyone to fall without benefit in battle.'

In the quoted dialogue, Rama advises Sugriwa against directly attacking Ngalengka, known at that time as the strongest military state in the world. Rama does not want any of Sugriwa's monkey warriors to die in vain due to Sugriwa's actions. Rama's words demonstrate

the moon's nurturing nature, as he seeks to protect others from harm in the face of adversity.

### c. Star (Kartika)

Floriana and Rostiana (2018: 588) argue that everyone should possess a character akin to a star, holding steadfast principles. This view is supported by the fact that stars, or Kartika, are renowned celestial objects serving as navigational guides due to their unwavering principles.

The attribute of stars is philosophized as symbolizing steadfastness and principles. Individuals can firmly hold onto their principles to overcome challenges that arise. In the analyzed script, there is a dialogue from Sugriwa to Anggada as follows:

*"Apa pancen kowe durung ngerti apa sebabe Sinuwun Rama dhawuh Anoman dadi Duta? Iya? Kene dak jlentrehake. Anane Sinuwun Rama ngutus Anoman iku amarga Sinuwun Rama ora kepengin ana wadyabala wanara kang kasapu sirna sia-sia ing madyalaga. Nanging kena ngapa kowe malah gawe pasulayan kalawan Anoman? Apa pancen kowe wani nerak pacak pangandikaning Sinuwun Rama?"*

(Anoman Duta: 12)

Translation:

Do you truly not understand why Sinuwun Rama ordered Anoman to become a Duta? Really? Let me explain. Anoman was sent because Sinuwun Rama did not want any monkey soldiers to perish in vain on the battlefield. Yet why do you instead engage in conflict with Anoman? Are you truly daring to defy Sinuwun Rama's principles?"

From this excerpt, Sugriwa clearly states that Rama has a principle of not sending monkey soldiers to the battlefield, fearing their potential futile deaths. Sugriwa upholds Rama's principle, thereby mediating the conflict between Anoman and Sugriwa vying for the status of a scout envoy to Ngalengka. Sugriwa's adherence to the principle passed down by Rama reflects the character of Kartika, aiding him in resolving the issues at hand.

### d. Earth (Bantala)

Earth, or bantala, is an Astabrata quality signifying robust yet generous strength. This statement is supported by Kurniawan (2019: 201), who asserts that everyone should emulate the strong, rich, and generous nature of the earth towards others.

The earth never perishes despite humans and other creatures exploiting it in harsh ways. Earth remains generously allowing humans to live without demanding anything in return. This attribute can serve as a guideline in life to remain steadfast in the face of trials and to continue being kind to others who may err against oneself. In the analyzed script, there is a dialogue from Rama to Anggada:

*"Ora ana titah kang ora tate nandhang kaluputan. Yen pancen sira Anggada wus nglenggana marang kaluputanira lan Anoman wus nampa pangapura, ora ana kang perlu kapidana."*

(Anoman Duta: 14)

Translation:

There is no human who has never made a mistake. If indeed you, Anggada, have acknowledged your

mistake to Anoman and Anoman has forgiven, there is no need for punishment.<sup>1</sup>

In the quoted dialog above, Rama appears to forgive Anggada's actions. Rama's generosity mirrors the earth's benevolence, as he swiftly resolves the issue without prolonging it, to prevent further problems, even though Anggada's actions were inappropriate for an aide to his king.

#### e. Fire (Dahana)

Fire possesses the qualities of heat and perpetual combustion. The nature of fire symbolizes the philosophy of unwavering determination and the continual flame of hope to achieve a goal. The attribute of fire is reflected in a dialogue from Anoman to Garudha Sempati as follows:

*"Panembahan, sanadyan Ngalengka Kondhang gegirisi, ratu wadyabala tanpa tandhing, ananging menika namung wujuding angkara murka. Kula mboten badhe ajrih neteping kuwajiban kula minangka duta."*

(Anoman Duta: 32)

Translation:

"Panembahan, even though Ngalengka is known for its terrifying king and unmatched warriors, but all of that is merely the manifestation of evil. I am not afraid to fulfill my duty as an envoy."

In this dialogue, Anoman declares that he is not afraid even though he is about to infiltrate a very terrifying kingdom. His determination does not waver, and his flame continues to burn because of the duty he carries. Anoman's character embodies the philosophy of the fire's nature, continuously moving forward to overcome

obstacles in order to achieve his goal.

#### f. Wind (Bayu)

Wind, or bayu, is an Astabrata quality signifying precision. The wind can penetrate even the smallest crevice, thus discerning every detail to the utmost. In the analyzed script, there is a reflection of the wind's attribute in a dialogue from Togog to Anoman as follows:

*"Miturut kabar sangking para prajurit ingkang jagi praja, sakmenika Dewi Sinta wonten saklebetin taman sisih wetan sinebat Taman Soka. Raden kula aturi ngatos-atos. Menawi badhe lumebet kedhaton ampun mawi ngajeng. Miturut petung kula, langkung sae paduka lewat wit-witan ageng ing sakkanan-keringipun kedhaton ingkang inggil-inggil saengga saged dumugi Taman Soka tanpa pinanggih wadya Ngalengka."*

(Anoman Duta: 41)

Translation:

"According to reports from the palace guards, Dewi Sinta is currently in the eastern garden named Taman Soka. My lord, I advise caution, do not enter through the front. In my opinion, it is better for you to pass through the tall trees surrounding the palace. So that you can reach Taman Soka without encountering Ngalengka's warriors."

In this excerpt, it is evident that Togog can analyze situations with great detail and precision. Togog not only informs Anoman of Sinta's location but also provides advice on how to infiltrate Taman Soka. Anoman's form as a monkey

prompts Togog to think it would be better for Anoman to climb the trees surrounding the palace to avoid detection by Ngalengka's warriors. This ability to analyze situations and conditions assists Anoman in overcoming the challenges he faces.

#### **g. Sky (Angkasa)**

Sky, or Angkasa, is an Astabrata quality symbolizing vast knowledge and insight. The boundless nature of the sky implies that knowledge and insight, when continuously sought, will expand limitlessly. In the analyzed script, there is a dialogue from Lesmana to Rama that reflects the attribute of the sky as follows:

*"Miturut serat-serat ingkang sampun sinerat dening pra sepuh, Negari Ngalengka ugi gadhah jajahan negari kanan keringipun tapel wates. Sakpingiring negari ugi wonten bengawan ingkang labet tanpa dhasar lan wana gung liwang-liwung ingkang dados dunungipun sato galak."*

*(Anoman Duta: 8)*

Translation:

"According to the texts written by our ancestors, the country of Ngalengka also has territories on both sides of its borders. On the outskirts of the country, there are lakes without a bottom and terrifying forests inhabited by wild creatures."

In this dialogue, Lesmana explains the geographical conditions of the country of Ngalengka through letters or books written by their ancestors. The dialogue demonstrates that Lesmana is able to understand the intricacies of the country of Ngalengka due to his willingness to study and expand his knowledge

and insight. Thanks to Lesmana's assistance, with his extensive knowledge, Rama can appoint a suitable envoy to visit Ngalengka to find out about Sinta's situation when she was kidnapped.

#### **h. Ocean (Baruna)**

In Astabrata, the ocean signifies the generosity of heart in accepting apologies and the willingness to self-reflect, akin to water. The ocean's attribute of being filled with water symbolizes relief for those who enjoy it as well as tranquility due to its beauty. This attribute is reflected in a dialogue from the character Anoman to Anggada as follows:

*"Iya Yayi ora dadi ngapa. Pun kakang uga ngrumangsani kadang wredha nanging isih gampang kebranjang kobaring kanepson."*

*(Anoman Duta: 15)*

Translation:

"Yes, Yayi, it's alright. I also feel at fault as an elder brother, still easily swayed by emotions."

In the excerpt above, Anoman's nature is seen as sincerely forgiving Anggada even though Anoman was only a victim of provocation. In addition to accepting apologies, Anoman also reflects on himself and acknowledges that he is still easily swayed by emotions despite being older than Anggada. This forgiving and self-reflective nature can help resolve the issues between Anoman and Anggada as quickly as possible.

Based on the description of all Astabrata qualities in the wayang script "Anoman Duta" by Ki.Ng. Edi Sulistyono, there are numerous lessons that can be learned and

applied in everyday life. These lessons can aid in solving various encountered problems and in developing a better mindset by embracing the philosophy of each Astabrata quality, symbolized through the eight natural attributes.

## 2. Character Education Values in the Wayang Script "Anoman Duta" by Ki. Ng. Edi Sulistyono.

### a. Religious

Religious attitude is a crucial point where character begins to form.

. Belief in the Almighty God helps everyone feel the presence of a figure that can be relied upon to solve problems. In the analyzed script, there is a dialogue from Sinta that reflects a religious attitude as follows:

*"Dhuh dewa mugi paduka ngayomana dhumateng titah paduka pun Sinta. Mugi enggala pikantuk padhang kang senjati daya-daya saged sesambetan pinanggih kalawan sang Prabu Ramawijaya manunggal ing Pancawatidhendha malih."*

(Anoman Duta: 36)

Translation:

Oh, god, may you provide comfort to your creation, namely Sinta. May she soon find true enlightenment to reunite with Lord Ramawijaya and be together in Pancawatidendha again."

In this dialogue, Sinta is praying to God. Despite being pressured by Rahwana, Sinta still believes and prays for divine intervention to relieve her suffering and reunite with Rama. Sinta's

continued belief in miracles reflects a religious attitude that is upheld in various conditions to alleviate inner burdens and keep alive the hope that is always anticipated.

### b. Honesty

Honesty is a character that helps everyone gain trust. It is also a way for individuals to assess the good or bad qualities of others. In the analyzed script, there is a dialogue from Anggada to Rama that reflects honesty as follows:

*"Sewu kalepatan kula mugi diagung pangaksami, Sinuwun. Prasaja kemawon, kula gela dhumateng katrimanipun Kakang Anoman..."*

(Anoman Duta: 14)

Translation:

"A thousand apologies, may you forgive me, Sinuwun. To be honest, I feel envious of Kakang Anoman..."

Anggada responds honestly, admitting that the reason for provoking Anoman was his own anger. Anggada feels envious because he was not chosen as an envoy. His honesty in acknowledging the main cause of the fight leads Rama to forgive him. Anggada does not lose the trust of Rama and the monkey nation in him.

### c. Tolerance

Tolerance is the act of not discriminating against differences between oneself and others. Tolerance helps individuals express opinions and creations without being limited by racist actions. It also helps individuals avoid problems. In the wayang script used as the research object, there is a reflection of tolerance in the dialogue from Gunawan Wibisana to Rahwana as follows:

*"Kaka Prabu, hambeking Narendra Binathara menika mboten badhe mejahi duta. Sebab menika namung dhapur dados kengkenan. Sokur bage menawi kaparingana aksama."*

(Anoman Duta: 45)

Translation:

"Kakang Prabu, as a great king, you should not kill the envoy. Because he is only fulfilling his duty. It would be better to grant him forgiveness."

The dialogue spoken by Gunawan Wibisana suggests to Rahwana that Anoman should be spared because he is only an envoy. Gunawan's suggestion reflects the attitude of someone who tolerates differences. Gunawan does not want Anoman to be punished just because he is a citizen of Pancawati. This behavior can actually help Rahwana avoid problems, thus tolerance can help eliminate issues.

#### **d. Work Discipline**

Discipline is a trait that demonstrates an individual's willingness and ability to control oneself. Discipline makes everyone appear better in the eyes of others. It also helps individuals anticipate problems. In the analyzed script "Anoman Duta" by Ki. Ng. Edi Sulistyono, there is a dialogue from Sugriwa that demonstrates discipline as follows:

*"Dhuh Sinuwun... luhur asma paduka sumundhuling angkasa anyakra bawana. Mboten wonten ingkang saged kula aturaken kejawi namung bingahing penggalih. Estunipun manah, kula piyambak ingkang badhe paring pidana dhumateng Anggada. Kula ngaturaken gunging panuwun awit paduka paring apura dalah pangayoman dhumateng anak kula pun Jaya Anggada."*

(Anoman Duta: 14)

Translation:

"Dhuh Sinuwun... your esteemed name transcends the skies. There is nothing I can say except for joy in my heart. In truth, I myself wanted to punish Anggada. I express my gratitude because you have forgiven and provided comfort to my son Jaya Anggada."

Sugriwa expresses his gratitude to Rama for not punishing Anggada. Rama also commands Sugriwa not to punish Anggada because Rama has understood Anggada's previous actions when he clashed with Anoman. Therefore, Sugriwa, obedient to Rama, no longer intends to punish Anggada. Sugriwa's discipline in obeying all of Rama's commands enables Anggada to be relieved of the problem he was facing.

#### **e. Nationalism**

Nationalism is reflected in the willingness and behavior of individuals to strive for the best for their nation and country. It involves the willingness to set aside personal egoism to contribute to the progress or achievement of national goals. In the analyzed script, there is a reflection of nationalistic spirit in the dialogue from Anoman to Rahwana as follows:

*"Heh Rahwana, dakwenahi ngerti. Sanadyan mung bangsane wanara, nanging ora bakal ana kang malik tinggal merga mung diukum pati dening wohing kamurkan. Luwih becik aku mati tinimbang dadi kekeseting ratu kaya dhapuranmu."*

(Anoman Duta: 45)

Translation:

"Hey Rahwana, let me tell you. Even though we are just a nation of



monkeys, none will betray their own kind just because of a death sentence imposed by someone filled with anger. I would rather die than be a vassal to a king like you."

At that moment, Anoman was captured and Rahwana tried to persuade him to betray his allegiance. If Anoman refused, Rahwana would impose the death penalty on the white monkey. However, Anoman firmly responds that no monkey would betray their own nation.

#### f. Love for the Homeland

Love for the homeland is an attitude that shows one's personal willingness to continue to love the culture and place that has nurtured them. Each individual can demonstrate a love for their homeland according to their abilities. In the analyzed script, the attitude of love for the homeland is reflected in the dialogue from Togog to Anoman as follows:

*"Nyuwun sewu Raden. Sedaya satriya ingkang mboten sarujuk kalih tindak tandukipun Prabu Dasamuka menika inggih taksih kadanging nata. Raden Kumbakarna lan Raden Gunawan Wibisana. Kekalihipun pancen mboten sarujuk nanging ugi mboten saged mbalela amargi katresnanipun marang Negari Ngalengka. Kula pitados, menawi mbenjang prang ageng antaranipun Ngalengka lan pancawati, Raden Kumbakarna sanadyan mboten sarujuk kalyan keng raka, ananging tetep bebela tumraping Negari Ngalengka."*

(Anoman Duta: 34)

Translation:

"I apologize, Raden. All the knights who disagree with the behavior of Prabu Dasamuka are still his own siblings. Raden Kumbakarna and

Raden Gunawan Wibisana. Both may not agree with Rahwana's attitude but also cannot rebel because of their love for the Ngalengka State. I think if there is a major battle between Ngalengka and Pancawati, Raden Kumbakarna, even though he doesn't like his brother, will still defend Ngalengka."

Togog's explanation shows that Kumbakarna and Wibisana cannot leave Ngalengka because of their love for the land that has nurtured them. Although they do not like the current ruler of Ngalengka, they cannot stand by and let their country start to deteriorate, so they remain in Ngalengka as a form of loyalty and love for their homeland.

#### g. Appreciating Achievement

Appreciating achievements is a disposition that drives individuals to appreciate the success of others. It enables individuals to discard personal selfishness to acknowledge the abilities of others. In the script "Anoman Duta" by Ki. Ng. Ng. Edi Sulistyono, there is a reflection of the attitude of appreciating achievements in the dialogue from Anggada to Anoman as follows:

*"Kakang Anoman, aku mung bisa atur slamet kowe bisa bali mungkasi gawe."*

(Anoman Duta: 50)

Translation:

"Kakang Anoman, I can only congratulate you for successfully completing the task."

Anggada sincerely congratulates Anoman. Initially, Anggada doubted Anoman's abilities and considered himself more deserving to be an envoy. After Anoman returns from the mission

and successfully accomplishes its objectives, Anggada puts aside his egoism and appreciates Anoman's success.

#### **h. Environmental Concern**

Environmental Concern is a character trait in caring for the environment, which is not only about preservation but also about protection, prevention, and improvement of the surrounding environment. This attitude benefits personal health and improves the environment. In the examined script, there are several reflections of environmental concern shown through the prologue and the condition of Guwa Windu, which is cared for by Dewi Sayempraba, as follows:

*"Lah sinten ta ing minangka juru taman tan ana liyan muhung Dewi Sayempraba. Rina pantaraning wengi tansah angudi marang lestarining asren-asren miwah pertamanan ingkang mampan ing Sajroning Guwa Windu."*

(Anoman Duta: 28)

Translation:

"Who else but Dewi Sayempraba is the gardener, always caring for the lush greenery located within Guwa Windu day and night."

The cave appears lush because it is tended and cared for by Dewi Sayempraba. The lush garden inside the cave also piques Anoman's interest as he wants to witness the beauty inside Guwa Windu.

#### **i. Social Concern**

Social concern is an individual's action in trying to help others in need. It is a tangible proof of human conscience. The characteristic of someone who has social concern will help them understand that humans are social creatures who need each

other. In the script "Anoman Duta," used as the object of study, there are several reflections of social concern found in the dialogue from Sempati to Semar as follows:

*"Inggih Kyai. Wiwit kula taksih ngangkasa, kula inggih badhe paring tetulung. kula gadhah Tirta Amerta saking kadewatan. Mbokmenawi saged damel srana waluyanipun Raden Anoman."*

(Anoman Duta: 31)

"Alright Kyai. Since I was still in the sky, I have intended to help. I have Tirta Amerta from the heavens. Maybe it can help Raden Anoman recover."

Garudha Sempani's intention to help Anoman above shows social concern even though they were initially unfamiliar with each other.

#### **j. Responsibility**

Responsibility is an individual's attitude in fulfilling tasks and obligations. The sense of responsibility also enables individuals to have the mindset and willingness to evaluate all actions that have occurred. Every individual will be driven to fulfill the responsibilities given by themselves or others to become a better person. In the examined script, there are several reflections of the sense of responsibility shown in the dialogue of characters as follows:

*"Menawi mekaten pidana menapa ingkang kedah kula lampahi Sinuwun? Senadyan Kakang Anoman ugi ngladosi anggen kula pados pasulayan, ananging kula ingkang anjalari."*

(Anoman Duta: 14)

"What punishment should I receive, Sinuwun? Although Kakang Anoman also responded to my provocation, it was I who started it."

In the above excerpt, Anggada asks what punishment he should receive from Rama for the issues that occurred. In this dialogue, it can be said that Anggada has the attitude to take responsibility for his actions.

## CONCLUSION

Based on the analysis and discussion above, the Wayang script "Anoman Duta" by Ki.Ng. Edi Sulistyono contains the philosophical attributes of Astabrata and the values of character education. The eight attributes of Astabrata can be examined in the script and used as guidelines in everyday social life. The attribute of the sun helps individuals find the right solutions to problems, while the attribute of the moon provides a sense of security, enabling one to solve problems well without creating new ones. The attribute of the stars depicts steadfastness in principles, encouraging one to strive not to take wrong solutions in a problem. The attribute of the earth signifies the importance of staying strong in facing challenges, while the attribute of fire provides motivation to keep striving towards goals. The attribute of the wind serves as a warning to be more careful in facing everything, while the attribute of the sky encourages expanding knowledge and insight. The attribute of the ocean provides guidance that openness and forgiveness will help resolve problems more quickly.

The values of character education in the examined script can assist individuals in developing a mindset based on good life principles. This statement is supported by the opinion of Yuspitasari (2023:109), stating that character education can serve as a

reference for behavior to align with prevailing norms in society.

Religious attitudes help individuals remain steadfast and face trials by leaning on God. Honesty helps everyone gain trust from others, and tolerance provides knowledge about differences to reach more diverse conclusions. Discipline can drive everyone to strive harder, leading to better development. Love for the homeland and the spirit of struggle can provide determination and willingness to continue defending the homeland and striving to be useful to the nation. Responsibility can be learned to become a guideline for individuals to be more cautious in social environments to lead a better life.

Each attribute of Astabrata and value of character education can serve as a guideline to be emulated by every individual. These principles can help individuals anticipate, face, and overcome problems in various social spheres. The abilities of each individual can also develop with the presence of Astabrata and character education values used as principles in everyday life.

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