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**GUIDANCE AND COUNSELING SERVICE DURING COVID-19 PANDEMIC
(ANALYTICAL STUDY OF LAKON MARIFAT DEWA RUCI)**

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ABSTRACT

This article discusses (1) a brief introduction to “Lakon Marifat Dewa Ruci”, (2) Outline of “Lakon Marifat Dewa Ruci”, (3) Analysis of “Lakon Marifat Dewa Ruci”, (4) Implications of “Lakon Marifat Dewa Ruci” in the guidance and counseling service during Covid-19. Guidance and counseling services should still be implemented even in situations that are not conducive. In this case, guidance and counseling services are associated with analytical studies about “Lakon Marifat Dewa Ruci”. In the play, there are several fragments of stories that can be interpreted in the guidance and counseling services during the Covid-19 pandemic. In “Lakon Marifat Dewa Ruci”, there are several discourses (advice) that can make individuals more active in seeking knowledge, behaving commendably (well) in accordance with applicable rules and norms, and virtuous character. The very famous discourse (advice) namely “Sangkan Paraning Dumadi” which implies that between body and soul there must be a balance and all life in this world will definitely return to God Almighty.

Key Words: *Lakon Dewa Ruci, Guidance and Counseling Service, Covid-19*

INTRODUCTION

The international world recognizes *wayang* as an authentic performing art from Indonesia which has noble values. Puppet not only has a high aesthetic value, but also describes the characters of puppet characters. *Wayang* is recognized by the United Nations (UN) through The United Nations Educational Scientific and Cultural Organization (UNESCO) issued an award in the form of a certificate dated November 7, 2003 which states that the puppet as a Masterpiece of the Oral and Intangible of Humanity (the great work of world culture) (Gumilang, 2016). In Indonesia, *wayang* is a form of performance art that is full of meaning. *Wayang* is also interpreted as a shadow which means it can provide guidance for living people. Puppet stories also contain local wisdom, values, noble characters and teachings of wisdom as well as those that are relevant to be applied in daily life (Gumilang, 2016). *Wayang* is an expression of humanity that cannot be separated from the culture that lives it because it has meaning if it functions within the social structure of that culture (Sutardjo, 2008). In this paper, it discusses the meaning of the values contained in *Lakon Marifat Dewa Ruci* that is internalized in the Guidance and Counseling service during Covid-19. *Lakon Marifat Dewa Ruci* as a figure in our hearts who cannot be deceived deceptively, honestly, and always reminds us to do good. As humans, we often face the most difficult events, for example, as now (Covid-19), which changes our identity to be sad, lackluster (lackluster), procrastination and make the person feel sad as if the world is laughing and make the role of humans become non-existent that means. As a result, the existence of these events makes us angry, sad, disappointed, feel insignificant due to the impact of the drunkenness of Covid-19. Therefore, the role of the center of guidance and counseling in providing services is needed to find solutions and become a healthy and independent person according to his identity.

WHO IS LAKON MARIFAT DEWA RUCI ?

Lakon Marifat Dewa Ruci is one of the Mahabarata epics modified by *Walisongo* and fits in with the Javanese way of life and mindset. Spiritual concept that is very thick with *Manunggaling Kawula Gusti*

(human relationship with His God) (Paddaya, 2013; Setiawan, Eko. 2017; Sulaksono & Saddhono, 2018). Another version states that Dewa Ruci is a small personal figure encountered by Bima on his way to the *Air Suci Perwitasari* source which aims to neutralize evil passions (anger, jealousy, revenge, betrayal, etc.). *Bima* runs it with full sincerity and no strings attached.

STORY OUTLINE OF *LAKON MARIFAT DEWA RUCI*

Session 1

Be told, Two Birds flew and watched *Bratasena* who was in a state of despondency. Two birds talk about what is now thought by *Bratasena*. They felt sorry for *Bratasena* who was confused to seek knowledge "*Sangkan Paraning Dumadi*" and did not yet know where the existence of this knowledge. The two birds finally allowed *Bratasena* to remain firm in their search for knowledge that was considered new. They witnessed how *Bratasena* found her identity as a superior and noble student. *Bratasena* finally rushed to meet *Begawan Durna* at *Sukalima* University to ask where the whereabouts of the science of "*Sangkan Paraning Dumadi*".

In the middle of the trip, *Bratasena* met with *Anoman*. *Anoman* intends to prevent *Bratasena* from meeting *Begawan Durna* at *Sukalima* University. *Bratasena* still went and heeded *Anoman's* call not to meet *Begawan Durna*. *Anoman* still persuaded subtly by explaining the strengths and weaknesses if he continued to meet *Begawan Durna*. *Bratasena* is still steadfast in its stance and solid with its principle that to seek knowledge must be full of sacrifice. Finally, he still went and ran as fast and as hard as possible so as not to be chased by *Anoman*. After the subtle persuasion of *Anoman*, he finally became angry and forced the hard way to *Bratasena*. *Anoman* prevented *Bratasena* by force and finally the two competed. *Anoman* was overwhelmed in facing *Bratasena* who remained consistent in wanting to meet *Begawan Durna* and *Bratasena* always ran to avoid *Anoman* because he did not want to hurt her. After a long crisis, finally *Bratasena* could be talked to and listened to *Anoman* that he still did not agree if *Bratasena* wanted to meet *Begawan Durna*. After *Bratasena* listened to the advice of *Anoman* and finally *Bratasena* still wanted to go see his teacher *Begawan Durna*. *Bratasena* kissed *Anoman* hand and forehead and immediately ran off at full speed to avoid being overtaken by *Anoman*. *Anoman* burst out laughing because *Bratasena* attacked him using noble morals, courtesy. *Anoman* can only pray that *Bratasena* can smoothly seek knowledge.

At *Sukalima* University, *Begawan Durna* arrived by *Patih Sengkuni*, *Dursasana*, and *Citraksi*. The three of them stay in touch with *Begawan Durna* and ask about the development of *Sukalima* University. However, *Patih Sengkuni*, *Dursasana*, and *Citraksi* had intentions to deviate for friendship and instead interrogated *Begawan Durna*. The three of them are suspicious why *Bratasena* often comes to *Begawan Durna*. He told *Patih Sengkuni* that it was not only *Bratasena* who studied with him, but many from other areas such as Gujarat, etc. However, he likes *Bratasena* who has a noble and intelligent personality and character. *Bratasena* has an advantage that is unmatched from any student. He asserted that in fact the *Pandawa* were better and superior than the Kurawa and the Baratayudha War would be won by the *Pandawa*. Hearing what was said by *Begawan Durna*, *Sengkuni*, *Dursasana*, and *Citraksi* would not be accepted if he was close to *Bratasena* who was always praised, favored, and would be appointed as a model student thanks to his intelligence and noble character. *Sengkuni* felt displeased with *Begawan Durna* who wanted to appoint *Bratasena* as "the best of student". *Dursasana* also stressed that he did not like the closeness of *Begawan Durna* and *Bratasena*. *Dursasana* sued that *Begawan Durna* must return 100% of the facilities that *Hastinapura* Queen had given, namely *Prabu Duryudana*. *Begawan Durna* did not want to return because

this was related to the problem of educational development at *Sukalima* University. Therefore, *Sengkuni*, *Durasana*, and *Citraksi* had a strategy to bring down *Begawan Durna* by defaming him. The three of them slandered wanting to report to the authorities that *Begawan Durna* had taught heresy. Hearing this, *Begawan Durna* rested and cried sadly that *Sengkuni* et al. for devious strategies. *Begawan Durna* begged not to be slandered and reported to the authorities. *Sengkuni* obeyed *Begawan Durna* request as long as it met the requirements he had set. *Sengkuni* has a requirement that *Begawan Durna* must be able to kill *Bratasena* with anything. *Begawan Durna* felt objected and was very sad because he was confused about which one to choose. If you don't, *Begawan Durna* will be put in jail. *Sengkuni* also offered that if he could not kill *Bratasena*, *Begawan Durna* must be able to harm *Bratasena* in any way. *Begawan Durna* was devastated and sad and fulfilled the promise to *Sengkuni* et al. to harm and kill *Bratasena*. *Begawan Durna* rushed to *Sukalima* University because *Bratasena* would meet him to ask for the location of the science of "*Sangkan Paraning Dumadi*".

Bratasena arrived at *Sukalima* University and met her teacher, *Begawan Durna*. *Sengkuni et al.* oversee the meeting of *Begawan Durna* and *Bratasena*. *Bratasena* met *Begawan Durna* and asked about the knowledge of "*Sangkan Paraning Dumadi*". *Begawan Durna* hugged *Bratasena* tightly while talking in a stammer and filled with sadness. He advised *Bratasena* to use his knowledge towards virtue and not to use his knowledge for the benefit of himself and his class. He advised that science must be applied in the midst of society. In addition, *Begawan Durna* also advised that knowledge must be accompanied by good and noble character and worship. Knowledge is not useful and cannot stand alone without good morals and worship. *Bratasena* is able to obey what has been mandated by *Begawan Durna*. Before *Bratasena* obtained the knowledge of "*Sangkan Paraning Dumadi*", *Begawan Durna* explained that to obtain this knowledge many had to be sacrificed and one of them was *Bratasena* life stakes. *Bratasena* remains strong, consistent and firm in its stance that it will continue to seek knowledge about "*Sangkan Paraning Dumadi*". *Begawan Durna* provided *Bratasena* with conditions if he wanted to seek this knowledge. *Bratasena* continues to ask questions about what are the conditions for seeking "*Sangkan Paraning Dumadi*" knowledge. *Begawan Durna* fulfilled it by saying that the requirements for acquiring this knowledge must seek "*Kayugung Susuhing Angin*". He said that the place to look for "*Kayugung Susuhing Angin*" can be found on *Candramuka* Mountain and its location in *Tribasara* Forest. *Bratasena* immediately embraced *Begawan Durna* and said goodbye to ask for permission to go looking for "*Kayugung Susuhing Angin*" which is a requirement for getting the knowledge of "*Sangkan Paraning Dumadi*". *Begawan Durna* wept over the departure of *Bratasena* because he had lied to him that "*Kayugung Susuhing Angin*" did not exist and that he was only trying to be free from the threat of *Sengkuni et al.* Seeing *Bratasena* has been lied to by *Begawan Durna*, *Sengkuni et al.* very happy and burst out laughing because witnessed firsthand *Begawan Durna* did what had been the will of *Sengkuni et al.* *Begawan Durna* still bowed sluggishly and was devastated because he had done a despicable thing that is lying to *Bratasena* to be free from punishment and threats of *Sengkuni et al.* *Sengkuni* told *Durasana* and *Citraksi* to gather his brothers to find outlaws and assassins to gang up and kill *Bratasena* in the *Tribasara* Forest. *Durasana* and *Citraksi* rush to gather other *Kurawa* brothers to look for criminals and assassins so that *Bratasena* dies and cannot continue his journey to gain knowledge of "*Sangkan Paraning Dumadi*".

Session 2:

Be told, *Patih Sengkuni* told his nephews *Kurawa* namely *Durasana*, *Kartomarmo*, *Aswatama*, *Surtayu*, *Durmagati*, *Citraksa* and *Citraksi* to kill *Bratasena* in the *Tribasara* Forest. *Patih Sengkuni* reminded

Kurawa to remain careful and not to underestimate the power of *Bratasena*. *Dursasana*, *et al* listen to the advice of his uncle carefully and each equip themselves with *kanuragan* science. They asked *Patih Sengkuni* blessing and rushed to find and kill *Bratasena* in *Candramuka* Mountain, *Tribasara* Forest. *Dursasana* brought a horse-drawn carriage with his brothers who wanted to find and bring *Bratasena* to the *Hastinapura* Palace in a life or death state. In addition, they hired mercenaries who also wanted to find and kill *Bratasena*.

Bratasena is already on the slopes of *Candramuka* Mountain. Suddenly, *Bratasena* saw a sparkling white light on the top of *Candramuka* Mountain. He wondered if the light was "*Kayugung Susuhing Angin*". He began to climb the mountain and head to the *Tribasara* forest to look for "*Kayugung Susuhing Angin*". *Tribasara* Forest is very dense and full of shady and large trees. *Bratasena* destroys one tree after another so that it can be passed. *Bratasena* finally passed the *Tribasara* forest and immediately looked for the missing light. Along the way, *Bratasena* met with a group of *Dursasana*, *et al*. *Bratasena* was immediately surrounded by them and attacked. *Bratasena* and *Kurawa* entourage were fighting with each other. Finally, *Dursasana*, *et al* successfully defeated by *Bratasena*. *Bratasena* immediately went on his way to look for the light he thought was the "*Kayugung Susuhing Angin*". In the middle of the journey, *Bratasena* was confronted by two giants named *Kurukmaka* and *Rukmakala*. The giant asked *Bratasena* about the intention of coming to the *Tribasara* forest. *Bratasena* answered that his teacher had come to the *Tribasara* forest to find "*Kayugung Susuhing Angin*". *Bratasena* asked the two giants where the "*Kayugung Susuhing Angin*" was. *Kurukmaka* and *Rukmakala* even teased *Bratasena* and had evil intentions to make it food. *Bratasena* became furious and beat up the two giants. Finally, a fight broke out and was won by *Bratasena*.

Bratasena continued his journey in search of "*Kayugung Susuhing Angin*". In the middle of the trip, *Bratasena* met with *Dewa Indra* and *Dewa Bayu*. *Dewa Indra* and *Dewa Bayu* brought "*Mustika Air Samudra*" which was confronted directly to *Bratasena*. *Bratasena* said that what was sought was not "*Mustika Air Samudra*" but "*Kayugung Susuhing Angin*". *Dewa Indra* said that although he could not find out where the location of the "*Kayugung Susuhing Angin*" remained, he was obedient and submissive to the teacher and could be beneficial to himself, others, and the country. *Dewa Bayu* told *Bratasena* to return to *Sukalima* University and meet *Begawan Durna*. He told *Bratasena* to say honestly that he did not see "*Kayugung Susuhing Angin*" but met two Gods, *Dewa Indra* and *Dewa Bayu*. However, *Dewa Bayu* also advised that do not know *Begawan Durna* that *Dewa Indra* and *Dewa Bayu* brought "*Mustika Air Samudra*". *Begawan Durna* knew enough that *Bratasena* met with *Dewa Indra* and *Dewa Bayu*. *Dewa Indra* also emphasized that "*Mustika Air Samudra*" would be useful for *Bratasena* in the future. He also said that "*Mustika Air Samudra*" would be useful if *Bratasena* was in the sea. *Dewa Indra* gave the spell to *Bratasena* to save and order *Bratasena* to immediately meet *Begawan Durna* to ask for knowledge of "*Sangkan Paraning Dumadi*". *Bratasena* asked *Dewa Indra* and *Dewa Bayu* for blessing to return to *Sukalima* University.

Bratasena has arrived at *Sukalima* University. He was immediately welcomed and embraced by *Begawan Durna*. *Bratasena* was invited to sit by *Begawan Durna*. *Begawan Durna* teacher asked if "*Kayugung Susuhing Angin*" was found? *Bratasena* explained that he had climbed *Candramuka* mountain and passed *Tribasara* forest, but did not find "*Kayugung Susuhing Angin*" and instead met with *Dewa Indra* and *Dewa Bayu*. *Begawan Durna* was grateful and explained that *Dewa Indra* and *Dewa Bayu* were in fact a form of "*Kayugung Susuhing Angin*". *Bratasena* felt that his task of finding the conditions for getting the knowledge of "*Sangkan Paraning Dumadi*" was completed and *Bratasena* asked *Begawan Durna* to teach him this knowledge. *Begawan Durna* gave advice that do not feel you can because knowledge is difficult if it has not been obtained, but even more difficult if it has been obtained because of what knowledge is

used. *Bratasena* obeyed what *Begawan Durna* said. *Begawan Durna* wants to teach the science of "*Sangkan Paraning Dumadi*" as long as the *Bratasena* soul is holy from the impurities of both the soul and the soul. *Bratasena* also admitted to herself that her soul was still not clean from dirt. *Begawan Durna* gave advice that if *Bratasena* wants to be pure both spirit and soul, he must seek "*Air Suci Perwitasari*". He wanted *Bratasena* to search for the water because it could eliminate the impurities of the soul both physically and mentally. These earthly impurities will disappear with the holy water. *Bratasena* asked *Begawan Durna* about the location of "*Air Suci Perwitasari*". *Begawan Durna* explained that the water is in the sea. *Bratasena* again asked the location of the water in the north or south sea and *Begawan Durna* did not say that he was in any sea. *Begawan Durna* wants *Bratasena* to obey his conscience and the location of the holy water. He wants *Bratasena* to think, try, believe, and follow his conscience about the existence of "*Air Suci Perwitasari*". *Bratasena* asked for blessing and immediately left for the sea to look for the water.

Bratasena headed for a trip to the southern sea. He arrived at the southern seashore. *Bratasena* remembered *Dewa Indra* and *Dewa Bayu* message that if you want to enter the sea you must use "*Mustika Air Samudra*". *Bratasena* brought the this to enter the southern sea. Arriving at the bottom of the southern sea, *Bratasena* was blocked by a dragon-headed man and war in the sea. *Bratasena* feels hard to match the dragon-headed man because it is so powerful. Finally, *Bratasena* lost and died in the sea. Suddenly, a mysterious figure emerged from *Bratasena*'s body. *Bratasena* in the spirit realm meets someone who is authoritative and virtuous. *Bratasena* meets with *Dewa Ruci*. In the Spirit, *Bratasena* asks why it can be like this? Where is this? *Dewa Ruci* answered that you were in the spirit. *Dewa Ruci* emphasized that *Bratasena* did not deserve to die. There are still many things in the world that must be addressed by applying the knowledge gained. *Dewa Ruci* told *Bratasena* to return to the world of nature because it was not time to enter the spirit realm. *Bratasena* does not want to return to the world of nature because it is comfortable, peaceful, and does not want to get together with people in the world who are sinful and more selfish than others. The earth has become dirty due to the greedy and arbitrary actions of its own people. *Bratasena* remained firm with his decision and did not want to return to the world. However, *Dewa Ruci* did not allow *Bratasena* to live in the spirit realm because *Bratasena* still had greater assignments in the world. *Dewa Ruci* gave "*Air Suci Perwitasari*" and *Bratasena* drank it so that he could return and be picked up by *Semar* to return to the natural world. In the natural world, more precisely on the coast, *Begawan Durna* waited by shouting anxiously whether *Bratasena* was alive or dead. *Begawan Durna* wanted to follow *Bratasena* into the sea because he had made a mistake of lying to him. *Begawan Durna* did this because he was still under the threat of *Patih Sengkuni, et al.* Finally, *Bratasena* managed to live again and out of the seabed into the coast with *Semar*. *Begawan Durna* immediately ran towards *Bratasena* crying and hugging *Bratasena* tightly. He apologized to *Bratasena* that *Begawan Durna* had lied to him. *Begawan Durna* was very happy that *Bratasena* was able to go through trials to want to seek and seek knowledge. Finally, *Begawan Durna* was able to gather again with *Bratasena* joyfully.

STORY ANALYSIS OF LAKON MARIFAT DEWA RUCI

Session 1

In Session 1 story, there are four (4) stages of analysis including:

1. Exposition Stage (situation)

Place : Courtyard of Hastinapura Palace
Actor : *Bratasena, Bird 1, Bird 2*

In the courtyard of Hastinapura Palace, *Bratasena* was again uneasy looking to find and deepen the knowledge of "*Sangkan Paraning Dumadi*". Two birds were watching *Bratasena*. two Birds talk to each other and will witness for themselves how human behavior (*Bratasena*) is in seeking knowledge. (The scene is in paragraph 1).

2. The first part of conflict stage (beginning of the problem)

Place : Road to *Sukalima* University

Actor : *Bratasena* and *Anoman*

On the way to *Sukalima* University, *Bratasena* met with *Anoman*. *Anoman* prevented *Bratasena* from meeting *Begawan Durna*. *Anoman* felt that *Bratasena* would be deceived by *Begawan Durna*. Even though *Begawan Durna* was the teacher of the *Pandawa*, it also included the teacher of the *Kurawa*. So *Anoman* objected if *Bratasena* met *Begawan Durna*. But *Bratasena* remained firm and determined to continue meeting the *Begawan Durna*. (The scene is in paragraph 2).

3. The first part of conflict stage (beginning of the problem)

Place : *Sukalima* University

Actor : *Begawan Durna*, *Sengkuni*, *Dursasana*, *Citraksi*

At *Sukalima* University, *Begawan Durna* had guests from *Hastinapura* Palace, namely *Patih Sengkuni*, *Dursasana* and *Citraktion*. The purpose of *Patih Sengkuni*, *et al* visit was to find out about the development of *Sukalima* University. However, further intentions deviated from the first. *Patih Sengkuni* asked and criticized questions about *Bratasena* who often studied at *Sukalima* University. *Patih Sengkuni*, *et al* objected if *Begawan Durna* praised and praised *Bratasena* as "the best of student". Therefore, *Patih Sengkuni*, *et al* have a devious strategy by slandering *Begawan Durna* with accusations of teaching heresy. In addition, *Patih Sengkuni* also ordered *Begawan Durna* to kill and or harm *Bratasena* in any way. He was devastated and sad with the conditions addressed to him. (The scene is in paragraph 3).

4. The climax stage (peak of the problem)

Place : *Sukalima* University

Actor : *Begawan Durna* and *Bratasena*

Bratasena met with *Begawan Durna* at the *Sukalima* University. *Begawan Durna* embraced *Bratasena* with sorrow because he remembered the conditions from *Patih Sengkuni* if not fulfilled would be accused and reported to the authorities. *Bratasena* asked his teacher *Begawan Durna* about the location of the science of "*Sangkan Paraning Dumadi*". *Begawan Durna* gave one option that the ransom to obtain this knowledge was his life. *Bratasena* still wants to seek knowledge even though lives are at stake because in fact humans living in this world are waiting in line to die. *Bratasena* is not afraid to seek knowledge despite the lives at stake. *Begawan Durna* provided a condition that if you want to get this knowledge, you must first look for "*Kayugung Susuhing Angin*" in *Candramuka* Mountain *Tribasara* forest. *Bratasena* asked for his blessing and went to look for it in order to immediately get the knowledge of "*Sangkan Paraning Dumadi*". *Begawan Durna* was sad because he had lied to *Bratasena* that "*Kayugung Susuhing Angin*" did not exist. Hearing this, *Sengkuni et al* were very pleased that *Begawan Durna* obeyed his orders. (The scene is in paragraph 4).

Session 2

In Session 2 story, there are six (6) stages of analysis including:

1. Exposition Stage (situation)

Place : Sukalima University

Actor : Patih Sengkuni, Dursasana, Kartomarmo, Aswatama, Surtayu, Durmagati, Citraksa dan Citraksi.

At the *Hastinapura* Palace, *Patih Sengkuni* collected *Kurawa* (*Dursasana, Kartomarmo, Aswatama, Surtayu, Durmagati, Citraksa and Citraksi*). They planned to kill *Bratasena* who was wandering to the *Candramuka* mountain in the *Tribasara* forest. *Patih Sengkuni* also advised *Kurawa* to remain vigilant because *Bratasena* was not easy to defeat and had extraordinary powers. (The scene is in paragraph 1).

2. The first part of conflict stage (beginning of the problem)

Place : Road to *Candramuka* mountain and *Tribasara* forest

Actor : *Bratasena, Dursasana, Kartomarmo, Aswatama, Surtayu, Durmagati, Citraksa dan Citraksi*.

On the slopes of *Candramuka* mountain, *Bratasena* saw a sparkling white light which he thought was "*Kayugung Susuhing Angin*". To find this out, *Bratasena* must climb *Candramuka* mountain and clear the trees in the *Tribasara* forest. In the middle of the trip, *Bratasena* was intercepted by *Kurawa* mobs (*Dursasana, et al*). They want to kill *Bratasena* so as not to continue to look for "*Kayugung Susuhing Angin*". Finally, the battle between *Bratasena* and *Kurawa* took place and was won by *Bratasena*. *Bratasena* continued to search for "*Kayugung Susuhing Angin*". In the middle of the trip, *Bratasena* was again confronted by strangers. He was confronted by two cruel and greedy giants named *Kurukmaka* and *Rukmakala*. (The scene is in paragraph 2).

3. The second part of conflict stage (beginning of the problem)

Place : *Tribasara* forest

Actor : *Bratasena, Begawan Durna, Dewa Indra dan Dewa Bayu*

Bratasena meets with *Dewa Indra* and *Dewa Bayu* in the *Tribasara* forest. He both brought "*Mustika Air Samudra*" and gave it to *Bratasena* because it was very useful when he wanted to go into the sea. *Dewa Indra* and *Dewa Bayu* advised *Bratasena* even though they did not find "*Kayugung Susuhing Angin*", they must remain obedient and respect the teacher and benefit themselves and others. *Dewa Indra* and *Dewa Bayu* told *Bratasena* to return to meet *Begawan Durna* and ask to be taught the science of "*Sangkan Paraning Dumadi*". (The scene is in the paragraph 3).

4. The third part of conflict stage (beginning of the problem)

Place : Sukalima University

Actor : *Begawan Durna* and *Bratasena*

Bratasena arrived at *Sukalima* University and was immediately greeted by *Begawan Durna*. *Bratasena* said that he did not find any signs of "*Kayugung Susuhing Angin*" but met with *Dewa Indra* and *Dewa Bayu*. *Begawan Durna* was happy because *Bratasena* met the two Gods. *Dewa Indra* and *Dewa Bayu* are actually "*Kayugung Susuhing Angin*". *Bratasena* felt his task was finished and asked *Begawan Durna* to teach the science of "*Sangkan Paraning Dumadi*". *Begawan Durna* said that before studying this knowledge, one must look for "*Air Suci Perwitasari*" which is located in the sea. *Bratasena* finally

went and asked for blessing from *Begawan Durna* to look for the holy water. (The scene is in the paragraph 4).

5. The fourth part of conflict stage (beginning of the problem)

Place : *Semar House*

Actor : *Bratasena, Semar, Gareng, Petruk & Bagong*

Bratasena is still confused about which sea to choose to enter. *Semar* gave a hint that if *Bratasena* as a knight must have the courage to make decisions quickly and accurately without thinking. *Bratasena* finally chose the southern sea to enter. *Semar* approves and wishes for safety to the destination. (The scene is in the paragraph 5).

6. The climax stage (peak of the problem)

Place : Southern sea

Actor : *Bratasena, Dewa Ruci, Semar, Begawan Durna* and Snake-Headed Man

Bratasena reached the southern sea. He uses "*Mustika Air Samudra*" in order to enter the sea. Up in the sea, *Bratasena* is attacked by humans with dragon heads. The snake is very powerful. *Bratasena* finally lost and died at sea. A person named *Dewa Ruci* arrived. *Bratasena* enters the spirit realm with *Dewa Ruci*. *Dewa Ruci* told *Bratasena* to return to the world because the world still needed *Bratasena* to crush the wrath of anger. *Bratasena* obeyed and was also persuaded by *Semar*. Finally, He wants to return to the world to be picked up by *Begawan Durna*. (The scene is in the paragraph 6).

IMPLICATION OF LAKON MARIFAT DEWA RUCI IN GUIDANCE AND COUNSELING DURING THE COVID-19

Implication in providing guidance and counseling services, including:

Story Piece in <i>Lakon Ma'rifat Dewa Ruci</i>	Implication in Guidance and Counseling Service
<i>Bratasena</i> confused wants to deepen the science of " <i>Sangkan Paraning Dumadi</i> "	Counseling is basically the "aid profession" (Shertzer & Stone, 1980). This has the meaning of the relationship between counselor and counselee in the counseling process. This relationship is a relationship of providing assistance that is professional and has its own uniqueness. Counselors as a "helping profession" that facilitates counselees in solving problems with excellent service (Gladding, 2009). Counselors must also have the ability to create good interpersonal relationships with counselees because it is the key to success in counseling. That is what humanist counselors mean (Rivera, Phan, Maddux, Wilbur, Arredondo, 2006).

<p><i>Bratasena</i> is determined to continue meeting <i>Begawan Durna</i> by walking long distances to <i>Sukalima</i> University</p>	<p>The counselor's seriousness in helping to solve the counselee's problem must be with patience, and when providing guidance and counseling services always provide instructions on the goodness and philosophy of good life (Cross & Linda, 2004; Cavazos-Rehg & DeLucia-Waack; 2009). The seriousness in question is the value of authenticity in the Personal Counselor (Corey, 2009; Nelson-Jones, 2014; Palmer, 2000). The value of authenticity includes the counselor's awareness and openness and has two dimensions. The first dimension, counselors must be whole and be themselves in a therapeutic relationship, always alert to the presence and movement of thoughts, feelings, and perceptions. Second, this sincere presence should touch the counselee. Managing alienation, presenting a professional face or avoiding the importance of honesty that is needed or in accordance with the counselee will inhibit the growth of relations. (Corey, 2009; Nelson-Jones, 2014; Palmer, 2000).</p>
<p><i>Begawan Durna</i> was accused by <i>Patih Sengkuni</i>, <i>Durasana</i> and <i>Citraksi</i> that <i>Begawan Durna</i> was only sided with <i>Bratasena</i> without seeing the potential of other students.</p>	<p>The counselor communicates through his behavior that he accepts and values the counselee as he is and that the counselee is free / independent to feel and gain experience without putting himself at risk of losing acceptance from the counselor (Corey, 2009; Nelson-Jones, 2014; Palmer, 2000). Accepting the counselee as is means respecting the counselee's rights to have his own beliefs and feelings; this does not mean approval of the counselee's behavior. Every behavior that appears does not need approval or acceptance. (Corey, 2009; Nelson-Jones, 2014; Palmer, 2000). The counselor must also pay attention to the counselee's cultural background (Ahmed, Wilson, Henrikson, Jones, 2011).</p>
<p><i>Semar</i> saw <i>Bratasena</i> confused in making choices about the sea. <i>Semar</i> gave a hint that</p>	<p>Counselors provide choices in the form of alternative problem solving and decision making</p>

Bratasena was a knight who had to dare to make decisions quickly and correctly without having to think long.

according to the counselee's condition (Stone & Dahir, 2006; Stone & Dahir, 2011). Like careers, counselors contribute by providing a personal inventory and providing career information to students so that they can reach a stage where they can make choices and decide on their own careers (Brown & Lent, 2005; Athanasou, & Esbroeck, 2008).

CONCLUSION

Lakon Marifat Dewa Ruci can be implicated in guidance and counseling service are very thick with treats of values including religious values (helping counselees with sincere sincerity), the value of struggle without limits (patience in guiding and giving guidance to counselees), the value of sincerity (Professionals overall in providing guidance and counseling services), the value of fairness (without discriminating against the counselee and seeing the unique cultural background of all counselees) and the value of the decision (giving options/choices according to the counselee's abilities).

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