



PROCEEDINGS  
INTERNATIONAL SEMINAR ON BRAHMA WIDYA

*"Manuscript Studies  
in Dynamics of Society  
and Comtemporary Culture"*



Fakultas Brahma Widya  
Universitas Hindu Negeri  
I Gusti Bagus Sugriwa Denpasar



**PROCEEDINGS INTERNATIONAL  
SEMINAR ON BRAHMA WIDYA  
“MANUSCRIPT STUDIES IN DYNAMICS  
OF SOCIETY AND CONTEMPORARY  
CULTURE”**

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“Manuscript Studies in Dynamics of Society and  
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# PREFACE

Om Swastyastu,

Manuscripts, as repositories of knowledge and cultural heritage, have played a pivotal role in shaping societies and cultures throughout history. These handwritten treasures encompass a wide array of disciplines, from religious texts to literature, science, and philosophy. In today's rapidly changing global landscape, the study of manuscripts assumes renewed significance. It offers a profound insight into the dynamics of contemporary society and culture, unveiling connections between the past and the present. Manuscript studies serve as a bridge between tradition and modernity, providing a unique lens through which we can examine the evolution of human thought and societal norms.

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar aims to become a World Class University, guided by its vision of being "Foremost in Dharma, Competitive in Knowledge, and Adaptive in Culture." By actualizing this vision, the Brahma Widya Faculty held an International Seminar with the theme "Manuscript Studies in Dynamics of Society and Contemporary Culture".

We would like to thank the resource persons as well as the speakers, participants and committee who took part in the smooth running of this seminar until finally the proceedings were published which will be useful for science.

Om Santih Santih Santih Om

Denpasar, October 2023  
Chairman,

# **WELCOME SPEECH RECTOR UNIVERSITAS HINDU NEGERI I GUSTI BAGUS SUGRIWA DENPASAR**



Om Swastyastu,

Today, it is with great pride that we welcome you all to Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar for the international seminar entitled "Manuscript Studies in Dynamics of Society and Contemporary Culture". Universitas Hindu Negeri I Gusti Bagus Sugriwa

Denpasar aims to become a World Class University in 2033, guided by its vision of being "Foremost in Dharma, Competitive in Knowledge, and Adaptive in Culture." With this vision, international-scale academic activities can be conducted. This seminar is an important forum for experts and academics from various countries to gather and exchange ideas on the role of ancient manuscripts in understanding the dynamics of society and contemporary culture.

Ancient manuscripts are a window that opens our insights into the past. These manuscripts contain various information about the history, culture, politics, economy, and society of the past. By studying ancient manuscripts, we can understand how society has developed and changed over time.

In the contemporary era, where the world is moving rapidly and changes are happening massively, studying ancient manuscripts is becoming increasingly important. Ancient manuscripts can provide us with

historical and cultural perspectives that can help us understand the complexities of contemporary society and answer various important questions.

This seminar is an excellent opportunity for experts and academics to share their knowledge and latest research on ancient manuscripts. I am confident that this seminar will produce new and innovative ideas about the role of ancient manuscripts in understanding the dynamics of society and contemporary culture.

I would like to thank all parties who have contributed to the organization of this seminar, especially the speakers, participants, and sponsors. I hope this seminar will run smoothly and produce great benefits for all of us.

Finally, I would like to welcome once again the invited guests and participants of the seminar. I hope you all can enjoy this seminar and get the most out of it.

Thank you.

Om Santih Santih Santih Om

Denpasar, October 13<sup>th</sup> 2023

Rector,

Prof. Dr. Drs. I Gusti Ngurah Sudiana, M.Si.

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## **The Journey of the Goddess Durga: India, Java, and Bali**

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### **ABSTRACT**

Durga in India was originally depicted as a beautiful Warrior Goddess with many arms, each of which held a weapon bestowed by Lord Shiva and other gods during her creation as the Goddess of War and Protector for the gods to defeat their powerful enemy, Mahisasura, the giant buffalo-headed demon king (Mookerjee, 1988:8). Descriptions of this form of Durga are found in Indian sacred poems such as the Devi Mahatmya, an important subsection of the encyclopedia Markandeya Purana (compiled around the 6th century CE). After defeating her enemy, Durga was given the title Durga Mahasisasuramardini which means, "Durga who has succeeded in killing Mahisasura". It was the portrayal of Durga as Mahasisasuramardini that influenced the Hindu teachings of Shivaism that spread in Indonesia from the early millennium until the collapse of the Majapahit kingdom in early

16th century CE. However, the portrayal of Durga Mahasisasuramardini in the archipelago especially in Java and Bali underwent an evolutionary process of radical change. Durga Mahasisasuramardini as the Warrior Goddess and Protector is still depicted the same as her original form in India during the Hindu kingdom in Central Java (6th to 10th century CE), however, after the power of the Hindu kingdom shifted to East Java (around the 10th century to 15th century

CE), the depiction of Durga Mahisasuramardini has undergone a radical change where Durga Mahisasuramardini is depicted as the Goddess of Demonic form. The development of Durga Mahisamardini in Bali is even more radical because Durga Mahisasuramardini has been identified with her loyal devotee Rangda ing Dirah as narrated in Calonarang's story.

## INTRODUCTION

In this paper, I attempt to trace and study the history and myth of the origin of the 'birth' and worship of Durga in India, then continue with the study of its development in Indonesia, especially in Java and Bali. First of all, before discussing further about the history and myth of the creation and worship of Durga, I would like to convey how I came to be interested in studying Durga, especially in Bali and India. I was interested to know more about Durga because when I was working in Jaipur, North India in 2001-2003, I was surprised and curious because there were several shops called Durga, a music group called Durga, and also a woman named Durga. While in Bali, I always think of Durga as a scary Goddess/Bhatari figure and resides in the *setra* Ganda Mayu cemetery, Pura Dalem Mrajapati. The knowledge of Durga, I heard from the story of my late grandfather who was the priest of Pura Dalem in my birth village.

Realizing the perception of Hindus in India and Hindus in Indonesia, in Bali in particular, I sought to know more about how Durga in Bali can be described as a scary Bhatari figure, far different from the original depiction in India. Thus, the following question arises:

- Why is Durga in India different from Durga in Bali?

- What are the factors that cause the difference between Indian and Balinese Durga?

In order to answer this question, I applied for a scholarship to conduct more in-depth research on the image development of Durga in India and Bali. I sent a proposal to Charles Darwin University (CDU) Darwin, to get a scholarship to research Durga in India and Bali, my application was well received and given scholarships and academic advisors up to doctoral level. I finally consulted with senior scholars, namely the late Prof. Hildred Geertz, Princeton University, USA; the late Prof. Dr. Hariani Santiko, UI (University of Indonesia) and my Supervisor Dr. Christine Doran, CDU (Charles Darwin University), Darwin, Australia; where the three professors suggested to me that I not only discuss Durga in India and Bali, but also discuss Durga in Java to be more chronologically ordered because they are interconnected historically and mythologically. I agreed with the advice of the three professors. So, the final title of my research is "The Journey of the Goddess Durga: India, Java, and Bali", which is already turned into a book with the same title "The Journey of the Goddess Durga: India, Java, and Bali" published in 2016 by Aditya Prakashan, 2/18 Ansari Road, New Delhi, India.

As a believer in the Hindu faith, before doing any further research on Durga, I had to undergo some ceremonies in accordance with Hindu teachings where I believed in the spiritual power of the invisible nature, especially related to my research on the Goddess Durga. Therefore, I attend the following ceremonies:

## RESEARCH PROCESS

### ***Pekeling Ceremony: Jatra and Yatra***

Because we believe that Bhatari Durga was so powerful and dangerous, therefore my grandfather didn't even allow me to say Bhatari Durga's name because Bhatari Durga was spiritually powerful or magical, and dangerous. Bhatari Durga can cause so much trouble if she is not pleased with human behaviors but will be very generous when worshipped perfectly wholeheartedly. I was afraid to do some research on Bhatari Durga, because I believed that Bhatari Durga could curse me if I did something wrong. That was the main reason why I decided to do *jatra* and *yatra* before doing more in-depth research. The main purpose of doing *jatra* and *yatra* was to ask permission and grace from Bhatari Durga so that my research would run smoothly and successfully, and be protected from all dangers.

***Jatra*** ceremony is a ceremony of asking for blessings and grace prayers in temples around where we live. For the *jatra* ceremony, I performed at Pura Dalem in my natal village as a shrine for Shiva- Durga worship, I was accompanied by my grandmother and grandfather who were the priestess and priest of Pua Dalem respectively. My grandfather said to me in Balinese language, "[Wa]Yan, *sing dadi ngawag nyambatang Ida Bhatari [Durga], ragane nak tenget, aeng, kalo men sembah baktinin ragane, apa tagih sekita arep [Wa]Yan, kal icenine [te]ken Ida*". "[Wa]Yan, you should not carelessly mention Ida Bhatari [Durga], She is dangerous, scary, and spiritually powerful, however, if you worshipped Her [Bhatari Durga] wholeheartedly, She will bless whatever grace you wants", that's the free translation in English.

After the *Jatra* ceremony, I continued to perform the *Yatra* ceremony. **Yatra ceremonies**, which are ceremonies held in places far from where we live, can be in the mountains or across rivers or oceans.

Two days after I performed a *jatra* ceremony in Pura Dalem in my grandfather's village, I continued my sacred journey to Pura Dalem Ped, which is located across the ocean in Nusa Penida, Klungkung Regency, Bali. The purpose is the same as the *jatra* ceremony, which is to ask for blessings and permission to get safety and protection from the Goddess Durga. To pursue Durga's "divine's shadow presence", I had to cross the vast ocean, climb steep hills, enter a dark and terrifying cave of Goa Giriputri. After all the obstacles I overcome, I arrived at Pura Dalem Ped, where I held worship and *mekemit* (sleep overnight) at Pura Pemujaan Ratu Gede Mecaling, one of the complexes in Pura Dalem Ped besides Pura Ulam Agung, Pura Beji Agung, and Pura Penataran Agung. Pura Dalem Ped is one of the temples of Nusa Penida village, which plays a very important role for lay people and traditional shamans (*balian*) from all over Bali. The Balinese believe that all diseases, bad luck, evil spirits and disasters on the mainland of Bali have been caused and spread by one of Bhatari Durga's loyal devotees, Ratu Gede Mecaling, but at the same time all calamities, all kinds of diseases can be cured by Ratu Gede Mecaling because it can be the grace of the five *taksu* (five powers) of Dewi/Bhatari Durga.

Spending a night at Pura Dalem Ped I chose a place in *Balai Pawedan*, a small wooden building two meters high, which is a special place for Hindu priests to chant praise mantras from the Vedic scriptures. There are several ritual means placed in the building, including clay jars for holy water (*tirta*) and some

incense. I tried to make myself as comfortable as possible, so I quickly fell asleep, but the howling of dogs in the middle of the night around the temple and in the distance woke me up from sleep and found myself alone in the temple in complete darkness due to the power outage.

In that momentary sleep, the Great Goddess [Bhatari Durga] came to me in a dream. The Goddess came in a beautiful, slender, long-haired red, white, and black form with a crown burning like fire, her nails long and pointed, her fangs pointed, her sharp eyes staring at me with a very gentle look. The Goddess even touched my chest, and I was rewarded with a set of clothes that was still neatly folded. From this dream I then interpreted that I had received permission, prayers, blessings, and grace from the Great Goddess to do research on Durga. So, I decided to return to India (2002-2004) with confidence to research there.

## RESEARCH METHODS

To obtain primary data, I conducted: surveys, interviews, and participatory observations; while for secondary data I read many literary works related to the Goddess Durga both in Indonesian, Balinese, and English. The research was conducted both in India, Java, and Bali. While in India, I surveyed by visiting museums, temples (*mandir*) intended as worship of Durga and other epithets, and visiting *Sadu* [sage] in caves who were fanatical worshippers of Shiva-Durga; following Durga Puja ceremonies in Calcutta and Varanasi; interviews with Durga devotees from all walks of life including "Tantrik", the extremists of tantric practitioners.

Meanwhile, my research in Indonesia focuses on surveying Java first according to the chronology of

the historical journey of Durga worship. In Java, I visited museums, temples of Hindu dynasties, interviews with all walks of life. In Bali, I spent a lot of time reading lontar manuscripts inscribed with Latin letters.

**Research in India (2002-2004): Surveys, Interviews, and Participatory Observations**

I surveyed Adiwasi Gathiyali village in Jaipur, North India because in that area the local people worship the power of a clay goddess that resembles the statue of Durga Mahisasuramardini, but the locals do not call it Durga. The purpose of the worship of the statue of the clay Goddess is the same as the purpose of the worship of Durga, which is to get protection from all dangers.

Then, I visited several temples (Hindi: *mandir*) in Jaipur, New Delhi, Calcutta, Rishi Kesh, and Varanasi that were built specifically to worship Durga in different forms such as in Rishi Kesh North India, I went to Durga temple in the form of Goddess Parvati; a temple in Calcutta frequented by many devotees where Durga is depicted in the form of the jet-black goddess Kali with her tongue extended like a bloodthirsty; As for a small temple in the middle of the forest in Delhi's Sariska National Park, the clay statue of Durga is depicted as a guardian of the forest, where worshippers sacrifice goats at the temple's altar under the banyan tree.

In a later survey, I visited a museum in New Delhi to observe and study the statues of Durga Mahisasuramardini, their types and the character of each. Then I went to Mathura to trace the existence of the relics of the Paleolithic era to find a statue depiction of Durga or statue of the Earth Goddess [*Ibu Bhumi*] as the beginning of the worship of the power of

feminine energy. In Mathura Museum, I also found *Yupa* Post, an 8-11-meter-high stone pillar that is very important to be studied to trace the development of Hinduism in the archipelago, because in Kutai, East Kalimantan as the oldest Hindu kingdom in the archipelago found historical relics in the form of *Yupa* Post.

### **INTERVIEWS: FORMAL AND INFORMAL**

To obtain primary data, I interviewed all levels of society in India and in Indonesia. During an interview in India, I met some very devout devotees of Durga. One of the Durga devotees in Calcutta said to me,

"The Goddess Durga is the most generous Goddess of all because whatever we wish for, we will be granted immediately, while Goddess Saraswati is very stingy, we have to learn for a long time to be smart. Dewi Laksmi is also so stingy, we find it difficult to become rich no matter how hard we try/work".

On the same occasion, I also met and interviewed with "tantric" this term refers to tantric adherents who are experts in black-magic because *tantrics* have "magic-eyes" where they can harm their enemies by just looking with their "magic-eyes". Therefore, young children in India wear black "*cilak*" [like black eyeshadows] around their eyes, and cars filled with offerings of chili, lemon, and onion that are said to resist the magic of "magic-eyes". One tantric [man] I interviewed was very secretive, he only talked to trusted people. In the interview, the tantric said that he never hurt people directly, but the power bestowed by "Gorakh Nath" (Shiva in a sinister form) can harm those who intend harm to him. I also met a mother whose name was Durga and I asked that mother

about her name. She said, "the Goddess Durga is very beautiful and loving, so the name is good for women". Then I told her, "In Bali, we don't dare to say Durga's name bluntly, usually we make nicknames that disguise Durga's name, such as *Ratu Ayu*, *Ida Bhatari Dalem* or *Ratu Mas*". The mother Durga was increasingly curious about the development of the Goddess [Dewi] Durga in Bali. As the results of the curiosity of many Indian friends, I was invited to give a presentation about the development of the Goddess/Bhatari Durga in New Delhi India in 2008 because some Indians found it interesting about how the beautiful warrior Goddess Durga has transformed into a demonic Goddess in another Hindu Island of Indonesia. Following that presentation in India, I also had a chance to continuing the presentation in Berlin, Germany within the same year.

**Participatory Observations: Sitala Dewi in Jaipur; Durga Puja in Calcutta and Varanasi**

The Goddess Durga with many epithets and forms such as Goddess Sitala, Ambika, Badrakali, Kali, Parvati, is worshipped according to the purpose of her devotees. I had time to observe and participate in the worship of Durga as Goddess Sitala in Jaipur. According to my source, Dewi Sitala was worshipped by the population to get healing from smallpox (chickenpox). On the day of the worship of the goddess Sitala, all food should not be heated.

In addition to participating in the puja for Goddess Sitala, I also had the opportunity to participate in Durga Puja in Calcutta which is celebrated every year in October. At the time of Durga Puja, usually the celebration is done by making a *pandal* containing Tri Sakti statues, namely: Maha Saraswati, Maha Durga, Maha Laksmi. Among the Tri

Sakti; Goddess Saraswati, Goddess Lakshmi and Goddess Durga, hence Goddess Durga is the most worshipped in India. Usually in this *pandal*, Goddess Durga is depicted as Goddess Durga Mahisasuramardini where her statue shows the defeat of the Demon Mahisasura. I personally witnessed how Durga Puja celebrations are held in Calcutta and Varanasi.



### **Research in Indonesia: Surveys, Interviews, and Participatory Observations.**

Similar to my research in India, I also conducted surveys to museums, temples in Central Java, East Java, and temples in Bali that have historical relics about Durga in the form of relics, statues, and bas-reliefs carved on the walls of temples. I also interviewed all levels of society formally and informally both in Bali and in Java.

### **LITERARY REVIEW**

To support my book about the Goddess Durga, I have reviewed several literary works both from Indonesia and India. For this particular paper, I used *Devi Mahatmya*, the insertion of *Markandeya Purana*, *Kidung Sudamala*, *Geguritan Calonarang*, *Rare Angon*, *Tutur Anda Bhuwana*. Some of the manuscripts are written in English, Balinese, and some of them in Indonesian language, however, I

maintained the original quotation in Balinese to keep the authentic meanings of the text.

## **RESULTS AND DISCUSSION**

After extensive research on the history and mythology of Durga, both in India, Java, and Bali, Now I would like to describe my findings very briefly in this paper as a review below.

The worship of feminine energy, began with the worship of Mother Goddess in the era of the Indus Valley civilization (c.3000-1500 BC), where the worship of Mother Goddess developed in the Vedic era (c.1500-800 BC) after the Hindu Tri Murti gods (Brahma, Vishnu, Shiva) began to be described as having shakti (feminine spiritual energy), then created Goddess Saraswati as the consort of God Brahma, Goddess Laksmi, the consort of God Vishnu, and Goddess Durga as the consort of God Shiva (Zimmer, 1955).

In the subsequent Epic, Ramayana and Mahabharata periods (c.200 BC-200 CE) and Puranic period (c.200-800 CE), the worship of Goddesses initially became prominent in the Puranic period in connection with the Shiva sect. In India we know the Vaishnavism sect, the Shivaism sect, and the Shaktism sect. The Vaishnavism sect worships Vishnu as the supreme god, the Shivaism sect worships Shiva as the supreme god, while the Shaktism sect worships Durga as the supreme deity. Here there was a merger of the supreme power of gods and goddesses in the puranic period. Because Durga is the supreme goddess of the sect of Shaktism, in India we find *mandir* (temple) specifically to worship Durga, a special holiday to worship Durga, as well as literature containing poems about praises to Durga. One of the special literary works containing the

creation and majesty of Durga is the *Devi Mahatmya* in the form of an insert in the Markandeya Purana (composed around the 6th century CE).

**Myth of the birth of Goddess Durga and her worship based on the *Devi Mahatmya***

According to (Mookerjee, 1988:8 and Agravala, 1963), in accordance with what is described in the sacred verse of the *Devi Mahatmya*, an important insert from the *Markandeya Purana* (composed in the 6th century CE), the birth of Durga is narrated as follows:

In ancient times, the realm of heaven was attacked by monsters or demons along with their troops led by Mahisasura who is a demon king with buffalo head. The demon Mahisasura is very powerful and invincible by the army of the gods in heaven. At the time of the attack, Lord Shiva was meditating on Mount Kailasa, the highest peak of the Himalayas. The demon Mahisasura occupied heaven so that the gods ran everywhere to save themselves. Finally, the gods decided to go to the top of Kailasa informing Lord Shiva about the situation in heaven, the realm of gods and goddesses. Lord Shiva, who was meditating, became very angry at the news that heaven had been ransacked by the demon army of king Mahisasura and the throne of heaven had been occupied by demon king Mahisasura. So angry that from center of Lord Shiva's forehead [the third eye] came an extraordinary beam of light. Likewise, from the center of the foreheads of the other gods appeared a light that merged with the light of Lord Shiva. From the collection of lights of the gods emerged an extraordinarily beautiful eight-armed Goddess who made the gods very happy to see the creation of the goddess. Since the gods knew that their enemies could not be

defeated by the gods, the gods were sure that Mahisasura would bow down and be defeated by the beautiful figure of the Goddess. So agreed with the gods to send a beautiful goddess to the battlefield.

Because the Goddess will be sent to the battlefield, therefore the gods need to give the Goddess powerful weapons in order to defeat Mahisasura. Then, Lord Shiva bestowed the Tri Sula, Vishnu bestowed the Chakras, Brahma bestowed the Mace, Indra bestowed Bajra and also other gods, so that the eight hands of the Goddess contained powerful weapons. The newly created goddess from the light of the gods was eventually named Goddess Durga which means "*A Goddess Who Is Hard to Defeat*". To complete the means of war, Goddess Durga was gifted a Lion by Lord Shiva as her vehicle to the battlefield to fight against the demon army of Mahisasura.



After Goddess Durga was equipped with magic spells from the gods and was ready with her war equipment, then Goddess Durga went with her Lion vehicle to the battlefield alone challenging Mahisasura to battle.

With a loud voice Goddess Durga summoned Mahisasura and challenged him to war.

"O King Mahisasura, come out into the battle field, and fight with me!", challenged Goddess Durga.

Hearing a woman's challenge and seeing how beautiful the woman who challenged him was, first Mahisasura would not resist, and he said to Goddess Durga,

"O beautiful Goddess, why fight against me, isn't it better if we fight in a bed-chamber?"

Laughing Goddess Durga heard the demon king's offer while replying,

"Hahaha.....only men who can defeat me on the battlefield have the right to fight with me in a bed chamber."

Hearing Goddess Durga's response, Mahisasura was angry at the Goddess Durga who has degraded Mahisasura's power. His sense of manhood was very challenged to immediately bow and defeat Goddess Durga so that he could invite her [Durga] to bed. Finally, they fought a war pitting magic. In the magic battle, Mahisasura changed his form several times but still he could always be recognized and paralyzed by Goddess Durga. On the last time, Mahisasura transformed into a fierce buffalo demon. Long story short, Goddess Durga was able to defeat Mahisasura by beheading Mahisasura in the form of a buffalo demon.

With the defeat of Mahisasura, the gods praised the power of Goddess Durga with mantras of praise. From then on, Goddess Durga was given the nickname Durga Mahisasuramardini,

which means "*Goddess Durga who has defeated the demon Mahisasura*".

That is the brief story of the creation of Durga Mahisasuramardini in India, who has always been described as the beautiful warrior Goddess Durga Mahisasuramardini and has always been worshipped by all walks of life as the Guardian Goddess and Goddess of War for victory.

Because of the important roles of the Goddess Durga Mahasuramardini, therefore many *mandir* (temple) was established specifically used as a place to worship Durga with various epithets depending on her role in giving grace; there is a special holy day to worship Goddess Durga called Durga Puja, which usually falls in October. At the time of Durga Puja, usually the celebration is done by making a *pandal* containing temporary statues of *Tri Sakti*: Maha Saraswati, Maha Durga, Maha Laksmi. Among the *Tri Sakti*; Goddess Saraswati, Goddess Lakshmi and Goddess Durga, hence Goddess Durga is the most important and the most worshipped in India. Usually in this *pandal*, Goddess Durga is depicted as Goddess Durga Mahisasuramardani where her statue shows the defeat of the demon Mahisasura. I personally witnessed how Durga Puja celebrations are held in Calcutta and Varanasi.



Pandit of Calcutta 2008



Images inside the pandal

The following session, I would like to discuss the worship and development of the Durga Mahisasuramardini in Nusantara.

### **The Development of Durga Mahisasuramardini in Nusantara: in Java and Bali**

In Nusantara, Durga statues in the form of Durga Mahisasuramardini have been found in several temples in West Java in the 6th century AD (Hariani Santiko, 1987), and Durga Mahisasuramardini statues are found in Central Java, especially in Shiva Hindu temples, such as in Sambisari Temple, in Prambanan Temple, where Durga Mahisasuramardini statues are found in the northern part of Shiva temples. The worship of Durga Mahisasuramardini was usually practiced by kings to invoke victory in war. But Durga Mahisasuramardini was also worshipped by Brahmins, Vedas, and Sudras for protection from enemies.

After the shift of Hindu royal power under the rule of the Sanjaya dynasty from Central Java to East Java in the mid-9th century CE, the worship of Durga Mahisasuramardini was also carried out by kings in East Java such as Kediri, Singosari, and Majapahit. Relics of Durga statues in East Java are found in several Hindu temples such as Singosari Temple, Jawi Temple, Gedong Songo Temple, where Durga Mahisasuramardini statues still have the same characteristics as statues in West Java, Central Java; while Durga Mahisasuramardini statues found in East Java have begun to undergo radical changes where Durga Mahisasuramardini statues are depicted as fanged Durga Mahisasuramardini Goddess (Hariani Santiko, 1987). A more extreme depiction of Goddess Durga Mahisasuramardini is found in the reliefs of Candi Penataran and Candi Tigawangi, East Java

where Durga has been depicted as a Demonic Goddess with a tall body, disheveled hair, long fangs, lolling tongue and bulging eyes.

In Bali, based on inscriptions issued by Anak Wungsu (approximately the 11th century CE) many mention the worship of Durga, while some statues that we find in Bali during the time of Anak Wungsu still depict the characteristics of Durga Mahisasuramardini but there has been acculturation with local culture. For example, the statue of Durga Mahisasuramardini found in Pura Dalem Kutri, Buruan, Gianyar, Durga Mahisasuramardini is described as having eight hands that all hold weapons but one of Durga's hands holds a *keris* which is a typical Balinese weapon and the absence of a human form of Mahisasura statue in Durga Mahisasuramardini in Dalem Kutri. In Samuan Tiga Temple, Bedulu, Gianyar also found several statues of Durga Mahisasuramardini, but by the locals the statue is called *Ratu Pasek*, as well as the statue of Durga Mahisasuramardini in Prambanan Temple, ordinary people call it the statue of Loro Jongrang.



At this time, when we talk about Durga, what we have in mind is mostly Durga who is equated with the figure of *Rangda*, which is a scary image with a large tall figure, long dishevel hair [*awut- awutan*], bulging eyes, tongue sticking out and sitting on the grave of *setra* Ganda Mayu. That is the image told by previous generations like my grandfather and the people in my village. And similar descriptions of Durga can also be proven in literature and visuals such as the stories of *Sudamala*, *Andha Bhuwana* and *Calonarang* while visual evidence can be seen in the reliefs of temples in Java such as Tigawangi Temple and Suku Temple and in several Dalem temples in Bali.

Based on written and visual evidence, I speculated about the factors that might have led to Durga Mahisasuramardini's radical change / development from a beautiful figure of Warrior Goddess to a terrifying demonic Goddess Durga after the shift of royal power from Central Java to East Java (10th to 15th centuries CE) and in Bali until today.

These factors are as follows:

- The figure of Durga Mahisasuramardini as the Goddess of War or Warrior Goddess may be considered too extreme and too provocative by people who adhere to the patriarchal system, especially in Java and Bali even though there are actually Sri Kandi figures considered anomaly and accepted in society.
- Durga Mahisasuramardini's imagery in some literature like *Ghatokacasraya* and inscriptions of Petak and Trilokyapuri where the Goddess Durga is described as very happy to receive offerings in the form of raw meat and blood. Imagery like this is found in the inscription of the curse section against people who dare to violate

the rules applied in the inscription to maintain the security of sima areas or communal land such as the land of temple priests in Bali.

- A further development that occurred to Goddess Durga based on *Calonarang's* literary works was that Goddess Durga was equated or confused with her loyal devotee, namely *Rangda ing Dirah*. This, in my opinion, is the vulnerability of widowhood (*rangda*) for women in the world. If the widow is beautiful, of course, there will be a lot of temptation from men and will also be much envied by women.

### **The Destiny of a Goddess: Born, Adored, Accused, and Cursed**

In this short paper, I would like to examine and compare the cult and imagery of Durga in India and Bali. As mentioned above, that radical change in Durga has been happening for a very long time. In principle, the worship of Durga is maintained to defeat the enemies, but today's enemies are not the same as the enemies of the past. For example, in the royal era in the past as told in *Kakawin Sutasoma* by Mpu Tantular (1365-1389 AD) during the reign of King Hayam Wuruk from the Majapahit era, kings assisted by priests (Shiva-Buda) worshipped Durga as the Goddess of War in order to win the war. In the story of *Sutasoma* it is also explained that both King Sutasoma (Buda) and King Purosada (Shiva) worshipped the Goddess Durga before going to the battlefield. Durga as an all-loving and merciful goddess, certainly gives grace to anyone who worships her reverently (Zoetmulder 1974: 331).

Besides being worshipped to win the war, Goddess Durga was also accused of sharing love [committing adultery] with Lord Brahma as described

in the *Sudamala* hymn version (composed between 1365-1406 CE) during the reign of the Majapahit kings in East Java. The following is a piece of the story about the affair of Goddess Durga in the form of Goddess Uma in the *Sudamala* hymn version, the narration is as follows:

It is said that Sang Hyang Tunggal, Sang Hyang Asihprana, and Sang Hyang Wisesa held a meeting at the palace of Ida Bhatara Guru, the king of the gods. They talked about the deviant behavior of Goddess Sri Uma, wife of Bhatara Guru [Lord Shiva], where Goddess Uma had been accused of having an affair with Lord Brahma. Bhatara Guru was furious at the news of his wife's infidelity, and immediately Bhatara Guru cursed his beautiful wife, Dewi Uma to become Durga with a terrifying demonic figure. The cursed goddess Uma is depicted as a large tall figure, her hair is awful, her eyes are like twin suns, her mouth is like a cave with sharp and long fangs, her nose hole is like twin wells, and her whole body is full of bumps and bumps.

In the tale of *Sudamala*, not only cursed to incarnate into the goddess Uma of Demonic Goddess, but the Goddess Durga is also descended from heaven and resides in the *setra ganda mayu* and preys on corpses for her survival. The demonic Goddess Durga will only be able to transform into a beautiful goddess Uma when it has been exorcized [*diruwaf*] by Lord Shiva himself through Sahadewa/Sadewa, the youngest son of the *Panca Pandavas*, the Five Brothers of the main characters of the Mahabharata epic. In order to survive the hardship in the graveyard, the demonic Goddess

Durga has many ways that cause diseases to the living beings that end in death, therefore the demonic Goddess Durga will always have some corpses to consume. The Goddess Durga will grant powerful magic to anyone who wants to learn 'black-magic' so that her devotees become powerful so that more food will be consumed if many people die due to the magical actions of her pupils. But Bhatari Durga also advised her devotees not to kill innocent people, "*tan wenang kita amejah wong tanpa dose*"

That's a brief story of the curse of the beautiful Goddess Uma becoming the scary demonic Goddess Durga in Indonesia. When I asked people in India about *Sudamala's* story, neither scholars nor laymen knew the story of the Goddess Uma, Lord Shiva's wife has an affair with Lord Brahma who was eventually the Goddess Uma being cursed into a demonic Goddess Durga.

*Sudamala's* story is the result of Indonesian poets who have inserted ideas and norms, local traditions to position women in a patriarchal world. Beautiful women are revered figures and at the same time are also very vulnerable to gossip, so there is a change in image from a favorite woman to a cursed woman. The image of a woman will return to beauty when it has been rebuked (married) by men such as the demonic Goddess Durga into the beautiful Goddess Uma as the wife of Lord Shiva.

Meanwhile, in Bali the affair of Dewi Durga in the form of Dewi Uma is described in the story *Rare Angon*, where Dewi Uma is accused of having an affair with a cowherd, *Rare Angon* who is the incarnation of Lord Shiva himself to test the loyalty of his wife, Dewi Uma.



## CONCLUSIONS

Myth and Worship of Goddess Durga experienced a long and winding journey and process starting from its origin in India and then across the vast ocean to the archipelago, especially Java and Bali. Based on the history of the development of Goddess Durga Mahisasuramardini, we can conclude as follows:

- Basically, the purpose of worship of Goddess Durga is the same as the main purpose of the creation of Goddess Durga Mahisasuramardini which is to win on the battlefield against the enemy; where according to Hindu belief the enemy is of many kinds. For me the most difficult enemy to defeat is the enemy within ourselves, which is called *sad ripu* (six enemies within ourselves) they are: (*kama*: lust, *lobha*: greed, *krodha*: anger, *moha*: confusion, *mada*: drunkenness, *matsarya*: spite, envy).
- No matter how fierce a man is, he can usually be conquered by beautiful women.

- It is very difficult to be a beautiful woman let alone have achievements, there will be a lot of gossip and skewed accusations against the woman.
- Women will be able to return to beauty if they are married by men.

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## A Reflection on the Merapi-Merbabu Manuscripts

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### ABSTRACT

This paper presents the results of reflections on the Merapi-Merbabu manuscript collection which has been the focus of the author's studies so far. This reflection is directed at exploring sources of Old Javanese literary texts from outside Bali. Since the discourse on "chacography" spread at the beginning of the 20<sup>th</sup> century, sources of Old Javanese texts from outside Bali have been almost neglected, especially sources from Java. Through this exploration, it can be seen that sources from outside Bali have their own versions and are different from the Balinese version. This has consequences for the study of philology. The question that may arise is: which is more authoritative, texts from Bali or Java? This problem needs to be addressed carefully. At this step, textual variation needs to be understood as a reality that enriches the spectrum of literary texts. Textual variations are the result of active interpretation from readers who ennoble literary works.

**Keywords:** manuscripts, Merapi-Merbabu, philology, textual variation, Old Javanese

### INTRODUCTION

So far, there has been an opinion that Bali is a "living museum" for Javanese culture from the pre-Islamic period. After Islam entered and spread almost throughout the island of Java, the Hindu-Buddhist

cultural heritage was suppressed and is still alive in Bali (Raffles 1817, Crawfurd 1820, Friederich 1876). The life of Old Javanese language literature is still preserved with a legacy of lontar manuscripts recording great works such as the *kakawin* of *Rāmāyaṇa*, *Arjunawiwāha*, *Arjunawijaya*, *Sutasoma*, etc. Moreover, after Professor J.H.C. Kern (1900) proclaimed the existence of "chacography" which infected Old Javanese text sources originating from Java, and was then followed by scholars of Old Javanese literature afterwards (Gunning 1903, Supomo 1977), then the sources Bali is almost the only reference for the study of Old Javanese literature. Even P.J. Zoetmulder's *magnum opus* entitled *Kalangwan: A Survey of Old Javanese Literature* (1982) relies only on sources from Bali. Ancient Javanese text sources originating from Java are more often overlooked. As time goes by, we are increasingly aware that the sources of Old Javanese texts from Java also convey interesting impressions and are worth looking into further.

There are several important areas on the island of Java that contain sources of Old Javanese texts, such as (1) the Ciburuy district in Garut Regency, West Java; (2) the Merapi-Merbabu mountains in Central Java; and (3) the Tengger mountains in East Java. This article does not discuss all of these areas, but only the Merapi-Merbabu area. Apart from being a concentration of my study interests, manuscript collections from this area also still require a lot of attention from researchers. Although studies of the Merapi-Merbabu manuscript collection have begun to be carried out since the publication of the *Katalog Naskah Merapi-Merbabu Perpustakaan Nasional Republik Indonesia* (Setyawati et al. 2002), most of

them are still oriented towards producing text editions. As stated by Kuntara Wiryamartana and Willem van der Molen (2001), a study of one manuscript from this collection will make an important contribution, but efforts to explore the substance of the text will provide more value. Therefore, introducing this collection to the public is a step that must be taken. It would be very interesting if many researchers from various scientific backgrounds came and were involved in collaborating. Thus, this collection does not only belong to one scientific field. The Merapi-Merbabu manuscript collection has multi-perspective scientific value.

Perhaps there is still a lot that needs to be done for the Merapi-Merbabu manuscript collection. However, the purpose of this article is simply to express reflections on my experience of researching this manuscript collection for decades. First, maybe we need to remember what this Merapi-Merabu manuscript collection actually is about, because I am sure there are still many who do not have complete information regarding this collection (although I doubt that this article will satisfy the public's curiosity!). Second, I feel the need to convey that careful reading of manuscript texts from the Merapi-Merbabu collection is required. There is something that needs to be realized together, namely the problem of textual variations in sources from Merbabu. This problem has actually been the concern of philologists for several decades. However, this still needs attention. For example, the *Arjunawijaya* kakawin text in one of the manuscripts from the slopes of Merbabu (National Library manuscript 86 L 219), has two cantos more than the sources from Bali. Why is that? So, which one is more authoritative? Such a reality does not only occur in the *Arjunawijaya* text. This issue will probably

trigger a long debate. A proportional attitude is needed to deal with problems like that.

### **Merapi-Merbabu Manuscript Collection**

What is meant by the Merapi-Merbabu manuscript collection is a collection of manuscripts produced in the Merapi-Merbabu mountain area in Central Java. The term "Merapi-Merbabu" is used to refer to this collection based on the toponymy mentioned in the colophon of the manuscripts. Most of the colophons of the manuscript mention the ancient names of Mount Merbabu, such as Damalung, Pamrihan, and Kaniṣṭan. Others mention the ancient name for Mount Merapi, namely Maṇḍarāgni. A small number of texts mention other mountains such as Mount Ungaran and Mount Telamaya, including mountains that are relatively far from the Merapi-Merbabu area, namely Mount Lawu and Mount Wilis. When tracing the history of this manuscript collection, Van der Molen (1982) called it the "Merbabu collection" on the grounds that before being transported to Batavia, the manuscripts were found in a village on the western slopes of Mount Merbabu. The matter of naming may be arbitrary. Each researcher has their own reasons. Therefore, in this section it is necessary to briefly discuss the history of the Merapi-Merbabu manuscript collection, most of which is currently stored in the National Library of the Republic of Indonesia, Jakarta.

The existence of the Merapi-Merbabu manuscript was made known to the public around 1822 through a cultural survey initiated by Governor General Baron van der Capellen. The manuscripts belonged to a priest's family who lived in a village on the western slopes of Mount Merbabu. These manuscripts are no

longer read, but their owners still treat them with great respect as ancestral heritage. The colonial government wanted to buy it. Unfortunately, the owner did not provide it. After a cursory examination of the manuscripts, the government decided not to acquire them. The contents of the manuscripts were considered by them to be of little importance. Even so, efforts to get it still exist. Some three decades later, the effort finally succeeded. The heirs handed over the manuscripts to the Bataviaasch Genootschap for scientific purposes. Genootschap handed over a box of gold betel worth f. 350 instead. The manuscripts finally moved from their original place to Batavia. In fact, a small part of the collection is currently stored in a number of collections abroad.

The Merapi-Merbabu manuscript has a number of distinctive characteristics. All the manuscripts are made from palm leaf (*Borassus flabellifer*). Although there are a number of manuscripts made from gebang (*Corypha gebanga*), one of which is the *Dharma Patañjala* manuscript (see Acri 2009), it is certain that they do not originate from the Merapi-Merbabu environment. The manuscripts made from *gěbang* generally come from West Java. Indeed, intense relations between the hermitage on Mount Merbabu and spiritualists from West Java have existed for a long time. This is recorded in the story of the famous journey of Bujangga Manik (see Noorduynd and Teeuw 2006). Apart from that, the Merapi-Merbabu manuscripts are written in a distinctive form of script. This script is called “*Buda script*”. The term *buda* in this context refers to a phase of Javanese culture that has not been influenced by Islam. There are also those who call this type of script “mountain script” because it is often found in mountainous areas. Whatever you call it, the type of

script used in the Merapi-Merbabu manuscripts is a continuation of the type of script used in 15th century Old Javanese inscriptions, such as the inscriptions from Ngadoman (Merbabu), Pasrujambe (Semeru), and Widodaren (Semeru). At least, this form of script is used as a guide to identify the identity of manuscripts from the Merapi-Merbabu area, although not all manuscripts in the collection use this type of script. A small number of manuscripts also use Javanese script. Arabic letters are also used, although only limited to diagrams (*rajab*).

The chronology of the Merapi-Merbabu manuscript stretches between the 15th century and the early 18th century. This time period can be determined based on the year numbers written on the colophons of the manuscript. This means that in the span of around two centuries literary activities took place in the scriptoria of the Merapi-Merbabu area. When it was first discovered by the colonial government in 1822, literary activities that produced Buddhist script in the area had stopped completely. According to the latest information, the oldest manuscript in this collection is Sang Hyang Hayu MSS Jav 53 which is currently part of the collection of the British Library, London. The number 1419 is written on the colophon of the manuscript. When converted to AD the result is 1497 (cf. Kriswanto and Gunawan 2023). The date of that manuscript can be used as a starting point (*terminus a quo*) for literary activities in the Merapi-Merbabu area. Meanwhile, the youngest fragment of the Merapi-Merbabu manuscript is contained in the National Library manuscript no. 24 L 149, i.e. 1673 Śaka (ca. 1751 A.D.). We see that the production of the Merapi-Merbabu manuscript took place over a long period of time.

Meanwhile, the Merapi-Merbabu manuscript collection documents various kinds of texts. A summary of the text in each manuscript can be viewed through the catalogue of Setyawati et al. (2001). This catalogue is indeed more informative than previously published catalogues (Cohen Stuart 1872, Poerbatjaraka 1933, Behrend 1998). The Merapi-Merbabu manuscripts contain texts from *itihāsa* works, speech or *tattwa*, *wariga*, *śasana*, as well as ritual texts containing various kinds of mantras. Among all these types, ritual texts are the most numerous in this collection. Seeing this reality, we can understand the orientation of the people who use these texts. It seems they are very ritualistic oriented. However, on the other hand, what cannot be ignored are the Islamic texts in this collection such as *Nabi Aparas*, *Tapēl Adam*, *Sadat Jati*, etc. (Kurniawan 2017, Kriswanto 2019). However, these Islamic texts are functionally within the religious system of society in the Merapi-Merbabu scriptorial environment.

So far, no classification has been carried out on the Merapi-Merbabu manuscript collection based on the substance of the text, such as the classification model that has been carried out for the Balinese lontar-lontar collections of Gedong Kirtya, Singaraja (see Kadjeng 1929). This is very possible considering that the text content of the Merapi-Merbabu manuscripts is basically similar to Bali. Presumably, I will take two categories in the Kirtya classification system, namely Wariga (III) and Itihāsa (IV). Next, we will find out which texts from the Merapi-Merbabu manuscript collection are included in that group.

### III. WARIGA

- a) Wariga: *Basundari Roṇḍon, Rĕspati Kalpa, Cacanden*, etc.
- b) Tutur: *Tattwajñāna, Sang Hyang Hayu, Uttaraśabda*, etc.
- c) Kāṇḍa: *Caṇḍakaraṇa, Kṛtabhāṣa*, etc.
- d) Usada: *Parimbwan, Primbon Paḍukunan*, etc.

### IV. ITIHĀSA

- a) Parwa: *Uttarakāṇḍa, Sabhaparwa, Bhiṣma Prawa, Pramana Prawa*, etc.
- b) Kakawin: *Arjunawiwāha, Arjunawijaya, Kakawin Sena*, etc.
- c) Kidung: *Gīta Mudaśara, Gīta Sinangsaya, Kidung Artati*, etc.
- d) Gaguritan: *Damarwulan*, etc.

The efforts made by Kartika Setyawati, Kuntara Wiryamartana, and Willem van der Molen to inventory the Merapi-Merbabu manuscripts are indeed worthy of praise. They have separated the Merapi-Merbabu manuscripts from thousands of manuscripts in the National Library's collection, then recorded them in a catalogue. It seems that efforts to classify the Merapi-Merbabu manuscript collection could be an agenda for future research.

### Philological Consequences

If we read the text documented in the Merapi-Merbabu manuscript, we must be prepared for the textual variations in it. Especially, if we compare it with sources from Bali. As stated in the previous section, the text of kakawin *Arjunawijaya* in the ms. Perpustakaan 86 L 2019 manuscript, which was copied on the northeast slope of Mount Merbabu, will undoubtedly be different from the text in manuscripts originating from

the Balinese tradition. The *Arjunawijaya* text of the Merbabu tradition has two additional pupuh after the 63rd pupuh. Is the patched part an interpolation added later? The thing to remember is that the chronology of the manuscript from Merbabu is earlier than the sources from Bali. The two additional cantos basically emphasize the reasons why Citrawati, the consort of Arjunakartawirya, performed *satī* for the sake of her loyalty to her husband. Citrawati heard the news that her husband had been killed on the battlefield. The news was spread by a *rakṣasa* disguised as a holy man (*sadhu*). If the Balinese sources do not mention the name of the giant who spread the false news, then the source from Merbabu states that he is Śukhaśāraṇa. The text from Merbabu also describe in detail how the Arjuna's wife performed *satī* rituals which were equivalent to yoga practices (see Supomo 1977:176—177).

Apart from that, the kakawin *Arjunawiwāha* text in one of the manuscripts from Merbabu (MP 165) also has its own characteristics. A study conducted by Kuntara Wiryamartana (1990) shows that there is one additional stanza in the first canto, namely stanza 1.8A.

nāhan lwir nikang antyasoca winangun ndan lwir  
nikāng apsarī.

sang kocap pinamadyakĕn madhu miñak  
lwirnyāmṛteng kumbha mās.

tūs ning tirtha kukus ning ertali sirat ning toya  
Ganggā dṛdha.

yekā snāna nira n winimba sinamādhi  
dhyātmikeng Manmatha. (AW 1.8A. in  
Wiryamartana 1990:73)

(These the supreme kinds of gems that  
composed into the shape of nymphs.

It is said they are purified with honey, butter, and any kind of nectar in the golden vessel. The little stream of water, the cloud of waterfall, and the splash of the powerful Ganges water, that are their ablution when they are shaped through the spiritual meditation by Kāmadewa.)

This additional stanza is not found in sources from Bali, even including sources in Merbabu itself. Wiryamartana believes that the additional stanza functions as a balance. This means that the nymphs (*apsarī*) sent by Indra to interrupt Arjuna's tapa also received the initiation process (*abhiṣeka*) like Arjuna, because these nymphs would later act as *śakti* for Arjuna (1990:199). This is the important value of the textual variations contained in the sources from Merbabu. These textual variations imply that sources from Merbabu place great emphasis on ritualistic aspects. This is what is also seen in the *Arjunawijaya* text from Merbabu.

Textual variations are caused by both intentional and unintentional actions. Textual variations that arise due to accident are more technical in nature, and usually take the form of typographical errors or less significant variations. On the other hand, textual variations exist intentionally, meaning that the copyist made changes to the text with specific aims and objectives. Apart from his role in the text transmission process, a copyist basically also acts as a reader who has freedom of interpretation. This is the main problem in philological studies. A philologist might ask questions like the following: How can textual variation exist? What are the reasons that encourage the presence of these textual variations? Do the textual variations represent the views of the community of users and

supporters of the text? Maybe there are still many more questions. That kind of sensitivity is what a philologist needs.

When I researched the text of *Uttaraśabda*, one thing struck me. I compared the *Uttaraśabda* text contained in the Merapi-Merbabu manuscripts with manuscripts from Bali. As a tattwa literary work containing descriptions of yoga, *Uttaraśabda* considers it important to purify the soul through the process of "ascent upwards" (*utkrānti*) or in traditional Balinese language referred to as *ngili ātma* (flowing the soul). In the *Uttaraśabda* text this process is carried out through seven specific points in a practitioner's body. The seven points are symbolized as the seven elements that form the sacred syllable OM which are called *Sapta-Oṃkāra*. Apart from that, the *Uttaraśabda* text also emphasizes *Rwa-Bhineda* which also has a role in the *kalēpan* process. Thus, if we pay attention to the *Uttaraśabda* text in the sources from Merapi-Merbabu. On the other hand, if we read the *Uttaraśabda* text from Balinese sources, we will not find a description of *Sapta-Oṃkāra* or *Rwa-Bhineda*. Of course, both are common topics in *tattwa* texts in Bali. However, why is this absent in *Uttaraśabda*?

Often, descriptions of *Sapta-Oṃkāra* and *Rwa Binēda* residing in a practitioner's body are esoteric knowledge. Not just anyone can access it. This impression can be found in the *Jñānasiddhānta* when discussing these two topics (see Soeবাদio 1971). Even the discussion about *Sapta-Oṃkāra* is said to be *parama rahasya tēmēn-tēmēm* which means 'truly very secret'. Therefore, it is possible that the presence or absence of such esoteric discussion implies the scope of the audience addressed by each version. If the Balinese version of *Uttaraśabda*, which does not have

esoteric parts, is aimed at general readers, then the Merapi-Merbabu version of Uttaraśabda only reaches limited readers, namely religious groups who already have the authority to live and practice these esoteric teachings (Kurniawan 2020). Thus, one Uttaraśabda text can have two different functions and users.

Thus, we understand that when the text is still being read and has users, the presence of text variations cannot be avoided. The description above may still be limited to two traditions, namely Bali and the Merapi-Merbabu scriptoria. If we compare it with other broader traditions, perhaps the textual variations we find will be even more diverse. So, how do we deal with textual variations in sources from various traditions? The classical philological paradigm places authoritative texts as the main target. Tracking the *archetype* is a path that must be pursued seriously. This paradigm is oriented to restore the text as close as possible to the original. However, this is not always easy and must reach all witness texts that still exist in present time. However, the conclusions obtained through archetype tracking efforts are always hypothetical due to a number of source and methodological limitations. There is no other way, a philologist who chooses this path must be humble and present his contribution to future collective work.

Therefore, we need to consider each manuscript as having important value in the history of the transmission and reception of texts in a specific context. The text written in a manuscript is a trace that a literary work has lived and found its readers. Every text documented in a manuscript has its own authority. So, the text of a literary work is something fluid and continues to evolve following changes in reader perceptions, cultural dynamics, and even political

views which may contribute to the presence of textual variations. For the time being, we may need to place Old Javanese literary texts from Balinese and Merapi-Merbabu sources in their respective contexts, without having to justify one as being more authoritative than the other. Both have their own cultural values. This is not something that destroys the text of a literary work, but actually enriches the spectrum of its reception. As the motto says, *Bhinneka Tunggal Ika*, although different, is essentially still one. Diversity is what actually prevents a literary work from becoming extinct. Diversity is a sign that a literary work continues to be read and is preserved.

## **EPILOGUE**

In closing, I will repeat the main points of this reflection. Exploration of sources of ancient Javanese literary texts from outside Bali is an effort that must be made. This is not merely to re-evaluate the "academic myth" that has existed since colonial period in the past, but to open up opportunities for the Old Javanese philology which is often considered has slow progression. Apart from that, this exploration will also challenge our knowledge and test our attitude as researchers of Old Javanese literature when dealing with the textual sources from diverse traditions. Philology is a science that requires extraordinary precision. Every manuscript, every textual source, has a unique value, because every manuscript is produced in a unique cultural context. From there, we understand that there are skilled people involved in their production process. They have contributed time, effort, and ideological views that they hold firmly, so that the traces of their work can be seen through every stroke

of the script. This is why philology is an inseparable part of the humanities sciences.

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# **VEDANTA EPISTEMOLOGY AS META-THEORY**

## **(A Study of Prameya Ratnavali's Text and its Relevance to Research in Hindu Philosophy in Indonesia)**

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### **ABSTRACT**

Vedanta epistemology is elaborated in a sequential and unique way in Prameya-Ratnavali (The Jewels of Truth) which is the work of Srila Baladeva Vidyabhusana. The work is a very important treatise in the effort to build Vedanta theory in this contemporary era. Juxtaposed with western knowledge, Vedanta epistemology can be built into a theoretical eye, which is useful in the realm of research and producing scientific papers. there are three challenges in adopting advaita as a metatheory. The first is that the assumptions underlying this approach are very alien to the mainstream western philosophy of science which still legitimizes or delegitimizes new ideas and discoveries. The second challenge is that because Vedanta philosophy privileges ontological complexity, paradox, and multiple ways of knowing, it disagrees with the more commonly understood notion of stinginess in theory building. New and deliberate methodological innovations need to be made to integrate and represent the complexity inherent in this approach. Finally, unlike most mainstream research approaches, advaitic philosophy does not offer ready-made recipes. While there are general guidelines,

there are no definitive answers to research problems. Therefore, a scholar who wants to adopt Vedanta as a metateory also needs to be willing to undertake a journey to truth with well-thought-out principles. This article explains the theoretical and practical concepts of Vedanta that can be used to build research methods that are scientifically sound and qualified according to the standards of science.

## **INTRODUCTION**

The Vedas have taught since ancient times the importance of investigation, research and the use of logical reasoning in studying various issues, especially about God. Today, religious concepts must be proven by data, facts and research. Hinduism therefore does not reject advances in research and technology, but rather uses them extensively to confirm the various truths of Hinduism. Spiritual teachers today even use modern science to test many things, ranging from their siddhis, certain abilities and even things that go beyond the laws of physics. Hindus in Indonesia should move towards science and technology to strengthen their faith, especially the youth. Religious learning and beliefs can no longer be taught through harsh methods, coercion and threats, but through scientific truth, in addition to the truth of the words of the Holy Library. In addition, the learning of logic and philosophy is a keyword to build a community of scholars while strengthening Hinduism inwardly.

Hindu philosophy and logic are faced with the quest for truth. Once the concept of Brahman was put forward, the Vedāntita philosophers were faced with this formidable problem, how can Brahman be known? If Brahman is One, then by definition it is "unknowable" by the usual means of conceptual or perceptual

knowledge (Sivakumar & Viswanathan, 2016). Vedāntins who assert this "unknowability" of Brahman are then faced with the following questions: (1) What are the non-rational or supra-rational means of knowledge by which Brahman or the Self can be known/understood?; (2) What are the limits and proper domain of reason? and (3) How does the non-rational understanding of Brahman relate to other forms of human knowledge or types of human knowledge? If Brahman is differentiated, then the following questions arise: (1) Through what mode of thinking or feeling can Brahman be known? (2) How does this mode or means of knowledge relate to ordinary demonstrative and perceptual knowledge? and (3) To what extent is reason reliable in understanding the relationship between Brahman and the world?

The epistemological questions that further arise from this set of problems are (1) What is a valid means of knowledge? or What is truth? (2) How can perception, inference, and other means be declared true as valid means of knowledge? (3) What and what is the nature of error? These questions eventually gave birth to the concept of Vedānta which continues to evolve, even in response to new questions that arise later. Answering these questions requires the skill of thinking, which was taught in ancient times by Medhatithi Gautama as Ānvīkṣikī. Ānvīkṣikī is the science of logic and reasoning, critical study and in its practical form developed into the art of debate, discussion and argumentation (Surpi, 2022).

## **METHODS**

This article is the result of text research, which examines the content and meaning of the text, as well as the structure and discourse of Prameya Ratnavali's

text. Data were obtained through literature study. Qualitative data in the form of texts has been tested through philological work, although it is not as rigorous as philological studies in general. Philological principles are used as much as possible in the search for text data. Based on the philological analysis, the texts used are those that have been published and have undergone text criticism, as well as unpublished texts or manuscripts. Furthermore, efforts were made to compare several manuscripts to find more complete and valid data. All data, both text and information, were tested by checking the reliability, i.e. how the strength of the data can describe the authenticity and real simplicity of each information. In addition, checking in the validity is also used, which relates to the activities in reading the text to the research situation, place and time. Finally, cross-checking between the text and supporting data was done.

The data was analyzed using Content Analysis. Presentation of data is done in the form of brief descriptions, charts, relationships between categories. Data interpretation is when researchers begin to dimly capture the red thread that is getting clearer and clearer, so that researchers with the treasury of data obtained dare to provide an explanation of the theme. Meanwhile, conceptualization is giving names or labels and abstracting. The interpretation method is used to explain the subject of this research. To understand the mantras and slokas from the Sacred Vedic Library using the Vedic Interpretation method developed by Sri Aurobindo (Purani, 1963).

## **FINDINGS AND DISCUSSION**

### **The Urgency of Pramāṇaśāstra in Building Hindu Scholars**

Sankara recognizes three levels of reality, transcendental reality (paramarthika satta), empirical reality (vyavaharika satta) and apparent reality (pratibhasika satta). Pratibhasika satta or apparent reality is canceled out by empirical knowledge. Vyavaharika satta or empirical reality is canceled by transcendental knowledge. Parmarthika satta or ultimate reality is always non-contradictory. Objects experienced in dreams and illusions are pratibhasika satta. Objects experienced in the waking state are vyavaharika satta. Brahman is paramarthik satta. Pseudo reality is the lowest level of reality, empirical reality is the next higher level of reality and transcendental reality is the highest level of reality. All objects, according to Sankara, are real at their respective levels of existence, but false at higher levels of existence. Shankara's famous sentence, *Brahma satyam jaganmithya jivobrahmaiva naparah* - Brahman is real, the world is unreal, and the individual self is not different from Brahman - summarizes the essence of Advaita philosophy (Surpi, 2022).

Vedanta is further confronted with the epistemology of the mechanism of knowing, which entails a knower (pramata), the means of knowing (pramana), and the object of knowledge (prameya) that results in valid knowledge (prama). Philosopher Bhatta who upheld Purvamimamsa stated that pramana is irreducible, but not irrelevant. Direct sense perception (pratyaksa), inductive inference (anumana), oral testimony (sabda), comparison (upamana), postulates (arthapatti) and non-cognition (anupalabdhi) have their own ways of working but can be used to study the same object. Samkara tends to focus on the first three and the effort of investigating his claim that the sabda is the only pramana for

brahman is crucial (Hirst, 2005). Sankara uses Pratyaksa, Anumana and Sabda to substantiate his analysis of the various questions to be answered. In order to understand Brahman, Sankara uses the Sabda as a primary source. This is because Brahman is beyond sense perception. Brahman, which has no qualities, has no marks that identify one object among others. This is because brahman is not an object to be recognized, but the ultimate knower of all knowledge. Sankara recognizes that this makes brahman very difficult to teach. The evidence of sense perception cannot be used. He recognizes that some would assume that brahmanas do not exist, but he himself refers to the teachings of traditional (religious) authorities as an alternative and more appropriate pramana.

In classical Hindu epistemology there are at least eight methods to obtain valid knowledge consisting of Perception (pratyakṣa), inference (anumāna), comparison (upamāna), verbal testimony (śabda), presumption (arthapatti), non-existence (abhāva), probability (saṃbhava) and tradition (aitihya). It is interesting to note that Aitihya (ऐतिह्य), a traditional instruction, a legendary story, is considered as one of the evidences in the context of Paurāṇika, in the perspective of purana truth (Aryadharmā, 2019). Aitihya comes from aitiha, iti-ha, which means traditional instruction, preserved tradition. This word is against in the Taittirīya-āraṇyaka, Mahābhārata and Rāmāyaṇa. Mahābhārata 12. 218.27 states śrutiḥ pratyakṣamaitihyamanumānaṃ catuṣṭayam |pramāṇepvanavasthānā- drikalpātsa virajyate. That the Aitihya is a source of knowledge that is equal to other sources of knowledge. However, reviewers of Hindu knowledge and philosophy do not discuss the

Aitihya as a valid source of knowledge. The reason is that traditions can be created at one time, which may be true at that time but biased at another time. Similarly, traditions can be created by the arrogant thinking of humans, making it doubtful as a universal source of knowledge. In addition, tradition has also been considered part of the sabda pramana, which are instructions recorded in manuscripts that are valid. In addition, in the book *The Tattvasangraha* (with commentary) by Ganganatha Jha (1937) *pratibhā* (intuition), intuition as a source of knowledge is widely used. However, not many authors have reviewed or used this method of knowledge.

*pramāṇasāstra* are scattered in various classical texts of Indian philosophy. One that remains intact and a strong benchmark today is *Prameya-Ratnavali* (The Jewels of Truth) which is the work of Srila Baladeva Vidyabhusana. Baladeva Vidyabhusana was the great Gaudiya Vaisnava acarya who wrote *Govinda Bhasya*, a commentary on the *Brahma Sutra* that became the authoritative source of the Gaudiya. Baladeva Vidyabhushana was born in the early 18th century (1720-1790) and wrote many works. Srila Baladeva Vidyabhushana's *Logic and Epistemology in Prameya Ratnavali*, provides clarity on the building blocks of Hindu epistemology. In particular, epistemology is explained in the ninth prameya in *Prameya Ratnavali*.

Learning *pramanasastra* is the first lesson to study Indian literature and philosophy. This mastery will avoid the misperceptions and logical fallacies that have plagued humans throughout the ages. Since ancient times, so-called true knowledge has been subjected to certain standards of scrutiny so that confidence in the truth cannot be shaken. Today, this knowledge is very important for Hindu society to

finalize the understanding of knowledge (Surpi A, 2020).

Gaudapada, the great teacher of Sankara, recognizes only transcendental reality. Other dualities are mere illusions. Meanwhile, Sankara built Advaita metaphysics and epistemology. According to him, the source of cognition (pramana is the mental mode (antahkaranavrtti) In Advaita epistemology there is a gradual unfolding of mental modes. Sankara advocates three levels of reality - transcendental reality, empirical reality, and apparent reality. All objects, according to Sankara, are real in their respective levels of existence. His philosophy teaches us the gradual unfolding of reality (Roy, 2021). Both Gaudapada and Sankara were teachers of Advaita Vedanta. Gaudapada dealt only with Advaita metaphysics, Sankara dealt with Advaita metaphysics and epistemology. Like Bhatta Mimamsakas, Advaitins also argued that the foundation of prameya depends on pramana in the empirical state.

Vidyabhusan (1920:31-32) suggests that there are at least 44 subjects or subjects that a student of philosophy must master in order to build the logic of reason and prepare for the course of debate. Debate is indispensable for maintaining civilization and in every era there are so many people who are hostile to Sanatana Dharma that they must be defeated in a debate forum to make them stop. However, debates cannot be conducted in a haphazard manner that only leads to internal strife. However, in every era there must be a Kṣatriya Scholar, Intellectual Kṣatriya, Intellectual Warrior (Bauddhika Kṣatriya) who has an important role in conquering those who are hostile to the Dharma and at the same time giving pride to the hearts of the people (Surpi, 2022). Hindus should not

be inferior because of the absence of scholars to be proud of. There must be legendary figures in every era.

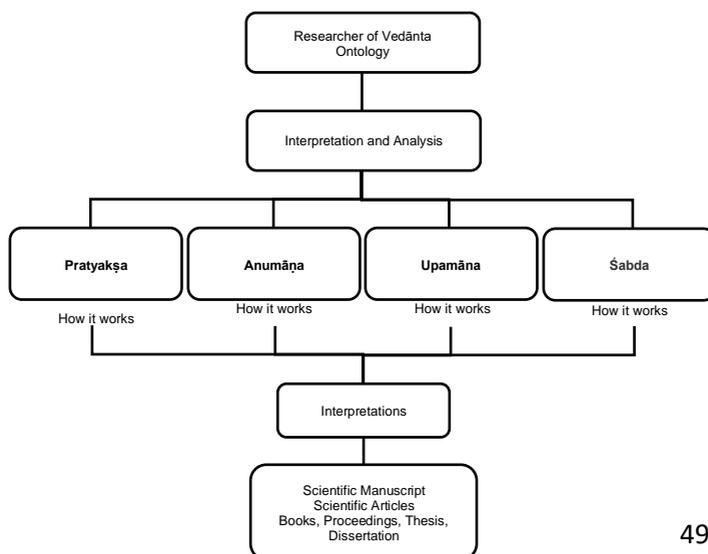
Pramāṇasāstra or Vedic Epistemology is useful as a bridge to the birth of Vedic Scholars, Hindu scientists. Hindu Scientists or Scholars. Scholars are not just having a high academic degree, but the ability to think and analyze so as to produce works both in books articles, books and contributions of thought for the advancement of civilization. The work, the magnum opus, is proof of one's scholarship. To produce a work, especially The Great Work, cannot only rely on an academic degree. Therefore, the bridge to scholarship is a good mastery of Pramāṇasāstra, so that a scientist is able to study an object of knowledge. Sankara argues that the foundation of prameya (object of knowledge) is highly dependent on pramana (Surpi & Yogiswari, 2021).

Vedic scholars must first master Pramāṇasāstra which is an integral part of Ānvīkṣikī (आन्वीक्षिकी). After a detailed understanding of Pramāṇasāstra, one is then able to use it in conducting research, developing thoughts or attempting to produce specific works. In simple terms, Pramāṇasāstra (pratyakṣa, anumāna, upamāna and śabda) have different ways of working to produce conclusions. An object of knowledge can be said to produce a valid conclusion when it can be tested with the four main pramāṇas

For example, a scientist starts a research using the pratyakṣa way of working and mindset, i.e. making careful observations, measurements about an object, say a newly discovered ancient pratima. Detailed observations should be made, including measurements and, if necessary, the stone that is part of the pratima tested in a laboratory to determine its approximate manufacture and origin. In order to

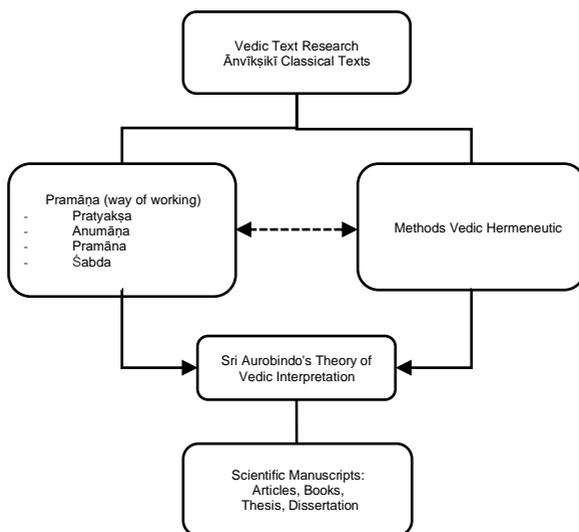
substantiate the observations, suitable *pramāṇas* can be used such as *upamāna pramāṇa* which is a way of observing by comparing the similarities that may occur or exist in the observed object with existing or known objects. The *pratima* that has been observed has similarities and matches with the *murti* of *Siva*, except that the *pratima* being observed has three faces. The working pattern of *upamāna* is comprehensive. The method of comparison with similar *pratimas* elsewhere in ancient civilizations was carried out and explored to the fullest. Next, *śabda* is used, which is checking in manuscripts, ancient relics in the form of inscriptions and finally in the *Vedas* and *Hindu Susastra* (Surpi, 2022). Texts related to the existence of *murti puja Siva* are read comprehensively, until finally strong evidence of the existence of *Siva worship Trisirah* in the past is found. With strong evidence through the three *pramāṇas* of *pratyakṣa*, *upamāna* and *śabda*, conclusions can be measured for validity.

The use of *Pramāṇa* in research can be constructed in the following pattern.



The chart above is how research on Vedanta ontology works, namely with the pattern of meaning and analysis. The four pramanas can be selected by understanding how each works to be used in analyzing the object of research. the most important thing is to understand how each of these analytical tools works, namely understanding their weaknesses and advantages. Deep interpretation is done with the Vedic Hermeneutic pattern (pattern of interpretation of Vedic texts) which can be studied in various books and reviews from authors. The result of this intellectual work is a scientific text that can be a scientific article, thesis, or book.

Similarly, for the research of Vedic texts and Hindu literature, a very appropriate work pattern is to use the framework of Hindu studies that has been constructed since ancient times by Medhatiti Gautama. In summary, the work pattern of Hindu text research is shown in the following chart.



Sri Aurobindo's theory of Vedic interpretation is one method of Vedic interpretation that is widely recognized by both Eastern and Western scholars as a very comprehensive method. His method of interpretation is better known as Psychological. The proposed method would eliminate incoherence among the Vedic Texts by understanding their deepest mystery and message. Sri Aurobindo constructed his theory of interpretation by studying the teachings of the Rishis and understanding how they interpreted a Vedic mantra. This knowledge should be seriously explored by Hindu scientists and lecturers to be passed on to Hindu University students at all levels. So that the academic texts that are born have qualified scientific quality. One of the obstacles in the development of science as well as the emergence of new scholars in the Hindu environment is feudalism. Feudal nature always considers the old to be more powerful and experienced and smart young people are considered a threat. In fact, old age does not guarantee the establishment of knowledge, let alone wisdom. In science, there is no stratum based on age, but rather intellectual prowess, the ability to master knowledge and work. Measuring a person's intellectual capacity cannot be done based on age or seniority, but work. Old people who are senior and do not produce works except for the purposes of promotion do not deserve to be honored as scholars. On the contrary, young or old should compete in producing works, as a measure of one's intellectuality.

### **Vedanta as Meta-theory**

Hindu scientists propose that Vedanta can be a meta-theory in Hinduism. In today's knowledge, metatheory or meta-theory is a theory whose subject matter is the theory itself. For example, as an analysis

or description of an existing theory. For mathematical logic a metatheory is a mathematical theory about another mathematical theory (Hamilton, 2017). Meta-theoretical investigations are part of the philosophy of science. Disciplinary knowledge is the structure through which meta-theories of reality and knowledge are organized and articulated, and through which practical knowledge is translated from abstract to concrete, through research, teaching, and observed practice.

To be able to use a meta-theory, a requirement is that one must be divergent thinking, a collection of skills that are unrelated and only look similar at an abstract level (Wallis, 2010). Divergent thinking can be a useful metatheory, however, because it suggests the possibility of domain-specific divergent thinking skills that are important across many domains, including skills that can be promoted using specific techniques. For example, brainstorming instruction, which aims to generate many diverse ideas, may be beneficial in several different domains. Nonetheless, it is important to remember that divergent thinking is not a domain-general skill or thought process, as forgetting that would lead to a false idea of what such training might produce (Surpi, 2019).

Metatheories that operate at the broadest level of generality and abstractness are called worldviews. Coherent epistemological principles (i.e., issues relating to the sources and justification of knowledge) and ontological principles (i.e., issues relating to the fundamental categories of reality). It provides a framework that presents a vision of the nature of the world and the nature of how we know that world (Hoggan, 2016).

In scientific inquiry, and particularly in psychological science, the term theory refers to a set of principles that can be used to explain and predict observable phenomena. These principles are assertions about the nature of reality that can guide the development of concrete hypotheses. Indeed, the primary function of a theory is to bring together principles that, in combination, help explain a particular set of phenomena in a way that is ready to generate falsifiable hypotheses (Overton, 2013).

Metatheory places specific research questions within a broader framework and encourages the integration of theories for potentially different sets of phenomena, and adds that it. It sets parameters for prediction by theory and specific contexts. A theory is like a good travel guide, it tells you where to go and where not to go, what is helpful and what is not, the best way to get to a destination, and where it is best to take a short break. Metateoretical beliefs provide structure and direction, they inform the types of questions that are asked and not asked. In short, a metateory has no pretensions that its assumptions can be falsified in any investigation (Evans & Stanovich, 2013b). Its primary function is to bring together assumptions that, when combined, help researchers identify interesting research questions and facilitate theory development.

The philosophical principles and practices of the Vedanta framework fit the requirements of being a metateory (Junghare, 2016). Ontological, epistemological and practical implications of advaitic philosophy. Advaita ontology is based on the belief that all life in the universe is interconnected and hence life is non-dualistic. Advaita epistemology is about discovering the truth of interconnectedness through

experiential praxis. However, there are three challenges in adopting advaita as a metatheory (Poonamallee, 2010). The first is that the assumptions underlying this approach are very alien to the mainstream western philosophy of science which still legitimizes or delegitimizes new ideas and discoveries. Further systematic research needs to be done to find boundary objects, ideas, and practices that can help communicate this seemingly esoteric but highly practical framework to mainstream scholars. The second challenge is that because Vedanta philosophy privileges ontological complexity, paradox, and multiple ways of knowing, it disagrees with the more commonly understood notion of stinginess in theory building. New and deliberate methodological innovations need to be made to integrate and represent the complexity inherent in this approach. Finally, unlike most mainstream research approaches, advaitic philosophy does not offer ready-made recipes. While there are general guidelines, there are no definitive answers to research problems. Therefore, a scholar who wants to adopt Vedanta as a metatheory also needs to be willing to undertake a journey to truth with well-thought-out principles. However, all these challenges paradoxically constitute a rich and fertile ground for further research.

## **CONCLUSION**

In classical Hindu epistemology there are at least eight methods to obtain valid knowledge consisting of Perception (pratyakṣa), inference (anumāna), comparison (upamāna), verbal testimony (śabda), presumption (arthapatti), non-existence (abhāva), probability (saṃbhava) and tradition (aitihya). Vedanta recognizes six means of knowledge namely Perception

(pratyaksa), inference (anumana), comparison (upamana), postulate (arthapatti), ignorance (anupalabधि), and testimony (sabda). However, in proving the reality of Brahman, rests in the authority of scripture (Śabda Pramana). However, with strict requirements, such as the referenced text can be guaranteed the truth and validity of both the source and its interpretation. In the current context, sacred libraries that are the result of publications from non-credible scholars with translations that are not Vedic Hermeneutic standards, cannot be said to be a form of Śabda Pramana.

As a pioneer in the study of the Philosophy of Godhead, Brahman and material things, Vedanta requires that one who moves towards knowledge should study in earnest and dive into anviksiki knowledge. First, a learner of philosophy must make sure to study a number of standard texts under the guidance of a credible teacher. The study of Vedanta should be through prasthanatrayi or prasthanatraya, the triad of major teachings namely Bhagavad-gītā, Upaniṣad and Brahmāsūtra. Sankara stipulates that one can enter the realm of Vedanta when one has deeply read and understood at least eight major upanisads. In addition, one must be free from the logical fallacy called ahetu. Furthermore, one can use Pramana to conduct studies.

The study conducted on the text of Prameya-Ratnavali (The Jewels of Truth), found a number of propositions that Vedanta epistemology can be equated as a meta-theory and can be used broadly and deeply as a method of scientific study in Hindu philosophy. But in Indonesia, the learning of the scientific body of Hindu philosophy is still weak. This requires seriousness in learning, researching and

studying texts. Only then, Hindus in Indonesia will give birth to national and world-class scholars.

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# Implications of Critical Education on Teacher Leadership in Early Childhood Education Units

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## ABSTRACT

Early childhood education plays a crucial role in laying a strong foundation for children's development. In this context, teacher leadership becomes a key factor in creating an effective learning environment that supports holistic child development. This research aims to explore the implications of critical education on teacher leadership in early childhood education institutions. The critical education approach emphasizes the development of critical and creative thinking abilities in children, as well as their capacity to ask questions and solve problems. Through literature review and conceptual analysis, this study reveals a close relationship between critical education and teacher leadership in early childhood education. The implications of critical education on teacher leadership can be observed in several aspects. First, critical education influences the mindset and attitudes of teachers, encouraging them to become reflective, analytical, and innovative leaders who apply participative leadership principles. Second, critical education influences the teaching practices and strategies implemented by teachers, expanding the space for discussions, promoting collaboration, and stimulating critical reflection in children. This research contributes significantly to our understanding of the importance of critical education and teacher leadership

in early childhood education. The implications of this study are expected to provide insights for curriculum development, learning strategies, as well as training and professional development for early childhood educators. Facing complex future challenges, early childhood education oriented towards critical education and strong teacher leadership will provide a solid foundation for holistic and sustainable child development to address inclusion issues.

**Keywords:** Critical Education; Teacher Leadership; Early Childhood Education.

## INTRODUCTION

Early childhood education plays a very important role in forming a solid foundation for a child's development. At this time, children experience rapid growth in various aspects such as physical, cognitive, social and emotional. Therefore, early childhood education has a strategic role in providing quality learning experiences and building a solid foundation for further development. In the context of early childhood education, teacher leadership plays a crucial role in creating an effective learning environment and supporting a child's holistic development. Teacher leadership is not only limited to administration and management, but also includes aspects of professional development, classroom supervision, relationships with parents, and the ability to design and implement learning programs that suit children's needs. However, in an era that continues to develop with the complexity of global challenges, early childhood education also needs to pay attention to aspects of critical education. Critical education is a learning approach that encourages children to think analytically, reflectively and creatively. Through critical education, children are

invited to ask questions, explore various perspectives, and develop effective problem-solving skills.

Growth and development Early childhood often experience various challenges in their growth and development. They can experience delays in motor, language, or cognitive development. Some children may also have difficulty controlling their emotions. Developmental disorders that are often experienced by some children today such as autism, Attention Deficit Hyperactivity Disorder (ADHD), or sensory disorders. This developmental disorder can affect a child's ability to interact socially, learn, and follow instructions. In addition, children also experience learning difficulties including difficulties in understanding basic concepts, remembering information, or following instructions. Factors such as cognitive immaturity or delayed language development can play a role in these learning difficulties. In addition, early childhood also often experience social and emotional problems so that early childhood often has difficulty interacting socially with peers or managing their emotions. They may have difficulty sharing, playing together, or dealing with conflicts with friends. Some children may also show signs of emotional problems such as excessive anxiety, fear or sadness. In addition, even though it is rare, early childhood can also experience mental health problems such as depression or anxiety. These symptoms may be difficult to detect in early childhood because they are not yet able to express their feelings clearly. Problems with eating and sleeping habits: Some children may have problems with healthy eating or sleeping habits. They may be picky eaters, have trouble sleeping, or have sleep disorders such as insomnia. Thus it is important to remember that every child is a unique individual, and the problems faced by

each child can be different. Therefore the need for implications of critical education on teacher leadership so that this will be able to influence attitudes in providing services, as well as policies given by teachers during the learning process so that they can overcome even what is faced by early childhood so as to get the right evaluation and advice so as to give birth Effective teacher leadership plays an important role in addressing early childhood problems. Through a good role model, the creation of a positive learning environment, emotional support, structured activity arrangements, communication (Kincheloe, J. L., 2008).

This study aims to explore the implications of critical education for teacher leadership in early childhood education units. By understanding the link between critical education and teacher leadership, we can gain deeper insight into how critical education-oriented teacher leadership practices can improve the quality of early childhood learning. In this research, we will explore the concept of critical education and teacher leadership in the context of participatory leadership to create an inclusive environment in early childhood education. We will explain the implications of critical education for teacher participatory leadership principles, including how critical education can influence teacher leadership mindsets and attitudes, as well as learning practices and strategies applied in early childhood education settings (McLaren, P., 2005).

Through a deep understanding of the implications of critical education for teacher leadership, this research is expected to make an important contribution to the development of early childhood education. It is hoped that the findings and recommendations from this study will serve as a reference for the development of policies, curricula and

teacher leadership training that are more effective in creating a learning environment that is competitive, inclusive and has a positive impact on child development in early childhood education units.

The implementation of critical education in teacher leadership can provide significant benefits for stakeholders in the world of education. Based on the findings of this study, recommendations can be given to policy makers to consider integrating critical education into national education policies, particularly for early childhood education units. Such policies may cover aspects such as increasing training and professional development of teachers in critical education, developing curricula that pay attention to social, cultural and political issues, as well as supporting policies that promote inclusivity and equity in early childhood education. In addition, the findings of this study can also serve as a guide in developing a curriculum based on critical education. Curricula that reflect critical education principles can assist teachers in designing learning experiences that strengthen students' critical thinking, reflection, and in-depth understanding of social and cultural contexts. Such curricula can also promote student-centred learning, involve active student participation, and encourage problem solving and critical skills (Sleeter, 2007).

In addition, teacher leadership training that involves critical education can also make a significant contribution in enhancing teachers' abilities to become participatory leaders in the world of effective education. This training can assist teachers in understanding the importance of recognizing and acknowledging social and cultural diversity, as well as strengthening communication, collaboration and advocacy skills to fight for the interests of early childhood. In conclusion,

this study shows that critical education has important implications for the principle of participatory leadership of teachers in early childhood education units. By applying a critical education approach, teachers can become agents of change in creating learning environments that are inclusive, competitive, and have a positive impact on children's development. Through the findings and recommendations of this study, it is hoped that there will be improvements in policy, curriculum, and teacher leadership training, thus creating an optimal educational environment for early childhood (Souto-Manning, M. 2013).

## **METHODS**

### **Research Design:**

This study uses a critical qualitative approach to gain an in-depth understanding of the implications of critical education for teacher leadership in early childhood education units. The qualitative approach allows researchers to explore the perceptions, understandings, and experiences of teachers in detail.

### **Participants:**

The participants in this study were teachers who worked in early childhood education units. As a sample selection, a purposive sampling technique was used to select teachers who have experience in implementing critical education in their leadership practices. The optimal number of participants will be determined based on the level of data saturation achieved during the data collection process.

### **Data Collection:**

- 1) Interviews: Researchers will conduct semi-structured interviews with teachers to gain their understanding of critical education and its impact on

their leadership. The interview will be recorded for further analysis.

- 2) Observation: Researchers will observe teacher leadership practices in early childhood education settings. Observations will be made directly in class to gain an understanding of how critical education is integrated into learning activities and interactions between teachers and children.
- 3) Documents: Researchers will collect relevant documents, such as lesson plans, school policies, and training materials relating to critical education and teacher leadership.

## **FINDINGS AND DISCUSSION**

### **Research Results:**

#### **a) Finding 1: Teachers' Perceptions and Understanding of Critical Education in Addressing Inclusion Issues**

The results of the study show that the majority of teachers have sufficient understanding of the concept of critical education. They recognize the importance of developing critical, creative and analytical thinking skills in early childhood. Teachers also realize that critical education can help children develop problem-solving skills and independence.

The issue of inclusion in early childhood education is a complex issue and demands serious attention. The following are some of the problems that often arise regarding inclusion in the context of early childhood education: 1. Unavailability of facilities and infrastructure: Not all early childhood education units are equipped with adequate facilities and infrastructure to support inclusive education. Limited space, facilities and other supporting resources can be an obstacle for children with special needs to fully participate in the

educational environment. 2. Curriculum and learning approaches that are not yet inclusive: Curricula and learning approaches that are still focused on conventional models can ignore the needs and uniqueness of children with special needs. The absence of adequate modifications or adaptations in curricula and teaching strategies can make these children feel neglected or have difficulty following lessons. 3. Lack of teacher knowledge and skills: Teachers in early childhood education may not yet have sufficient knowledge and skills to support inclusion. They may not be equipped with teaching strategies that meet the needs of various children, or may not have sufficient understanding of the conditions and challenges faced by children with special needs. 4. Stigma and discrimination: Children with special needs often face stigma and discrimination in educational settings. They may experience unequal treatment, neglect, or even execution by peers, teachers, or even parents. This stigma can hinder their participation in learning activities and interfere with their social and emotional development. 5. Limited support and collaboration: Successful inclusion in early childhood education requires strong collaboration between teachers, parents, special education professionals and other stakeholders. However, often the lack of support and collaboration between all of these parties can become an obstacle to the implementation of an effective inclusive approach (Kumashiro, K. K., 2000).

**b) Finding 2: The Effect of Critical Education on the Mindset and Attitudes of Teacher Leadership**

This study found that critical education has a significant influence on the mindset and leadership

attitudes of teachers. Teachers who incorporate critical education into their leadership practice tend to be reflective, analytical, and innovative leaders. They are more open to new ideas, encourage children's active participation, and provide space for discussion and critical thinking.

Teacher leadership has a significant influence on early childhood problems. Here are some ways teacher leadership can influence early childhood issues:

**Modeling good behavior:** The teacher as a leader in the class has an important role in modeling good behavior in children. When teachers display positive attitudes, cooperation, empathy, and self-control, children are more likely to imitate those behaviors. This can help overcome social and emotional problems that young children may have.

**Creation of safe and inclusive learning environments:** Effective teachers create safe, inclusive and supportive learning environments for young children. In this environment, children feel accepted, valued and encouraged to participate actively. This can help reduce problems in social interaction, such as bullying or isolation.

**Providing emotional support:** Young children often have difficulty managing their emotions. Teachers who have good leadership can provide emotional support to children, helping them identify and express their feelings in healthy ways. It helps with emotional problems and encourages the development of positive social skills.

**Structured arrangement of activities and routines:** Effective teachers have skills in planning and organizing activities that are varied and interesting for young children. Structured routines help children feel safe and can reduce anxiety. Appropriate activities can also stimulate cognitive, motoric, and language development of children. Effective

communication with parents: Teachers who build good relationships with parents or guardians of students can facilitate collaboration in addressing early childhood problems. Through open and continuous communication, teachers can share information about child development, problems that arise, and strategies that can be implemented to create an inclusive environment in Early Childhood Education.

**c) Finding 3: Critical Education-Oriented Teacher Leadership Practices**

This research also shows that teachers who apply critical education in their leadership adopt various learning practices and strategies that are compatible with this approach. They encourage collaboration between children, provide challenging challenges, and stimulate critical reflection in children. In addition, they also create an inclusive learning environment, where every child has the opportunity to participate and express their opinion.

Teacher leadership practices oriented toward critical education encourage students to think critically, develop deep understanding, and engage actively in learning. The following are some practices of critical education-oriented teacher leadership: Encourage inquiry and critical thinking: Critical education-oriented teachers encourage students to ask challenging questions, analyze information, and formulate evidence-based arguments. They provide opportunities for students to think critically about the topics being studied and provide constructive feedback to expand their understanding. Facilitate discussion and collaboration: Critical education-oriented teachers create a classroom environment that encourages discussion and collaboration between students. They organize activities that allow students to share their

views, exchange ideas, and work together in finding solutions to problems. The teacher acts as a facilitator in supporting and directing discussions that trigger critical thinking. Encourage research and exploration: Critical education-oriented teachers encourage students to undertake independent research and exploration. They provide assignments that require students to search for information, analyze resources, and construct their own understanding. Teachers provide guidance and relevant resources to assist students in this process. Integrating diverse perspectives: Critically oriented teachers recognize the importance of integrating diverse perspectives in learning. They introduce materials that reflect a variety of students' cultures, backgrounds, and experiences. Teachers also facilitate discussions that allow students to listen and consider different points of view. Encouraging social action and change: Critical education-oriented teachers engage students to think about social issues that are both relevant and challenging

**Discussion:**

**The link between Critical Education and Teacher Leadership in addressing inclusion issues**

The results of this study confirm the close relationship between critical education and teacher leadership in overcoming the problem of inclusion in the context of early childhood education. The critical education approach provides a solid foundation for effective teacher leadership practice. Through critical education, teachers can create a learning environment that encourages critical thinking, creativity, and problem-solving abilities in children (Freire, 1970).

There is a close link between critical education and teacher leadership. Here are some links between the two: Facilitator of learning: Effective teacher leadership involves the ability to be a facilitator of learning that encourages students to think critically. Teachers who practice the critical education approach engage students in discussion, analysis, and critical evaluation, thus encouraging independent and reflective thinking. They create a learning environment that supports research, exploration, and collaboration, and encourages students to ask questions and question information. Encouragement of deep understanding: Critical education emphasizes deep understanding of the concepts and issues studied. Teacher leadership that focuses on critical education encourages teachers to deepen the material they teach and facilitates students in achieving in-depth understanding. Teachers who understand concepts well can assist students in conducting critical analysis, relating information, and looking at problems or issues from various points of view. Empowerment of students: Critical education and effective teacher leadership both aim to empower students. Teachers who practice critical education provide opportunities for students to take an active role in their learning, choose research topics, and take action in society. Teacher leadership that supports critical education facilitates students' active participation in the learning process and gives them the autonomy to think critically and make decisions based on their own understanding. Building critical thinking skills: Teacher leadership that focuses on critical education plays an important role in helping students develop critical thinking skills. The teacher provides the necessary direction, support and feedback to strengthen students' abilities in the

analysis, evaluation and synthesis of information. Teachers also engage students in activities that encourage reflection, logical reasoning, and problem solving, thereby helping them become better critical thinkers. Social change: Critical education encourages students to question the status quo and promotes social change. Critical education-oriented teacher leadership engages teachers in designing learning experiences that enable students to understand complex social issues, identify injustices, and plan positive actions. The teacher as a leader plays a role in guiding students in recognizing social problems, developing critical awareness, and taking constructive steps to bring about change. Critical education and teacher leadership are intertwined and mutually reinforcing one another. Effective teacher leadership facilitates critical educational practice, builds students' critical thinking skills, empowers them, and promotes positive social change (Giroux, 2010).

Critical education and teacher leadership have a close relationship in overcoming the problem of inclusion in education. Here are some of the links between the two:

1. Social and political awareness: Critical education encourages teachers to develop a strong social and political awareness. Teachers who have a deep understanding of social and justice issues will be more sensitive to issues of inclusion and understand the importance of providing equal opportunities for all children. They will lead with sensitivity to the needs of children with special needs and work to create an inclusive environment that promotes equity.
2. Critical thinking in overcoming obstacles: Critical education involves the development of critical thinking, where teachers are encouraged to analyze problems in depth and question the status quo. In the context of inclusion,

teachers who have critical thinking will be better able to identify the obstacles and challenges faced by children with special needs in an educational environment. They will strive to find innovative solutions and design inclusive learning strategies. 3. Participatory leadership: Critical education encourages participatory leadership, where teachers involve all stakeholders, including parents, special education professionals, and children themselves, in the decision-making process. In the context of inclusion, participatory leadership ensures that decisions relating to children with special needs involve their perspective and respect their individual needs. Teachers who exercise participatory leadership will create an inclusive environment, where all parties feel heard and are actively involved. 4. Changing paradigms and practices: Critical education encourages changes in paradigms and practices that are not inclusive. Teachers who apply critical education will review existing educational practices and look for ways to make the educational environment more inclusive. They will identify and change attitudes, beliefs, and behaviors that may limit the participation of children with special needs. By adopting an inclusive approach based on critical thinking, teachers play an important role in addressing the problem of inclusion in education (Zeichner, K. M., & Liston, 1996).

In order to address the problem of inclusion, it is important for teachers to understand the concepts and principles of critical education, and apply an inclusive and participatory leadership approach. By combining critical education and inclusive teacher leadership, positive changes can be realized in the educational environment that promote participation, equality and fairness for all children (Ekaningtyas & Yasa, 2022).

### **The impact of Critical Education on the birth of participatory leadership**

Critical education has a significant impact on the birth of participatory leadership. Here are some of the impacts that can be seen:

- a) **Awareness of inequality and equity:** Critical education encourages individuals to have a deeper awareness of the inequalities and injustices that exist in society and the educational system. Through a critical understanding of power structures and social issues, individuals become more sensitive to the differences and injustices that surround them, including in the educational context.
- b) **Critical and analytical thinking:** Critical education trains individuals to develop critical and analytical thinking. They are taught to question information, look deeper, and critically analyze the problems they face. This critical thinking helps individuals to look beyond what already exists and opens up space for alternative thinking and innovative solutions.
- c) **Leadership based on the values of inclusion and equity:** Critical education teaches individuals to question existing power structures and challenge discrimination and inequality. Individuals who are trained in critical education tend to have values of inclusion, fairness, and participation. They believe that everyone has a valuable voice and that every individual should have a fair opportunity to participate in decision-making.
- d) **Active engagement and participation:** Critical education encourages individuals to be actively involved in the learning process and take an active role in solving existing problems. An

understanding of the importance of the participation and contribution of all members of society encourages individuals to become participatory leaders who empower others and value their perspectives and contributions.

- e) Collaboration and teamwork: Critical education teaches the values of collaboration and teamwork. Individuals trained in critical education learn to work collaboratively with others, listen to their views, and build solutions together. They value contributions from multiple perspectives and strive to create an inclusive and collaborative work environment.

Through the application of critical education, individuals become more aware of social issues and inequality, develop critical thinking, and adopt values of inclusion and equity. This then forms participatory leadership that creates an inclusive, democratic, and empowering environment. Participatory leaders use critical thinking and inclusion values to involve all stakeholders in decision making and create positive changes in education (Kumara, A., & Jackson, L. 2017).

### **Participative Leadership based on different situations, conditions, cultures**

Participatory leadership is a leadership approach that involves the active participation of all team or group members in decision making and task execution. This approach recognizes that every situation, condition, and culture is unique and needs to be respected. The following are several factors that need to be considered in implementing participatory leadership based on different situations, conditions and cultures:

- 1) **Cultural Context:** Each culture has different norms, values and ways of communicating. In participatory leadership, it is important to understand and respect the local culture. This can involve learning about accepted communication practices and ways of making decisions that are valued in that culture. Adapting a participatory approach to suit existing cultural values will help build harmonious working relationships and increase team member participation.
- 2) **Needs and Capabilities of Team Members:** It is important to consider the needs, interests, and abilities of team members when implementing participatory leadership. Some team members may have different educational backgrounds, skills, or experiences. Leaders need to provide the support, training, or resources necessary for team members to participate effectively in decision-making and task execution. This will drive their motivation and engagement.
- 3) **Required Level of Involvement:** The required level of involvement can vary depending on the situation and the decision to be made. In some cases, it may require the direct and active involvement of all team members, whereas in other cases, participation in decision making may be more selective. The leader needs to carefully assess the situation to determine the appropriate level of involvement from the team members.
- 4) **Communication and Collaboration:** Effective communication and collaboration is the essence of participatory leadership. Leaders must facilitate open dialogue, listen with empathy, and encourage cooperation among team members.

In different cultural contexts, leaders need to consider the most effective communication style and respect diversity of opinions and perspectives.

- 5) Flexibility and Adaptability: Participatory leadership must be flexible and adaptive to changing situations and conditions. Leaders need to be able to adapt their approach according to emerging needs and find solutions that best suit specific contexts. This will build mutual trust and enable effective collaboration.

Participatory leadership must be adapted to different situations, conditions and cultures. Flexibility, cultural understanding, effective communication, and paying attention to the needs of team members are important factors in implementing successful participatory leadership in a variety of contexts. An educational leader must have flexibility, sensitivity, and the ability to adapt. By recognizing the diversity of local contexts and applying participatory approaches where appropriate, leaders can create educational environments that are inclusive, collaborative and empowered. Besides having advantages, of course participatory leadership has several weaknesses, namely:

- 1) Efficiency and slow decision making: Participative leadership takes longer time for decision making as it involves many members in the process. If the situation or condition requires a quick decision, participatory leadership may be ineffective and hinder the required speed of action.
- 2) Differences in culture and values: When applying participatory leadership in different cultures, there are challenges in managing the differences

in culture and values that exist. An approach that is usually effective in one culture may not be appropriate in another. Leaders need to be sensitive to different cultures and be able to adapt participatory strategies according to the existing cultural context.

- 3) Conflict and confusion: Participatory leadership can create space for differences of opinion and conflict among team members. If conflict is not managed properly, it can cause confusion and disharmony in the work environment. Leaders need to have good conflict management skills to overcome differences of opinion and build healthy teamwork.
- 4) Limited participation: Although participatory leadership aims to involve all team members in decision making, in some situations, not everyone may be able to participate actively. There are team members who may lack courage or be less active in providing input. In some cultures where there is a strong hierarchy, active participation can be difficult because of the dependence on a higher authority.
- 5) Uncertainty and lack of direction: Participatory leadership can create uncertainty because the decision-making process involves multiple perspectives. In situations or conditions where clarity of direction and clear structure is required, participatory leadership can create ambiguity and confusion for team members.

In the face of these weaknesses, it is important for leaders to evaluate situations and conditions sensibly, and have the ability to adapt their participatory approach according to specific needs. Flexibility, effective communication, and a deep

understanding of different cultural contexts can help leaders overcome challenges and maximize the potential of participatory leadership in diverse situations (McLaren, 2005).

### **Implications of Participatory Teacher Leadership for Early Childhood Education**

The leadership of teachers involved in critical education creates an environment that encourages active student participation. The teacher provides opportunities for students to talk, share opinions, and discuss with other students. Teachers also invite students to take an active role in the learning process, such as through collaborative projects, independent research, or problem solving. Thus, teachers who apply critical education create an environment that encourages active student participation and student-centered learning. Students are encouraged to think critically, ask questions, and deeply analyze social, cultural, and political issues. Through this approach, students not only gain knowledge, but also develop critical thinking skills that will benefit them in facing challenges and taking on roles in a complex society (Ekaningtyas, Yasa, Swari, Utari, & Putri., 2023).

Thus, strengthening community participation is one of the positive impacts of critical education on teacher leadership in early childhood education units. Through a deeper understanding of the social and cultural context, teachers can work with parents, families and local communities to create learning environments that are inclusive, sustainable and have a positive impact on children's development.

The implementation of critical education can also have an impact on the professional development of teachers in early childhood education units. Teachers can continue to learn and collaborate with their peers

to enhance their understanding of critical education and apply it in daily practice. In doing so, teacher leadership will develop into broad-minded educational leaders, capable of addressing complex social and cultural challenges. It is important to remember that the implications of critical education for teacher leadership in early childhood education units can vary depending on the context and needs of each school. Factors such as school culture, local communities, and educational policies can also influence how critical education approaches are implemented and applied. It is also important to continue to involve all stakeholders, including teachers, principals, parents and the community, in the process of decision making and strategic planning to achieve optimal results in improving the quality of early childhood education (Yasa, Lasmawan, & Suharta, 2023) .

To be able to create an inclusive environment, early childhood education needs to apply participatory leadership, because teacher participatory leadership has significant implications for early childhood education. Following are some of the implications of the importance of teacher participatory leadership in the context of early childhood education:

1. Empowerment of children: Participatory teacher leadership provides opportunities for children to be actively involved in the learning process. Teachers acknowledge and value children's voices, ideas and thoughts, so they feel they have an important role in learning. This encourages children to develop self-confidence, communication skills and positive decision-making abilities.
2. Child-centered learning: Participatory teacher leadership promotes a child-centred learning approach. Teachers involve children in the process

of planning, implementing, and evaluating learning activities. Thus, learning becomes more relevant, meaningful, and interesting for children. Teachers can also identify the needs and interests of individual children, so that learning experiences can be adapted to their characteristics and development.

3. Collaboration with parents: Participatory teacher leadership involves parents in the decision-making process and implementation of educational activities. Teachers and parents work together in creating an environment that supports the holistic development of children. Teachers communicate openly with parents, value their contributions, and involve them in the planning and evaluation of educational programs. Strong collaboration between teachers and parents creates better support for children's development.
4. Inclusive environment: Participatory teacher leadership promotes an inclusive educational environment. Teachers play a role in creating a safe, friendly and accepting atmosphere for all children, including children with special needs. They involve all children in learning activities and ensure that each individual is valued and given equal opportunities. In an inclusive environment, children learn to value differences, build friendships, and develop positive attitudes toward diversity.
5. Professional development of teachers: Participatory leadership of teachers also has an impact on the professional development of teachers themselves. Teachers are empowered to be involved in curriculum decision making and planning, so they have a sense of ownership of their work. Teachers can share knowledge and experience, support each

other in improving the quality of learning, and continue to learn and develop as a professional.

## **CONCLUSION**

This study investigates the implications of critical education for teacher leadership in early childhood education units so as to give birth to a participatory leadership principle to create an inclusive environment. Based on the research results, several conclusions were obtained as follows:

1. Critical education has a significant influence on the mindset and leadership attitudes of teachers in early childhood education units. Teachers who incorporate critical education into their leadership practice tend to be participative, reflective, analytical, and innovative leaders.
2. Participatory teacher leadership practices oriented toward critical education can enhance early childhood learning. Teachers who apply critical education in their leadership encourage children to think critically, creatively and independently. They create an inclusive learning environment that encourages active participation and the development of problem-solving skills.
3. The development of effective teacher leadership in early childhood education needs to pay attention to the critical education approach. Adequate training and support should be provided to teachers to increase their understanding of critical education and its application to participatory leadership practice.
4. By adopting critical education, teacher leadership in early childhood education units can create an inclusive learning environment, facilitate critical thinking, provide relevant experiences, build

collaboration, empower students, and integrate social issues, overcome ADHD problems related to disorders mentality in early childhood. All of these contribute to holistic and quality development for early childhood.

5. Critical education has significant implications for teacher leadership in early childhood education units. Following are some of these implications:  
Adopt an inclusive approach: Critical education encourages teacher leadership to adopt an inclusive approach in early childhood education. Teachers must provide an inclusive environment, recognize and value the diversity of students, and integrate different perspectives and experiences in learning. Inclusive, participatory teacher leadership ensures that all students feel welcome, supported, and empowered in the learning process. Encourage discussion and critical thinking: Teacher leadership that focuses on critical education encourages teachers to become facilitators of discussion and critical thinking in the early childhood classroom. They should create space for students to share their views, exchange ideas, and ask questions. Participatory teacher leadership that encourages critical thinking helps students develop the ability to think independently, analyze information, and formulate evidence-based arguments. Provide relevant learning experiences: Critical education-oriented teacher leadership ensures that the learning experiences provided are relevant to the lives and realities of students. Teachers must relate learning to students' real contexts, including their culture, environment, and experiences. This helps students to see the relevance and importance of learning in their daily lives. Fostering collaboration

and participation: Teacher leadership that promotes critical education involves active collaboration and participation of students in the learning process. Teachers must create opportunities for students to work together in groups, share ideas, and solve problems together. Teacher leadership that facilitates collaboration and participation helps students develop social skills, problem solving, and the ability to work in teams. Empower students as active learners: Critical education encourages teacher leadership to empower students as active learners. Teachers must give students autonomy and responsibility for learning, such as giving them choices in assignments, encouraging independent research, and supporting their projects. Teacher leadership that empowers students helps them develop intrinsic motivation, self-confidence, and responsibility for their own learning. Integrating social and environmental issues: Teacher leadership focused on critical education involves integrating social and environmental issues into early childhood learning. Teachers should help students understand global issues, such as sustainability, social justice, or cultural diversity, and relate them to their local context. Teacher leadership that promotes social awareness helps students become agents of change who care about the world around them.

This research provides valuable insights into the importance of critical education in teacher leadership in early childhood education units. By taking into account the implications resulting from this research, it is hoped that educational units can improve the quality of learning and provide more valuable experiences for

children in preparation for them to face future challenges.

**Suggestion:**

This research can be a starting point for further research in this field. Further research can explore in depth the factors that influence the application of critical education in teacher leadership in early childhood education units. In addition, research can involve more participants and see the long-term implications of critical education in early childhood learning. By implementing the implications resulting from this research, it is hoped that early childhood education units can improve the quality of teacher leadership and provide more valuable learning experiences for children.

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## The Manuscript of *Dewa mesraman* Dance Theatre as A Medium of Character Education

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### ABSTRACT

Character education is an educational approach that aims to develop moral values, ethics, attitudes and positive personality in individuals. Character education has an important role in forming a better society in Indonesia. Apart from formal education at school, character education is also found in dance theatre texts. Dance theatre scripts that contain character education values are certainly very beneficial for Indonesian society. The purpose of this article is to find the character education values and aesthetic values contained in the *Dewa mesraman* dance theatre. The method used is a qualitative descriptive method, which includes three stages, namely (1) data collection stage, (2) data analysis stage, and (3) presentation of analysis results stage. The results obtained from this research show that the *Dewa mesraman* Dance Theatre is based on a tradition called *Dewa mesraman*, Pakseballi Village, Klungkung which contains character education values in the script. The national character values defined are, religion, hard work, creativity, discipline and responsibility.

**Keywords:** Character education, dance theatre, *Dewa mesraman*

## INTRODUCTION

The development of character education in Indonesia really requires high quality human resources (HR) to achieve the goals that have been designed for the development program. Through character education the quality of human beings can be formed to support the achievement of the nation's ideals and their relationship with education (Safitri, 2020). With the shift in ethical values in national and state life in Indonesia, character education is a significant need today. Character education is an effort to carry out the mandate of *Pancasila* and the 1945 Constitution which is motivated by the reality of these problems (Yulianti, 2019).

Based on the need for character education in Indonesia, the role of teaching media in the form of dance theatre which contain character education values is very significant to represent these problems. The purpose of this article is to discuss the value of national character education contained in the *Dewa mesraman* dance theatre script. As the name suggests, the *Dewa mesraman* Dance Theatre is a dance theatre based on a community tradition in Pakseballi Village, Dawan District, Klungkung Regency, Bali, called the *Dewa mesraman* tradition. The *Dewa mesraman* tradition is carried out every six months to coincide with the *Kuningan* holiday which is located at Panti Timbrah Temple, Pakseballi Village. *Mesraman* comes from the word "mesra" which means making out or having fun. (Devi, A. I. D. F., et al. 2021) The purpose of holding the *Dewa mesraman* tradition is as a form of devotion to the ancestors who are worshiped at the Panti Timbrah Temple with a series of *Dewa mesraman* processions.

Dance theatre is an art that includes dialogue and dance. Dance theatre performances are presented using plots, themes and are usually staged in groups. (Kailani, A., et al. 2020) There are two topics discussed in this article, as follows.

- 1) What is the aesthetic value of the *Dewa mesraman* dance theatre?
- 2) What national character values are contained in the *Dewa mesraman* Dance Theatre?

## **METHODS**

The method used in this research was a qualitative descriptive method which includes three stages, namely the data collection stage, the data analysis stage, and the analysis results presentation stage. Qualitative descriptive is a research method whose presentation uses descriptives or words (Yuliani, 2018). The object of research in this paper is the dance theatre script of *Dewa mesraman*. In performing arts research, trying to describe artistic activities in the form of dance, musical arts or performing arts is an effort to gain knowledge. The approach used was qualitative approach which has descriptive characteristics. (Subandi, 2011). The research data was obtained from video sources of the *Dewa mesraman* Dance Theatre and dance theatre script documents, then analyzed and presented in a written form, so that researchers could produce research on the character education values and aesthetic values contained in the *Dewa mesraman* Dance Theatre.

## **FINDINGS AND DISCUSSION**

The method used in this research is a qualitative descriptive method which includes three stages,

namely the data collection stage, the data analysis stage, and the analysis results presentation stage. Qualitative descriptive is a research method whose presentation uses descriptives or words (Yuliani, 2018). The object of research in this paper is the dance theatre script Dewa mesraman. In performing arts research, trying to describe artistic activities in the form of dance, musical arts or performing arts is an effort to gain knowledge. The approach used is qualitative which has descriptive characteristics. (Subandi, 2011). Research data was obtained from video sources of the Dewa mesraman Dance theatre and dance theatre script documents, then analyzed and presented in written form, so that researchers could produce research on the character education values and aesthetic values contained in the Dewa mesraman Dance theatre.

### **Aesthetic Values in the *Dewa mesraman* Dance Theatre**

Aesthetics are often associated with anything related to art because it contains beauty that can be seen. Since its emergence, aesthetics has always been used to express philosophical language regarding works of art (Hasnidar, 2019). Aesthetics comes from Greek, namely from the word *aisthetica* or *aisthesis*. This word means things that can be perceived with the senses or sensory perception. Aesthetics are part of axiology which discusses questions, problems, ethical issues, issues about art, aesthetic issues, and art in human life (Abadi, 2016).



**Photo 1.** *Dewa mesraman Dance Theatre*  
(source: Private document Dewi Yulianti, 2023)

The aesthetic values in the *Dewa mesraman* Dance theatre has a very important role in creating a beautiful and immersive visual experience for the audience. This dance theatre contains aesthetic elements that contribute to the beauty and appeal of the performance, as well as providing additional meaning to the religious and cultural values associated with this ceremony.

- 1) **Costumes and Make-up:** The costumes and make-up of the dancers in the *Dewa mesraman* dance theatre are very attractive and rich in color. The costumes reflect traditional values and Balinese culture.
- 2) **Elegant Dance Movements:** The *Dewa mesraman* dance theatre displays dance movements that are soft, graceful and encompassing. These movements reflect the distinctive aesthetic of Balinese dance and create an atmosphere of spirituality and grace.
- 3) **Music and Sound:** The music that supports this dance theatre also has high aesthetic value.

- Balinese *gamelan* accompaniment, singing and other music create a mesmerizing atmosphere and add to the beauty of the performance.
- 4) Rituals and Offerings: The *Dewa mesraman* dance theatre involves rites and offerings to the gods. This dance theatre creates a distinctive ritual aesthetic, and moments of the *Dewa mesraman* procession are depicted with grace and reverence.
  - 5) Cultural and Religious Meaning: The entire aesthetic of this dance theatre is permeated with cultural and religious meaning. This dance theatre creates deep beauty because it combines artistic elements with deep spirituality and belief.

#### **Character Education Values in the *Dewa Mesraman* Dance Theatre Script**

Character education is the naming of national character values which includes the components of knowledge, awareness and action to implement these values towards God, oneself, others, the nation and the environment (Omeri, 2015). The 18 national character values originating from *Pancasila*, Religion, National Education Goals, and Culture. Those eighteen values include: honest, religious, tolerant, disciplined, hard-working, democratic, creative, independent, national spirit, curiosity, love of the country, friendly, communicative, appreciative of achievements, fond of reading, caring for the environment, love of peace, responsibility. responsibility, and social care (Yulianti, N. K. D., & Marhaeni, 2021). The character education values in the *Dewa Mesraman* Dance theatre script are, religion, hard work, creativity, discipline and responsibility, all of which are contained in the *Dewa*

*Mesraman* Dance theatre script. These character values are explained as follows.



**Photo 2.** *Dewa mesraman Dance Theatre*  
(source: Private document Dewi Yulianti, 2023)

- 1) **Religious Value:** The *Dewa Mesraman* Dance theatre is based on ceremonies of worship and respect for Gods. In the script for the dance theatre *Dewa Mesraman* there is a narrative, namely "Dengan rasa cinta bhakti yang tulus, para pengayah menuju Pura Tirta Sagening. Beberapa pengayah membawa uparengga seperti lelontekan, tombak, tedung, dan lain-lain. Para Dewa diusung oleh pengempon Pura Panti Timbrah Desa Paksewali menuju Pura Tirta Seganing di Kali Unda" This narrative reflects the belief and sincerity of the people of Banjar Timbrah in respecting and worshiping God.
- 2) **The Value of Hard Work:** The value of hard work that exists is, before the *Dewa Mesraman* procession is carried out, the sрати will prepare the ceremonial facilities needed for the *Dewa Mesraman* procession.
- 3) **Creative Value:** Creativity in the *Dewa Mesraman* dance theatre lies in the ability to take

- traditional elements and combine them with unique and stunning artistic expressions.
- 4) Value of Discipline: Discipline is reflected in the commitment of all involved to maintain and preserve the *Dewa mesraman* tradition. They maintain the cultural and religious values contained in this dance theatre performance.
  - 5) Value of Responsibility: "Setelah prosesi Dewa Mesraman selesai semua *prelingga* ditempatkan di masing-masing *pelinggih* sesuai dengan fungsi dan nama para Dewa selama upacara piodalan berlangsung. Setelah upacara berakhir (upacara *penyineban*) semua *prelingga* kembali distanakan di gedong penyimpanan masing-masing" In this narrative, there is a value of responsibility for the people of Banjar Timbrah who re-established the Gods in their respective places.

## CONCLUSION

Based on the explanation above, it can be concluded that the *Dewa Mesraman* Dance theatre script, which is based on a tradition in Pakseballi Village called *Dewa Mesraman*, contains aesthetic elements that contribute to the beauty and attractiveness of the performance, as well as providing additional meaning to religious and cultural values. associated with this ceremony. These aesthetic values include costumes and make-up, elegant dance movements, beautiful music, aesthetic rituals and offerings, and cultural meaning.

Apart from that, *the Dewa Mesraman* Dance theatre has a plot/plot that talks about the *Dewa Mesraman* procession and contains national character education values which include religious values, hard

work values, creative values, discipline values, and responsibility values.

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# The Role of Manuscript-Based Education in Enhancing Student's Emotional Intelligence

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## ABSTRACT

Education centered on manuscripts provides a distinctive opportunity to foster students' emotional intelligence by imparting a profound understanding of various facets related to emotions, empathy, emotional mindfulness, and effective emotional expression. This pedagogical approach is strategically crafted to exert a lasting influence on students, furnishing them with invaluable life competencies in comprehending, managing, and engaging with their own emotions and the emotions of others. Furthermore, within the context of Indonesia, the integration of manuscript-based education not only contributes to the enhancement of students' emotional intelligence but also assumes a role as a vehicle for safeguarding and commemorating the nation's multifaceted cultural heritage. This dual emphasis on emotional intelligence and cultural preservation harbors great potential for the rising generation of Indonesians. By embracing manuscript-based education, the youth of Indonesia can cultivate a profound reverence for their culturally diverse heritage while concurrently refining their emotional intelligence. This comprehensive approach empowers them with a profound sense of identity and purpose,

equipping them to confront the forthcoming challenges with heightened resilience and competence.

**Keywords:** Manuscript, Education, Emotional Intelligence

## INTRODUCTION

The noble objective of education in Indonesia is to illuminate the nation and mold citizens whose character is founded on devotion to the One Almighty God. This aligns seamlessly with the principles enshrined in the preamble of the 1945 Constitution, which forms the bedrock of the nation. This aim underscores the pivotal role of education in nurturing the intellectual and moral faculties of Indonesian citizens (Lesmana, 2018). In Indonesia, the educational landscape often witnesses the influence of external concepts, predominantly from the Western and Middle Eastern regions influences may not always resonate harmoniously with the cultural and ethical values inherent to Indonesia (Mulyasana, 2020). This pertains to various facets of education, encompassing curriculum choices, pedagogical methods, and even the broader philosophy of education. Hence, it becomes imperative to delve into and harness the educational treasures rooted in Indonesia's cultural legacy, particularly within the realm of ancient manuscripts. This cultural heritage encompasses a multitude of elements, ranging from ethical values, moral precepts, and indigenous wisdom to traditional knowledge systems that have enriched Indonesian society over the centuries (Mislioni etc, 2017).

The integration of these elements into the education system holds the potential to imbue education with greater pertinence and contextual significance for Indonesian society. This holds

paramount importance because the educational principles originating from Indonesia's written legacy can make a substantial impact on the advancement of the country's education system. It implies that education should not simply adopt foreign ideas but should also harness the cultural wealth of the region to furnish a more diverse and pertinent educational basis (Rohman & Ningsih, 2018). Consequently, there arises a necessity for Indonesian education to find equilibrium between foreign influences and the local cultural heritage (Kurdi, 2021). By doing so, education can be more efficacious in realizing its noble objective of enlightening the nation and molding the character of Indonesian citizens in harmony with the deeply esteemed values of Indonesian society (Firmansyah & Dewi, 2021).

Manuscript-based education represents an instructional method that places significant importance on the examination, comprehension, and inculcation of values derived from the archipelago's manuscripts while structuring the educational process. These manuscripts, as a repository of genuine knowledge, play a pivotal role in shaping an individual's identity and utilizing the historical-cultural context as a moral cornerstone in the development of the nation's civilization (Wibowo, 2017). Moreover, education centered around manuscripts can support students in cultivating their emotional intelligence through the provision of insights into emotions, empathy, emotional consciousness, and the skills needed for emotional communication. These constitute essential components in attaining comprehensive personal growth and the abilities necessary for successful everyday interpersonal engagements (Falasifa, 2023). Based on the presentation above, this research aims

to elucidate the significance of The Role of Manuscript-Based Education in Enhancing Student's Emotional Intelligence.

## **METHODS**

The research method employed in this study is the literature review method. According to Mahmud (2011), literature review research is a series of activities related to the collection of literary data. Furthermore, according to Sugiyono (2015), literature review research is based on available references or literature, primarily from published articles in scientific journals. In this research, the author examines studies related to the literature pertaining to The Role of Manuscript-Based Education in Enhancing Student's Emotional Intelligence.

## **FINDINGS AND DISCUSSION**

Manuscript-based education constitutes an instructional and pedagogical approach that centers on the utilization of manuscripts or written materials as the principal foundation within the educational sphere. This approach encompasses a range of distinctive characteristics:

1. Primacy of Written Materials  
Within manuscript-based education, written texts hold paramount significance as the primary conduit for knowledge acquisition and information assimilation. These texts encompass textbooks, scholarly articles, papers, journals, or documents housing pertinent information on specific subjects or topics (Prastiani & Subekti, 2019).
2. Thorough Examination

Students are encouraged to undertake meticulous scrutiny of these written materials. Their mandate involves grasping content nuances, unveiling concealed meanings, discerning arguments, and scrutinizing the credibility of information conveyed within the texts (Hendrawati, 2018).

3. **Literacy Proficiency**  
Manuscript-based education fosters the cultivation of robust literacy proficiencies. This encompasses the capacity to read comprehensively, communicate ideas lucidly and effectively in writing, and reference pertinent and reputable sources (Ross & Morrison, 2021).
4. **Problem-Solving Acumen**  
Through the analytical examination of textual material, students are guided in honing their aptitude for problem-solving. They learn the art of addressing intricate dilemmas and pursuing resolutions through a heightened comprehension of the accessible information (Fountas & Pinnell, 2012).
5. **Fostering Creativity and Critical Thinking**  
Students are accorded the liberty to exercise creativity and nurture their critical thinking faculties in relation to the insights gleaned from these texts. They are encouraged to pose inquiries, present alternative viewpoints, and foster autonomous intellectual endeavors (Moon, 2007).

Manuscript-based education underscores the profound importance of profound comprehension, the cultivation of critical thinking acumen, and the development of literacy skills within the sphere of

student development. It is an approach adaptable across diverse educational tiers, ranging from primary to tertiary levels, contingent upon contextual requisites and educational aims. This pedagogical paradigm empowers students to evolve into lifelong learners, proficient in the art of accessing, scrutinizing, and judiciously applying information within a diverse array of contexts (Phillips, McClain, & Uccelli, 2020). Manuscript-based education can enhance student's emotional intelligence through various avenues, as delineated below:

1. **Providing Emotional Insights**  
Manuscripts often contain narratives, stories, or reflections that assist students in comprehending various facets of human emotions. By reading and analyzing these texts, students can gain deeper insights into how emotions function within themselves and others (Abrahamson, 1998).
2. **Fostering Empathy**  
Manuscripts frequently feature stories of diverse characters and life situations. Through the exploration of these characters' experiences, students can cultivate empathy, and the ability to sense and understand the feelings of others (Zahavi, 2014).
3. **Emotional Awareness**  
By examining how characters in manuscripts confront and navigate emotions, students can heighten their own emotional awareness. They can identify the emotions they experience and learn to manage them more effectively (Salovey & Grewal, 2005).
4. **Emotional Communication Skills**

Manuscript-based education can aid students in developing emotional communication skills. They learn how characters in stories express their emotions, serving as models for effective emotional communication (Rojas, Nussbaum, Guerrero, Chiuminatto, Greiff, Del Rio, & Alvares, 2022).

5. Emotional Problem Solving

Through the analysis of characters in manuscripts who grapple with emotional conflicts, students can acquire skills in resolving their own emotional challenges. They can explore various approaches to addressing emotional dilemmas (Isenbarger, & Zembylas, 2006).

6. Identity and Personality Development

Manuscripts often explore themes such as personal growth, identity quests, and character journeys. This can prompt students to contemplate their own development and how emotions influence identity and personality (McAdams, 1988).

7. Self-Reflection

Through reading and analyzing manuscripts, students are encouraged to engage in self-reflection about their own experiences and emotions. This offers opportunities for profound introspection (Elias, 1997).

By incorporating manuscripts into the educational curriculum, educators can create an environment where students can learn about emotions, hone their emotional skills, and foster a deeper understanding of themselves and others (Brackett, Rivers, Reyes, & Salovey, 2012). To implement manuscript-based education with the aim of enhancing

students' emotional intelligence, we can follow the following steps:

1. **Selection of Appropriate Manuscripts**  
Choose manuscripts or written texts that are relevant to the goal of strengthening students' emotional intelligence. Manuscripts can include short stories, poetry, novels, articles, or other texts that depict diverse emotional situations and characters (Nelson, & Low, 2011).
2. **Structuring the Learning Process**  
Design a learning structure that includes reading and analyzing the manuscript, group discussions, and reflective activities. Ensure there are opportunities for students to engage deeply with the text (Bean, & Melzer, 2021).
3. **Emphasis on Empathy**  
During reading, encourage students to identify the emotions experienced by the characters in the manuscript. Teach them to empathize with these characters and understand their perspectives (Barnyak, & Myers, 2023).
4. **Discussion Activities**  
After reading, organize group discussion sessions where students can share their understanding of the character's emotions and how the characters cope with their emotions. These discussions can help students see various perspectives on emotions (Barnyak, & Myers, 2023).
5. **Personal Reflection**  
Allocate time for students to reflect on the connection between the emotions they experience in their daily lives and the emotions described in the manuscript. Ask them to

maintain reflective journals about these experiences (Silk, Steinberg, & Morris, 2003).

6. Role of the Teacher

As a teacher, you should act as a facilitator of discussions and reflections. Encourage students to ask questions, promote critical thinking, and provide guidance as needed (Branch & Paranjape, 2002).

7. Assessment

Use formative assessments such as journal assignments, presentations, or reflective reports to gauge students' understanding of emotions and their progress in developing emotional intelligence (Abrahams, Pancorbo, Primi, Santos, Kyllonen, John, & De Fruyt, 2019).

8. Integration with the Curriculum

Ensure that manuscript-based education is integrated with existing curriculum subjects. This can help ensure relevance and continuity in learning (Goforth, A. N., Nichols, L. M., Sun, J., Violante, A., Christopher, K., & Graham, N. 2022).

9. Utilizing Technology

Leverage technology to access manuscripts, online resources, and digital learning tools that support this approach (McKnight, K., O'Malley, K., Ruzic, R., Horsley, M. K., Franey, J. J., & Bassett, K. 2016).

10. Continuity

Make manuscript-based education a continuous part of the curriculum, so that students have ongoing opportunities to further develop their emotional intelligence (Winslade, 1994).

Manuscript-based education that focuses on emotional intelligence can provide long-term benefits for students in understanding, managing, and interacting with their own emotions and the emotions of others. The use of manuscript-based education in Indonesia not only bolsters students' emotional intelligence but also preserves and promotes Indonesia's rich cultural heritage. This can have a positive impact on preparing the younger generation of Indonesia to face future challenges more effectively.

## **CONCLUSION**

When manuscript-based education is employed in Indonesia to fortify emotional intelligence and uphold cultural heritage, it endows students with invaluable life skills and a profound connection to their origins. This all-encompassing educational approach can profoundly influence their personal development and their capacity to confront forthcoming challenges with resilience and competence. It commemorates the diverse cultural tapestry of Indonesia while equipping its youth to tackle the trials of tomorrow. Through the fusion of emotional intelligence cultivation and the celebration of cultural heritage, manuscript-based education delivers a comprehensive learning experience. It nurtures individuals who are not only emotionally astute but also culturally conscious and proud of their heritage. The amalgamation of these elements exhibits the potential to better equip the succeeding generation of Indonesians to face future challenges with robustness and competence.

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## Reading the Manuscript from the Perspective of Tripitama Theory

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### ABSTRACT

The approach used to view Hinduism as a whole is the *Tripitama* Theory. This theory can also be used as an approach to examine various objects of study, especially traditions, culture and religious manuscripts. This work descriptively describes how the *Tripitama* approach can map the teachings of one or several manuscripts into aspects of the principles of truth or divinity (*tattva*), methodological and practical aspects of how these *tattvas* are carried out in human dharma (*acara*) and aspects of ethical rules or behavior that must be developed to support the practice of *acara* (*susila*). For example, in the study of Saiva Nusantara texts such as Bhuwana Kosa, Vrhaspati *Tattva* and others, their teachings emphasize the highest aspect of being Siva, so that all practices lead to the Siva tradition. *Sadanga yoga* is also recommended in order to attain Siva. In order to successfully carry out this *sadhana* (*acara*), man need the rules as stated in *Siva Sasana*. This is what leads a *sadhaka* to achieve self-realization, uniting with Siva.

**Keywords:** Manuscript, Tripitama theory, Siva, *tattva*, *susila*, *acara*

## INTRODUCTION

Interpretation of manuscript content requires a multidisciplinary approach involving linguists, historians, cultural experts, and other researchers. Reference sources, such as specialized dictionaries, history textbooks, and guides to ancient cultures, are often used to aid in more accurate interpretation. In addition, discussions with colleagues and experts who have different backgrounds can help avoid bias in interpretation. Meanwhile, reading and interpreting manuscripts from a theoretical perspective involves a deeper analytical approach by considering a particular theoretical framework. This can help in understanding the deeper meaning and context in the text. There are several theoretical approaches commonly used in reading and interpreting manuscripts. First, Historical Approach: This theory emphasizes the importance of understanding the historical, social and cultural context in which the manuscript was written (Gilbert; Garraghan, 1957). This involves tracing the origins, time periods, and relevant historical events that can help illustrate the meaning of the text.

Second, Cultural Approach. This theory views texts as cultural products that reflect the values, beliefs and cultural norms of society at that time. Identifying cultural elements in manuscripts can help in better interpretation. Third, Semiotic Approach. Semiotics is the study of signs and symbols in language. In reading manuscripts, this approach focuses on analyzing the signs and symbols used in the text to reveal deeper meaning. Fourth, the Structuralist Approach. This approach looks for structural patterns in the text and tries to identify the basic elements that form the narrative structure or meaning of the text (Abidin. 2003).

Fifth, Feminist Approach. This approach emphasizes the role of gender in text interpretation. It explores how gender and patriarchy might influence the content and meaning of manuscripts. Sixth, Postcolonial Approach. This approach considers the impact of colonialism and imperialism in the context of manuscript writing. This can help in understanding how manuscripts influence power relations and identity. Seventh, Deconstruction Approach: This approach tries to identify contradictions or tensions in the text. This refers to the idea that texts often have no fixed meaning and can be interpreted in a variety of ways. Eighth, Psychoanalytic Approach: This approach involves analyzing the text from a psychological perspective, looking for signs of subconscious thinking or psychological motifs in the text (Bertens, 2016).

Ninth, Comparative Literature Approach. In this approach, texts are compared with other texts from the same or different periods or cultures to explore possible themes, motifs, or influences. Tenth, Marxist Approach. This approach looks for elements related to social and economic structures in the text (Eagleton, 1996). It tries to reveal elements related to class conflict and exploitation. The choice of theoretical approach depends on the type of manuscript, historical period, and research question to be answered. Usually, researchers will use the most appropriate approach to help understand the meaning of the text more deeply. Interpretation from a theoretical perspective can open new insights and deeper understanding of the manuscript.

Meanwhile, within the Hindu body of knowledge, there is the *Tripitama* Theory, which is an approach generally used to see Hinduism as a whole, or bird view. To look at Hinduism as a whole, this theory

presents three aspects, namely the principle of thatness (*tattva*), the principle of method (*acara*), and the principle of ethics or rules or behavior (*susila*). "*Tattva*" is a Sanskrit word that literally means "principle" or "reality." In the Hindu context, "*Tattva*" refers to the basic principles or elements that make up the universe and existence. This concept is very important in several schools of Hinduism which teach about the origin of the universe and how all its aspects are related to the underlying *Tattva* (Cudamani, 1993). In some schools, there is a basic concept known as "*Saptatattva*," which refers to the seven basic elements: *Prithvi* (earth), *Ap* (water), *Tejas* (fire), *Vayu* (air), *Akasa* (ether), *Manah* (mind), and *Atman* (soul).

"*Acara*" in the context of Hinduism refers to an act, ritual, or ceremony performed as part of a religious practice. Events can include various types of activities such as worship, meditation, *yadnya* (offerings), *puja*, and more. Event practices vary between different schools of Hinduism and are often based on specific teachings followed by their adherents. These events are intended to bring individuals closer to a deity or spiritual aspect within themselves.

"*Susila*" in Sanskrit means "morals" or "ethics." In the Hindu context, "morals" refers to the moral and ethical principles that guide individual behavior. These principles are often based on religious teachings and sacred teachings such as the Bhagavad Gita and dharma (moral obligation). The concept of *Susila* teaches the importance of good behavior, ethics, integrity and obligations in everyday life. Hindu adherents are encouraged to follow the principles of morality in interactions with fellow humans and in living their daily lives (Cudamani, 1993).

## METHOD

This work is classified as a qualitative type with an emphasis on descriptive words and does not use tables or calculations of numbers. Data was obtained through document study and literature review. Several ancient manuscript texts such as Bhuwana Kosa, Wrhaspati Tattwa, Ganapati Tattwa and other texts are used as the main reference. The analysis technique used is content analysis by looking at the content. The work is presented narratively where *Tripitama* is used as perspective.

## DISCUSSION

Overall, the concepts of Tattva, Events, and Ethics are an important part of the philosophical foundations, religious practices, and ethics of Hinduism. This theory helps shape the worldview and daily actions of Hindus, which vary depending on the specific sect and tradition they adhere to. Each tradition has unique views on basic principles, religious practices, and morality that may differ in daily implementation. Here, Hinduism appears to be very inclusive and allows personal freedom in spiritual choices and religious practices, resulting in a variety of traditions throughout the world.

### **Tripitama Theory**

Tripitama is an acronym for '*tri*', '*pita*' and '*mata*'. In Sanskrit, *tri* means three, *pita* means father, and **mata** means mother. *Tripitama* means three fathers and mothers. Father and mother here refer to the source or basis. More precisely, the term *tripitama* refers to the names of the 'three basic frameworks of Hinduism', which consist of *tattva*, *acara* and *susila*. This theory is used to look at Hinduism as a whole. This means that various aspects of Hinduism can be found

in these three frameworks. When Hinduism is seen from above, these three groups explain the whole. Or in other words, the Hindu fish-bond itself. Meanwhile, this theory can be applied to many study objects because the principles of the three are coherent, comprehensive, universal, systematic.

First, *tattva*. This is a term in Hindu philosophy that has various concepts and meanings in various contexts. In general, "tattva" refers to basic concepts or fundamental principles that form the basis of the understanding of reality or existence. This is one aspect of Hindu philosophy in general. Tattva can vary depending on the school or tradition of thought in the Hindu tradition. One common use is in the context of Sankhya, one of the important Indian philosophical systems. In Sankhya, there are 25 tattvas that form the basis of creation and existence, including principles such as prakriti (the material universe), purusha (individual soul), and various other elements (Sharma, 1997).

The universe and the creations within it are manifestations of the highest aspects of *Purusa* and *Prakrti*. The meeting between the two gave birth to this creation. These two elements form the foundation of the universe. This universe exists through a process of emanation from the highest principles which are very subtle to the lowest which are physical, namely *prtvī*. After this universe reaches its peak in emanation, it continues with reabsorption, namely the process of turning from the coarsest principles back to the subtle. And so, it goes on over and over again, creation - pralaya, creation - pralaya happening one after another. Tattva or the process of emanation and reabsorption can refer to basic concepts or principles in various religious traditions, such as in Tantra,

Shaivism, Vaishnavism, and other schools. Thus, “*tattva*” is an important term in Hindu thought that refers to fundamental principles or basic concepts that form the basis of the understanding of reality and existence. Each tradition varies in explaining the processes within it, but in general, they accept that the universe consists of two basic elements, a conscious aspect and a non-conscious aspect (Chapple, 2008).

In the beginning the Consciousness was in its purity, all-pervading, eternal and all-knowing. However, because of *upadhi*, the influence of the creation process, the *tri guna* aspect influences the consciousness, so that restrictions occur. The consciousness that was originally all-knowing becomes limited, its limitless existence becomes limited, shackled in the body. Initially, nature was *anandam*, changing through difficulties and pleasures. When trapped in the influence of the *three gunas*, humans experience *samsara*, namely endless suffering. So, to recognize the true Self, who is all-knowing, all-conscious and eternally happy, the influence of this *triguna* must be subdued. Each creation that has consciousness is entirely directed towards this highest consciousness, so that the process of evolution in life is possible. Likewise, humans, even though they are at the peak of the evolution of living creatures, are still on their way to the peak of their consciousness (Osto, 2018).

To reach the peak of consciousness requires a process, a method or way so that evolution is faster or accelerated. This effort to achieve the highest consciousness is the *dharma* of human life. To live their *dharma* well, they need tools or ways or methods. There are practices that must be done. That practice is called an *acara*. In order for the *tattva* process above

to run well, events or practices related to it are needed. *Acaras* are a method that must be practiced in order to regain that limitless awareness (*manunggaling kawula lan gusti*). This *acara* is translated by each tradition. This means that each tradition has its own variety of *acara*. However, in principle it is a practice, whether in the form of ceremonies, meditation, yoga, asceticism, certain behaviors and other techniques. This *acara* is often called a *dharma acara*.

This *acara* can be simple or complex depending on the tradition. Each *acara* practice has its own rules. For example, in the Saiva tradition there is a Shiva gym or behavior that is in accordance with the Saiva tradition, and so on. All types of rules, restrictions, behavior, and the like in each tradition are called *susila*. *Susila* then refer to the concepts of ethics, morality and good behavior in everyday life. In the Hindu context, "morality" is an important aspect of religious practice and plays a role in guiding individuals to live a correct and moral life to achieve the highest consciousness. Some important points about *susila* include morality, integrity, purity and outlook on life. First, Morality. Morals refer to moral norms that guide individual actions. This includes prohibitions against actions considered unethical, such as lying, theft, violence and harmful behavior.

Second, Integrity, means consistency between the values held by a person and their daily actions. An individual who has high morals is expected to act in accordance with the moral principles they believe in. Third, *Susila* is also closely related to purity. In Hinduism, achieving purity is an important goal, and morality helps individuals to achieve purity through good and moral actions. *Susila* also includes a positive outlook on life. This includes tact, tolerance, and

empathy towards others. In Hindu practice, morals are closely related to the concept of *acara* (*dharma acara*), where individuals are expected to carry out their duties and responsibilities in accordance with social and ethical norms to achieve the highest awareness. In a broader scope, apart from morality being related to *dharma acara*, more importantly, morality is behavior that exists as an expression of basicness after achieving the highest awareness. So, morality concerns the rules to support the implementation of *dharma acara* as well as the behavior that emerges after achieving the highest consciousness after carrying out the various practices of the *acara*.

### **Application of *Tripitama* in Manuscripts**

The *Tripitama* approach seeks to see, recognize, explore and examine the content of an object of study, whether culture, religion, tradition, ideology, system, text, manuscript and others, as a whole, covering aspects of ontology, method and axiology. The *Tripitama* as a theory can be used as a scalpel in examining the complete teaching content of the manuscript. The content of the manuscript's teachings can be explored, sorted and categorized into three core baskets of *tattva*, *acara*, and *susila*. When a manuscript is examined, it will show the tendency of its *tattva*, whether *Saiva*, *Vaishnava*, *Sakta* or other, and also from it can be identified the activities or practices related to that *tattva*. Finally, you will be able to recognize the rules in practice, the moral behavior that must be followed. For example, the Saiva Nusantara manuscripts can be explained, narrated and structured their teachings into *tripitama*.

### 1) Tattva Study

In the *tattva* principle, the Supreme Truth or Absolute Reality in the Saiva Nusantara tradition is called Siva and various other synonymous names such as Rudra (in Bhuwana Kosa), *Īśvara* (in Vṛhaspati Tattva) and others. Illustrations used to explain this Absolute Reality include *sūnya* (silence), *sūnyaning sūnya* (still silence), *paramasūnya* (supreme silence), *paramasiva* (supreme Siva), supreme, and others. This description of Absolute Reality can use positive terms which refer to Absolute Existence (*sat*) or negation which refers to absolute nothingness (*asat*). As absolute existence, the text states that Siva is everything, there is no empty space that he does not occupy. While Siva's absolute nothingness is described as something indefinable, unthinkable (*achintya*), *sūnya* (silence, the opposite of existing), and others. For example, the text Vṛhaspati tattva (7-9) states:

*Aprameyam anirdesyam anaupamyam  
anāmayam,  
Sūksmam sarvagatam nityam dhruvam avyayam  
isvaram (7)*

Ishvara is immeasurable, featureless, incommensurable, uncontaminated, invisible, omnipresent, eternal, constant and undiminished.

In Vedanta, this Absolute Reality leads to Brahman. Negation words or sentences are also used to describe Absolute Reality (Brahman/ Siva). Brahman is colourless, attributeless, incomprehensible, unattainable, without all the attributes that exist in humans such as hands, eyes, feet and others. Therefore, Brahman is everywhere,

eternal and the initial source of creation (Gupta, 2017: 21-22). The same description of the Absolute Reality (which is Brahman) is expressed in the Mundaka Upanishad (I.1.6) as follows:

*Yat tad-adreśyam-agrāhyam-agotram-avarṇam  
acaksuh śrotram tad-apāni-pādam,  
nityam vibhum sarvagatam susūksmam tad-  
avyayam yad bhūta-yonim pari-paśyanti dhīrah.*

He is beyond reason, beyond understanding and beyond reach. He has no color, no attributes, no eyes, no ears, no hands or feet. He is eternal, omnipresent, the subtlest among the subtle, unkillable, the initial source and source of all beings (Chinmayananda, 2003: 20).

What the Saiva Nusantara texts explain most is about the existence of the universe (*utpati/sṛsti*) and the process of return/reabsorption (*samhara*). The process starting from Siva to *pṛthivi* is described as the Saiva Archipelago cosmogony and cosmology. Meanwhile, the problem of reabsorption is broken down into two main topics. First, *pralaya*, namely the destruction of the universe. This process is explained in reverse of the process of creation, namely its journey from *pṛthivi* to Siva. *Pṛthivi* dissolves into water, water dissolves into fire, and so on until it returns to its Original Reality (Siva). Second, humans' conscious efforts to rediscover their true essence as Siva. Human birth is destiny (predetermined as such), but how human consciousness develops is determined by the efforts made during life.

Several texts narrate this process in a slightly different way, but in essence they attempt to explain the process of the emergence of the universe from the finest to the coarsest. The Saiva Nusantara text

explains that the highest and subtlest elements that originate directly from Bhātara Siva are conscious and unconscious entities. The Vṛhaspati Tattva text calls it *cetana* and *acetana* positioned parallel. Likewise, the Jñāna Siddhanta text mentions *purusa* and *prakṛti* as forms of *Īśvara*. Bhuwana Kosa states that Rudra (who is Siva) gave birth to *purusa* (who is Brahma) and from *purusa* was born *avyakta* (who is Vishnu).

Slightly different from the Vṛhaspati Tattva, the process of stages described by the Jñāna Siddhanta is almost close to Samkhya. It is said that *Īśvara*'s form is *purusa* and *prakṛti*. The Samkhya does not explain that *purusa* and *prakṛti* are *Īśvara* bodies, but rather that these two entities are absolute. Jñāna Siddhanta then explains that *Īśvara* who has the form of *purusa* and *prakṛti* is the gross part (*sthūla*) of Siva. The subtle part (*sūkṣma*), which is one level above, is *Sadasiva*. One level above high *sadasiva* (*para*) is *paramasiva*. Meanwhile, above that, the top one is *Sūnya* or *Bhattāra* Siva himself.

The explanation of these 25 tattvas is through the *triaksara* (A, U, M) and *ekāksara* (Om) doors. The Om script (*Omkāra*) has 2 (two) bodies, namely *purusa* and *prakṛti*. The M script (*Makāra*) has an *antahkarana* body with 3 (three) elements, namely *mahān* (*mahat*), *ahamkāra* and *manah*. The U script (*Ukāra*) has 10 (ten) bodies, namely *pañca buddhindriya* (ears, skin, eyes, tongue and nose) and *pañca karmendriya* (hands, feet, mouth, anus and genitals). Script A (*Akāra*) consists of 10 (ten) bodies (*mātra*), namely *pañca tanmātra* (sound, touch, form, taste and smell) and *pañca mahābhūta* (*ākāsa*, *bāyu*, *teja*, *āpah*, *pṛthivi*). These 25 (twenty-five) *mātra* (bodies) are called *pañcavimśati* (*pañca vimśaka*).

An important aspect that occurs in the category (tattva) besides emanation is pralīna. The universe emerged from the highest category (Siva) to the grossest *pr̥thivī* through the process of emanation (*utpatti*). In the same way, all of creation is melted to return to its source from the coarsest to the finest through the process of reabsorption or pralīna. Pralīna is the reverse process of emanation. When the emanation of creation expands, when the pralīna creation buds. At creation, the universe appeared, while at pralīna the world disappeared. The process of *pañcavimsati* as stated in the Jñāna Siddhanta text above occurs in reverse, as does the process stated by Bhuvana Kosa and Vṛhaspati tattva. Meanwhile, in other texts there are variants of how the universe experiences pralaya. Bhuvana Sangksepa, for example, chronologically states as follows:

*Pr̥thivī codate līnam, udhakam teja silīnam,  
Teja līnam tatha bāyuh, bāyuh līnantu ke pi va.*  
(Bhuvana Sangksepa, 71)

Earth disappears into water, water disappears into light, light disappears into *bāyu* (wind) and wind disappears into space.

*Kāma viśvañca līnañca, viśva līnañca  
krodhakah,  
Krodha līnañca mṛtyuñca, mṛtyu līnantu kālake.*

*Kāla līnañca dharmeśca, dharma līnantu  
sathyake,  
Satya līnañca śangkare, śangkare paśupatike.*

*Paśupatiśca brahmāni, brahmā Viṣnu salyate,  
Īśvaro rūdra līnañca, rūdra līnantu devake.*

*Devaśca puruṣa līna, puruṣa śive bhavat,  
Śivaśca nirbhane līnam, nirbhanañca anamake.*

*Anamakañca śukṣmate, sadā mokṣañcake vidhi,  
Sarva śaṅkarana śante, na sandehan tu  
sanmukham.*

(Bhuvana Sangksepa, 72-76)

*Bhatāra kāma* disappears into *viśva*, *viśva* disappears into *krodha*, *krodha* disappears into *mṛtyu*, *mṛtyu* disappears into *kāla*, *kāla* disappears into *dharma*, *dharma* disappears into *satya*, *satya* disappears into *Sangkara*, *Sangkara* disappears into *Paśupati*, *paśupati* disappears into Brahma, Bhatara Brahma disappears into Viṣnu, Viṣnu disappeared into *īśvara*, *īśvara* disappeared into Rūdra, Lord Rūdra disappeared into Mahādeva, Mahādeva disappeared into *Puruṣa*. *Puruṣa* disappeared and became Siva. Lord Siva disappeared into *Nirbhana*, *Nirbhana* disappeared into *Niraśraya*.

The Bhuvana Sangksepa text states that the *pralina* process starts from *prthivi* disappearing into water, water becoming fire, fire becoming air, air becoming ether, and so on until it reaches its peak. Even Siva was dissolved into two more levels, namely *nirbhana* and *nirasraya*. This is different from *pralina* in Samkhya, where the physical aspect disappears only to the beginning of *prakṛti*, namely the initial source of material creation. That is, the subtlest substance of things is *mula prakṛti*, there is nothing above that. Meanwhile, the aspect of consciousness when released from the bonds of *prakṛti* melts back into *purusa*.

## 2) **Acara Review**

Returning to *purusa* free from the bonds of *prakṛti* requires technique. This technique must be practiced in everyday life as an effort or *sadhana*. The practice of *sadhana* is called *acara*. Each tradition has different forms of *acara* according to the principles of its teachings. For example, in the text Saiva Nusantara, the form of *acara* offered is the practice of *sadanga yoga*. Patanjali's Yoga Sutra and Patañjala's Dharma mention eight parts called *Astanga Yoga*. *Yāma*, *niyāma* and *asana* do not enter the *sadanga yoga* section, but include *tarka yoga* in them before *samādhi*. The explanation of terms such as *pratyahāra*, *dhyāna*, *prānāyāma*, *dhāraṇa*, and *samādhi* in *sadanga yoga* is also slightly different from the explanation of Patanjali's Yoga Sutra. The parts of *sadanga yoga* described in the Saiva Nusantara text are as follows:

*Pratyahāras tathā dhyānam prānāyāmo'tha  
dhāraṇam,  
Tarkas caiva samādhis tu sadanggam iti  
kathyate.* (Ganapati Tattva, 3)

What is meant by *sad-angga-yoga* is *pratyahāra*, *dhyana*, *prānāyāma*, *dhāraṇa*, *tarka*, and *samādhi*.

Almost the same sloka is found in the Vṛhaspati Tattva (53) in almost the same order. The explanation of the six types of Yoga which consists of six slokas (one sloka each), namely from sloka 4-9 in the Ganapati Tattva is also found in the Vṛhaspati tattva realm (54-59). The Jñāna Siddhanta text (15. 1-7) also presents the same thing. Soebadio (1985) said that *sadanga yoga* is a subject that is often discussed in the

archipelago and is often found in various texts. The slokas in Sanskrit are literally almost the same, but the translations into Old Javanese are more varied.

Abhinavagupta (Singh, 2014: 201) also states that the Yoga component in Saivāgama consists of six parts called *sadanga* which consist of *prānāyāma*, *dhyāna*, *pratyāhāra*, *dhāranā*, *śat-tarka* and *samādhi*. This means that this is in accordance with what is explained by the Saiva Nusantara text above. It is very likely that the implementation of Yoga in India and in Southeast Asia uses the same method. Besides these six types of Yoga being introduced and practiced, the Yoga teachings that receive more attention and explanation are the four Yogas (*anava upaya*, *sakta upaya*, *sambhava upaya* and *anupaya*), especially from Kashmiri Saiva texts (such as the Siva Sutra), while Saiva Nusantara no one mentioned or explained it. However, even though they do not mention the four types of Yoga, if we follow the understanding of the Kashmiri Saiva texts regarding Yoga, the Nusantara Saiva texts contain these types of teachings very richly and can even be easily identified.

### 3) **Susila Review**

*Susila* refers to the principles of ethics, morality, and correct behavior advocated by Hinduism. *Susila* can also include values such as honesty, loyalty, respect for others, and sharing with those in need. In the context of the *tripitama*, *susila* does not only refer to demands that must be practiced, but more than that is an expression of achieving the highest awareness. People who have achieved enlightenment will act ethically, morally, but their actions are not because of the rules of society or the state, but because it is natural that way. People who have experienced self-realization will automatically be honest, kind and

respectful of others. There are no rules that require this, but all goodness comes as a consequence of being good.

It can be said that, although a person who has attained Siva consciousness continues to live an ordinary life in the world, his actions cannot be compared with those of an ordinary person who is still shackled to maya. The actions may appear the same, but the motives or consciousness underlying the actions are not comparable. People who have achieved liberation while still alive, who are usually called *jivan mukta*, all their actions are not influenced by thought constructs but rather the will of Siva himself. His every action will be cosmic. There is no value that can be attached to it. How the liberated person acts, Annapurnopanisad (1.57) states as follows:

*Antah samsikta nirmukto jivo madhura vrttimān,  
Bahih kurvan nakurvan vā kartā bhoktā nahi  
kvacita.*

A person who has been completely freed from his inner attachments, whose thoughts are pure and sweet, such a person, whether the person takes action or not, will never feel like a doer or enjoyer, whenever and whatever the situation (Hattangadi, 2000: 4-5).

According to the text above, one of the most visible characteristics of a person who has achieved *jivan mukta* is that he is no longer tied to anything he does. There is no trace of his actions that makes the person remember and return to the situation. He does not feel that he is the perpetrator or that he is the enjoyer of the results of his actions. How is it possible for a person to eliminate himself as the perpetrator

when it is his own body that is acting? When a person feels that everything is himself, then his actions are also everything itself. Actions are absent because of the dictates of the mind which is shackled by maya. His actions will flow as the universe orders him to. However, this will never be understood by those who are not liberated. Therefore, the sacred text that states this situation must be used as the main reference and become the object of belief of the mind. A mind that is shackled and a mind that is free from the shackles of nature are very different (Warrier, 1987: 29-32). The Mahopanisad (VI.35) expresses this distinction very beautifully as follows:

*Dr̥śyam āsraya sidam cet tat-sacitto'si  
bandhavān,  
Dr̥śyam samtya jasidam cet tadā'citto'si  
moksavān.*

If you are dependent on worldly perception, then your mind will be shackled, conversely, if your mind is completely free from the bonds of worldly perception, then your mind will be free (Warrier, 1953).

The actions that arise from the command of a mind that is free from bondage compared to a mind that is still in bondage are very different. Actions that arise from orders from a shackled mind will be tied to memory, because the mind that gives the order also originates from past memories, so that the action will produce results that can become new shackles. This is the chain of samsara that cannot be broken other than through sadhana and achieving liberation. Likewise, if the action arises from an enlightened mind, a mind that is free from all forms of memory and attachment to

other worldly objects, then it will be natural, traceless, and free from the shackles of new karma. This action is called a cosmic action, which occurs spontaneously. The ruling mind is completely pure, free from the *vasanas* that precede it.

## CLOSING

The *tripitama* theory can be used as an approach or perspective in looking at an object of study. For example, when reading ancient religious manuscripts, the *tripitama* theory can provide a road map to the teachings contained therein. The map presents an exploration of the divine principles or truths that are taught (*tattva*), the recommended methods for living the dharma or truth (*acara*), and the ethical principles, rules or morals that are used as guidance or as a consequence of the self-realization experienced (*susila*). For example, in the study of Saiva Nusantara texts, in the context of *tattvas*, several texts such as Vrhaspati tattva, Bhuwana Kosa, and other texts teach about Siva. This means that the highest principle taught in texts in the archipelago is Siva. Because the highest principle is Siva, the dharma of human life is to achieve Siva as the highest principle. To achieve this, efforts (*acara*) are required as a method. One of the methods offered is *sadanga yoga* and other teachings. So that this method can be carried out well, rules are needed both for the process of carrying it out and individual ethics (*susila*). The consequence of the practice of *sadhana* is self-realization. The person who achieves this will act as nature desires. This is the highest form of morality that is expressed from within the person who has achieved self-realization.

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**Lontar:**

- Ganapati Tattwa
- Wrhaspati Tattwa
- Jnana Tattwa
- Bhuwana Sangksepa
- T tutur Bhuwana Mareka
- Dharma Sunya

# Understanding the Reality of the Self: A Critical Examination of Śaṅkarācārya's Tattvabodha

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## ABSTRACT

This paper critically examines Śaṅkarācārya's interpretation of the self (*Ātma*) within the framework of Advaita Vedanta as presented in the Tattvabodha. The non-dualistic perspective, in which the self is equated with the supreme reality, Brahman, is studied. The paper examines the epistemological difficulties that emerge in comprehending the identity between the self and *Brahman*, while also presenting the profound insights of Śaṅkarācārya's teachings. Tattvabodha's explanation of understanding the self is presented as the first step toward liberation and self-realization. It provides a solution to dualistic problems and has ethical implications, encouraging empathy and Oneness or interconnectedness. This study also emphasizes how relevant the teachings of Śaṅkarācārya are in today's life. Furthermore, Śaṅkarācārya understanding of the Self transcends the limits of space and time and is still useful today in the pursuit of self-realization. This analysis highlights the timeless value of his ideas and proposes possibilities for further research in various interdisciplinary contexts.

**Keywords:** The Self, *Ātma*, *Brahman*, and self-realization

## INTRODUCTION

Ādi Śaṅkarācārya is a philosopher and profound thinker of ancient India. He is renowned as one of the central figures in the tradition of Advaita Vedānta. The Advaita Vedānta school of thought strives for a profound understanding of the true nature of reality, including the concept of the Self (*Ātma*), the Divine reality (*Brahman*), and the relationship between them. Śaṅkarācārya is indeed known as one of the most important figures in the Vedānta tradition, but he is also known as a prolific writer who has produced many works.

Generally, there are 153 works associated with Śaṅkarācārya (Mazumder, 2018: 30), and they are further divided into three types, namely *bhāṣya* (commentary works on *prasthānatrayī*), *prakaraṇa* (writings in the form of prose/poems that explain/discuss the teaching from *prasthānatrayī*), and *stotra* (hymns that praise a certain deities). In his well-known *prakaraṇa* work, *Tattvabodha*, Ādi Śaṅkarācārya shares his viewpoint on the path to a comprehensive understanding of reality as well as the essence of the self (*Ātma*).

The purpose of this paper is to critically analyze Śaṅkarācārya's views on the reality of the Self, a topic that is extremely important in the context of Advaita Vedānta, as well as how is realizing the reality of the Self can assist us in discovering our true selves in this current time. One of the fundamental principles of Advaita Vedānta philosophy is the concept of the self (*Ātma*), and *Tattvabodha* is one of the primary sources for comprehending Śaṅkarācārya's perspective on this concept.

The search for profound self-understanding and achieving personal enlightenment are still

worthwhile goals in the modern world, which is filled with existential difficulties. By realizing the concept of the Self (*Ātma*) as outlined by Śaṅkarācārya in *Tattvabodha*, we can get profound insight into the true nature of our being and our relationship with the Absolute Reality (*Brahman*), as well as how this realization can be applied in our daily lives.

This essay will elaborate on the concept of the Self in *Tattvabodha*, critically analyze Śaṅkarācārya's interpretation of the realization that he gained from Vedic literature, compare his perspectives with other philosophical stances, and explore its applicability in the context of current times. Through this paper, I hope to delve deeper into the understanding of the concept of the Self, the Absolute Reality, and the role of Advaita Vedānta in the individual quest for enlightenment.

We shall explore how Śaṅkarācārya's concept of the true Self (*Ātma*) can motivate and offer significant insights for individuals who are interested in in-depth philosophical knowledge, spiritual exploration, and self-understanding.

## **METHODS**

This paper's primary content is the development of the findings from a literature review that was conducted using a qualitative approach through literature study methods, particularly hermeneutics. Considering the goal of this article is to critically examine a text, a correct understanding and interpretation of the text are needed. Therefore, I adopt Vedic hermeneutics as the primary theory used in this paper in order to maintain the original teaching of the text while still providing the best possible perspectives and interpretations of the text.

Vedic hermeneutics is a theory of text interpretation that seeks to uncover the fundamental meaning and purport (*tātparya*) of a mantra or *śloka* in a Vedic scripture. This theory has the principle that every interpretation of a Vedic text must also take into consideration the context of the text and be in line with other Vedic texts, along with the main purpose of the Vedic teaching itself (Murty, 1993: 23).

## FINDINGS AND DISCUSSION

### Background and Context of Śaṅkarācārya Philosophy and Works

Śaṅkarācārya was born into an orthodox Brahmin family in the Southern part of India. Many people believe that Śaṅkarācārya is an incarnation of Siva (Vidyaranya, 2008: 17). At the age of 8, Sankara became a sannyasi and traveled throughout India. He was known as a great thinker, writer, philosopher, and sannyasi. The school that Śaṅkarācārya established is known as Advaita Vedānta, which he learned from his guru, Govindapada.

The term Advaita itself, means non-dual and refers to the school of philosophy of absolute monism that promotes the reality of the one and only *Brahman*, in which all the individual souls are essentially is *Brahman*. Sankara states that the fundamental Truth or Reality behind this universe with all its names and forms is only *Brahman* (Vivekjivandas, 2013: 31). *Brahman* is the only reality, which is one without a second. But, due to *māyā* (ignorance), which is indescribable and veils our minds, we believe that *Brahman*, which appears to have many names and forms, is ultimately real.

Śaṅkarācārya philosophy states, “*brahma satyaṃ jagan-mithyā, jīvo brahmaiva nāparaḥ*”, -

meaning, “*Brahman* the Absolute (as it is stated in the Upaniṣads), alone is real; this appearance of the world is unreal; and the *jīva* or the individual soul, is not different from *Brahman* (Vireswarananda, 1936: 3). Sankara did not believe that reality was plural. To him, *Brahman* is both *Nirguna* or formless, and *Saguṇa* or with attributes. For ordinary people, who have not enlightened yet, *Brahman* seems to have attributes, names, and forms; but, for an enlightened *jīva*, on the transcendental plane, *Brahman* is *Nirguṇa* or beyond any identifications.

*Mokṣa* is the primary objective of every soul, and the state can only be attained through the realization that one’s soul is not different from *Brahman*. In other words, realizing the oneness of the Self and *Brahman* or becoming one with *Brahman* is *mokṣa*. Realization of that state can not be attained by *karma*, as it is maintained by the other school, i.e., *Mīmāṃsā*. *Karma* is not opposed to ignorance; only the true knowledge of the Self (*ātmajñāna*) can help a *jīva* attain *mokṣa* by realizing his oneness with *Brahman* as the one and only reality.

Śaṅkarācārya major philosophical works were commentaries on the ten Principal Upaniṣads<sup>1</sup>, the Bhagavad Gita, and the Brahma Sutra, later known as *prasthānatrayī*. His philosophy, which was based on the *prasthānatrayī*, became the fundamental source of Advaita philosophy. Śaṅkara also produced several individual treatises on Vedānta, which discussed some specific topics that are taught in the *prasthānatrayī*.

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<sup>1</sup> It is believed that Śaṅkarācārya has written commentaries (*bhāṣya*) on 11 Upaniṣads. However, the authenticity of his commentary on the Śvetāśvatara Upaniṣad was questionable, even though the commentary text was still promoting the same philosophy of Advaita Vedānta (Mayeda, 2006: 6).

Those treatises, known as *prakaraṇa*, written with the aim of clarifying or reinforcing the teachings that have been conveyed in the Upaniṣad (Visweswara, 2016: 5). *Prakaraṇa* usually only focused on a certain topic of Vedānta, i.e., *Brahman*, *Ātma*, *viveka*, *anātma*, *tattva*, etc. One of the important *prakaraṇa* in the Advaita Vedānta teachings is Tattvabodha.

Tattva bodha is indeed one of the *prakaraṇa* that is written by Śaṅkarācārya himself, such as Ātmabodha and Vivekacūḍāmaṇi. The Tattvabodha is an important text because it clearly explains the basic principle of reality, or *tattva*. Tattvabodha focused on the ontology of the object that is being discussed in Vedānta. Having a clear understanding of the meaning of *Ātma*, *māyā*, *Brahman*, *mokṣa* and other *tattvas* that have always been discussed in Vedānta, would help us have a solid foundation in Vedānta, especially when we are trying to define ourselves.

### **Overview of Tattvabodha**

Tattvabodha is one of the most important texts in the tradition of Advaita Vedānta, which was written by Śaṅkarācārya. According to its title, which is composed of two sanskrit words, "*tattva*" which means a fundamental principle or the truth, and "*bodha*" which comes from the word "*budh*" which means to know, to understand, or to comprehend. Thus, etymologically, Tattvabodh means "knowing the truth of reality", which also means that the text contains the knowledge that helps us to know the truth of the reality. As a *prakaraṇa*, Tattvabodha can also be understood as an introduction to knowing the fundamental principles that underlie the reality itself and, at the same time, as knowledge that can be the "door" to the realization of the True Self.

In this *prakaraṇa*, Śaṅkarācārya gives the fundamental questions related to the basic principles (*tattva*) of Vedānta philosophy and at the same time provides answers to the questions that have been asked. The questions and answers listed are like a hypothetical dialogue between a student and his teacher. Almost all the technical terms of Vedānta are explained in Tattvabodha. Tattvabodha is also said to be a mandatory reference for anyone who wants to deepen their understanding of the fundamental principles and vision of the Advaita Vedānta or Śaṅkarācārya philosophy (Varma, 2018: 218).

The teachings contained in the Tattvabodha can be divided into at least 13 parts, i.e., (1) the qualifications of a *sādhaka* in his efforts to achieve total liberation; (2) fundamental questions about “Truth”; (3) the *triśarīra*; (4) the *jñānendriya*; (5) the *karmendriya*; (6) three states of consciousness; (7) five sheaths covering the *Ātma*; (8) *Ātma* as the True Self; (9) the concept of the *māyā* and 24 *tattvas*; (10) the relationship of *jīva* to *Ātma* and *Īśvara* to *Brahman*; (11) identity between *jīva* and *Īśvara*; (12) *jīvanmukti*; and finally (13) a doctrine of *karma*. Tattvabodha is a fairly short text, but the text could give clarity on the terms and definitions in the study of Vedānta (Gurubhaktananda, 2017: 4). The teachings in Tattvabodha are very fundamental as an initial introduction and inspire oneself in one's efforts to realize the True Nature of the Self.

### **The Concept of the Self in Tattvabodha**

*Ātmā* is the fundamental topic that is generally discussed in Hindu Theology, especially in Vedānta, as one of the Hindu Darśana. In Vedantic traditions, particularly Non-Dualistic or Advaita Vedānta, *Ātmā* is not different from the True Self and the Absolute

Reality. The Self, or the *Ātma*, is none other than *Brahman*, which is emphasized in the Chāndogya Upaniṣad VI.8.7, “thou art that” (*tat tvam asi*). When you look outside, you will see “all this is *Brahman*” (*sarvaṃ khalvidaṃ brahma*) (Chāndogya Upaniṣad III.14.1); and when you look inside, which is within you, you will know that “I am *Brahman*” (*ahaṃ brahmāsmi*) (Brhadāraṇyaka Upaniṣad I.4.10) or “this self is *Brahman* (*ayam ātmā brahma*) (Maṇḍūkya-Upaniṣad 2). It is the same Self; even though you are looking inside and outside, everything is none other than the Self.

The Upaniṣad, as one of the *prasthānatrayī*, briefly stated that “*Ātma* is none other than *Brahman*”. Through the Muṇḍaka Upaniṣad I.1.6, *Brahman*, which is also the *Ātma*, is explained as follows:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति  
धीराः ॥

*yattadadreśyamagrāhyamagotramavarṇamacak  
śuḥśrotraṃ tadapāṇipādam; nityaṃ vibhuṃ  
sarvagataṃ susūkṣmaṃ tadavyayaṃ  
yadbhūtayoniṃ paripaśyanti dhīrāḥ*

Translation:

That which cannot be perceived, which cannot be seized, which has no origin, which has no properties, which has neither ear nor eye, which has neither hands nor feet, which is eternal, diversely manifested, all-pervading, extremely subtle, and undecaying, which the intelligent cognized as the source of the *Bhutas* (Sastri, 1905: 99-100).

*Ātma*, which is none other than *Brahman*, is all-pervading and extremely subtle. *Ātma* is essentially within and is the foundation of everything. In terms of extremely subtle, it means that its existence is something beyond our senses to perceive. *Ātma* is also defined as *nitya*, which means its existence is eternal. *Ātma* was there before “I”, which is the body, name, mind, etc., was born. Even when all those identifications disappeared, i.e., when the body that has name and form is dead, the *Ātma*, as the True Self, still existed.

In the *Ātmānātmaviveka śloka* 21, Śaṅkarācārya explained that *Ātmā* is that which is different from the three types of body namely, gross body (*sthūlaśarīra*), subtle body (*sūkṣmaśarīra*) and causal body (*kāraṇaśarīra*); *Ātmā* is also not the five sheaths (*kośa*), viz., the food sheath (*annamaya kośa*), the vital force sheath (*prāṇamaya kośa*), the mind sheath (*manomaya kośa*), the intellect sheath (*vijñānamaya kośa*) and even the bliss sheath (*ānandamaya kośa*); *Ātmā* is the witness of all the three stages of awareness as, waking (*jāgrata*), dream (*svapna*) and deep sleep (*suṣupta*) stages. Moreover, *Ātman* is of the nature of eternal existence (*sat*), pure consciousness (*cit*) and absolute bliss (*ānanda*), as *saccidānanda* (Miśra, 1973: 24-25). The *Ātma* is free from those sheaths, either for the three *śarīra* or the five *kośa*, and all kinds of identifications that projected and appear in those layer. The *Ātma* is something that exist within those sheaths, and be the witness of all reality that appear in each layer.

The Tattvabodha also has the same idea and explanation about what is *Ātma*. Śaṅkarācārya gave a comprehensible definition of *Ātma* in the Tattvabodha II.2, is explained as follows:

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्यतिरिक्तः ।

पञ्चकोशातीतः ।

अवस्थात्रयसाक्षी ।

सच्चिदानन्दस्वरूपः सन् ।

यस्तिष्ठति स आत्मा ।

*ātma kaḥ?*

*sthūlasūkṣmakāraṇaśarīrādvyatiriktaḥ*

*pañcakośatitaḥ*

*avasthatrayasakṣī*

*saccidānandasvarupaḥ san*

*yastiṣṭhati sa ātmā*

Translation:

What is the Self? That which is other than gross, subtle, and causal bodies, beyond the five sheaths, is the witness of the three states of consciousness, which is the nature of Existence-Knowledge-Bliss, that which remains is the Self (Chaitanya, 1997: 19).

Again, *Ātma* is definitely not the body, mind, etc., that we are always referring to as ourselves. When our body gets sick or our mind suffers from depression, those sorrows and problems belong to the body and mind, not the *Ātma* as the True Self. That is why, Śaṅkarācārya stated in *Tattvabodha* and also in *Ātmānātmaviveka* that *Ātma* is the witness of all experiences. *Ātma* is not the experience, nor is it the object of experience. Then, what is *Ātma*? And in the *Tattvabodha*, it is boldly stated that *Ātma* is *saccidānanda*.

The meaning of *saccidānanda*, or *sat-cit-ananda*, is explained as the true nature of the Absolute Reality, *Ātma* which is none other than *Brahman* the

Absolute. What exactly *saccidānanda* means has been thoroughly clarified by Śaṅkarācārya through Tattvabodha, which will be explained as follows:

a. *Sat* as Existence

That which remains in all three periods of time is the meaning of Existence as *sat* (Tattvabodha VIII.1). One may describe such a state as existing in the eternal present. Therefore, for the timeless Self, there is no past or future; it has no birth or death because it always existed before everything was created and after everything has gone. "I exist, therefore I am" is the primary idea that makes up the meaning of *sat* (Gurubhaktananda, 2017: 50).

b. *Cit* as Consciousness

In the Tattvabodha VIII.2, Śaṅkarācārya stated *cit* as "*jñāna svarupa*", - it is the nature of Knowledge, and indeed the absolute and pure knowledge of the Self. *Cit* is the thoughtless awareness that "I know that I am" (Gurubhaktananda, 2017: 51). There is a simple story to illustrate the meaning of *cit* as pure knowledge. Consider that there is a person named Adi who was busy with his homework in his own room. Unexpectedly, all of a sudden, the power goes out, leaving him in complete darkness. "Adi, can you bring a candle?" his mother yells from the kitchen, "We require light in this area". "Mom, I'm not sure if the candle is here; let's wait until the lights turn on before I can look for it", Adi responds. But he would have to respond "Yes" if his mother asked, "Adi, are you there?". Even in complete darkness, he is aware of his presence.

Likewise, we are aware of our- true-selves. The Self-luminous consciousness within us is constantly conscious of its very existence and is always aware of it. That awareness is *cit*, which is very pure and does not need others to tell of its existence. This is Self-knowledge; *cit* is our natural experience to know. Therefore, *cit* is our true nature. As naturally as we do not need an external stimulus to tell us that “I exist”, we also do not need any external prompting “to Know that I exist”.

c. *Ānanda* as Bliss

In the Tattvabodha VIII.3, the meaning of *ānanda* is defined as “*sukha svarupa*”. *Sukha* can be translated as happiness, which is not different from the meaning of *ānanda*. But *sukha* is usually used to represent worldly happiness and comfort. Then *svarupa* means similar or like, which refers to one’s true nature. When Tattvabodha defined *ānanda* as *sukha svarupa*, it meant that “the true nature of the Self is happiness”, which is its own true nature and does not come from outside. The true happiness that we usually think we can find in the outside world actually comes from within. In other words, our true nature is happiness and bliss. We do not need other instruments to be happy because we are already blissful in our very nature.

Viditatmananda (2018: 4-5) argued that the evidence that our true nature is happiness itself is because every *jīva* is always seeking happiness and avoiding unhappiness. Anything that is not our nature will definitely be rejected by us. We continue to chase happiness because we feel that it is us, not

unhappiness. However, as long as we pursue it outside ourselves, the source of happiness continues to change, making happiness uneternal. Therefore, Sankara asserts that the *Ātma* is *sukha svarupa* or *ānanda svarupa*; its own nature is bliss. The basic nature of our True Self is happiness and bliss, and its existence transcends space and time (*saṅ*) and the Self always knows about its existence, which is always existing and bliss itself. That is the meaning of *Ātma* as *saccidānanda svarupa*, which is the nature of eternal existence, pure consciousness, and absolute bliss. That self should be known as the One True Self.

### **What is *Anātma*?**

We have already discussed “What is the Self (*Ātma*)?”, as the Tattvabodha not only explained what is meant to be the *Ātma*, but also clearly identified “What is not the Self (*Anātma*)?”. At the beginning, it was stated that “*brahma satyaṃ*”, which means *Brahman* the Absolute, is the only reality that is real. The nature of *Brahman* is *saccidānanda*, as is the True Self, *Ātma*. *Ātma* is none other than *Brahman*, as both has the same nature, and Maṇḍūkya-Upaniṣad 2, also stated that, “*ayam ātmā brahma*” - this Self (*Ātma*) is none other than *Brahman*. In this section, we will discuss about what is mentioned afterward, which is “*jagan-mithyā, jīvo brahmaiva nāparaḥ*”, - meaning, this appearance of the world is unreal, and the *jīva* or the individual soul, is not different from *Brahman*. The identification of “all this appearance is unreal”, will be briefly explained in this section as the *Anātma*.

In Tattvabodha X.1, it is explained that, “the One who identifies himself with the *sthūlaśarīra*, known as the *jīva*, and this *jīva* by its very nature, distinguishes

itself from *Īśvara*". Furthermore, the identification of *jīva* is explained in Tattvabodha X.2, as follows:

अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।

मायोपाधिः सन् ईश्वर इत्युच्यते ।

*avidyopādhiḥ san ātmā jīva iti-ucyate*

*māyopādhiḥ san īśvara iti-ucyate*

Translation:

Conditioned by ignorance, the Self is called the *jīva*; conditioned by maya, the same Self (*Brahman*) is called *Īśvara*.

*Jīva* is essentially the *Ātma*, but because of ignorance, the *Ātma* seems to be trapped in the individual ego and is called *jīva*. In the reality of *jīva*, the infinite *Ātma* becomes limited by the nature of individuality. The *Ātma*, which is the witness of all experience, becomes the experienter.

Kaṭha Upaniṣad I.2.18 stated that *Ātma* is not born, nor dies; *Ātma* is eternal and everlasting. Thus, whatever is born and dies, which is transient, is not the True Self. In Tattvabodha, it is explicitly explained that *jīva* is not *Ātma*, because *jīva* is born from ignorance and is in the form of ignorance itself. Something that is born, in principle, will die, and so does the reality of the *jīva*, which is not eternal. Because the *jīva* is born through *avidya*, its existence will disappear when *ātmaavidya* has been realized. When one realized his true nature as *Ātma* (*jñāna svarupa*) through true knowledge of the Self, then the reality of the *jīva* will disappear; because both knowledge and ignorance cannot exist simultaneously. Just as darkness will immediately disappear with the presence of light, so will the *jīva* disappear as soon as one realizes his own true nature as *Ātma*, which is *saccidānanda*.

*Ātma* is known as *sat*, its reality is eternal; whatever is not eternal is fundamentally not *Ātma*. *Ātma* is also known as *cit*, its true nature is knowledge (*jñāna svarupa*), and therefore, anything whose reality is *ajñāna* is not *Ātma*. The Self that is ignorant of one's own true nature as *saccidānanda* is *jīva*, and from that ignorance, that individual self (*jīva*) becomes the sole cause of the *sūkṣmaśarīra* (*subtle body*) and *sthūlaśarīra* (*gross body*) (Tattvabodha III.3). Whatever was born from *avidya-māyā*, is neither *Ātma*. The *sthūlaśarīra* (physical or gross body), *sūkṣmaśarīra* (subtle body or mind), and *kāraṇaśarīra* (causal body or *jīva*), are also known as *triśarīra*, all of those bodies are born from *māyā*, hence they are *anātma*, including whatever exist within their reality. Anything that was born through *avidya* and temporary existence is *anātma*. Pain and suffering, including *saṃsāra*, appear because *Ātma* is associated with *anātma*.

### **Critical Examination and Comparison with Other Philosophical Perspectives**

In this section, we will undertake a comparative analysis of Śaṅkarācārya's views on *Ātma* as presented in Tattvabodha with those of other prominent Vedantic schools, namely Dvaita and Viśiṣṭādvaita. By exploring these differing perspectives, we aim to highlight the key differences and similarities in their interpretations of the self and its place within a more comprehensive metaphysical framework.

Śaṅkarācārya's interpretation of the Self in Tattvabodha is grounded in the Advaita Vedānta tradition, which asserts the non-dualistic nature of reality. Śaṅkarācārya firmly identifies the *Ātma* or the Self as *saccidānanda*, in its true essence identical to

the ultimate reality (*Brahman*). Hence, there is no fundamental difference between *Ātma* and *Brahman*. The reality of the self, with all its limitations and temporary existence, is not *Ātma*. Because of *avidya-māyā*, we mistakenly associate ourselves with *anātmā*. This ignorance is the cause of suffering. In short, in the *Tattvabodha*, has been stated that the reality, which is the nature of *saccidānanda* is the only true reality, and that reality is the *Ātma*, which is none other than *Brahman*. The reality exists to become dual because of ignorance of the truth. Realizing one's identity with *Brahman* is necessary in the means of liberation from all sufferings, and only true knowledge of the Self, one's attain *mokṣa*.

The viewpoints of Advaita Śaṅkarācārya were debated by the acaryas, including those of Madhvācārya, who represents the Vedantic school of dualism, or Dvaita Vedānta. Madhvācārya stands in obvious contrast to Śaṅkarācārya understanding. In Dvaita, a clear duality is maintained between the individual self (*jīva*), the material world (*prakṛti* or *māyā*), and the Supreme Being, which they called Viṣṇu or Nārāyaṇa. Madhvācārya believes that God, or Nārāyaṇa, is the only independent reality (*svatantra*) and the other two (*jīva* and *māyā*) are distinct yet dependent (*paratantra*) on him (Vivekjiandas, 2013: 40). Madhvācārya confirms that *Brahman* and *jīva* are not the same in any state; both are exactly different entities (Raghavan & Shanmugam, 2023: 1150). *Brahman* is only one, and *jīva* is many.

Madhvācārya's understanding of the Self is totally different from Śaṅkarācārya. Furthermore, in his theory called *pañcabheda*, Madhvācārya also stated that everything is different, i.e.: (1) *Brahman* and *jīva* are different, (2) *jīva* are different from each other, (3)

*jīva* and matter are different, (4) *Brahman* and matter are different, and (5) matter among matter is also different. This *pañcabheda* theory shows how Madhvācārya completely rejected the theory of Absolute Reality offered by Śaṅkarācārya. For Madhvācārya, every entity is different and has its own individual nature.

In the case of *jīva*, when *jīva* attains *mukti*, knowledge alone will not be sufficient to enable *jīva* to attain *mukti*, as believed by Śaṅkarācārya. *Mukti* requires God's grace; therefore, *mokṣa* is a state full of blessings bestowed by the Divine, so that a person can be free from all imperfections and evil desires, and realize his true nature. In other words, *mokṣa* is the state of self enjoyment of its innate being, consciousness, and bliss (*saccidānanda*), which is a participation in the bliss of God, attained through devotion (Flood, 1996: 246). Further, according to Madhvācārya, *jīva* are many, and *mukti* is different for each *jīva*, based on one's knowledge and spiritual perfections. Since the *jīva* who attained *mukti* are free from all evils, they will mutually come close together, and there is no conflict arising among the liberated souls (Raghavan & Shanmugam, 2023: 1150). For Madhvācārya, even when the *jīva* has been liberated, its still has its own individuality.

Furthermore, there is also another debater of Śaṅkarācārya theory on the *Ātma*, which is Viśiṣṭādvaita or Qualified Non-Dualism, as advocated by Rāmānujācārya. This school occupies an intermediate position between strict dualism and non-dualism. Rāmānujācārya did not believe the Self to be the same as *Brahman*, as Śaṅkarācārya did, nor as completely different as Madhvācārya argued. All reality originated from *Brahman*, including *jīva* and *māyā*, just

as a spider creates its own web from itself; thus, in this context, everything is the same. As each *jīva* controls his own body, *Brahman* who is not a separate part of all this, controls everything. However, *jīva* and *Brahman*, are also different, and the relationship between them is like body and soul (*śarīra-śarīri*) (Vivekjiandas, 2013: 34). God is the soul (*śarīri*) and *jīva*, including *māyā* constitutes his body (*śarīra*). *Brahman* and *jīva* could also be understood as separate eternal entities, of which *jīva* is a part and *Brahman* is a whole; *jīva* is a river and *Brahman* is an ocean (Raghavan & Shanmugam, 2023: 1149).

For Rāmānujācārya, everything is real, the world is real, and all kinds of experience and also the experiencer (body and mind) are real. Unlike Śāṅkarācārya, Rāmānujācārya argued that *jīva* is a part of *Brahman*, and when a *jīva* attained liberation, the *jīva* would become similar to *Brahman* in some respects but not in all respects (Raghavan & Shanmugam, 2023: 1150). *Jīva* attains a divine body and remains subservient to God. On the path to *mokṣa*, knowledge alone cannot help a *jīva* attain *mokṣa*. He will get liberation only when God is pleased to choose him for liberation. Therefore, God must be pleased by love and devotion to attain liberation, as also believed by Madhvācārya.

The primary distinction between Advaita of Śāṅkarācārya and other Vedantic schools, i.e., Dvaita and Viśiṣṭādvaita, lies in their interpretations of the nature of the self. In Advaita, as advocated by Śāṅkarācārya, the *Ātma* or the Self is fundamentally one with *Brahman* and anything other than that is just an appearance (unreal). On the other hand, Dvaita believed that there is a clear duality between the individual self and the Supreme Being, and there is no

real or unreal reality, as stated by Śaṅkarācārya. Viśiṣṭādvaita itself posits a middle ground of understanding, where everything is real and the self is both one with and distinct from *Brahman*. The means to liberation of the *jīva*, those schools prescribe different paths for attaining *mokṣa*. Advaita emphasizes knowledge (*jñāna*) and realization of the true identity between the *Ātma* and *Brahman*. While Dvaita and Viśiṣṭādvaita stress devotion (*bhakti*) to the Supreme Being. However, all three Vedantic schools share a common goal of human life, which is to attain liberation from *saṃsāra*.

### **The Self's Role in Self-Realization and Its Relevance In Today's Life**

In this section, we will examine the relevance of realizing one's true self (*Ātma*) within the Advaita Vedānta perspective of self-realization in this section. We're going to explore how Śaṅkarācārya's teachings on the *Ātma* contribute to the greater objective of realizing one's true nature. Self-realization is understood as the ultimate goal of human life in Advaita Vedānta. Understanding oneself (*Ātma*) thoroughly and accurately is essential. The *Ātma*, according to Śaṅkarācārya, is not the ego or the unique personality, not the mind or the body, but rather an eternal reality that lies at the basis of all existences and experiences.

According to Śaṅkarācārya, the fundamental source of suffering and bondage is ignorance (*avidyā*). Recognizing the false identification with the ego and the external world, with the mind and the body, is an essential step in understanding the *Ātma* as the True Self, since it leads to the discovery of one's true nature. In effect of ignorance, one's falsely identify himself as

the body, as a man, as *brāhmaṇa*, or as a *śūdra*, etc., which leads one's into limitations of his existence, and these limitations lead to incompleteness (Tattvabodha XII. 2).

The misidentification of oneself as body, as mind, as the ego, etc., makes the *Ātma* the subject of experience, which leads to temporary happiness and pain that seems to be real. Which is the body that is in pain, the mind that suffers, and not the *Ātma*. Realizing one's true nature as not the body, not the mind, not the *brāhmaṇa*, not the *śūdra*, but knowing that "I am unattached (*asaṅga*), *saccidānanda*, the form of effulgence (*prakāśa*), the indweller of all, and the formless awareness, one has a firm belief that he is such; such a one having this direct experience is called a *jīvanmukta* (the one who realized his own true nature and free from all sufferings) (Tattvabodha XII.3).

In this teaching, the dualistic issue that dominates human life has a profound conclusion found in Śaṅkarācārya's teachings. One can overcome the sense of difference between themselves and the divine by realizing that the self (*Ātma*) and the Absolute reality (*Brahman*) are one and the same. Self-realization is an immediate recognition of one's true nature rather than a distant or unattainable objective. In order to reveal the truth, which is that *Ātma* is none other than *Brahman*, it requires removing the veils of ignorance. As a result of this insight, distinctions dissolve and non-dual awareness (*Advaita*) is realized.

Furthermore, having an understanding of one's true nature as the *Ātma*, serves to encourage one to break free from the cycle of birth and death (*saṃsāra*). *Saṃsāra* exists because one has always identified with the temporary objects, such as the body and mind, that experience birth and death. One can transcend all

kinds of attachment and suffering that have been attributes of the *anātma* by realizing the true nature of the Self, which is *saccidānanda*. In addition, realizing the true nature of the Self brings about a state of profound inner peace and bliss. The teachings of Śaṅkarācārya, as explained in Tattvabodha VIII.3, that the nature of the Self is Absolute Bliss (Gurubhaktananda, 2017: 51), that this inner fulfillment is innate in one's true nature and is not dependent on something from outside of oneself, in other words, the Self itself is bliss.

Understanding the true self as *Ātma* has ethical implications. By realizing the reality of *Ātma*, one could recognize the unity of all beings, which will lead to compassion, empathy, and the awareness that harming others is akin to harming oneself. If we are going to have a deeper understanding of the Śaṅkarācārya theory of the Self, we could discover at least four important values in his teaching for today's life, i.e.:

1. Through the principle of oneness of the Self and the universe, by the theory of *Ātma* and *Brahman*, it profound understanding will encourage one's to transcend egocentrism and weaken the influence of desires, attachments, and the pursuit of temporary pleasures; thus, this change in perspective encourages inner tranquility and contentment.
2. The teachings of the Self (*Ātma*) by Śaṅkarācārya provide profound insights into spiritual and psychological well-being in contemporary society. Understanding one's true nature can bring comfort, inner tranquility, and mental equilibrium in a time represented by stress, anxiety, and a desire for meaning.

3. People in a consumer-driven culture frequently feel unsatisfied due to their constant pursuit of material possessions. The teachings of Śaṅkarācārya on the Self encourage an alteration in perspective from external acquisitions to inner exploration, which promotes contentment and lessens materialistic discontent.
4. The teachings of “Oneness”, emphasize awareness of the interconnectedness of all beings. This could serve as the foundation of cultural ethics as it relates to performing *karma* in a spirit of unity and harmony with all beings.

In the context of self-realization within the Advaita Vedānta system, as explained in the Tattvabodha, the understanding of the self (*Ātma*) is essential. The teachings of Śaṅkarācārya make clear that liberation, inner tranquility, and the elimination of dualities can only be attained through self-realization. It offers a fundamental shift in consciousness that enables people to rise above egotism and find lasting contentment. Additionally, Śaṅkarācārya's teachings stress that self-realization is not a theoretical idea but a realistic objective that can be incorporated into daily life, resulting in a significant change in how people view and interact with existence as a whole.

## CONCLUSION

In this paper, we have examined critically how Sankaracarya understood the Self (*Ātma*) within the context of the Tattvabodha. Through this analysis, several key findings and insights have emerged:

1. The theory of Oneness: The non-dualistic perspective that Sankaracarya emphasizes in the Tattvabodha is that “the Self (*Ātma*) is

ultimately identical to the Absolute reality (*Brahman*). The dualism between oneself and the divine is eliminated through this non-dualism approach, or “Oneness”, which has essential implications for self-realization.

2. *Mokṣa*: Understanding the true nature of the Self leads to liberation from suffering (*mokṣa*). It needs a correct understanding that the Self is not the body and mind, and all limited and temporary identifications. That false identification of the self is the primary cause of *samsāra*.
3. Ethical implications: Through realizing the Oneness of reality, the teaching of Sankaracarya in Tattvabodha could encourage oneself to develop compassion, empathy, and ethical living based on the recognition of the interconnectedness of all beings. In addition, understanding which one is real (*Ātma*) and unreal (*anātma*), could help one realize the meaning of one existence and promote inner contentment.
4. Relevance today: The teaching of *Ātma*, offers insights into spiritual well-being, ethical living, and addressing existential understanding.

In conclusion, Sankaracarya's teachings in Tattvabodha on the *Ātma* are profound guidelines for undergoing personal transformation and attaining spiritual realization rather than merely being philosophical concepts. The teachings still have relevance in today's society because they provide a timeless perspective on the nature of the Self and its role in the goal of self-realization and absolute liberation. Our understanding of the Self and its significance in the human experience may be

developed by further study and exploration of these teachings.

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## **Siwa Sasana Manuscript as a Guideline for the Behaviour of Hindu Priests (Sulinggih/Pandita) in Indonesia**

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### **Abstract**

The recent violations of *sasana kependitaan* (the guidelines for Hindu priests) have understandably caused great concern among the Hindu community. Such occurrences should ideally not happen if someone aspiring to be a priest (Pandita/sulinggih) has good self-control and is accustomed to applying the teachings of *sasana* found in Hindu sacred texts, one of which is the *sasana* teachings contained in Siwa Sasana manuscript. Siwa Sasana manuscript is the oldest *sasana* manuscripts that regulates the conduct of priests.

In addition to adhering to the teachings of *sasana* as found in Siwa Sasana and supported by other Hindu teachings, a Pandita (Hindu priest) must also take preventive measures from within themselves and externally, including from their Nabe (spiritual mentor), the *Diksa* Institution, and their family, who are the *walaka griya*, all in order to preserve their reputation and dignity as a Pandita.

This research is qualitative in nature with a phenomenological approach. Data was obtained

through a literature review, including articles published in journals, sacred texts, and data analysis from news articles in online media. The research results are presented through descriptive analysis.

## INTRODUCTION

Religion is a part of the cultural elements related to the belief system in a higher power, and within it, it encompasses various structures to practice that belief system. As a belief system, there are certain crucial aspects that must exist for a religion to be officially recognized by the Unitary State of the Republic of Indonesia. One of these aspects is the presence of holy individuals as religious leaders.

In Hinduism, holy individuals are divided into two levels based on their roles and functions, and the purification ceremonies they have undergone determine their status. "Pemangku" or "pinandita" are individuals in Hinduism who have undergone the "*eka jati*" ceremony. The higher level above "pemangku" or "pinandita" is "Sulinggih" or "Pandita." A *Pandita* is a holy person in Hinduism who has undergone the "*Dwi Jati*" ceremony, which signifies being born twice. Therefore, the position of Pandita/Sulinggih is highly revered within the social order of the community.

The highly revered position of Pandita in today's society is being disrupted due to the actions of certain Pandita individuals who commit violations against *sasana kependitaan* (the guidelines for Hindu priests). As reported by several online news sources, there have been various cases of violations committed by certain Pandita or Sulinggih individuals, including: <https://bali.inews.id/berita/oknum-sulinggih-cabul-di-gianyar-divonis-4-tahun-penjara> contains related news. In a recent and troubling incident, a prominent Hindu

priest is facing allegations of misconduct involving a devoted follower who regarded him as a spiritual guide. The accused priest, who had a significant following; <https://www.detik.com/bali/berita/d-6589193/terkuak-sulinggih-foto-asusila-dari-kecamatan-banjar-buleleng>; contains related news In a recent incident, a prominent Pandita accidentally shared explicit photos and videos with his mistress on a WhatsApp group, allegedly due to a mistaken send <https://www.suaradewata.com/read/202103070015/viral-oknum-sulinggih-ngajak-ngeramal-di-hotel.html> contains related news A Hindu Priest Faces Controversy for Inappropriate Behavior with a Devotee, Allegedly Inviting Her to a Hotel.

The recent incidents involving the inappropriate actions of several Panditas have quickly gone viral, leaving the Hindu community feeling deeply shocked and embarrassed as these cases gain traction on social media and in both online and print news outlets. What's equally surprising is that these incidents are not isolated to just one Pandita but have revealed the involvement of multiple priests who have engaged in actions deemed immoral and, importantly, in violation of both legal and *sasana kependitaan* (guidelines for Hindu priests). These cases serve as a stark reminder that issues such as debt disputes, fraud, embezzlement, and other problems are widespread within the community but often do not receive the same level of attention in the media as these high-profile controversies.

Violations against *sasana kependitaan* (guidelines for Hindu priests) can have a domino effect, as it also impacts the institutions responsible for officially nurturing Panditas, such as the *Diksa* Institution or institutions that oversee the Pandita (higher priestly

initiation). These institutions can also face repercussions due to the misconduct of individual Panditas. The increasing occurrence of such incidents may be attributed to a lack of understanding among Panditas and Sulinggih regarding the teachings of their religion, particularly those related to *sasana kependitaan*, which govern the behavior of a Pandita in their daily life. This has prompted researchers to delve deeper into the teachings of *sasana kependitaan* that must be mastered and implemented in the life of a Pandita to minimize violations of *sasana kependitaan*. The rectification of *sasana kependitaan* is found in several ancient Balinese manuscripts, including Siwa Sesana, Rsi Sesana, Vrtisasana, Sarasamuccaya, among others. This research focuses specifically on Siwa Sesana manuscript, which is one of the oldest *sasana* texts among them. Exploring the teachings related to *sasana kependitaan* from the perspective of the oldest *sasana* text is crucial and compelling for further study.

## **METHODS**

This research is a qualitative study with a phenomenological approach. Data for this study were obtained through a literature review, including articles published in journals and sacred texts, combined with data analysis from news articles collected through online media. The research findings are presented through descriptive analysis. Descriptive analysis is a method based on the philosophy of post-positivism used to investigate natural object conditions, where the researcher serves as the key instrument. (Sugiyon 2012).

## FINDINGS AND DISCUSSION

### The Devinition of Pandita/Sulinggih

The word "Pandita" originates from Sanskrit and means a teacher, instructor, learned scholar, or one who specializes in the spiritual field. It refers to individuals who are deeply dedicated and knowledgeable in matters of spirituality, often associated with qualities of wisdom, holiness, and belonging to esteemed Hindu classes like Brahmins, Wiku's, Rṣi's, or priests. Another term known is "Sadhaka," also stemming from Sanskrit, which means effective, productive, efficient, adept, worshipper, or someone who practices religious rituals (*sadhana*) and strives for perfection. In addition to Pandita and *Sadhaka*, there is also the term "Sulinggih," a particularly popular designation among the Hindu community, especially in Bali. Sulinggih refers to a Hindu Pandita or priest who holds the most respected position, often playing significant roles in religious ceremonies and the dissemination of Hindu religious teachings.

Sulinggih" is a person who holds a revered or respected position in society because "Su" denotes nobility or eminence, and "*linggih*" signifies one's position. It is evident from this expression and its definition that a Sulinggih is someone who has demonstrated self-control based on "*Jnana agni*." "*Jnana agni*" is the capacity to transform Vedic knowledge into a source of spiritual enlightenment for the soul, eradicating "*awidya*" or ignorance. To elevate the standard of living and attain spiritual happiness, Sulinggih's understanding is more focused on their role as a spiritual teacher. As a "*Dwijati*," a person who has undergone the process of being born twice, namely

first from the mother's womb and the second through the guidance of their mentor with Vedic knowledge, Rsi/Pandita/Sulinggih plays a vital role in guiding and enlightening others spiritually. (Ambarnuari, 2023).

Someone who has become a Sulinggih will undergo a change in social status and role within the community. A Sulinggih is no longer burdened with social and community affairs; instead, their role and duty are to guide the community in spiritual matters and lead in performing rituals. In their daily life, a Sulinggih must adhere to the regulations of *sasana kesulinggiha/Kepanditaan* as stipulated in sacred texts and must avoid various prohibitions that could lead to violations of *sasana kesulinggihan*. *Sasana* represents the application of ethics as a guideline for morality, which is a human obligation as a member of society. *Sasana* can be equated with "tata Susila," which is the foundation of goodness and serves as a guide in community life.

### **Sesaning Pandita In The Siwa Sesana Manuscript**

In Hindu society, a Pandita is considered a holy person who holds the role of *Guruloka*. This role comes with responsibilities that make the Pandita a source of support and refuge for the community. These responsibilities include: (1) A Place for Inquiry: A Pandita provides a place where individuals can seek answers to their questions and inquiries; (2) Spiritual Guidance: They offer spiritual guidance to the community, helping individuals on their spiritual journeys; (3) Providing Religious Instructions: Panditas offer instructions and guidance on matters related to religion, helping the community understand and practice their faith; (4) Officiating Yajna Ceremonies:

They also serve as officiants in the *yajna* ceremonies conducted by the community, ensuring that these rituals are performed correctly and in accordance with religious traditions. In this role, a Pandita plays a crucial part in the spiritual and religious life of the Hindu community, serving as a knowledgeable and trusted guide for individuals seeking spiritual growth and understanding (Suhardana 2008). Based on these responsibilities, it is indeed expected that a Pandita should possess a comprehensive knowledge of the Vedas and their literature. They should also have the ability to control their behavior to ensure it consistently aligns with the established rules and guidelines, often referred to as "*manut ring sesana kawikon*." This combination of knowledge and ethical conduct is crucial for fulfilling their role as a spiritual guide, advisor, and officiant in the Hindu community. The Siwa Sesana Manuscript states that:

*"Nihan sanghyang siwa sesana kayatnakna, de sang watek sadhaka makabehan, sahananira para dhangacharyya saiwa paksa, lwir nira, saiwa Siddhanta, wesnawa, pasupata, lepaka, canaka, ratnahara sambu, nahan lwir nira sang sadhaka saiwa paksa, pramuka sira dhangacaryya wrddha pandita, sri guru pata, dhangupadhyaya pita maha, prapita maha, bhagawantha, nahan lwir nira kabeh yatika kapwa kumayatnakna mrihakmitana sanghyang agama siwa sasana, maka don kraksaning kabhujangganira, mwang kawinayanira, pagehaning karmmanira, sela nira, mwang kasudharmanira, nguniweh teguhaning tapa brata nira, ri tan hananing wimarga hamanasara sakeng sanghyang kabhujanggan, nahan hetu sanghyang agama siwa sesana winakta de sang purwwacaryya wrddha pinandita, ndan lwir nira sang sadhaka dhangacaryya sang yogya pinaka pagurwan,*

*mwang tan yukti pinaka guru, ya ta cinaritan kramanira rumuhun, nihan lwir nira: sajjanah, wrddha wehaso, sastrajanah, wedaparagah, dharmajjah, sila sampanah, jitendriyah, drdha bratah."*

Translate in english:

Let Siwa Sesana be observed by all Sadhakas, as well as all the revered Acharyas of the Shaiva sects, including Saiwa Siddhanta, Wesnawa, Pasupata, Lepeka, Canaka, Ratnahara, and Sambhu. The details of a Shaiva Sadhaka, especially the revered Acharya Pandita, Sri Gurupata, Upadhyaya, Pitamaka, Prapitamaha, and Bhagawanta, are as follows. They should all diligently strive to uphold the laws of Siwa Sesana with the aim of preserving their priestly status, leading a disciplined life, maintaining their endeavors, exhibiting good conduct, and upholding their noble dharma. Furthermore, it is essential to ensure that their penance and austerities do not deviate from the laws of priesthood and remain steadfast.

Based on the above excerpt, a Pandita must consistently fulfill their duties as a holy person by adhering to the rules of *kesulinggihan* found in sacred texts to maintain their sanctity. Applying the teachings from the Siwa Sesana manuscript as guidance is a necessity because, as *Guruloka*, a Pandita must uphold their dignity and fulfill their dharma or duties. Furthermore, before becoming a Pandita, an individual should strive to follow the most fundamental teachings of ethical conduct according to Hinduism. One such teaching is the adherence to "*Tri Kaya Parisudha*," as mentioned in the *Sarasamuccaya* text. This principle involves controlling one's thoughts, referred to as "*manacika*," regulating speech, referred to as "*wacika*," and governing actions, referred to as "*kayika*." These are essential aspects of maintaining purity and

righteousness in one's life (Kajeng and Dkk 1997). Thinking good thoughts, speaking kindly, and acting in a virtuous manner are indeed fundamental teachings that should be applied as early as possible in one's life. These principles can become ingrained habits in human behavior, ultimately shaping one's character and personality. By embracing the teachings of "*tri kaya parisudha*" and practicing austerity ("*tapa bratha*"), the path of *sasana kependitaan* should ideally proceed as it should, with individuals upholding the values and principles expected of a Pandita.

The Siwa Sasana manuscript explains in more detail regarding the application of the Trikaya parisudha teachings, as follows:

*"Kuneng sadhananing mamagehana riya, hana sanghyang trikaya Paramartha, nga. Gegen Sang sadhaka, lwirnya nihan: kayika wacikasweca, manasikas tratiyaka, subha karma niyowyantu, trikayamiti kawyate.*

*Trikaya, nga kaya wwang manah kaya, sarira wak, nga., sabda, mana, nga., ambek, ika ta katiga pinasangaken manutang dharmma karyya de sang pandita, kapwadine maka bhummnya subha, karma, wyaktinya dharma nika yaya sinangguh kayika dharmaning wak ya sinangguh wacika, dharmaning manah ya sinangguh manasika, ika ta kapwa tlas siniddhikara maprawrttya rahayu, maka bumi dharma sadana, ya kayika wacika manasika, nga. Ri pageh nika katiga, yeka sinangguhan trikaya Paramartha, nga."*

Translate ini english:

The method for maintaining the qualities or "guna" of goodness within oneself is referred to as "trikaya Paramartha," the guiding principle for a Sadhaka (Pandita). The breakdown of this principle is as follows:

"Tri kaya" consists of "kaya" (body), "wak" (speech), and "manah" (mind). These three aspects should be aligned with efforts based on dharma (righteousness) by the Pandita, all to be in accordance with "subha karma" (good deeds). Specifically, "dharma kaya" refers to "kayika" (physical actions), "dharma wak" refers to "wacika" (spoken words), and "dharmanya manah" refers to "manacika" (thoughts and intentions). The ultimate aim is to strive persistently until successfully practicing goodness based on the principles of dharma. This is known as "tri kayaparamartha."

The statements in the Siwa Sasana manuscript are in perfect alignment with what is contained in the *Sarasamuccaya*. Both emphasize the importance of maintaining complete control over three aspects: thoughts, words, and actions, and continually striving to think, speak, and act in a virtuous manner. These principles are essential for individuals, particularly for a Pandita, as a sign that they are holy individuals. In order to preserve their purity, a Pandita must exert even greater effort in applying the teachings of "*Tri Kaya Parisudha*." While these teachings may seem simple, they require sincere attention and self-control when practiced earnestly. For a Pandita, this becomes one of their mandatory duties in maintaining their sanctity. Once successfully implemented, they are referred to as "*Tri kaya Paramartha*," signifying their mastery over these three aspects. Furthermore, in Siwa Sasana's manuscript regarding the principles of dharma that must be carried out by pandita, that is: "He should know the behavior of the *Sadhakas* when he has become a *Dang Upadhyaya*. He should be determined to work and motivated to pay attention to all kinds of work. He should constantly increase his

offerings (*yajna*), worship (*puja*), and recitation (*japa*). He should always worship *Bhatara* (God), delve into religious scriptures and teach them, make laws and regulations, politely receive fellow *Sadhakas* as guests, always give the necessary alms for yoga and meditation to focus his mind, and regularly practice *Siwasmarana* (concentration on Lord Shiva). This should be the behavior of a *Sadhaka* who has become a *Dang Upadhyaya*. These are the qualities of words that he should convey. Namely, discussing the worship of deities and praising the Brahmanas, especially praising senior Panditas who are very wise, memorizing religious scriptures, giving lessons, discussing various branches of knowledge, studying philosophy and religious teachings, and continually learning and reciting Vedic mantras. He should speak honestly, be faithful to promises, avoid hurtful words, avoid coarse language, slander, and falsehood. He should not insult people, criticize the work and conduct of fellow *Sadhakas*. He should only speak the truth and words that are sweet, gentle, attractive, and sincere. These are the words that should be spoken by a *Dang Upadhyaya*. These are the qualities of a *Sadhaka* who has become a *Dang Upadhyaya* that he should uphold. Namely, having a pure, loyal, virtuous, calm, strong, and forgiving mind, firmly rooted in firmness, always open-hearted, founded on compassion, joy, equanimity, and love for others. He should not be deceitful, cunning, arrogant, intoxicated, proud, greedy, or confused. He should not easily get angry, be harsh with his fellow *Sadhakas*, be stubborn, jealous, or resentful towards his fellow *Sadhakas*. He should not be disobedient, insult, or belittle his fellow *Sadhakas* and fellow *Dang Upadhyayas*. Only deep sincerity, kindness, respect, and honesty should be the

virtues that a *Sadhaka* feels towards one another and extends to his fellow *Sadhakas*."

From the quote above, The Siwa Sasana manuscript provides a detailed account of what Panditas should pay attention to in their lives. Panditas, in their activities, should find joy in performing their duties. They are expected to conduct yajna ceremonies, perform *puja* (worship) and *japa* (recitation), engage in worship, delve deep into religious scriptures, and actively teach religious teachings. They should also receive fellow *Sadhakas* as guests, engage in acts of charity, and practice yoga. These activities reflect the multifaceted role of a Pandita in the Hindu community, as they are not only spiritual guides but also responsible for conducting rituals, preserving and imparting religious knowledge, and setting an example of devotion and righteousness through their actions.

Regarding speech, a Pandita should always engage in discussions related to worship, delve into philosophical and religious knowledge, recite Vedic mantras, speak honestly, keep their promises, avoid hurtful words that may hurt others, refrain from using coarse language, slander, lying, insulting, quarreling with fellow Panditas, and demeaning other *Sadhakas*. A *Sadhaka* should be humble, speak politely, be gentle, and speak in a way that is charming and endearing to others. These guidelines emphasize the importance of a Pandita's words and their role in maintaining a harmonious and virtuous environment within the Hindu community. It underscores the need for respectful and truthful communication, promoting a sense of unity and goodwill among all practitioners.

A Pandita's mind should indeed be calm, resilient, pure, free from envy, forgiving, devoid of

cunning, open-hearted in guiding the community, and characterized by generosity and virtuous conduct. These qualities reflect the mental and moral attributes expected of a Pandita, which contribute to their effectiveness as spiritual guides and leaders in the Hindu community.

### **Preventing Violations of *Sasana Kepanditaan* The Internal Preventing**

Preventing violations of *Sasana* internally refers to the efforts made by an individual, particularly a Pandita, to consciously uphold their dignity. The *Siwa Sasana* manuscript provides clear guidelines and teachings that must be adhered to by Panditas. Before undergoing the *Diksa* ceremony that transforms an individual into a Pandita, it is a prerequisite that the person possesses a good understanding of Hindu religion and philosophy. This is a mandatory requirement to ensure that a Pandita has the necessary expertise in the field of religion, allowing them to apply these teachings both in their personal lives and when disseminating them to the Hindu community throughout Indonesia. A Pandita serves as a teacher or guide to their community, serving as a source for people to seek answers and solutions to various life issues they may encounter.

When consciously deciding to take the path of becoming a Pandita, the aspiring Pandita should be mentally and spiritually prepared. It is even better if a prospective Pandita has already fulfilled their basic needs in life so that, upon becoming a Pandita, their focus is not on satisfying those basic needs.

According to research by Abraham Maslow, humans have a hierarchy of needs that includes five categories of motivation arranged from the lowest

needs that must be fulfilled first before higher-level needs can be met. This theory is also known as the motivation theory because it is commonly used to classify human motives (Andjarwati 2015). The five levels of basic needs are shown in the following levels of needs:

- 1) Basic Needs or Physiological Needs include physical and biological needs such as water/fluids, food, sleep, sexual needs, and others.
- 2) Safety Needs, which encompass both physical and psychological safety, such as safety from danger, security from threats, protection from diseases, safety from natural disasters, safety from criminal actions, and others.
- 3) Social Needs involve giving and receiving love, friendship, affection, possessions, social interactions, and support. When the first two levels of needs are met, individuals become aware of the need for companionship.
- 4) Esteem Needs or the need for recognition include the need for achievement, competence, power, and freedom. In essence, this is the need for independence and freedom. It encompasses status, recognition, respect, and dignity. This need pertains to self-esteem.
- 5) Self-Actualization Needs are the highest level of needs and can be achieved once the previous four levels of needs are satisfied. Self-actualization involves fulfilling one's own potential, such as pursuing one's aspirations, mental maturity, and realizing one's capacity for personal development and the desire to become better and more capable than before. (Abraham H Maslow 1954).

The problems related to violations of *Sasana kepanditaan* (spiritual leadership guidelines) that occur today can actually be prevented if a Pandita (spiritual leader) has full awareness of self-control and understands the hierarchy of human basic needs. Based on Abraham Maslow's motivation theory, when applied to the position of a Pandita, they are actually in the self-actualization level, which is the highest level in the hierarchy of human needs. To reach this level, the Pandita should have already fulfilled the four basic levels before undergoing the Diksa ceremony that makes them a Pandita

The cases of violations of *Sasana* (spiritual guidelines) that have occurred can be related to Maslow's theory as issues at the most basic level, which is physiological needs. This is indeed regrettable because Panditas, who are considered holy individuals, are involved in legal cases related to physiological matters. These individuals have failed to exercise self-control and have not been able to apply the fundamental teaching of "*Tri Kaya Parisudha*," which is mandatory to master before becoming a Pandita.

Violations of ethical teachings or *Sasana* guidelines will have consequences for violations of several teachings, such as "*Tri Kaya Parisudha*," which is closely related to the concept of "*Karma Phala*." "*Karma*" refers to actions, while "*phala*" refers to their consequences or results. With the presence of "*Tri Pramana (bayu, sabda, idep)*" possessed by humans, there are three ways in which humans perform their karma: "*manah-karma*" (actions performed by the mind), "*waca-karma*" (actions performed through speech), and "*kaya-karma*" (actions performed

physically and bodily). Every karma will bring its *phala*; good deeds (*subhakarma*) will bring good rewards, and similarly, bad deeds will bring bad *karma*. (Ngurah and Wiratmadja 2012).

The Scripture of *Bhagavad Gita* II.47 state that:

*Karmany ewadhikaras te ma phalesu kadacana,  
Ma kharma-phala-hetur bhur ma te sango'stw  
akarmani*

Translate in english:

Your task is only to perform your actions, never to expect their fruits, and do not let the fruits be your motivation for action. However, you must also not refrain from acting at all. (Maswinara 2003).

Based on the excerpt about karma phala above and its connection to "*Tri Pramana*" and "*Tri Kaya Parisudha*," the violations of sasana committed by the individuals involved have undermined several layers of self-control. The first and most fundamental level of control is the mind. The mind is the king of the senses, and control over the mind and self-restraint is the king of yoga. (Sivananda 2003) which should have been implemented by Pandita. It is the mind that controls all human actions, from thoughts themselves to the conscious and subconscious realms, speech, and deeds, all are under the control of the mind. Our thoughts reap their own *karma phala* (results of actions). When it reaches the stage of action, both thoughts and actions that violate the teachings of *Tri Kaya Parisudha* will lead to doubled phala, arising from both the thoughts and the deeds themselves.

The Siwa Sasana manuscript also provides an alternative solution to prevent sasana violations by

determining the minimum age limit for someone to become a pandita.

“Only this should be firmly held by the sadhaka as a means of discipline, perhaps that's your question. Like this! Do not be too hasty, wait for a while even if the behavior and discipline of the sadhaka are convincing and strong, especially if he has already completed his tasks, but even so, do not rush. His age should be waited for, carefully observe the young age of the sadhaka and his maturity. In short, the sadhaka should not be rushed to undergo diksa. Estimate his youth and the youth of his wife. It is dangerous to incur danger when performing the diksa if he has not overcome such things.

As for the purpose of waiting, it is the perfection of his physical development to start acting. As for the age limit, if he is a descendant of those who have already undergone diksa. If he is not the offspring of those who have already undergone diksa, then the age limit is sixty years before he can undergo diksa. In conclusion, the sadhaka should not perform diksa if he is still young and his wife is also young. Do not perform diksa if his wife has not yet reached menopause. When both of them are old enough, then he can perform diksa. That is the guarantee for performing diksa. When the age of the sadhaka has arrived and he is old enough, that is when he should perform diksa without hesitation..”

The translated excerpt from the Siwa Sasana manuscript is very clear that if there is no spiritual event that necessitates the immediate performance of the diksa ceremony (as seen in some cases where the diksa ceremony is conducted with relatively young candidates), then one should wait until the candidate is mature, around sixty years of age, or at least entering

the retirement stage or *wanaprasta* period (the period of asceticism in the teachings of the four *asramas*) before conducting the *diksa* ceremony.

The application of the teachings of *catur asrama* is also one of the steps to prevent violations of the *sasana* of priesthood. *Catur asrama* consists of four stages in a person's life. Consisting of: *Brahmacari*, *Grhasta*, *Bhiksuka* dan *Bhiksuka* (Sivananda 2003). *Brahmacari* is the stage of learning and seeking knowledge, *Grhasta* is the stage of marriage and fulfilling physical needs, *Wanaprastha* is the stage where one releases household responsibilities and transitions towards a life of asceticism, and the last one is *Sanyasa* or *Bhiksuka*, which is the stage where one begins to detach from worldly ties and focuses more on practices like *tapa* (austerity), *bratha* (religious duties), and meditation.

The teachings in the Lontar Siwa Sasana, when combined with the teachings of *catur asrama*, can lead to the conclusion that it is advisable to enter the phase of becoming a *pandita* during the *wanaprasta* stage. This is because, in general, individuals have already passed the learning phase or *Brahmacari* stage and the *Grhasta* stage, which is the period of married life. Therefore, during this stage, basic needs, the need for security, social needs, and self-esteem needs are likely to be fulfilled or experienced, making it an opportune time to embark on self-actualization related to the development or deepening of spiritual teachings. One way to achieve this is by becoming a *pandita* through the *diksa* ceremony process.

The age restrictions in the implementation of the *diksa* ceremony, as outlined in the Lontar Siwa Sasana, along with the implementation of the teachings of *catur asrama*, are efforts to prevent

violations within the *sasana* of priesthood, especially those related to physiological needs or basic requirements.

### **The External Preventing**

The external prevention referred to involves preventing violations that are controlled by the family environment, society, and by the *Diksa* institution itself. When deciding to become a *pandita*, an individual must consider many factors, including their own physical and spiritual readiness, the readiness of their life partner, the readiness of their children and family, who will also become part of the support system in the *pandita*'s future social life, as well as the support from their prospective *Nabe* (spiritual teacher). A *Nabe* should not haphazardly accept a *sisya* (spiritual student), and similarly, a prospective *pandita* should not randomly choose their *nabe*. (Miartha 2015).

A prospective *Pandita*, before undergoing the *Diksa* ceremony that will make them a *Pandita*, is required to acquire knowledge and spiritual teachings from their *Nabe*. A *Nabe* must diligently educate their prospective disciple (*nanak*) in areas related to general knowledge, religious teachings, and philosophy derived from sacred Hindu religious texts, including education related to the *sasana* of priesthood, the duties of a *Pandita*, and the prohibitions that should be avoided when becoming a *Pandita*.

The *Nabe* teachers is also required to supervise and evaluate the journey of their disciple (*nanak*) during the pre-*diksa*, *diksa*, and post-*diksa* processes. Violations typically occur in the post-*diksa* phase, so holding routine meetings between the *Nabe* and their *Nanak* to share experiences, activities, and continue learning about the implementation of religious

teachings, as well as discussing issues faced by the Hindu community, is one way to keep the disciples on the right path.

*Diksa*, aside from being a ceremony, also plays a role as an institution. As a formal institution, *diksa* serves to differentiate an individual between the laypeople and the *priests*, along with their attributes, which are bound by the rules of *Catur Bandana Dharma*. These rules include *amari aran* (changing one's name), *amari vesa* (changing one's attire), *amari sasana* (changing one's occupation), and *amulahaken kagurususrusa* (remaining loyal and obedient to the Guru Nabe) (Subawa, 2021). Furthermore, through *diksa*, an individual is granted the authority to perform the duties of *ngeloka pala sraya* (The Panditas obligation). Additionally, *diksa* serves as a means or medium to transfer divine knowledge (*divya jnana*) from a bonafide *Nabe* to a disciple (*sisya/nanak*) who has been previously tested (*siksa*) or selected (*pariksa*). As a formal institution, the implementation of *diksa* should only occur through the *Parampara* system or *aguron-guron* system.

The involvement of the family in preserving the dignity of a Pandita is equally important. Family members of a Pandita have roles as "*walaka*" (children) of the "*griya*" (the Pandita's residence) or as pillars and a support system for the *griya*. This undoubtedly gives the *walaka griya* a role in upholding the dignity of the Pandita and safeguarding the honor of the *griya*. *Walaka griya* are individuals close to the Pandita's circle of priesthood, allowing them to participate in safeguarding and serving as reminders to the Pandita if there are any lapses in their behavior. Consequently, both the Pandita and the *walaka griya* should exercise self-control, maintain their own good

reputation, and uphold the honor of the *griya's* extended family.

## CONCLUSION

Violations against the *sasana* of priesthood that occur in today's context can indeed be prevented through the application of the teachings of *sasana kawikon* or priesthood teachings found in the Lontar Siwa Sasana. Someone who is about to embark on the path of a Pandita should possess religious and philosophical knowledge, including the ability to practice the teachings of the *sasana* of priesthood. The Lontar Siwa Sasana clearly discusses the behavior that Panditas should adhere to in order to prevent *sasana* violations.

A Pandita should ideally go through the stages of *catur asrama* in accordance with their respective times, ensuring that all physiological needs and the other four needs based on Abraham Maslow's hierarchy are fulfilled beforehand. This way, when they become a Pandita, they are truly prepared to follow the *sasana kependitaan*. Efforts to prevent *sasana* violations should also be made by the Pandita themselves and supported by external factors, including the guru Nabe, the *Diksa* institution, and the *walaka griya*, so that the dignity of the Pandita and their family remains intact.

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## Drug Relapse Prevention Program in Asia: Systematic Review

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### ABSTRACT

**Introduction:** The relapse rate in Asian regions, especially in Indonesia is quite high. One of the factor that caused relapse is the lack of comprehensive drug rehabilitation programs. The long-term goal of drug rehabilitation is bringing drug addicts back to real life and face various high-risk situations as the risk of causing relapse. This research aims to determine relapse prevention programs in various countries in Asia, so that relapse prevention programs that have been proven effective based on research results can be implemented according to the situations in Indonesia.

**Methods:** This research is a systematic review using the PICOS framework (Populations, Interventions, Comparisons, Outcomes, Study Design). Searches were carried out on several databases such as: PubMed, SpringerLink, Science Direct, and Ebsco using the keywords "relapse prevention substance abuse program in Asia". There were 460 articles were screened for eligibility and 11 articles met the inclusion criteria and objectives of this systematic review.

**Results:** Relapse prevention programs basically consist of three types, namely: cognitive-based therapy, mindfulness-based therapy, and social-based therapy. These three therapies aim to increase self-efficacy so that drug addicts have good coping mechanisms in dealing with various situations, especially "high-risk situations" which are a common factor that causing relapse. With good

coping mechanisms, it is hoped that it will be able to prevent relapse in drug addicts.

**Conclusion:** To reduce the risk of relapse among drug addicts in Indonesia, relapse prevention programs that have been proven to be effective based on research results can be implemented and adapted to the situations in Indonesia.

**Keywords:** *relapse prevention, drug addicts, Asia.*

## INTRODUCTION

Drug abuse has increased significantly and has developed into a health problem throughout the world. Based on the results of the Global Burden Diseases Survey (2016), drug abuse contributes to 131 million Disability-Adjusted Life Years (DALYs), which is around 5.5% of the total DALYs (GBD 2016 Alcohol and Drug Use Collaborators, 2018) and its prevalence has continued to increase since the 1990s (GBD 2019 Risk Factors Collaborators, 2020). United Nations Office on Drugs and Crime (UNODC) notes that around 271 million people (5.5%) of the world population aged 15-64 years have been exposed to drugs (UNODC, 2019).

Expensive rehabilitation programs, inaccessible locations, lack of comprehensive rehabilitation programs, and inadequate facilities and infrastructure are the causes of the low number of drug addicts participating in rehabilitation programs (Puslitdatin BNN, 2022). Drug-related policies in several Asian countries tend to be very strict, giving rise to a stigma in society towards drug addicts. This is an obstacle for drug addicts getting therapy for rehabilitation, and being one of the causes of the high relapse rate (Takano, Miyamoto, Shinozaki, Matsumoto, & Kawakami, 2020). Relapse is a process of returning to an addictive after a period of abstinence, as a result of the failure to change the behavior of drug addicts during the rehabilitation process (Marlatt & Donovan, 2005; Raharni, Idaiani, & Prihatini, 2020; Widyastuti et al., 2021). Relapse is a behavioral and psychological disorder that can cause physical, psychological and social effects (Zaidi, 2020).

Relapse can occur at any stage of the rehabilitation program, both early and late.

The drug relapse rate is still very high in various countries in the world, even though several programs have been implemented in drug rehabilitation efforts. Around 6.5 million Pakistanis have been exposed to drugs and 70% of them have experienced relapse (Sahar & Naqvi, 2020). From the 261 drug addicts who attended rehabilitation in 2018, 24.3% of them experienced relapse (Raharni et al., 2020). In China, the incidence of relapse is estimated at 95%, which occurs after six months of treatment (Wang & Wang, 2007). In Bangladesh there is no definite data regarding relapse, but it is estimated that around 60-90% of drug addicts experience relapse after undergoing treatment (Maehira et al., 2013). In Indonesia, there is no official data released by Badan Narkotika Nasional (BNN) regarding the number of relapses. Based on survey results in Indonesia, of the 64,348 drug addicts sampled, only 10.8% attended rehabilitation while the remaining 89.2% never attempted treatment, including never attending rehabilitation (Puslitdatin BNN, 2022).

The drug rehabilitation program that has been used in almost all countries is Treatment As Usual (TAU), where TAU itself has different perspectives. Some studies state that TAU is classified as follows: (1) multidisciplinary treatment (psychological and pharmacological treatment of various psychiatric symptoms, personality, addictions, and/or other services as needed); (2) psychotherapy only; (3) pharmacotherapy only; (4) treatment only by general practitioners/doctors in primary care facilities; (5) minimal contact (psychoeducation, bibliotherapy, or distance contact only); or (6) unclear/not explained adequately (Witt et al., 2018). The long-term goal of drug user rehabilitation is to bring drug addicts back to real life, because in real life they will face various high-risk situations that can cause relapse (Nattala, Murthy, & Meena, 2018). For this reason, it is necessary to carry out research through a systematic review to find out relapse prevention programs in various countries in Asia so that relapse prevention programs that

have been proven effective based on research results can be applied according to the situations in Indonesia.

**METHODS**

This research is a systematic review using the PICOS framework (Populations, Interventions, Comparisons, Outcomes, Study Design) (15). The criteria for selecting literature are based on the PICOS framework and content analysis will then be carried out in accordance with the research objectives. A structured article search was carried out to find articles that provided information about relapse prevention programs for drug addicts in various countries in Asia. Searches were carried out on several databases such as: PubMed, SpringerLink, Science Direct, and Ebsco using the keywords "relapse prevention substance abuse program in Asia". The following are several criteria for selecting articles based on the PICOS framework (Populations, Interventions, Comparisons, Outcomes, Study Design) with additional time, place and language as shown in table 1.

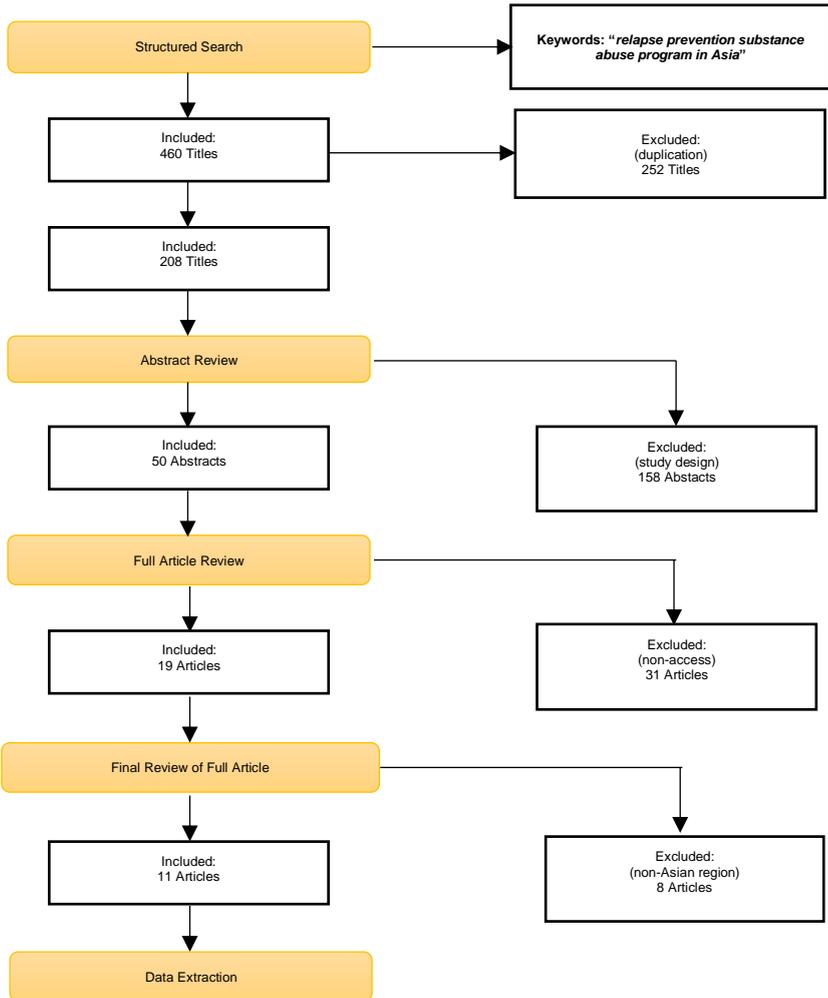
**Table 1. Eligibility Criteria for Study Selection**

<b>Category</b>	<b>Inclusion Criteria</b>	<b>Exclusion Criteria</b>
<b>Population</b>	Drug addicts who are in the process of rehabilitation and undergoing relapse prevention therapy	Drug addicts who are in the rehabilitation process and are following relapse prevention therapy but are not completing it
<b>Intervention</b>	Relapse prevention therapy in drug addicts	No exclusions
<b>Comparison</b>	<ul style="list-style-type: none"> <li>• Treatment As Usual (TAU)</li> <li>• Other relapse prevention therapies in the</li> </ul>	No exclusions

	rehabilitation program	
<b>Outcomes</b>	Comparison of the effectiveness of drug relapse prevention therapy in the intervention group and the control group	No exclusions
<b>Study Design</b>	<ul style="list-style-type: none"> <li>• Cross-sectional</li> <li>• Cohort</li> <li>• Case-control</li> <li>• Eksperimental Design</li> <li>• Randomized Control Trial (RCT)</li> </ul>	Literatur Review Study Protocol
<b>Date Restrictions</b>	2015-2023	Before 2015
<b>Country Restrictions</b>	Asian region	Non-Asian region
<b>Language</b>	English Language	Non-English Language

Based on the initial search results, 460 titles were obtained that were relevant to the topic of relapse prevention programs for drug addicts in various countries in Asia. The keywords used are "relapse prevention substance abuse program in Asia". Of the 460 selected titles, 252 titles were excluded because there were duplicate articles from different databases. Furthermore, the 208 existing titles were filtered by downloading the abstract. The 208 abstracts reviewed, 158 abstracts were excluded because they did not meet inclusion criteria such as study design and other criterias. There are 50 abstracts remaining, followed by downloading the full article. Furthermore, 31 abstracts were excluded because they did not have access to download the complete article, so downloading several complete articles had to be paid. There were 19 articles that could be downloaded in full, of

which 8 articles were subsequently excluded because they were Non-Asian region, so that the articles that could be used as literature were 11 articles as shown in Figure 1 below.



**Figure 1. Literature Selection Process Based on The PICOS Framework**

## RESULTS

Table 2 show the summary of selected articles used as sources for literature studies in accordance with the PICOS framework.

**Table 2. Summary of Included Studies**

Author/ Year/ Country	Title	Population	Intervention	Comparison	Outcomes	Study Design
Yee Tak Derek Cheung, Ching Han Helen Chan, Chi-Keung Jonah Lai, Wai Fung Vivian Chan, Man Ping Wang, Ho Cheung William Li, Sophia Siu Chee Chan, Tai-Hing Lam (2015) → China	Using WhatsApp and Facebook Online Social Groups for Smoking Relapse Prevention for Recent Quitters: A Pilot Pragmatic Cluster Randomized Controlled Trial (Cheung et al., 2015)	Patients at the Tung Wah Group of Hospitals Integrated Center of Smoking Cessation (ICSC) with inclusion criteria: (1) active smoker when first admitted to ICSC, (2) age ≥ 18 years; (3) received 3-8 sessions of smoking cessation counseling provided by ICSC, (4) reported the amount of cigarette consumption minimum of 7 days, (5) be able to communicate in Cantonese and read and write Chinese, (6)	Online Group Discussion with Either Whatsapp or Facebook Moderated by A Trained Smoking Cessation Counselor and Received A Self-Help Booklet on Smoking Cessation	Only Received the Booklet on Smoking Cessation	Group discussion via WhatsApp significantly reduced relapse by 73% in the 2nd month and 57% in the 6th month. Meanwhile discussions via Facebook and the control group had a lower relapse rate than discussions via WhatsApp	Randomized Controlled Trial (RCT)

		<p>have a cell phone (7)          have internet access via cell phone.          Exclusion criteria:          having an unstable psychological condition and being pregnant.          Sample: 136 drug addicts          → 42 people via WhatsApp,          40 people via Facebook,          and 54 control group</p>				
<p>Hau-lin Tam, Angela Wai-yan Shik, Shirley Siu-ling Lam (2016) → China</p>	<p>Using Expressive Arts in Relapse Prevention of Young Psychotropic Substance Abusers in Hong Kong (Tam, Shik, &amp; Lam, 2016)</p>	<p>Drug abusers with a range of ages 15–30 years old and have completed a drug abuse treatment program at the Counseling Centers for Psychotropic Substance Abusers (CCPSA) in the last two months and has the intention to remain abstinent from drugs          Sample: 12 drug addicts</p>	<p>Expressive Arts Therapy</p>	<p>Cognitive Behavioral Treatment (CBT)</p>	<p>Expressive Arts Therapy is used as a means of non-verbal communication to express feelings more effectively, especially for men who: (1) are less social</p>	<p>Experimental Design</p>

		→ 6 people in the intervention group and 6 people in the control group			and less able to express views and feelings in words; (2) have a sense of inadequacy and feelings of guilt towards family and society.	
Prasanthi Nattala, Pratima Murthy1, Meena K.S. (2018) → India	Video - Enabled Cue Based Intervention for Relapse Prevention (Nattala et al., 2018)	A person with alcohol dependency at NIMHAN Sample: 85 people → inpatient alcoholics as intervention group (n = 43) and Control group (n = 42)	Video-Enabled Cue-Exposure-Based Intervention (VE-CEI)	Treatment As Usual (TAU)	The VE-CEI group had significantly lower alcohol consumption and fewer drinking days reduces relapse time	Experimental Design
Hamidi Al Onezi, Mohamed Khalifa, Ashraf El-Metwally, Mowafa Househ	The Impact of Social Media - Based Support	473 smokers who took part in a smoking cessation program organized by King Abdul-Aziz in	Subscribed to support groups on Twitter and Whatsapp	Not Subscribed to Any Social Media Support Groups	There was a significant difference in the average	Cross-Sectional

<p>(2018) → Saudi Arabia</p>	<p>ort Groups on Smoking Relapse Prevention in Saudi Arabia (Onezi, Khalifa, Metwally, &amp; Housheh, 2018)</p>	<p>collaboration with Medical City and PURITY (a Riyadh branch of the Saudi anti-smoking association). Only subjects who expressed interest in quitting smoking and those who attempted to quit were considered for inclusion in the sample. The sample was divided into 3 groups → Twitter (n = 150), WhatsApp (n = 150), and control group (n = 173)</p>			<p>number of people who quit smoking between the three groups, where social media support proved to be more effective than other traditional media. The intervention group of Twitter and WhatsApp users quit smoking more easily than those who did not participate in the social media group</p>	
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					(control)	
Katsunori Masaki, Hiroki Tateno, Naofumi Kameyama, Eriko Morino, Riri Watanabe, Kazuma Sekine, Tomohiro Ono, Kohta Satake, Shin Suzuki, Akihiro Nomura, Tomoko Betsuyaku, Koichi Fukunaga (2019) → Japan	Impact of a Novel Smart phone App (Cure App Smoking Cessation) on Nicotine Dependence: Prospective Single-Arm Interventional Pilot Study (Masaki et al., 2019)	Adult smokers seeking treatment for nicotine dependence are insured nationally under the NHIP. Inclusion criteria: (1) Minimum 20 years old; (2) diagnosed with a nicotine dependence score ≥ 5 points on the TDS; (3) smoke with a Brinkman index of at least 200; (4) want to stop smoking; (5) have an iPhone or Android smartphone; (6) give written consent. Exclusion criteria: (1) participants who have difficulty using a smartphone and (2) have severe mental illness. Sample: 51 people	<b>CureApp Smoking Cessation App (CACS) Software</b>	Placebo app-controlled trial	CACS provides a benefit of 63.6% in reducing the risk of relapse	Prospective Single-Arm Interventional Pilot Study

<p>Ayumi Takanoa, Yuki Miyamoto, Tomohiro Shinozaki, Toshihiko Matsumoto, Norito Kawakami (2020) → Japan</p>	<p>Effect of A Web-Based Relapse Prevention Program on Abstinence Among Japanese Drug addicts: A Pilot Randomized Controlled Trial (Takano et al., 2020)</p>	<p>Drug addicts during January 2015 to March 2016 at the National Center of Neurology and Psychiatry, Saitama Psychiatric Medical Center, Kanagawa Psychiatric Medical Center, Okayama Psychiatric Medical Center, Tokyo Metropolitan Matsuzawa Hospital and APARI clinic. Sample: 48 diagnosed psychiatric outpatients with drug use disorders</p>	<p>E-learning Serigaya Methamphetamine Relapse Prevention Program (e-SMARPP)</p>	<p>Self-Monitoring Program</p>	<p>There were no significant differences between the intervention group and control group for duration of drug abstinence and motivation for behavior change, as well as money spent on drug consumption</p>	<p>Randomized Controlled Trial (RCT)</p>
<p>Chris K.H. Ngai, Cynthia S.T. Wu, Lorna K.P. Suen (2020) → China</p>	<p>Structured Relapse Prevention Program for Chinese Patients in Hong</p>	<p>Drug addicts at the Hong Kong Authority Hospital East Cluster substance abuse clinic. Sample: 42 people</p>	<p>Structured Relapse Prevention Program (SRPP)</p>	<p>Treatment As Usual (TAU)</p>	<p>SRPP is substantially eligible for service drug abuse. The results of the analysis</p>	<p>Quasi-experimental</p>

	Kong with Comorbidity of Substance Use and Mental Health Disorders: A Feasibility Study (Ngai, Wu, & Suen, 2020)				showed a significant increase in self-efficacy so that they were able to avoid relapse	
Abhijit Nadkarni, Richard Velleman, Urvita Bhatia, Godwin Fernandes, Ethel D'souza, Pratima Murthy (2020) → India	Home - Detoxification and Relapse Prevention for Alcohol Dependence in Low Resource Settings: An Exploratory Study from	Drug addicts are recruited in 4 ways, namely: a) coming alone, b) doctor's referral in primary care, c) screening in primary care, and d) secondary referral from a rehabilitation center with inclusion criteria: (1) age > 18 years old; (2) male; (3) Alcohol Use Disorders Identification Test	Home detoxification and relapse prevention counseling	Relapse prevention counseling	The intervention is acceptable, feasible, and safe to implement. There were differences in daily alcohol consumption and heavy drinking in those who received home detoxifi	Treatment cohort with before-and-after design

	Goa, India (Nadkarni et al., 2020)	(AUDIT) score $\geq 20$ and exclusion criteria: (1) age $\leq 18$ years old; (2) have hearing and speech problems; (3) cannot speak regional languages or English; (4) critical condition Sample: 38 people $\rightarrow$ 11 people in the intervention group and 27 people in the control group			cation and relapse prevention counseling, but not in those who received relapse prevention counseling only.	
Daniel Fu Keung Wong, Xiao Yu Zhuang, Ting Kin Ng (2020) $\rightarrow$ China	Effectiveness of a culturally-attuned integrated cognitive behavioural therapy for Chinese young people with drug abuse in	Drug addicts treated at Tung Wah Group of Hospitals (TWGH) with inclusion criteria: (1) age 11-35 years old; (2) rehabilitated at TWGH; (3) being able to communicate in Cantonese and read and write Chinese Sample: 77 people $\rightarrow$ 39 intervention group and	An innovative and culturally attuned Integrated Cognitive Behavioural Therapy (ICBT)	Treatment As Usual (TAU)	There was a significant improvement in managing negative emotions, frequency of drug use, quality of life, and coping mechanisms in the	Quasi-experimental

	Hong Kong (Wong, Zhuang, & Ng, 2020)	38 control group			ICBT intervention group compared to the TAU group.	
Takayuki Harada, Yuzo Aikawa, Mihoko Takahama, Yosuke Yumoto, Mitsuru Umeno, Yukako Hasegawa, Shigeo Ohsawa, Nozomu Asukai (2021) → Japan	A 12-Session Relapse Prevention Program vs Psychoeducation in The Treatment of Japanese Alcoholic Patients: A Randomized Controlled Trial (Harada et al., 2022)	Drug addicts treated at the addiction treatment unit of Tokyo Metropolitan Matsuzawa Hospital during August 2011 to March 2012. Inclusion criteria were: (a) age ≥ 20 years old, (b) diagnosed with alcohol dependence ICD-10 (F10.2), and (c) patients who can respond to the questionnaire. Exclusion criteria were: (a) patients who had psychotic disorders and (b) patients who had serious medical or neurological complications.	12-Session Relapse Prevention Program	Psycho-education	Both groups showed significant improvements in self-efficacy and drinking cognition at post-treatment so that the 12-Session Relapse Prevention Program and psychoeducational programs have the same effect for alcoholics	Randomized Controlled Trial

		Sample: 48 people → each group 24 people				
Rezvaneh Asadi Asadabad, Saeed Imani, Jalil Fathabad i,Alireza Noroozi, Jaber Alizadeh goradel (2022) → Iran	Effectiveness of Mindfulness-based Relapse Prevention Group Therapy and Treatment as Usual Shame and Self-criticism in Individuals with Opioid Use Disorder: A Comparative Investigation (Asadabad, Imani, Fathabadi,	Male drug addicts who visited the Iranian National Center for Addiction Studies (INCAS) in 2018 – 2019 with inclusion criteria: (1) age 20-45 years old; (2) highest education diploma; (3) negative urine test results for drugs; (4) diagnosed with a mental disorder based on DSM-5; (5) sign informed consent and exclusion criteria: (1) have psychotic symptoms based on the psychiatrist's report at INCAS; (2) sufferers with organic based brain syndrome	Compare Mindfulness-Based Relapse Prevention (MBRP)	Treatment As Usual (TAU)	The research results show that MBRP can be used as an effective therapy to reduce shame and self-criticism towards drug addicts. Shame and self-criticism are considered risk factors for drug abuse and relapse.	Quasi-experimental

	<p>Noroozi, &amp; Alizadehgoradel, 2022)</p>	<p>psychiatrist or doctor's report at INCAS; (3) had serious suicidal thoughts based on psychiatric interview; and (4) meet complete criteria for personality disorder (borderline and antisocial personality) based on a diagnostic interview or at the discretion of a clinical psychologist based on DSM-5 criteria                  Sample: 27 people → intervention group (n=12) and control group (n=15)</p>				
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Based on 11 articles that used as literature, the research results were dominated by China, Japan and India, followed by Saudi Arabia and Iran. Based on research results, relapse prevention programs that are widely used as interventions are Cognitive Behavioral Therapy (CBT) and Mindfulness Based Therapy. Several countries are also starting to develop relapse prevention programs that take advantage of technological advances by trialling online relapse prevention programs either

through videos, applications with the community or creating separate applications for relapse prevention programs for drug addicts. There are also countries that are developing arts and culture-based relapse prevention programs. All relapse prevention programs developed are tailored to the situation, conditions and needs of drug addicts in each country. As a comparison, most studies using Treatment As Usual (TAU). TAU was chosen because TAU is a psychotherapy that is widely given to drug addicts in almost all countries in the world as a standard program in drug rehabilitation places. The research was conducted using various study designs like: cross-sectional, cohort, quasi-experimental, to Randomized Control Trial (RCT) with the population being drug addicts participating in a rehabilitation program with an age range of 11-65 years with inclusion criteria and exclusion criteria.

## **DISCUSSION**

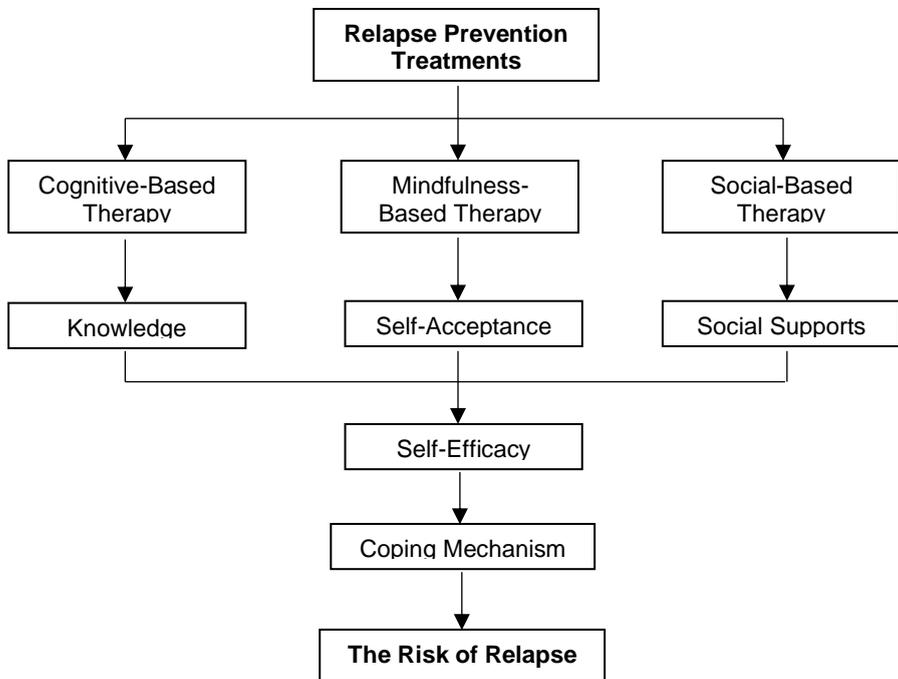
Relapse is a dynamic process that occurs within a drug addict which is the result of the interaction between internal factors and external factors. Several factors influence the occurrence of relapse, including: internal factors (age, gender, education, employment, and marital status), external factors (family, friends, communication, economic status), and the type of drug used (Raharni, Isfandari, Purnamasari, Susianti, & Mujiari, 2022). Based on the theory of The Cognitive-Behavioral Model of Relapse, relapse starts from the presence of a "high risk situations" as a contextual or general factor behind the occurrence of relapse. "High risk situations" can be caused by internal or external factors to the drug addict. This "high risk situations" causes a tonic process, which is a process that occurs slowly within the drug user due to the "high risk situations" faced by the drug addicts. This tonic process begins with distal risks (family history, social support, trust) which causes cognitive processes (self-efficacy, expectations when using drugs, desire to consume drugs, and motivation) as well as withdrawal of drug addicts from the environment. The body will respond to this tonic

process with phasic responses, which is an immediate response from the body in the form of coping mechanisms and emotional states that will influence behavior to using drugs. In addition, the expected effects of drug use will also influence drug use behavior. This relapse process is dynamic, so it can occur repeatedly in drug addicts (Marlatt & Donovan, 2005).

Relapse as a dynamic process that interpreted as a setback that occurs during the rehabilitation process leading to changes in abstinence behavior (Hendershot, Witkiewitz, George, & Marlatt, 2011). There are four main things that need to be understood in efforts to prevent relapse, namely: relapse is a dynamic and gradual process with different stages for each individual, each stage has the potential for relapse to occur, preventing relapse is related to cognitive efforts and relaxation so that it has appropriate good coping mechanisms, as well as providing education about relapse to drug addicts so they understand the important things in the relapse mechanism (Melemis, 2015). The relapse prevention program that has been widely used in various countries around the world is Treatment As Usual (TAU). TAU is the standard treatment provided for drug rehabilitation programs. TAU consists of several treatments, including: pharmacotherapy, psychotherapy and counseling both carried out individually and in a community (Yamada et al., 2021). TAU is still quite effective as a treatment in drug rehabilitation programs for certain groups. TAU program is quite general and does not pay attention to the specific needs of drug addicts, so many relapse prevention programs are starting to be developed by researchers.

Several drug relapse prevention programs were developed in various countries in the Asian region from 2015-2023, such as Cognitive Behavioral Therapy (CBT), mindfulness, relapse prevention programs based on arts and culture, as well as relapse prevention programs that utilize technological advances both using videos and prevention programs. Online relapse has a positive impact on drug addicts. Relapse prevention programs basically consist of three types (as seen in Figure 2), namely:

cognitive-based therapy which aims to increase drug addicts' knowledge of matters relating to the recovery process; mindfulness-based therapy which aims to increase awareness to be able to accept their self in various situations; as well as social-based therapy which aims to increase social support in the context of the self-recovery process. These three therapies aim to increase the self-efficacy of drug addicts so that they have good coping mechanisms in dealing with various situations, especially "high-risk situations" which are one of the factors causing relapse. With good coping mechanisms, it is hoped that it will be able to prevent relapse in drug addicts.



**Figure 2. Drug Relapse Prevention Program**

Based on several programs that have been declared effective in preventing relapse, the relapse prevention

program that is appropriate to the situations in Indonesia is online counseling and discussions such as Cure App Smoking Cessations (CACS) software developed by researchers in Japan. CACS is included in cognitive-based therapy and social-based therapy. This application on mobile phones is deemed suitable for application in Indonesia. This is in accordance with the results of the 2021 National Survey on Drug Abuse which states that a high number of drug addicts do not participate in rehabilitation for reasons, including: (1) inaccessible locations; (2) less effective programs; (3) expensive costs; and (4) inadequate facilities and infrastructure (Puslitdatin BNN, 2022). It is hoped that this application will be able to reach the population of drug addicts spread throughout Indonesia, which is an archipelagic country. Apart from that, with this application, drug addicts do not need to pay expensive fees because it is carried out online and does not require rehabilitation facilities. On the other hand, not all regions of Indonesia are exposed to internet connections. So apart from adopting online counseling and discussions such as CACS, Indonesia can also develop a relapse prevention program based on arts and culture such as that developed by researchers in China. The implementation of this arts and culture-based relapse prevention program places greater emphasis on mindfulness-based therapy. For implementation in Indonesia, this arts and culture-based relapse prevention program can be adapted to the local wisdom of each region in Indonesia, such as yoga and the art of usik wiwitan so that it can be accepted by drug addicts at all levels of society. The development of online counseling and discussions as well as art and culture-based relapse prevention programs can be collaborated so that it is hoped that they will be able to prevent drug relapse in Indonesia.

## **CONCLUSION**

The relapse rate for drug addicts, especially in countries in the Asian region, is quite high, so it is necessary to develop relapse prevention programs for drug

addicts who participate in rehabilitation programs. Indonesia, as one of the countries in the Asian region, does not have many programs to prevent relapse among drug addicts. To reduce the risk of relapse among drug addicts in Indonesia, replication of relapse prevention programs from various countries can be carried out which have been proven effective based on research results adapted to the situation and conditions in Indonesia, such as CACS and arts and culture-based relapse prevention programs. Apart from that, Indonesia as a country with diverse cultures can develop research into relapse prevention programs by modifying programs based on cognitive-based therapy, mindfulness-based therapy, and social-based therapy as well as utilizing local wisdom in each region such as yoga and the art of *wiwitan* music. It is hoped that these programs will be accepted and implemented by drug addicts in Indonesia, thereby helping prevent relapse and reducing the rate of drug abuse in Indonesia.

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## **The Study of Immunomodulatory Medicinal Plants Diversity Based on Local Wisdom in Kintamani District, Bangli Regency, Bali Province**

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### **ABSTRACT**

Immunomodulator plants can increase the immune system and protect the body against Covid-19. However, the presence of immunomodulator plants has not been reported yet in Bali. The purpose of this study is to inventory plants that have potential effects as immunomodulators in Kintamani district, Bangli Regency. Inventory is carried out on plant families, plant parts used, processing methods, and medicine use according to Taru Pramana papyrus. The method of exploration study is done through observation and interview. Interviews were conducted with 34 respondents consisting of traditional healers, traditional traders (ceraken), and people who use immunomodulatory plants in the Kintamani district. Data were interpreted as descriptive qualitative. The results demonstrated that 58 plant species from 32 families have the potential as immunomodulators. The

most widely family and plant parts were Zingiberaceae (15.5%) and leaves (18.97%) respectively. In addition, the method of processing and using medicinal plants is mostly done by boiling (63.79%) and drinking (84.48%) respectively. Warm nature (48.28%) is the most commonly found immunomodulatory plant characteristic according to *Taru Pramana's papyrus*.

*Keywords: Immunomodulator, inventory, medicinal plants, taru pramana*

## INTRODUCTION

Coronavirus Disease 2019 (Covid-19) is a disease caused by the Sars-CoV-2 virus and with severe/critical symptoms it can cause death (Ministry of Health, 2020). WHO reports that Bali is in the top 10 highest cases of Covid-19 patients in Indonesia (WHO Indonesia, 2020). The highest group of deaths in Indonesia due to Covid-19 is at the age of 60 years at 17.68%. This is caused by the weakness of the immune system and the number of co-morbidities suffered (Karyono & Wicaksana, 2020). In fighting the Covid-19 disease, maintaining the immune system is very important (Ministry of Health, 2020).

Research shows that no clinically approved antiviral drug is effective in treating Covid-19 (Nilashi et al., 2020). This encourages the use of traditional plant medicines in preventing and treating Covid-19. The Chinese government reports that 85% of patients use Traditional Chinese Medicine (TCM) in conjunction with standard therapy. The results show a positive effect on patient recovery (Shankar et al., 2020). Many plants have activity as immunomodulators. This activity arises because these plants can stimulate the release

of cytokines, activate lymphocytes, and increase the number of NK (natural killer) cells and the action of macrophages in the body. So the use of plants as immunomodulators can improve the immune system and protect the body against Covid-19 (Panyod et al., 2020).

*Nangun Sat Kerthi Loka Bali* is the vision of the Bali Governor in 2018-2023. One of these visions includes the development of Balinese culture (Arsana, 2019). Usada Bali has to be preserved, as it is an example of Balinese culture. Usada Bali has existed for hundreds of years and is the knowledge of medicine in Bali (Kriswiyanti et al., 2011). However, not all of the plants in the Balinese papyrus usada are identified with certainty because these plants are known by local names (Arsana, 2019).

Kintamani is one of the sub-districts in Bali where many people still practice traditional medicine. This is because Kintamani is a remote hilly area, with limited people's purchasing power for modern medicines and limited access to the nearest Public Health Center (Kriswiyanti et al., 2011). Until now, there is no information regarding the use of plants as immunomodulators in Kintamani based on Usada Bali. Therefore, it is important to investigate the diversity of species and the use of plants as immunomodulators in the area. This research is expected to be one of the references in empirical traditional Balinese medicine, complementary traditional Balinese medicine, and integrative traditional Balinese medicine.

## **METHODS**

A descriptive exploratory was used in this research. The object of this research is all plants that have the potential as immunomodulators in Kintamani District,

Bangli Regency, Bali Province. Immunomodulators in question are plants that have properties to increase the immune system due to microbial infections such as viruses, bacteria, protozoa, worms, and parasitic fungi. Data collection techniques used are purposive sampling and snowball sampling. Sources of informants interviewed were traditional healers (*balian usada*), traditional traders (*ceraken*), and people who use immunomodulatory plants in Kintamani District.

The instruments used in the study were observation sheets and interview sheets. Data was collected through semi-structured interview techniques (semi-structured interview), field observation, and literature study. Interviews were conducted in the form of extracting information related to the use of plants as immunomodulators, which included the name of the plant, the part of the plant used, and how to process medicinal plants. Furthermore, field observations were carried out in Kintamani District, Bangli. After that, a literature study was also conducted to verify the data obtained from the results of interviews and observations.

Data analysis used descriptive qualitative analysis techniques. Qualitative descriptive analysis was carried out by identifying the types, parts of plants, processing methods and uses of plants, and the properties of medicinal plants according to *Taru Pramana's papyrus*. Identification of plant species using a plant reference book, namely Flora of Java (*Van Steenis*). From the identification, information on local names, scientific names, and tribes of the plants were obtained. Calculation of research data is using the percentage formula.

## FINDINGS AND DISCUSSION

Based on the research results obtained through observation and interviews with 34 respondents in 8 villages in Kintamani District, namely Kintamani Village, Catur Village, Terunyan Village, Satra Village, Suter Village, Kedisan Village, Abang Dukuh Village, and Penelokan Village, it was found that there were 58 types of plants from 32 medicinal plant tribes that have the potential as immunomodulators. The plants obtained were then identified including scientific and family names, plant parts used, and types of disease disorders that can be overcome. Of the 58 plant species, the Zingiberaceae tribe was the most widely used, which was 15.5%, followed by Myrtaceae, Liliaceae, Fabaceae, Asteraceae, and Apocynaceae with 5.2% each. While other tribes are 3.4% and 1.7% (Figure 1).

The Zingiberaceae tribe is the most widely used compared to other tribes. This is because the types of plants from this tribe can grow very easily and can be used to treat various diseases. Plants from the Zingiberaceae tribe grow well in low to highlands with high rainfall (Lianah, 2020). This condition follows the geographical location of the Kintamai sub-district which is located at an altitude of 100 – 2.152 meters above sea level and has a bumpy and hilly topography. The results of a similar study conducted by Lestari (2020) also showed that the Zingiberaceae tribe was the largest tribe found as a medicinal plant with immunomodulatory potential in Anak Dalam Bendar Bengkulu.

The results showed that about 68.97% of immunomodulatory medicinal plants were planted in the yard of the house. Around 24.14% were obtained

directly from the wild, and the remaining 6.9% were obtained from community fields (gardens). This condition shows that the Kitamani community has a good knowledge of traditional medicinal plants. People who grow medicinal plants generally use the results of medicinal plants as initial treatment before going to health facilities (Sari, et al., 2015). Planting medicinal plants by the community is used to treat minor ailments that can be finished immediately by the community without having to wait for health workers.

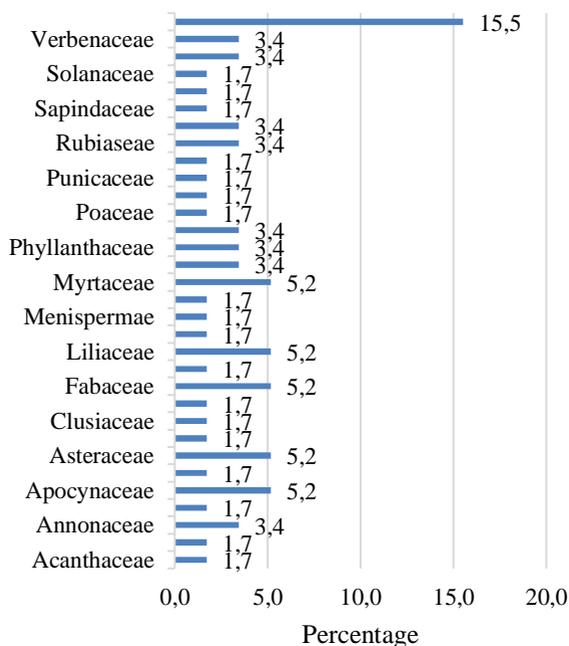


Figure 1. Percentage (%) of Potential Medicinal Plants as Immunomodulators in Kintamani District

The plant parts that are most widely used as immunomodulators by the Kintamani community include leaves, fruit, rhizomes, herbs, flowers, roots, tubers, fruit skins, stems, bark, and seeds (Figure 2). The results of the analysis in Figure 2 show that the most used immunomodulatory medicinal plant parts by the Kintamani community are leaves (*folium*) of 18.97%, fruit (*fructus*) of 17.24%, herbs (*herbs*) and rhizomes (*rhizomes*) respectively. Each of 15.52%, and interest (*flos*) of 10.34%. The parts that are rarely used are the bark (*cortex*) and seeds (*cement*), each with 1.72%. The results of Darsini's (2013) research on efficacious traditional medicinal plants also showed that the leaf organs were the most dominant used for the treatment of urinary tract diseases (59.57%). Biosynthesis of active compounds can occur in all plant organs, including roots, shoots, petals, fruit, and seeds (Gutzeit & Ludwig-Muller, 2014). Some bioactive compounds can be stored in special compartments, in the form of organs or cell types that have undergone specialization (Anggraito et al., 2018).

The most frequently used plant parts were leaves (18.97%). Leaves are the site of photosynthesis (Tjitrosoepomo, 2011). The leaf organ is a place for photosynthate accumulation, which contains organic compounds that have the potential to cure disease. Leaves are plant parts that can easily grow back and do not have a big impact on plants if these parts are taken (Fakhrozi, 2009). Kartika (2015) explained that the cells and tissues that make up the leaves produce secondary metabolites in the form of tannins, alkaloids, and essential oils that have the potential used to cure diseases. Furthermore, Rohyani et al. (2015) found that leaf organs contain secondary metabolic compounds in the form of flavonoids, alkaloids,

steroids, tannins, saponins, anthraquinones, and terpenoids, which have antibacterial properties, denature proteins, and prevent bacterial digestion. The Kintamani people believe that the leaves have efficacy in curing diseases that have been known for generations. In the study of papyrus, *Taru Pramana* explained that of all parts of plants that are useful in the treatment of usada, the use of leaf organs is the most widely used compared to other plant parts (Pulasari, 2013).

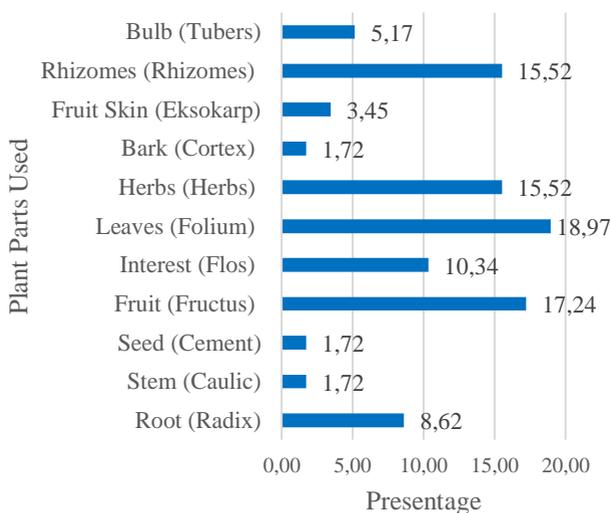


Figure 2. Percentage (%) of Plant Parts Used as Immunomodulator Drug Ingredients

Rhizomes are plant parts that are often used as immunomodulators, especially plants from the Zingiberaceae tribe. The rhizome is one of the plant

organs that functions as a storage place for certain metabolites such as volatiles and alkaloids that are efficacious as drugs (Sada & Tanjung, 2010). The rhizome of the Zingiberaceae tribe has the characteristic of containing volatile oil and has an aromatic smell (Washikah, 2016). Wijayakusuma (2001) explained that ginger rhizome contains chemical compounds such as d-kamfana, zingiberin, and zingiberol. These bioactive compounds have anti-inflammatory, anti-inflammatory, and analgesic pharmacological effects. The yellow color of the turmeric rhizome is due to the presence of the color pigments curcumin, dimethoxy-curcumin, and bis dimethoxy-curcumin, which have high antioxidant activity (Sharma, et al., 2005). In addition to ginger and turmeric, the galangal rhizome used by the Kintamani community also contains several bioactive compounds such as phenolics, flavonoids, tannins, and antioxidants as anti-inflammatory, anti-analgesic, antioxidant, and immunostimulant activities (Chudiwal et al., 2010).

Besides the leaves and rhizomes, the plant parts that are also widely used as immunomodulatory drugs by the Kintamani community are fruits and flowers. The fruit contains several bioactive compounds that are used as traditional medicines (Murmu et al., 2016). The immunomodulatory medicinal plants used by the Kintamani community contain several bioactive compounds. Such as flavonoids, saponins, and tannins in sapodilla fruit (Sebayang, 2010; Sukandar et al., 2012), flavonoids and limonoids in kaffir lime fruit (Devy et al., 2010). In addition, carotenoids, limonoids, and flavonoids in lime fruit (Suarsana et al., 2015), flavonoids, terpenoids, and alkaloids in the form of xeronin in noni fruit (Wijayakusuma, 2008; Pratiwa et

al., 2015). Moreover, tannins, saponins, flavonoids, polyphenols, and alkaloids in cermai fruit (Hariana, 2013); saponins, flavonoids, steroids/triterpenoids, glycosides, proteins, fats, calcium, phosphorus, iron, and vitamin B1 (Wijayakusuma and Dalimartha, 2000), essential oils, tannins and flavonoids in avocados (Hariana, 2013).

The methods of processing plant parts as immunomodulatory drugs by the Kintamani community include boiling, brewing, pounding, squeezing, grating, and consumina directlv (Figure 3).

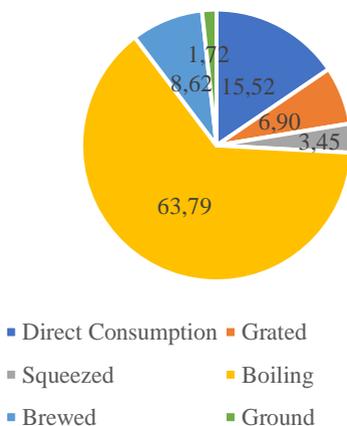


Figure 3. Percentage (%) of Plant Processing Methods Used as Immunomodulator Drug Ingredients.

The Kintamani community mostly uses the method of processing plant parts as immunomodulatory drugs by boiling (63.79%). Other methods used are direct consumption (15.52%), brewed (8.62%), grated (6.90%), squeezed (3.45%), and ground (1.72%). The processing of medicinal plant parts varies greatly, it

depends on the part of the body to be treated and how the drug is used (Dasmawati, 2007). The choice of processing method by boiling is mostly done, aiming to eliminate the bitter taste in plants and is more sterile because boiling it can kill bacteria and other pathogenic microbes. Boiling the plant as an immunomodulatory drug aims to transfer the substances present in the plant into a water solution (Mahendra, 2006). People usually drink the decoction of medicinal plants in a warm state to warm the body (Dewantari, et al., 2018). The method of processing by boiling is one of the extraction methods using the decoxy technique, namely boiling plant parts in boiling water with a certain volume and time so that the concentrated extract obtained is filtered and can be drunk immediately.

Some ways of using plants as immunomodulatory drugs by the Kintamani community include drinking, eating, sticking, smoking, and sprinkling (spray). Based on the method of use, the Kintamani community uses immunomodulatory medicinal plants by drinking (84.48%) compared to other methods (Figure 4).

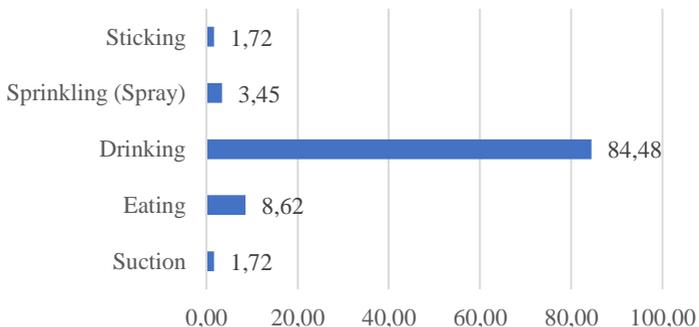


Figure 4. Percentage (%) How to Use Plants Used as Immunomodulator Drug Ingredients

Medicinal plants are processed in such a way as herbal medicine (*loloh*), either in the form of a single ingredient or other additives. The results of observations showed that about 53.45% of immunomodulatory medicinal plants were processed as a single ingredient, and about 46.55 % were processed by mixing with other ingredients such as water, salt, and honey as a complement and flavor enhancer. *Loloh* is a traditional Balinese medicine, which used by drinking it (Kriswiyanti, et al., 2011). *Loloh* is obtained by kneading or grinding plant parts and adding a certain amount of water. The results of the squeeze were then filtered and used by drinking. *Taru Pramana Papyrus* mentions the most dominant way of using medicinal plants is in the form of *loloh* (Pulasari, 2013).

People believe that by drinking it, the reactions caused by medicinal plants are faster than other methods, such as *disimbuh* or *affixed*. Immunomodulatory medicinal plants are more often used to restore the body's condition to be healthier, so the most appropriate way to use it is by drinking it. Research by Efremila et al. (2015) found that the *Dayak* ethnic community used plants as traditional medicine by drinking them because most of the types of plants found and used to treat internal diseases are taken by mouth. Mahendra (2006) suggests that by drinking it, the reaction of bioactive compounds in plants will be faster, thus accelerating the healing process.

The characteristics of immunomodulatory medicinal plants based on the classification in *Taru Pramana's* palm found 3 kinds, namely 48.28% plants with warm (warm) properties, 27.59% *dumalada* (medium or

neutral) plants, and the remaining 24.14% tis (cool) plants. (Figure 5).

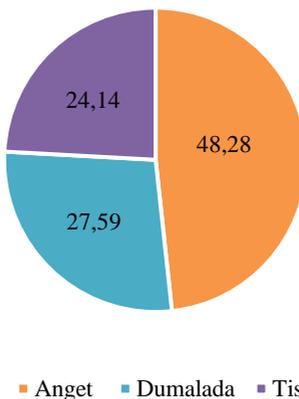


Figure 5. Percentage (%) of the efficacy of immunomodulatory medicinal plants based on *Taru pramana's* palm

These characteristics are based on flower color and taste. If the flowers of the medicinal plant are white, yellow, or green and have a sweet or sour taste, it is classified as *anget* (warm). If it has a blue or red flower color and has a bitter or sharp taste then it is classified as *tis* (cool). *Dumlada* properties (medium) if medicinal plants have various flower colors (colorful). In addition to the color of the flowers, the nature of this plant is also associated with the character of the color of the sap. Medicinal plants with reddish-white or red sap color and sticky have *anget* (warm) properties. Medicinal plants that have a greenish-white sap have the properties of *dumlada* (medium or neutral). Medicinal plants that have black-greenish or turquoise sap have *tis* (cool) properties (Arsana, 2019).

The existence of traditional medicine practices in Bali is based on local wisdom strengthened by community knowledge about medicinal plants contained in *Taru Pramana's papyrus*. This knowledge includes the names of plants and the properties of plants used as medicinal ingredients. Plants that are used as immunomodulatory drugs are not limited to those contained in *Taru Pramana's papyrus*. The results showed that there were four medicinal plants used as immunomodulators, but they were unwritten in *Taru Pramana's papyrus*.

## CONCLUSION

The results of the inventory and identification of immunomodulatory medicinal plants in Kintamani District found as many as 58 plant species were distributed into 32 families. The most widely used tribe is Zingiberaceae. The most widely used plant part is the leaf. The method of processing plant parts is mostly done by boiling. The Kintamani people use immunomodulatory medicinal plants by drinking more than other methods. The efficacy of immunomodulatory medicinal plants found was *anget*, *dumalada*, and *tis*.

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## **Ethnopedagogical Study of the Story of Bhagawan Dhomia in Adi Parwa**

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### **ABSTRACT**

Bali is famous throughout the world because of its local wisdom or culture that is very diverse both from performing arts to literary arts. Various works of art and literature in Bali are the main attraction for tourists. Various literary works that developed in Bali are used to instill life values, both attitudes, behavior and morals to form a virtuous Balinese society. This research falls into the type of qualitative research, with the literature study method. The story of Bhagawan Dhomya is found in the adi parwa literary work in the third chapter (3), which tells of a bhagawan who gives exams to his students. The story of Bhagawan Dhomya has aspects of ethnopedagogy, ethnopedagogy is the implementation of the world of education based on local wisdom. There are various lessons in the story such as behavior or ethics, how to think a student should be able to think critically about the knowledge

learned and be able to use the knowledge in harmony with technological advances.

**Keywords:** Ethnopedagogy, Bhagawan Dhyomi Story, & Adi Parwa

## INTRODUCTION

Bali is famous throughout the world because of its diverse local wisdom or culture from performing arts to literary arts. Various works of art and literature in Bali are the main attraction for tourists. Local wisdom is essentially a norm that binds a society that is believed to be true by the community and is used as a reference in daily activities and behavior (Suastra et al., 2017). Local wisdom that develops in Bali certainly has philosophical values contained therein and is used as a source of learning by the community. Every local wisdom, be it culture, arts, crafts and others, certainly has symbols, then each symbol contains various kinds of meanings (Fakhiroh et al., 2020). Local wisdom as a knowledge discovered by certain local communities through a collection of experiences in trying and integrated with an understanding of the culture and natural conditions of a place (Siahaan, 2018). One of the works of art that has the most philosophical values or as a source of learning is literature.

Literary works are works of art that are written to express feelings, experiences and learning through words, there are many types of literary works in Bali, in the form of kakawin, gending, lontar and so on. Literary works are branches of art created based on ideas, feelings and creative thoughts related to culture expressed through language (Sukirman, 2021). Literature or literary works are creative and imaginative

works that are dominant with aesthetic elements (Putriani et al., 2023).

Various literary works that developed in Bali are used to instill life values, both attitudes, behavior and morals to form a virtuous Balinese society. As a manifestation of human life, literary works contain many life values, one of which is moral value (Arifin, 2019). A literary work is created by the author and contains various aspects of life as well as the author's experience as well as the author's views to solve problems that occur in society and the author's way of solving these problems (Yasa & Oktaviani, 2021).

Given that literary works have many values contained in literary works that can be used as guidelines in improving one's behavior or attitude. One of the literary works that has many educational values in it is *adi parwa* which in each story has its own values that can be applied in everyday life. *adi parwa* has several stories in it, one of which is the story of Bhagawan Dhomya who is providing education to his students.

## **METHOD**

This research falls into the type of qualitative research, with the literature study method. The literature study method uses description analysis techniques through the study of various literature sources (Nur, 2019).

## **FINDING AND DISCUSSION**

### **A. Synopsis of Bhagawan Dhomya's Story in *Adi Parwa***

The story of Bhagawan Dhomya is found in the *adi parwa* literary work in the third chapter (3), which tells of a bhagawan who gives exams to his students. For

more details, a synopsis of the Bhagawan Dhomya story is presented as follows.

It is said that there was a brahmin named Begawan dhomya who lived in the Ayodhya Kingdom who was testing the loyalty of his three students named, the Utamanyu, the Arunika, and the Veda.

The Arunika was tested with the task of working on a rice field, when the seeds he planted began to grow well, a disaster came caused by a flood. To overcome the collapse of the rice field, the Arunika used his body to hold back the water from day to night. Because of Arunika's persistence in carrying out the task of the guru, the guru gave him a new name by the name of the Uddalaka and was given the gift of happiness and all his words and wishes would be achieved.

Bhagavan dhomya tested Utamanyu by giving him the task of herding oxen, while herding oxen Utamanyu begged for food from the community for himself. The teacher also gave advice to Utamanyu by saying that the behavior of a devoted student is to give what is obtained by begging to be handed over to his teacher. Sang Utamanyu apologized for his wrong actions. Sang Utamanyu continued his wanderings and what he got was all handed over to the teacher. To relieve his hunger he again begged and was forbidden by his guru because begging for the second time on the same day is called lobha.

Sang Utamanyu continued his journey with a very hungry stomach because he was not allowed to beg. To quench his thirst he drank the remains of the milk drunk by the calf. This was forbidden by his teacher because it was inappropriate to take the teacher's possessions as his own. This made the Utamanyu only lick the milk froth that dripped from the calf's mouth while it was suckling. After being recognized by his

teacher, the Utamanyu's actions were also inappropriate because such things should not be his food because it was the same as enjoying what was not his right. hunger still haunted him and finally he could not resist. On the way he saw a waduri tree and drank the sap of its leaves. After he drank the sap, he felt the heat in his body until his eyes were blinded. He was so panicked that he walked without direction making his cows and children run around.

Unbeknownst to him, Sang Utamanyu was walking towards a dead well and he fell into it. The cows ran towards Bhagavan Domya's hermitage without Sang Utamanyu, much to his dismay. Then, Bhagavan Domya searched for Sang Utamanyu until he found Sang Utamanyu in the dead well. He picked up Sang Arunika who was very weak. After Bhagavan Domya knew the cause of the calamity, he healed the eyes of Sang Utamanyu. Then he was granted the boon of perfect knowledge and would not grow old.

The Vedic was given the task of doing kitchen work. Every day he cooked food for the guru. He obeyed all the guru's orders. Wherever the guru went, he always followed him. Thus, the Vedic was endowed with various sciences, intelligence, and perfect spells. Then he returned to his hermitage and appointed a disciple named Sang Utangka.

Sang Utangka was given all kinds of knowledge, vedas, and mantras without asking for anything in return. Sang Utangka still begged Sang Veda for a reward. Then Sang Veda asked for a reward, which was the obligation to follow all his wife's requests. Sang Utangka accepted and was ready to do so. Sang Veda's wife requested that Sang Utangka perform a birth sacrifice and wanted the earring worn by Sawitri,

the wife of King Posya in Ayodya. However, Sang Utangka was given only four days and four nights.

Sang Utangka set out for Ayodya with hesitation as he was given a short time. On the way he met an ox rider. He gave a way for Sang Utangka to reach Ayodya quickly by eating the horse's dung and urine. After eating the horse's dung and urine, Sang Utangka quickly reached Ayodya.

Arriving in front of the king, Sang Utangka did not see the goddess Sawitri. It turned out that he was invisible because Sang Utangka looked dirty after eating the dung. Sang Utangka then rinsed his mouth and Dewi Sawitri appeared. After that, Sang Utangka conveyed his intention to ask for the earrings. The Goddess granted his request on the condition that he kept them well because the earrings were targeted by Taksaka.

Before leaving, Sang Utangka was entertained by the Posya king. But what was served was cold rice. Sang Utangka felt insulted by being served unholy food and cursed the king to be blind. King Posya also cursed Sang Utangka to have no offspring because he had insulted his food.

Sang Utangka then left with the earring. On the way he found a spring. There he bathed and put the earring that glowed brightly. Naga Taksaka found out about this and took the earring into the bowels of the earth. Sang Utangka chased Taksaka but met two weaving women weaving black and white threads. He also saw six children spinning the jantra dwadasa. In addition, he met someone riding a horse.

Sang Utangka asked where Taksaka was going. The man on horseback told him to blow into the horse's anus to release the fire that would attack Taksaka. After blowing, the fire then came in to attack Taksaka

and he finally gave up and returned the earring. After getting the earring, Sang Utangka remembered that time was running out. The horse guide helped him by returning on his horse. In a flash he reached the hermitage and handed over the earring to Sang Veda's wife. She was very happy when she used the earrings. At that moment, Sang Veda divulged that the people who helped Sang Utangka were gods who felt sorry for Utangka's struggle.

### **B. Ethnopedagogical Studies in the Story of Bhagawan Dhomya**

Ethnopedagogy is an implementation of the world of education whose learning comes from local wisdom or what is called culture-based learning, arts and crafts that develop in the region. Ethnopedagogy is an effective learning model to connect culture and science (Rahmawati et al., 2021). Ethnopedagogy is a reflection of local content in learning or better known as local wisdom-based learning (Oktaviani & Ratnasari, 2018). Ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society (Muzakkir, 2021).

Local wisdom has the character and function as a source of community glue and cultural elements that are able to provide knowledge or philosophies that are fair, and develop the character of the community towards a better direction. Local wisdom is certain principles and ways that are embraced, understood, and applied by the community in interacting and interacting with the environment and are transformed in the form of a system of values and customary norms (Zulkamain & Febriamansyah, 2008).

Judging from the pedagogical concept, the story of Bhagawan Dhomya in Adi Parwa has elements of ethnopedagogy, where in the story there is a learning process. both learning behavior, knowledge and effort. The most reflected in this story is learning about ethics or morals. Ethics means the rules of good and noble behavior that should guide human life (Mantra, 1990).

The ethical aspects listed in the story of Bhagawan Dhomya concern good ethics that should be implemented and bad behavior that should be avoided which is described in the test of the Utamanyu. Where a student should always be devoted to his teacher, because a teacher has given his knowledge to survive, and must be able to be grateful for what we get and never take the rights of others.

It can also be learned from what Sang Utamanyu did, where a student should be able to think critically about the teachings and orders given, so that it is not like the utamanyu who sacrificed himself to satisfy the teacher. Critical thinking is effective reasoning and is able to use thought rationally. Critical thinking is a reasonable, reflective thinking that focuses on decisions that are believed, done and done (Marzano (1988). Critical thinking skills as the ability to draw reasonable conclusions based on evidence, logic and intellectual honesty (Rowe et al., in Pratiwi 2020). Using critical thinking can make a person act wisely, which is able to balance the knowledge possessed and the behavior carried out, so as to avoid suffering like Utamanyu.

Another lesson learned from Bhagawan Dhomya's story is that a student should work hard, be smart and independent in pursuing knowledge and never give up in facing various situations that occur. It is the same with the test faced by the Arunika. Where, the floods

and heavy rain faced by the Arunika symbolize the unstoppable flow of technological progress. The more ICT develops, the greater the challenge of a student in harmonizing knowledge with technology. This is because the rapid development of ICT not only has a positive impact on humans but is also accompanied by negative impacts. A student who is able to balance or harmonize his knowledge with technological advances will have the quality within himself to realize what he wants.

### **CONCLUSION**

The story of Bhagawan Dhomya is found in the Adi Parwa literary work in the third chapter (3), which tells of a bhagawan who gives exams to his students. Judging from the pedagogical concept, the story of Bhagawan Dhomya in Adi Parwa has elements of ethnopedagogy, where in the story there is a learning process. there are various lessons in the story such as behavior or ethics, the way of thinking a student should be able to think critically about the knowledge learned and be able to use this knowledge in harmony with technological advances.

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## ***The Effect of Boiled Water from Coriander Seeds (*Coriandrum sativum* L.) on Reducing Total Cholesterol Levels in Mice (*Mus musculus*)***

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### **ABSTRACT**

*Hypercholesterolemia is a condition of increased cholesterol in the blood. Reducing cholesterol levels can be done with diet, exercise, and synthetic antihypercholesteremia drugs or traditional medicines. Indonesian people have long used traditional medicines derived from nature, one of which is boiled coriander seeds. This study aims to determine the effect of boiled water from coriander seeds (*Coriandrum sativum* L.) on reducing total cholesterol levels in mice (*Mus musculus*). The research method included extracting coriander seeds by boiling them using distilled water and testing the effect of reducing total cholesterol levels using 15 mice divided into five treatment groups. Hypercholesterolemia model mice were induced with quail egg yolk for seven days and given treatment orally. Group I was given aquadest as a negative control, groups II, III, and IV were accepted*

*boiled coriander seed water (WBCS) respectively 250 mg/kg BW, 750 mg/kg BW, 1250 mg/kg BW, group V given simvastatin tablets 12.70 mg/kg BW as a positive control. Total cholesterol levels were measured using a cholesterol control check tool (Nesco® Multi Check), and data analysis used the ANOVA test followed by Tukey's HSD posthoc test. The results showed that the percent reduction in total cholesterol in group I was 3.34%, groups II, III, and IV were 10.39%, 14.30%, and 20.14% respectively, and group V was 24.07%. In conclusion, boiled water from coriander seeds at a dose of 250 mg/kg BW, 750 mg/kg BW, and 1250 mg/kg BW had an effect on reducing total cholesterol levels in mice (*Mus musculus*), a dose of 1250 mg/kg BW had the same effect as simvastatin significantly reduced total cholesterol levels ( $p < 0.0001$ ).*

**Keywords:** *Coriandrum sativum* L; *Mus musculus*; Total Cholesterol

## INTRODUCTION

Hypercholesterolemia is a condition where a person has a high cholesterol level in the blood. Cholesterol is carried in the blood by lipoproteins, especially low-density lipoprotein cholesterol (LDL-C) and high-density lipoprotein cholesterol (HDL-C). LDL-C is often called the "bad cholesterol" because high levels are associated with an increased risk of atherosclerosis and heart disease. HDL-C is known as the "good cholesterol" because it helps remove excess cholesterol from the bloodstream. Total cholesterol is a measurement of the combined levels of LDL-C, HDL-C, and other forms of cholesterol in the blood. When assessing cholesterol levels, healthcare providers often look at total cholesterol levels and the ratio of

LDL-C to HDL-C. Hypercholesterolemia and total cholesterol levels are closely related because hypercholesterolemia is characterized by abnormally high cholesterol levels in the blood and total cholesterol levels are used to measure the amount of cholesterol present in the bloodstream (Alim, et al., 2023; Civeira, et al., 2022; Sulastridkk., 2020).

Healthcare practitioners typically diagnose hypercholesterolemia by analyzing the total cholesterol levels found in a blood sample. An elevated total cholesterol reading, particularly if the increase is predominantly attributed to the high level of LDL-C (low-density lipoprotein cholesterol), can indicate hypercholesterolemia. In research studies, investigators commonly assess total cholesterol levels. To evaluate the effectiveness of treatments and establish cholesterol management objectives, healthcare providers rely on both total cholesterol levels and the ratios of LDL-C to HDL-C (high-density lipoprotein cholesterol). Achieving these goals may involve making lifestyle adjustments, engaging in physical activity, and, in certain situations, utilizing medications, including both synthetic pharmaceuticals and herbal remedies (Alim, et al., 2023; Civeira, et al., 2022; Sulastridkk. et al., 2020).

The use of herbal cholesterol medicines has been widely proven pre-clinically and clinically (Cicero et al., 2019; Civeira et al., 2022; Gyawali et al., 2021; Rosmiati & Aritonang, 2020; Sulastridkk. et al., 2020). Indonesians have long used traditional medicines for generations (Alim et al., 2023), one of which is boiled coriander seeds because they are cheap and easy to obtain (Paramitha, 2017). Coriander is a spice plant known in the community as a cooking spice. Coriander

seeds have long been used and utilized as medicine or to improve food taste (Sogara et al., 2014).

In a study by Rosmiati and Aritonang in 2020, they performed phytochemical screening on coriander seeds to identify compounds containing alkaloids, phenolics, tannins, and flavonoids. These compounds are known for their potential to reduce total cholesterol levels in individuals with hypercholesterolemia. Phenolics, tannins, and flavonoids are considered secondary metabolites with various applications, one of which is their ability to lower cholesterol levels in the body. The mechanism behind this cholesterol reduction involves inhibiting specific enzymes, including HMG-CoA and Acetylcoenzyme A Acetyltransferase (ACAT), which disrupts cholesterol synthesis in the liver. This process was discussed by Khennouf et al. in 2010 and Samitra & Rozi in 2017. Additionally, phenolic and flavonoid compounds have another beneficial function: they can donate hydrogen atoms to free radicals, thus breaking the chain reaction of lipid oxidation. This makes them effective scavengers of free radicals, as mentioned in studies conducted by Alim, et al. in 2022 and 2021. Research shows that high doses of coriander (*Coriandrum sativum* L.) water extract (0.35% and 1.75% w/v) can reduce glucose-induced blood sugar levels in Albino Rats (Nugroho, 2002).

For generations, coriander has been trusted and used as a medicine to lower cholesterol by the people of South Sulawesi by consuming water boiled with coriander seeds. One spoonful of coriander seeds is boiled in one glass of water until remaining half a glass and drunk once a day. So, this research uses boiled water whose conditions of use and dosage are the same as empirically. The primary objective of this

research is to investigate the impact of boiled water extracted from coriander seeds (*Coriandrum sativum* L.) on the reduction of total cholesterol levels in mice (*Mus musculus*).

## **MATERIAL AND METHODS**

### **Tools and material**

The equipment utilized in this study included Pyrex® brand laboratory glassware, a maceration vessel, a set of cholesterol measuring devices and strips (Nesco® Multi Check), an oral sonde syringe (Onemed®), and analytical scales (Ohaus).

Dried coriander seeds were utilized as test samples, and the chemical materials included simvastatin (Sigma Aldrich), 70% ethanol (Onemed®), distilled water (Onemed®), and other substances that were purchased from the official chemical store in Makassar, South Sulawesi, Indonesia.

### **Plant Collection**

Dried coriander seeds are collected from Makassar, Gowa, and Maros traditional markets, which have earned the trust of the locals of South Sulawesi for many centuries. The Islamic University of Makassar's Pharmacognosy-Phytochemical Laboratory houses the sample herbarium.

### **Extraction**

Test samples of dried coriander seeds extracted by boiling using distilled water. Making coriander boiled water is based on orientation results from empirical use in society. Coriander seeds are weighed at 500 mg, 1500 mg, and 2500 mg, put into each container, add 200 mL of distilled water, boil until the final volume is 100 mL, then filter while cold and put into a brown

bottle to obtain a dose of 250 mg/kg BW, 750 mg/kg BW, 1250 mg/kg BW. The extract is stored at room temperature until used in the test and taken once daily.

### **Animal Preparation**

Male mice weighing 20-30 grams and aged 8-12 weeks in healthy condition, obtained from the Biopharmaceutical Laboratory, Faculty of Pharmacy, Hasanuddin University, which were adapted to animal housing conditions for seven days before treatment. Feeding and drinking are done ad libitum. The feed given is standard (Alim et al., 2019).

### **Experimental Protocol**

This experimental laboratory was conducted at the Pharmacognosy-Phytochemical Laboratory and Biopharmaceutical Laboratory of Makassar Islamic University. The research was carried out after obtaining permission from the ethical commission of the Indonesian Muslim University and Ibnu Sina Hospital YW-UMI (KEK UMI and RSIS YW-UMI Makassar) with Recommendation Letter number 215/A.1/KEPK-UMI/VI/2021 with Recommendation Letter number 215/A.1/KEPK-UMI/VI/2021 and registration number UMI022003068.

The test animals used were fifty and divided into five groups consisting of three animals each. The mice were adapted for seven days before the initial total cholesterol (TC) levels were measured. The mice were not fed for eight hours but were still given water. Mice were induced for seven days with 0.5 mL of quail egg yolk and 0.5 ml of 0.1% PTU for seven days. The increase in total cholesterol levels was measured. Next, treatment was given for seven days. The treatment group consists of:

- Group I, as a negative control, was given 1% Na-CMC suspension,
- Group II was given boiled coriander seed water at a dose of 250 mg/kg BW,
- Group III was given boiled coriander seed water at a dose of 750 mg/kg BW,
- Group IV was given boiled coriander seed water at a dose of 1250 mg/kg BW,
- Group V was given simvastatin tablets 12.7 mg/kg BW as positive control.

All the treatment groups received their treatments orally.

The using of Sodium Carboxy Methyl Cellulose 1% as a negative control because the boiled coriander seed water (WBCS) is insoluble in water, so a suspension is needed so that WBCS is suspended homogeneously. The boiled coriander seed water (WBCS) is plant extract as a test sample. Measurement of lipid profile levels using a set of cholesterol measuring devices and strips (Nesco® Multi Check).

### **The Measurement of total cholesterol of mice procedure**

The Point of Care Testing (POCT) method measures total cholesterol. The procedure for measuring total cholesterol levels uses a test tool based on changes in electrical potential formed due to chemical interactions between substances measured with reagent electrodes (Akhzami, Rizki, & Setyorini, 2016; Gusmayani, Anggraini, & Nuroini, 2021). The cholesterol measuring device is activated first by installing the chip and strip into the device until the appropriate number/code appears on the strip bottle. Mice blood was taken from the vein in the tail of the

mouse by wiping it with 70% alcohol using cotton wool, then extending it and cutting about 1 mm from the tip of the tail with a sterile knife until the blood came out, holding it close to the cholesterol strip so that the blood seeped into the strip and the cholesterol level. The blood will be measured automatically, and the results will be displayed on the monitor as numbers. The mice's tails were rubbed with alcohol so the blood did not flow continuously (Erni & A. Farida, 2014).

### **Data Analysis**

The results have been expressed in the format of mean values and their corresponding standard errors of the mean (SEM). Statistical analysis was conducted using the paired T-test, which involved comparing data before induction and data after treatment to identify any significant differences. Before conducting the data analysis, assessments were made to check for normality and homogeneity in the dataset. Following this initial assessment, a one-way analysis of variance (ANOVA) was performed, followed by Tukey's Honestly Significant Difference (HSD) post hoc test for making multiple comparisons among the treatment groups. All statistical tests were carried out with a confidence level of 95%, and differences were considered statistically significant if the p-value was less than 0.05.

## FINDINGS AND DISCUSSION

### FINDING

**Table 1. The Percentage of Total Cholesterol Decreased**

GROUP	Parameter (mg/dL)
SOD. CMC 1%	3,34%
WBCS 250 mg/kg BW	10,39%
WBCS 750 mg/kg BW	14,30%
WBCS 1250 mg/kg BW	20,14%
Simvastatin 12.70 mg/kg BW	24,07%

**Table 2. The Total Cholesterol profile of mice, before and after induced, and post-treatment**

Group	Parameter (mg/dL)		
	Before induced	After induced	Post Treatment
SOD. CMC 1%	112.00±13.1 1	177.67±15.69*	171.67±14.64#
WBCS 250 mg/kg BW	124.67±9.29	186.33±6.65*	167.00±8.88**
WBCS 750 mg/kg BW	124.33±7.09	188.67±2.51*	161.67±0.57**
WBCS 1250 mg/kg BW	122.33±17.6 1	170.00±11.35*	136.00±7.93**
Simvastatin 12.70 mg/kg BW	116.67±10.6 9	175.67±9.07*	133.33±5.68**

WBCS = boiled coriander seed water, SOD.CMC = Sodium Carboxy Methyl Cellulose is negative control group; Simvastatin is positive control group;

\* $p < 0.05$  compared to before induced and \*\* $p < 0.05$  compared to after induce by the paired T-Test;  
# $p < 0.05$  compared to SOD.CMC 1% control group and ## $p < 0.05$  compared to Simvastatin by Tukey's HSD *posthoc*

## **DISCUSSION**

### **Plant Sample**

This study employed coriander seed samples, which have a long history of traditional use in South Sulawesi, Indonesia, for their potential as a natural remedy to reduce cholesterol levels. The traditional method of preparation involves boiling the coriander seeds. In this research, the doses administered were determined based on the empirical knowledge passed down through generations within the local community, specifically at 250 mg/kg body weight, 750 mg/kg body weight, and 1250 mg/kg body weight.

### **Total Cholesterol Profile**

Typically, when assessing cholesterol levels in various clinical pathology laboratories, the standard approach involves using a Chemistry Analyzer employing photometry. Aside from this Chemistry Analyzer method, Point of Care Testing (POCT) is another tool available for cholesterol testing. POCT is a straightforward laboratory examination that utilizes a small blood sample and can be performed outside the traditional lab setting. One of its advantages is the rapid availability of results, as it does not necessitate specimen transportation and extensive preparation. While the photometric method for cholesterol examination relies on serum and plasma samples, POCT for cholesterol testing can work with capillary and venous blood samples. In addition to capillary and

venous blood, POCT examinations can also utilize serum (Akhzami et al., 2016; Gusmayani et al., 2021). Nevertheless, blood samples were employed in this study, and total cholesterol levels were measured using a Cholesterol measurement kit, including a set of devices and test strips known as Nesco® Multi Check.

The Point of Care Testing (POCT) method offers several advantages, including cost-effective reagents, easy access to instruments, user-friendliness, minimal sample requirement, rapid result generation, and the ability for independent instrument operation. It is particularly useful in urgent laboratory scenarios, such as power outages or equipment malfunctions that may affect spectrophotometric methods. The POCT approach for checking cholesterol levels is based on measuring changes in electrical potential resulting from chemical interactions between the substances assessed by the reagent electrode. In a study conducted by Akhzami, dkk (2016), it was concluded that there was no discernible difference in the examination process between using POCT and a Chemistry Analyzer.

This research began by measuring the total cholesterol levels of mice before induction (under normal conditions) (Table 2). Mice were induced with quail egg yolk (Agustin dkk., 2020) and propylthiouracil (PTU) (Nawale et al., 2018) to increase the cholesterol levels of test animals. Giving quail egg yolks can increase cholesterol levels because they contain cholesterol of 2138.17 mg/100 g (Agustin dkk., 2020). The mechanism of PTU in increasing cholesterol levels is inhibiting thyroid hormones (Nawale et al., 2018). The results showed that quail eggs were induced in all treatment groups, and PTU increased significantly ( $p < 0.05$ ) compared to before induction) (Table 2).

Data from measurements of cholesterol levels after treatment in mice (*Mus musculus*) obtained an average reduction in cholesterol levels after treatment for group I, which was given 1% Na-CMC suspension. The negative control was 3.34%. Group II was given boiled water from coriander seeds with a dose of 250 mg/kg BW, 10.39%. Group III was given boiled water from coriander seeds at a dose of 750 mg/kg BW, 14.30% and Group IV was given boiled water from boiled coriander seeds at a dose of 1,250 mg/kg BW, 20.14%. Group V was given simvastatin tablets (positive control) at a dose of 1.27 mg/kg BW, 24.07% (Table 1). The higher the dose of boiled coriander seed water given, the greater the percentage reduction in total cholesterol levels. However simvastatin still had a higher percentage reduction in cholesterol levels than the three groups given boiled coriander seeds. Coriander seeds contain phenolics, tannins, and flavonoids, which can potentially reduce total cholesterol levels.

The results of statistical analysis of data after treatment (Table 2.) using ANOVA showed that there was a very significant difference in the effect on reducing total cholesterol levels, so a further test was carried out by Tukey's Honestly Significant Difference (HSD) post hoc test for making multiple comparisons among the treatment groups.

The results of the analysis by Tukey's Honestly Significant Difference (HSD) post hoc test showed that the group given 1% Na-CMC suspension was compared with the group given boiled coriander seed water at a dose of 250 mg/kg BW, dose of 750 mg/kg BW, dose 1,250 mg/kg BW, and the positive control group given simvastatin 12.70 mg/kg BW showed a very significant difference. However, only the group

given boiled coriander seed water at a dose of 1,250 mg/kg BW had the same effect as the group given simvastatin 12.70 mg/kg BW ( $p < 0.0001$ ).

Simvastatin tablets are used as a comparison, included in the statin class and are the first-line drug for hypercholesterolemia therapy. The positive control was used as a comparison to get a clearer picture of the effect of boiled coriander seed water on reducing blood cholesterol levels in test animals. The way simvastatin works is by inhibiting the action of the HMG-CoA reductase enzyme, which is a precursor to cholesterol synthesis (Tjay & Rahardja, 2010). Inhibition of the first step through the mevalonate pathway in cholesterol synthesis increases LDL receptor affinity and the speed of LDL catabolism as well as hepatic excretion of LDL precursors so that plasma LDL levels decrease (Bhattarai et al., 2020; Welty et al., 2016). The commonly used oral dose significantly reduces total cholesterol levels at doses of 10 mg/kg and 20 mg/kg (Verma et al., 2022).

## CONCLUSION

Based on research results, boiled water from coriander seeds at a dose of 250 mg/kg BW, 750 mg/kg BW, and 1250 mg/kg BW affected reducing total cholesterol levels in mice (*Mus musculus*), but only a dose of 1250 mg/kg BW had the same effect as simvastatin in reducing total cholesterol levels significantly ( $p < 0.0001$ ).

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## THE IDENTIFICATION OF LIVING VALUES IN KAKAWIN IRAWĀNTAKAYANA

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### ABSTRACT

The article emphasizes the significance of manuscripts as a means to gain insight into the lasting ethical and moral principles that influenced ancient societies. It emphasizes the notion of "living values," which are taken from historical texts and utilized to confront present-day moral dilemmas. Furthermore, the article highlights the significance of taking into account the local cultural contexts in the process of teaching and comprehending these life values. The research is centered on Kakawin Irawāntakayana, an Old Javanese literary production, in order to provide a scholarly contribution to the wider conversation on ethics, literature, and the lasting influence of human values throughout different historical periods. The primary objective is to build a correlation between the analysis of literature and the exploration of ethical concepts. The present work was composed by the utilization of qualitative descriptions, supported by literature review methodologies, and employing hermeneutic theory for analysis. The examination of Kakawin Irawāntakayana entails a systematic classification approach, wherein its content is organized according to the ethical concepts it encompasses, sometimes referred to as life values. Life values encompass a compilation of ethical and moral ideas that serve as the fundamental underpinnings of an individual's existence. This text highlights the significance

of adhering to educational principles in cultivating favorable values, attitudes, and conduct among students.

Keywords: Identification, Living Values, Kakawin Irawāntakayana

## **INTRODUCTION**

Throughout the annals of history, manuscripts have emerged as permanent testaments to the intellectual, philosophical, and cultural perspectives of ancient civilizations. The utilization of ancient materials frequently provides a means by which we can get insight into the ethical and moral principles that influenced societies over extended periods of time. Similar to the enduring imprints of civilizations throughout history, their live values have been etched onto the medium of parchment and vellum in their written documents. This point was highlighted by Susilawati (2016: 1) manuscripts, regarded as cultural artifacts possessed by various nations, including Indonesia, represent a significant collection of national heritage with global significance.

In contemporary times, as we negotiate a constantly changing world filled with intricate moral difficulties and ethical challenges, the wisdom encapsulated inside historical documents assumes a heightened significance. The pursuit of these "living values" is a dedicated endeavor to derive enduring teachings and principles that consistently resonate with the essence of human nature. Values have been comprehended within diverse local cultural contexts. This perspective aligns with the views expressed by Horison and Huntington (2000:126), who emphasize the significance of prioritizing local culture during this period. Specifically, they underscore the worth of traditional ideas, particularly those found in ancient documents that encapsulate universal principles.

According to Komalasari and Didin (2022: 40-41), effecting cultural change is a complex endeavor. Therefore, when it comes to teaching life values, it is imperative to engage with local cultures that uphold and advance these values for the collective welfare of humanity on a global scale. This article undertakes an exploration of historical records, specifically manuscripts, with the aim of identifying and shedding light on the enduring values that are intricately woven throughout their histories. This study aims to explore the fundamental ethical ideas that have endured throughout history and continue to shape humanity's moral framework. As we examine the contents of these esteemed texts, we will not only reveal the enduring principles held dear by our ancestors, but also reflect upon their ongoing significance in our contemporary society. This exploration endeavors to stimulate a more profound comprehension of the ethical foundations of human civilization, facilitating a discourse that connects historical and contemporary perspectives, so imparting wisdom to guide our shared destiny.

Within the domain of literary heritage, the Kakawin tradition, which encompasses a type of traditional Javanese poetry, serves as a repository of abundant and culturally valuable manuscripts. The poetry writings originating from the Majapahit Empire era (late 13th to early 16th centuries) retain a significant position among individuals who value the amalgamation of art, philosophy, and spirituality. In addition to their artistic and linguistic qualities, Kakawin works possess the function of serving as repositories of historical and ethical knowledge. These texts encapsulate the enduring values and moral principles that influenced the lives of its authors and the society in which they were produced.

This scholarly undertaking undertakes a rigorous exploration into the realm of Kakawin, aiming to find and

explicate the underlying moral principles that are intimately integrated into the essence of these exceptional literary compositions. As researchers, our investigation is motivated by a profound inquisitiveness to unravel the ethical principles ingrained in these antiquated texts, comprehending their significance in present-day ethical discussions, and scrutinizing their enduring impact on the human experience.

Our research constitutes a multidisciplinary undertaking that amalgamates expertise in the fields of history, philosophy, cultural studies, linguistics, and ethics, with the aim of elucidating the profound truths encapsulated within Kakawin. The objective of this study is to analyze specific Kakawin texts in a methodical manner in order to identify the ethical principles that served as the basis for the lives and behaviors of the authors. By engaging in this practice, we not only demonstrate respect for the cultural heritage, but also provide a distinct viewpoint on the universal nature of ethical principles, illustrating their ability to surpass limitations of time and geography.

The Kakawin legacy serves as a monument to the enduring essence of ethical values, since it persists in guiding and inspiring successive generations of readers. The objective of our scientific inquiry is to offer a thorough examination of these ideals, encompassing the virtuous behavior extolled in Kakawin narratives and the philosophical foundations that shape them. Additionally, we will examine the manner in which these inherent principles are intricately intertwined with cultural and spiritual aspects, so enriching our comprehensive comprehension of the moral terrain inside Nusantara civilization.

The primary objective of this scholarly piece is to establish a correlation between the domains of literary analysis and ethical investigation through the utilization of

meticulous research and interdisciplinary examination. Through this analysis, the writer aims to explore the concepts of identification, interpretation, and appreciation of the hidden intrinsic values within the texts of Kakawin. In order to make a significant and valuable addition to the broader academic discourse on ethics, literature, and the enduring influence of human values across many historical epochs and situations. Indonesia, being a nation abundant in cultural heritage, boasts a plethora of literary works that effectively communicate the intrinsic values and principles of its society. Hence, in order to maintain a clear and specific research objective, this study will undertake an examination of a particular Old Javanese literary composition, specifically Kakawin Irawāntakayana.

The Kakawin Irawāntakayana is a literary composition in Old Javanese that falls under the category of minor kakawin due to its attribution to the 20th century. The literary composition is situated within the context of a significant civil conflict between the Pandawas and the Korawa. Its narrative gets further intrigue with the introduction of Sang Irawa, a youthful protagonist who forsakes his adolescence to champion the cause of righteousness on the battlefield. Based on the analysis, it is evident that the literary works of Kakawin Irawāntakayana contain numerous identifiable life values.

## **LITERATURE REVIEW**

The literature review inside this article serves the dual purpose of elucidating the scientific sources employed as references and upholding the originality of the present study. This article references two sources, specifically: 1) Intertextual Study of Kakawin Irawāntakayana with Bhīsmaparwa, and 2) Analysis of Structure and Values in Kakawin Irawāntakayana. Both reference works rely on the

principles of literary science and provide extensive analysis of the topic of literature. In his thesis titled "Intertextual Study of Kakawin Irawāntakayana and Bhīsmaparwa," Sudiantara (1993) provides an analysis of the storyline and characterization in Kakawin Irawāntakayana. This analysis is conducted through a comparative examination of the Bhīsmaparwa text found in Het Oudjavaansche Bhīsmaparwa, edited by Dr. J. Gonda. Specifically, Sudiantara focuses on the Irawan episode, which spans pages 100-118 in the Bhīsmaparwa text. Sudiantara's research and the conducted research exhibit a discernible distinction, primarily characterized by a heightened focus on comparative studies aimed at juxtaposing the characterizations of two texts. The subsequent source of reference is a thesis authored by Gek Diah Desi Sentana in 2007, titled "Analysis of the Structure and Value of Kakawin Irawāntakayana." This study places emphasis on the examination of literary theory in order to analyze the structural elements of kakawin. While the discussion also touches upon values, it is important to note that this research diverges from the forthcoming study. The disparities in discourse pertaining to the inherent values are readily apparent as this study employs hermeneutic theory to elucidate the values of existence in accordance with the notion of living pursuits education, a program implemented to address the issue of character education.

## **METHOD**

This study employs library research procedures, which involve the collection, examination, and analysis of textual references or sources (e.g., books, journals, articles, documents) that pertain to the subject of inquiry. The data was gathered by doing a thorough analysis of the Kakawin Irawāntakayana text, accompanied by

comprehensive contextual descriptions. The objective of this study is to provide a comprehensive analysis of the identification of moral principles within the narrative aspects of the Kakawin Irawāntakayana through the utilization of a literature-based research technique. This study contributes to the field of descriptive qualitative research. The analysis results are given in a comprehensive manner through descriptive language (Sukmadinata, 2011: 60). The hermeneutic method played a significant role in facilitating the completion of this article. The author comprehends Kakawin Irawāntakayana and analyzes the text in alignment with the cultural milieu and human encounters. This aligns with Rahardjo's (2007:55) assertion that interpreters actively seek, generate, and rebuild Interpretation based on the environment they establish. Hence, the interpretation of the text is inherently fluid, subject to variation based on factors such as the manner, timing, and reader involved.

## **FINDING AND DISCUSSION**

### **Synopsis Kakawin Irawāntakayana**

In his ambition to overcome the Pandawas, King Kuru instructed Karna to approach Dusasana and request the assembly of his military forces. Prior to the commencement of the conflict, Karna actively sought the assistance of esteemed sages. The esteemed sage provided counsel to the Kauravas, urging them to reassess their objectives, given their inability to overcome the Pandawas, who were divine manifestations and sovereigns of the three realms. The individuals with whom they would come into contact, namely Krishna and Arjuna, were manifestations of the divine deities Lord Maheshwara or Narayana. Moreover, Dharmawangsa, who exhibited

profound understanding of religious doctrine, demonstrated exceptional prowess in the art of battle.

Duryodhana ardently advocated for engaging in armed conflict with the Pandawas. Subsequently, Kurukshetra emerged as the site of a cataclysmic conflict. A significant number of casualties were incurred by both the Pandawas and the Kauravas during the war. Irawan, the formidable offspring of Arjuna and Ulupi, emerged amidst the onslaught of Kaurava arrows subsequent to his recent descent from the celestial realm. Upon observing the display of Irawan's physical prowess, Duryodhana's emotions were ignited, leading to a state of intense anger. The intense conflict reverberated throughout the region of Kurukshetra when the formidable warrior, Srenggi, was dispatched to engage in combat with the offspring of Arjuna. A conflict between the celestial entities Irawan and the formidable Srenggi unfolded within the expanse of the heavens. In the beginning, Srenggi experienced defeat when confronted with Irawan's metamorphosis into a formidable serpent. However, Srenggi thereafter underwent a transformation into a formidable garuda bird, evoking terror in its opponents. Following the triumphant vanquishing of the serpent, which symbolized the progeny of Arjuna, the valiant Irawan met his demise, so attaining the status of a heroic figure. The army of the Pandawas expressed profound grief. Moved by this event, the deities also expressed their grief by precipitating golden blossoms from the celestial realm. Arjuna, in a state of heightened emotional arousal, discharged a series of projectiles in the form of arrows directed towards the Kauravas, who were engaged in jubilant revelry. Following Arjuna's outburst of anger, Aswatama launched a counterattack on him. However, his efforts were foiled by Sri Maharaja Nila, who ultimately emerged victorious over Aswatama. The combined efforts of Gatokaca, Bhima, and Arjuna resulted

in the decisive defeat of the Kaurava army, so securing a rapid triumph for the Pandawas.

As twilight descended, the conflict in Kurukshetra reached its culmination, culminating in the triumph of the Pandawas. The individuals were cordially greeted, indulged in delectable cuisine, and were serenaded by melodic melodies. The Pandawas also participated in and enjoyed the festivities.

### **Identifying Living Values in Kakawin Irawāntakayana**

Identification refers to the process of ascertaining or establishing an individual's identity or level of intensity. According to the Fourth Edition of the Big Indonesian Language Center Dictionary, identification can be defined as follows: firstly, it refers to a manifestation of familiarity or self-evidence; secondly, it involves the act of ascertaining or establishing the identity of a person, object, or other entities; thirdly, it encompasses a psychological process wherein an individual unconsciously envisions themselves to be similar to a person they admire, subsequently imitating the admired individual's behavior (Tim Pengusun, 2008: 517). According to the philosophical lexicon, identification refers to the act of recognizing and determining the nature or essence of something, as well as the process of acknowledging or affirming its connection to a certain entity (Bagus in Ariputra, 2017: 53). Based on the aforementioned explanation, it can be inferred that the identification discussed in this paper pertains to the procedure of discerning, categorizing, or ascertaining distinctive attributes that set apart an object, entity, or phenomenon from others.

The focus of the categorization procedure conducted in this study pertains to Kakawin Irawāntakayana, which will be categorized according to its

inherent ethical principles. Living values encompass a collection of profound and pertinent moral and ethical ideals or concepts that serve as the fundamental underpinnings of an individual's character. The utilization of this notion has been employed within the realm of character education with the aim of fostering the cultivation of favorable attitudes, values, and conduct among students in their day-to-day existence. Living Values Education is an educational methodology that incorporates the principles of Living Values into the curriculum and instructional strategies. The primary objective is to facilitate the development of students into individuals characterized by robust moral values, unwavering ethical principles, and a genuine concern for the global community. Character education encompasses various approaches aimed at fostering positive and enduring character development. One such approach is Living Values, which specifically emphasizes the cultivation of constructive and lasting character traits.

According to Komalasari and Didin (2022: 39), cultural contexts have the capacity to reveal universal life values. Religion, as a constituent of culture, has arguably facilitated the recognition and promotion of human dignity, extending beyond one's affiliation with a certain tribe, community, or socioeconomic class. Indonesia possesses a rich repository of indigenous wisdom, which encompasses a wide range of personal and social values. Tillman (2004: xii) categorizes these values as life values that are cultivated through Living Values Education. These values include peace, respect, love, responsibility, happiness, cooperation, honesty, humility, tolerance, simplicity, freedom, and unity. The identification of values inside Kakawin Irawāntakayana and the inclusion of said values from the twelve extant values will be examined.

## Peace

Peace can be defined as a combination of attitudes, verbal expressions, and behaviours that contribute to the emotional well-being and sense of security experienced by individuals in the company of others (Komalasari and Didin, 2022: 42). Peace can be defined as a condition characterised by tranquilly, concord, and the lack of discord or aggression in interpersonal, collective, communal, or international interactions. The notion under consideration is characterised by its intricate and multifaceted nature, encompassing a range of dimensions across many levels of analysis, spanning from the individual to the global scale.

The notion of peace encompasses more than the mere absence of war or conflict; it also encompasses broader dimensions related to the establishment of a fair, inclusive, and harmonious society. It is imperative to bear in mind that the attainment of peace frequently arises from the collective endeavours of individuals, collectives, and nations striving towards the amicable resolution of conflicts and the sustenance of constructive interconnections. This aligns with Tillman's (2004: 4-5) assertion of one aspect of peace, which involves engaging in a composed and thoughtful contemplation to foster comprehension, amicability, and collaboration. The elucidation provided aligns with the subsequent passage extracted from Kakawin Irawāntakayana Wirama Jagaddhita.

*Yeki rakwa kinonira n prang ira Parthanaya kalulut  
naréswara,  
Pīrāngganya lawas nikang prang ira sang Kurupati  
Juga sor siréng rana,  
Ndah mangka pwa wuwus nire nrēpati kaṛna  
mawarahi saśoka ning hati,*

*Lāwan sang ari Duśśasāna wara Śakuni mawarahi  
kiṛṇa ning bala*

Interpretation:

This passage discusses the events surrounding the Irawan war, which the king failed to attend. The duration of the war is unknown, but it resulted in Dhuryodhana's defeat.

It is believed that Dhuryodhana was appointed as king due to his ability to console the king's grief.

Sang Dushasana and Sakuni played a role in informing the dispersed soldiers, as mentioned in (Kakawin Irawāntakayan, l. 2)

*Ngkān pojara nāra Karṇa sadharā nginaki manah i  
sang nareśwara,  
Māwas bhraṣṭa nikang musuh ri ta ya sang rēṣi  
patik aji tanggwan āparanga,  
Nā ling Karṇa tigarjitā nrēpati śighra mara ri  
kahanan mahārēsi,  
Wastwāminta ri śirna ning ripu lawan lumēkasana ri  
Pañca Paṇḍhawa.*

Interpretation:

Subsequently, King Karna said in a tender manner with the intention of bringing solace to the monarch's innermost being.

In order to ensure the imminent destruction of the adversary within him, Karna, the sage whom your majesty inquired, expressed his willingness to engage in combat.

Subsequently, Dhuryodhana experienced a surge of joy and promptly proceeded to the abode of the esteemed maharesi.

It was his intention to seek the benediction of the adversary and promptly terminate the existence of

the Panca Pandawas (Kakawin Irawāntakayan, l.3).

The analysis of the aforementioned Kakawin couplet lines reveals that the character Karna serves as a vehicle for imparting the value of peace. The ability of Karna to regulate his emotions and provide solace to Duryodhana's distressed heart is evident. Furthermore, it can be observed that Karna's capacity for self-control instilled a sense of delight and tranquilly in Duryodhana. The manifestation of this phenomenon is seen in the third verse, wherein Karna skillfully employed soothing language to assuage Dhuryodhana's distress and proffered a resolution to alleviate his apprehension. This aligns with Tillman's assertion (2004: 4) that peace is fostered through the principles of acceptance, justice, and communication, and originates inside the individual conscience. This implies that the cultivation of inner tranquilly through acceptance of circumstances might facilitate the maintenance of favourable external situations through effective communication.

Based on the preceding explanation, it may be inferred that Kakawin Irawāntakayana can be associated with the philosophy of hermeneutics. This aligns with the perspective of Atho and Arif (2002: 20), who assert that hermeneutics can be seen as an interpretative framework. The essence of theoretical hermeneutics is in its focus on the interpreter or reader, wherein the interpretation of a text is contingent upon the reception and production of the interpreter. Consequently, the direction of interpretation is determined by the reader's utilisation of the text (Mustaqim and Sahiron, 2002: 149). Therefore, based on the author's analysis, it may be inferred that the Kakawin Irawāntakayana encapsulates the concept of peace. This notion is substantiated by the aforementioned verse

quotation, which suggests that personal tranquilly has the potential to propagate peace within the immediate vicinity.

## Love

Love is a complicated phenomena that has long been the focus of study, philosophical reflection, and cultural debate. It is a crucial aspect of human emotional, psychological, and social development. Despite the fact that the definition of love may change depending on the culture and setting, it's crucial to keep in mind that each person's experience of love is highly unique. Love is a fundamental part of human existence that has been studied, observed, and revered throughout history.

Love is a type of emotion that develops from adoration and attraction for another person. According to Loka (2019: 95), love is the act of giving everything you own to the person you love until you have nothing left. As a result, the worth of love in daily life encompasses a wider range of concepts, going beyond simple attraction to consider how this attraction might be used to further the interests of numerous parties. This is consistent with the passage from Wirama Jagaddhita's Kakawin Irawāntakayana that follows.

*Sěmbah ningwang I jěng kawindra paramārtha  
sakala guru weda pārāga,  
Manggěh manggala sang parartha kawi lot  
gamuṇagaṇa carita sang wiku,  
Manngké ngwang tuha nirguṇa sinuruhan ring  
apawěnaga yan mangun rěsěp,  
Nghing mālar siha sang Naréswara sirang  
anumatha ri kapingging inghulun.*

Interpretation:

Worship me before the great Poet, the expert and perfect teacher of the Veda,

Deliberately praising the supreme poet who blessed  
the priest's story,  
This old and useless servant, now commanded to  
arouse pleasure,  
hope for the love of Him the king, he is the one who  
approves of my stupidity (Kakawin Irawāntakayana,  
l.1).

According to the quote above, a Pengawi has a close relationship with his God in the form of science since he enjoys writing literary works. This literary work is an expression of Pengawi's love for God and his interest in the manifestation of knowledge. Based on this, it is evident that the author of the kakawin extract above hopes that his love for God and his wisdom can be felt by and be of benefit to many people in the third stanza of the poem.

Making sense involves talking about the problem's hermeneutics (context), according to Nur Ichwan (2003: 90). He claims that literary works can be read in a variety of circumstances. These include the linguistic context, reading context, exterior context, internal context, social and cultural context, and so forth. This information, when compared to the description above, leads one to the conclusion that the value of love mentioned in kakawin's living values education is an interest or a personal affection that can help people develop self-awareness.

## **Humble**

According to the KBBI, the term "humble" is an adjective that denotes the absence of arrogance or haughtiness (2004: 1163). Hasanah and Farichatul (2020) underscored the notion in the Thematic Module on Humility that humility is refraining from harboring a condescending attitude towards others. Humility is a psychological disposition or characteristic that encompasses a state of

modesty or a deliberate inclination to de-emphasize one's own importance. This perspective embodies an individual's cognizance of their own limitations and acknowledgment of the inherent imperfection that exists within every person. The expectation is that individuals would not experience a decline in self-awareness with regards to their own imperfections. Instead, they should recognize the importance of embracing imperfection and acknowledging the benefits possessed by others. It is anticipated that by adopting this approach, there will be a cultivation of a courteous demeanor and the development of a pragmatic perspective. This aligns with the aforementioned quotation from Kakawin Irawāntakayana in Wirama Jagaddhita.

Saksat candra ta sang pinandhita alīngakēn  
 amuhara haṛsa ning hidhēp,  
 Déning prajña wiséṣa ākṣama jugaku umilu angikēt  
 palambanga,  
 Lampun rakwa tiwasnya tan wēdi cinodya ri saha  
 hana ning marang lěngěng,  
 Dhiaghāyūṣa sang angrěngö carita parwa kaṭha  
 maka patirtha ning hidēp.

Interpretation:

Similar to the luminosity of a radiant moon, the individual in question possesses the qualities of a Pandita, hence evoking a sense of joy and contentment within the depths of one's being. Due to the individual's exceptional wisdom and illustrious reputation, it is imperative to provide forgiveness to those who made significant contributions to the creation of the song. Embrace the acceptance of errors and exhibit a lack of trepidation towards the potential critique from purveyors of aesthetic excellence. It is hoped that individuals who encounter this narrative would experience longevity, as this story

serves as a soothing balm for the intellect  
(Kakawin Irawāntakayana, XIII. 8).

The aforementioned quotation elucidates the recognition of an employee that the process of creating literary works entails not only individual endeavor but also collaboration with other stakeholders. One of the sources of inspiration for the production of this work is the concept of God as the supreme being. In addition to this, the individual, identified as a Pengawi, possesses exceptional literary aptitude and acknowledges the presence of numerous imperfections inside their work. Hence, Pengawi expresses remorse for these shortcomings and is prepared to acknowledge and welcome constructive feedback and recommendations. In the concluding stanza, Pengawi expresses his aspiration for his work to serve as a wellspring of inspiration for a multitude of individuals. This essay elucidates the notion that even within the realm of literary composition, an observer's proficiency is accompanied with a sense of humility. This suggests that individuals, regardless of their expertise in a particular domain, are nevertheless anticipated to possess a sense of humility.

The hermeneutic approach aims to integrate all elements of the text into a cohesive entity, which is referred to as the hermeneutic circle. According to Eagleton (2006:104-105), an understanding of individual qualities can be achieved by taking into account the broader context, while an understanding of the broader context can be achieved by examining individual characteristics. Based on the aforementioned research, it can be inferred that the Kakawin Irawāntakayana text conveys the significance of humility, a recurring theme observed in portion XII. The eight diamonds of Pangawi serve as a representation of his inherent flaws.

## Responsibility

Responsibility entails the conscientious fulfillment of one's duties and obligations. According to scholarly literature, the concept of responsibility is frequently elucidated as the recognition, whether at an individual or collective level, of certain duties, obligations, or behaviors that necessitate execution or fulfillment. Responsibility encompasses the acknowledgment of the consequences that arise from one's actions, whether they affect oneself, others, or society as a whole. According to Sukiati's (1993) work, Shoben argues that responsibility serves as a determining factor for the attainment of personality development. In the KBBI, responsibility is defined as the acknowledgment and assumption of a burden arising from one's own disposition or that of another entity (Preparation Team, 2008: 1398). Based on the preceding description, it can be comprehended that responsibility denotes a state of consciousness in which one acknowledges the acceptance of a load, whether it is self-inflicted or imposed upon another person. This aligns with the concept of responsibility as depicted in the Kakawin Irawāntakayana, namely in the Wirama Wasantatilaka.

Nā ling niran duga-dugan pawarah rikān don,  
 Śri Krēṣṇa yatna sumahur prabhu Dhramaputra,  
 Kṣāmākēna nghulun atungguha de narārya.  
 Tan dharma wīra pangarannya surud rikang prang.

Interpretation:

The individual in question expressed their statement with utmost sincerity and seriousness. Sri Krishna, in a cautious manner, addressed Prabhu Yudhistira, stating that he seeks forgiveness and intends to motivate the individuals in question.

Sri Krishna further emphasized the importance of an officer refraining from retreating from the battlefield, as stated in *Kakawin Irawāntakayana*, IV. 4.

The aforementioned quotation elucidates that an individual who possesses a cognizance of their obligations bears the duty of imparting awareness of those obligations to individuals in their vicinity. This notion is underscored by Tillman (2004: 216), who asserts that individuals who possess a sense of responsibility possess something of worth to contribute, as do others. This implies that a one who is accountable recognizes the presence of a duty or obligation that must be fulfilled, not solely for personal reasons, but also for the betterment of others. This remark aligns with the following quotation from *Kakawin Irawāntakayana*.

Lwir kewran mara sira Partha gīnurūmung,  
 Ngkā prapta ng tanaya niran hanindya śakti,  
 Kyat ing rāt Irawata putra sang Hulūpuy,  
 Sangkéng swarga sira hanyār tēkāmēng-amēng

Interpretation:

Arjuna appeared to be in a state of perplexity and apprehension, when suddenly his son, Irawan, arrived on the scene. Irawan, renowned for his exceptional abilities and flawless character, was widely recognized across the world. It is worth noting that Irawan, who is the offspring of Sang Ulupuy, descended from heaven solely for the purpose of engaging in recreational activities.

Mingsor lampah ira hawan rathā sawega,  
 Kwéh ning wadwa nira sēsěk humung marampak,  
 Kapwāwan gagana gajā rathātīsaya,  
 Ngkā prapteng swarga raṇa umasö paréng  
 sumāhab.

Interpretation:

He descended rapidly in the chariot, accompanied by a multitude of his warriors,  
In the Kakawin Irawantakaya, verses 4-5 describe a remarkable sight of a grand procession of elephants gracefully traversing the skies. These majestic creatures, upon reaching the battlefield, proceed to engage in a coordinated attack (Kakawin Irawantakaya, V. 4-5).

The aforementioned quotations elucidate the role of a child in assisting their parents during times of necessity. In a broader context, the text also elucidates the process by which a kid becomes cognizant of his duty as a member of a warrior family, leading him to relinquish his indulgence in play and instead prioritize the pursuit of truth for the betterment of society. This article strongly suggests that responsibility can be understood as a manifestation of both consciousness and bravery. This concept is further elucidated by Komalasari and Didin (2022: 49), who posit that individuals must possess the courage to take action and make decisions, while also accepting the associated risks and consequences, while contemplating matters of responsibility.

Hermeneutics endeavors to investigate the interpretation of meaning by taking into account the contextual framework that encompasses the text. Based on the analysis, it can be inferred that the text revolves around the character Irawa, with the title of the story emphasizing the significance of responsibility as a prominent value. Furthermore, the author's perspective indicates a keen interest in the values portrayed within the narrative. The Mahabharata thus emphasizes a certain segment of the overall grand epic. Therefore, it can be inferred that the primary objective of this text is to elucidate the significance

of responsibility by employing a collection of narratives and Irawa figures.

### **Simplicity**

The concept of simplicity, as defined by KBBI (2008: 1238), is derived from the fundamental term "simple," which denotes modesty and the absence of excessiveness. The notion of simplicity encompasses a fundamental quality or way of life that is devoid of excessive affluence or opulence. This perspective on life emphasizes the prioritization of fundamental and personally significant aspects, while mitigating the inclination towards material possessions and excessive consumption. The notion of simplicity expands as we gain insight into the aforementioned quotation from Kakawin Irawāntakayana.

Ndā mah mantuka bāpa eñjing aku maprang  
 amapagana śakti ning musuh,  
 Ngkan mantuk sira Sang Suyodhana lawan para  
 ratu sahāja mrēm ing kuwu,  
 Tistis tingkah ikang kulēm tucapa Dharmasuta tēlas  
 iran malapkēna,  
 Pūjā mwang śtūti deha suddhi rinēgēp nira karana  
 niran jayeng rana.

Interpretation:

Please direct your attention to this matter: it is advisable for you to return to your place of residence. In the upcoming day, I will engage in combat to confront the anguish inflicted by our adversaries.

Subsequently, Duryodhana, accompanied by the monarchs, promptly retired to the encampment and reclined for rest.

During the tranquil evening, Yudhistira concluded his contemplation, engaging in acts of worship and expressing gratitude for the preservation of his physical well-being, as he emerged victorious in battle (Kakawin Irawāntakayana, I.13).

According to the aforementioned quotation, it elucidates that Yudhistira commemorates the triumph in each conflict by engaging in acts of veneration and expressing gratitude for his physical being. This implies that, in commemoration of his triumph, he expressed gratitude and allowed himself the opportunity to express appreciation to his physical being for its collaborative efforts and robustness throughout the conflict. This suggests that simplicity extends beyond just avoidance of excessive conduct, encompassing an appreciation for the smaller aspects of life. This aligns with Tillman's (2004: 231) assertion that simplicity entails the ability to value the minor aspects of existence. Therefore, it can be inferred that in enhancing character education, particularly in the program of living values education, the concept of simplicity encompasses not only an individual's ability to avoid excessive materialism but also the capacity to appreciate and value every small occurrence or aspect within oneself.

### **Unity**

When people can coexist despite their differences, they have achieved unity. A situation or condition in which various persons, groups, or elements come together or become one in order to accomplish a common objective or get over their differences is reflected by the concept of unity. Unity is frequently viewed as variety in unity. This includes the capacity to cooperate or band together in the face of opposition to one's beliefs, upbringing, religion,

ethnicity, or ideals. The statement from Kakawin Irawntakaya, XIII. 4 following further demonstrates the importance of unity.

Ngkā tā sang nrĕpa Pandhaweswara nahöm para  
 ratu masamūha ring kulĕm,  
 Tan len rakwa hinĕm niran karaᅇan ning jaya-  
 wijaya rikang raᅇanggana,  
 Ndah mojar sira sang Dhanañjaya manohara  
 hanukani bhuddhi sang prabu,  
 Sanghyang Brahma sirĕng husana juga ling nira  
 ring amara lĕn watĕk rĕᅇi.

Meaning:

At the time, King Yudhistira gathered the kings for  
 deliberation that night,  
 and nothing else could be the reason for war  
 victory,  
 He, Arjuna, said gently to make the king's heart  
 happy,  
 and Sang Hyang Brahma also spoke from the sky  
 with the sages (Kakawin Irawāntakayana, XIII. 4).

The comment above demonstrates how coming together for discussion when facing an issue helps to achieve a shared perception. This is undoubtedly consistent with the importance of togetherness. According to Tillman (2004: 272), who asserts that unity fosters the experience of working together, boosts enthusiasm for taking on challenges, and fosters a strengthening environment, this argument is further supported. Thus, it may be said that Unity frequently serves as a tool to lessen or resolve conflict. Unity entails a shared dedication to achieving objectives or resolving issues that affect individuals or communities. To accomplish these aims, this entails collaboration, coordination, and support for one another.

## CONCLUSION

Kakawin Irawāntakayana is the subject of the categorization process in the study, and it is categorized in accordance with its ingrained ethical standards, also known as living values. A person's character is built on a set of moral and ethical principles that make up their living values. The text emphasizes the value of teaching pupils to live their values in order to cultivate good attitudes, values, and behavior in them. The investigation of particular living values found in Kakawin Irawāntakayana, such as peace, love, humility, responsibility, simplicity, and unity, shows their importance in the formation of moral character and conduct. An excerpt from the literature is used to illustrate each of these principles and demonstrate how it fits into the story.

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# The Influence of Yoga on Postpartum Recovery: A Systematic Literature Review

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## ABSTRACT

The postpartum period, often termed the "fourth trimester," is a crucial phase in a woman's life marked by significant physical, emotional, and psychological adjustments post-childbirth. Yoga has emerged as a promising avenue for supporting postpartum recovery and enhancing maternal well-being. This systematic literature review aims to critically assess and synthesize existing research on the impact of yoga on postpartum recovery, with a particular focus on its physical and psychological benefits. This systematic literature review followed the PRISMA guidelines and conducted searches for publications on Google Scholar and PubMed from 2013 to 2023. The search strategy employed the PICO framework to identify keywords. The search was conducted using a combination of the following keywords: (Postpartum OR Postnatal) AND (Yoga); (Recovery OR Well-being OR Mental Health); (Women OR Mothers). Inclusion criteria involved studies focusing on postpartum mothers, the effects of yoga on postpartum recovery, and publication in journals. The findings of this

literature review indicate that postpartum yoga has a positive potential to enhance the well-being of mothers, both physically and psychologically. Integrating yoga into postpartum care as a complementary approach can improve maternal well-being during the critical postpartum period. These findings have implications for healthcare practices and policies, suggesting that healthcare professionals should consider offering yoga interventions as part of their postpartum support services. Additionally, this literature review serves as a valuable resource for researchers and educators interested in exploring the benefits of yoga for postpartum mothers, identifying research gaps that require further investigation in the future. In this regard, future research can focus on the long-term effects of postpartum yoga and how broader integration can influence overall postpartum maternal care practices.

## **INTRODUCTION**

The postpartum period, often referred to as the "fourth trimester," is a critical phase in a woman's life characterized by profound physical, emotional, and psychological adjustments following childbirth (Cohen, 2014). During this period, mothers experience a unique combination of joy, challenges, and the demands of caring for their newborns. While it is a time of celebration, it can also be marked by physical discomfort, fatigue, and increased vulnerability to mental health issues (Saharoy et al., 2023) (Negron et al., 2013).

One emerging approach that has gained attention for its potential to support postpartum recovery and enhance maternal well-being is the practice of yoga. Yoga is a holistic discipline that combines physical postures, controlled breathing, and

meditation techniques to promote physical and mental harmony (Woodyard, 2011). In recent years, there has been a growing interest in how yoga can benefit postpartum mothers, not only in terms of physical recovery but also in terms of emotional and psychological well-being (Ranjan et al., 2022) (Anggraeni, Herawati, Widyawati, et al., 2019) .

Existing research has suggested that yoga may offer a range of potential advantages for postpartum mothers. These benefits include improved physical strength and flexibility, enhanced relaxation and stress reduction, better sleep quality, and increased self-awareness (Hu et al., 2021). Moreover, yoga can create an environment for social interaction, which is particularly important for new mothers who may be experiencing isolation (Ross et al., 2014).

As the global awareness of the importance of maternal health and well-being continues to grow, it becomes imperative to examine the existing body of literature on the influence of yoga on postpartum recovery. A systematic literature review can provide a comprehensive overview of the current state of knowledge in this area, highlighting key findings, identifying research gaps, and shedding light on the potential implications for healthcare professionals, mothers, and policy-makers.

This systematic literature review aims to critically assess and synthesize existing research on the impact of yoga on postpartum recovery, with a particular focus on its physical and psychological benefits. By presenting a comprehensive analysis of the available evidence, this review seeks to contribute to the growing body of knowledge on how yoga can be incorporated into postpartum care to enhance the well-

being of mothers in the crucial period following childbirth.

The findings of this review hold the potential to inform healthcare practices and policies, encouraging the integration of yoga as a complementary approach to postpartum recovery and maternal mental health support. Furthermore, this systematic review serves as a valuable resource for researchers, healthcare providers, and educators interested in exploring the benefits of yoga for postpartum mothers. It is against this backdrop that this article presents a systematic literature review on the influence of yoga on postpartum recovery, aiming to provide insights that contribute to the holistic care of mothers during this transformative period.

## **METHODS**

This systematic review followed a guideline derived from the Preferred Reporting Item for Systematic Review and Meta-Analysis (PRISMA) (Moher et al., 2016). Peer-reviewed publications were searched in Google Scholar and PubMed's computerized bibliographic databases. The search encompassed all international studies published between 2013 and 2023. All articles retrieved from both databases were collected and organized in the Mendeley Library. The search strategy employed the PICO framework to identify keywords. The search was conducted using a combination of the following keywords: (Postpartum OR Postnatal) AND (Yoga); (Recovery OR Well-being OR Mental Health); (Women OR Mothers). The aim was to identify articles related to the impact of yoga on postpartum recovery and maternal well-being. Inclusion and Exclusion Criteria: Studies included in the dataset met the following

criteria: (a) studies focusing on postpartum women; (b) studies examining the effects of yoga on postpartum recovery, including physical and mental aspects; (c) studies published between 2018 and 2023; (d) studies utilizing rigorous research methodologies; and (e) studies published in peer-reviewed journals. Duplicate articles were removed during the data extraction process. Screening and Selection: Titles and abstracts of the articles were initially screened by the primary author to assess their relevance to the research topic. The complete texts of the remaining articles were reviewed during the final screening step. Articles that met the inclusion and exclusion criteria were retained for further analysis. Data Extraction and Evaluation: Data extraction and evaluations of the selected studies were independently conducted by the primary author and a second reviewer (Co-author). Any discrepancies or disagreements between the two reviewers were resolved through discussion and consensus. For each selected study, the following information was noted: author(s), publication year, study location, sample size, characteristics of postpartum women, quality evaluation score, and findings related to the influence of yoga on postpartum recovery, including physical and mental health outcomes.

## **FINDINGS AND DISCUSSION**

The PRISMA flow diagram illustrates the process of searching and screening articles that will be used to review the literature review in this journal (chart 1).

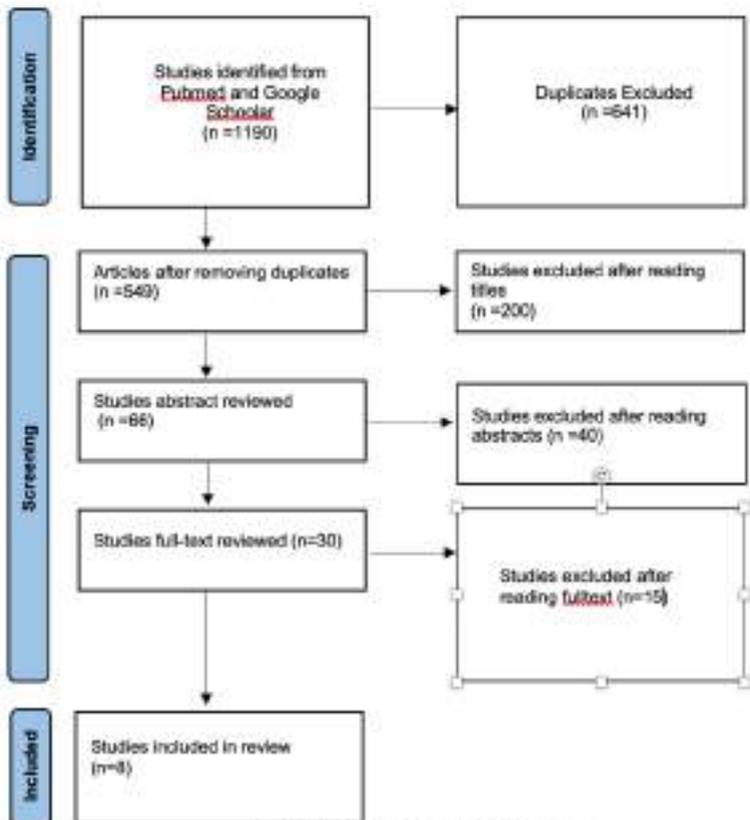


Chart 1. The PRISMA flow diagram

The two databases yielded a combined 1190 articles. 549 articles were left after duplicates were eliminated. 200 items were eliminated as a result of the title screening. Additionally, 40 additional publications were excluded as a result of abstract screening. After the full-text screening, 8 articles were finally found (Chart. 1).

All of these articles relate to research on postpartum women involving yoga as an intervention

or evaluated method. The articles encompass studies from Indonesia and China. The research methods used include experimental, quasi-experimental, pre eksperimental and prospective. The main themes in these articles revolve around the impact of yoga on postpartum recovery and the quality of life of postpartum mothers.

**Tabel 1. Summary of Findings from Selected Studies on the Influence of Yoga on Postpartum Recovery**

Article	Author & Year,	Sample	Analysis Model	Result
Article 1: The Effectiveness Of Postpartum Yoga On Uterine Involution Among Postpartum women In Indonesia	(Anggraeni, Herawati, & Widyawati, 2019)	Intervention: 38 postpartum women Control: 19 postpartum women	Quasi-experimental (pre-test and post-test with control group)	Postpartum yoga accelerates uterine involution. Significant difference in uterine involution between intervention and control groups ( $p < 0.05$ ).
Article 2: Effects Of Yoga On The Intervention Of Levator Ani Hiatus In Postpartum Women: A Prospective Study	(Li & Zhang, 2021)	128 postpartum women (62 in yoga group, 66 in control)	Prospective study	Yoga significantly reduces levator ani hiatus (LAH) area at week 12 postpartum.

				LAH area differences were significantly higher in the yoga group ( $p < 0.05$ ).
Article 3: Yoga Gymnology of Process Involution Uterus Mom Post-Partum	(Sunarsih & Astuti, 2021)	60 postpartum women (30 in intervention, 30 in control)	Quasi-experimental (pre-post test with control group)	Postpartum yoga significantly accelerates uterine involution ( $p < 0.05$ ).
Article 4: The Impact of Yoga Exercise on the Quality of Life and Psychology of Postpartum Mothers.	(Winarni et al., 2020)	54 postpartum mothers (27 in each group)	Quasi-experimental (pre-test and post-test with control group)	Yoga improves quality of life and reduces postpartum depression ( $p < 0.05$ ).
Article 5: The Role of Postnatal Yoga in Improving the Quality of Life of Postpartum Mothers in the Birth and Bloom Community	(Nurhayati et al., 2022)	20 postpartum mothers (10 in intervention, 10 in control)	pre eksperiment al one group pretest dosttest Design.	Postnatal yoga significantly improves quality of life ( $p < 0.05$ ).
Article 6: Effectiveness of Yoga on the Interrectus Distance in Early	(Li et al., 2022)	116 postpartum women (randomly assigned)	Pre- and post-intervention design	Progressive yoga reduces interrectus distance significantly ( $p < 0.05$ ).

Postpartum Women: A High-Frequency Ultrasound Study				
Article 7: The Effectivities of Yoga Gymnastic to Decrease the Level of Postpartum Blues Incidence	(Kusumastuti et al., 2020)	44 postpartum mothers (22 in intervention, 22 in control)	Quasi-experimental (pre-test and post-test with control group)	Yoga gymnastics significantly decreases postpartum blues ( $p < 0.05$ ).
Article 8: The Influence of Postnatal Yoga on the Psychological Condition of Postpartum Mothers.	(Fatonah et al., 2022)	24 postpartum mothers (12 in each group)	Quasi-experimental (pre-post test)	Postnatal yoga significantly improves psychological condition ( $p < 0.05$ ).

## Discussion

The systematic literature review of eight articles examining the influence of postpartum yoga on maternal well-being and recovery has revealed several key findings, similarities, and differences. These findings contribute to a comprehensive understanding of the potential benefits and variations in the impact of yoga during the postpartum period.

### Comparison of Similarities

The review of the 8 articles yielded findings that there are similarities in these articles, namely: Firstly, almost all studies share a similar objective, which is to explore or analyze the effects of postpartum yoga on various aspects of maternal health and quality of life. This indicates that postpartum yoga has become an important topic in women's health research.

Secondly, most studies utilize measurement methods involving monitoring or physical measurements, such as ultrasonography to measure the levator ani hiatus (LAH) area (Li & Zhang, 2021) or examining uterine fundus size to assess uterine involution (Li et al., 2022). This suggests that these studies are based on objectively measurable scientific data.

Thirdly, in most studies, there is a control group used for comparison with the group receiving postpartum yoga intervention. This is important for assessing the effectiveness of postpartum yoga by comparing it to conditions or treatments without intervention.

Fourthly, the outcomes measured in most studies encompass physical and psychological health aspects, such as uterine involution (Sunarsih & Astuti, 2021)(Anggraeni, Herawati, & Widyawati, 2019), LAH area (Li & Zhang, 2021), quality of life (Nurhayati et al., 2022; Winarni et al., 2020), and postpartum depression levels (Fatonah et al., 2022; Kusumastuti et al., 2020). This indicates that postpartum yoga has the potential to influence various aspects of maternal health and well-being.

Despite these similarities, it is important to remember that each study has unique characteristics and outcomes, and research findings may vary from one study to another. Therefore, it is crucial to consider that the interpretation of research findings should be based on the context and methodology of each study.

### **Assessment of Differences**

Although the eight articles examining postpartum yoga share some similarities in research objectives and measurements, there are also significant differences among them.

**Research Objectives:** The article "The Effectiveness of Postpartum Yoga on Uterine Involution Among Postpartum Women in Indonesia" (Article 1) (Anggraeni, Herawati, & Widyawati, 2019) has a more specific objective, which is to measure the effectiveness of postpartum yoga on uterine involution. Meanwhile, other articles have different focuses, such as "Effects of Yoga on the Intervention of Levator Ani Hiatus in Postpartum Women" (Article 2) (Li & Zhang, 2021), which explores the effects of yoga on the levator ani muscle, and "Effectiveness of Yoga on the Interrectus Distance in Early Postpartum Women" (Article 6) (Li et al., 2022), which examines the influence of yoga on the distance between the rectus muscles.

**Measurement Methods:** Articles 2, 6, and 7 use ultrasonography techniques to measure specific parameters, such as the levator ani hiatus (LAH) area or the distance between the rectus muscles. On the other hand, other articles may use questionnaires or assessment scales to measure quality of life or postpartum depression levels (Kusumastuti et al., 2020; Li et al., 2022; Li & Zhang, 2021).

**Control Groups:** Some articles use control groups that receive different treatments or interventions, such as "Effectiveness of Yoga on the Interrectus Distance in Early Postpartum Women" (Article 6) (Li et al., 2022), which compares a yoga group with a group receiving no treatment. Meanwhile, other articles may have control groups receiving standard care or general postpartum exercises.

**Measured Dependent Variables:** The measured variables also differ among articles. For example, Article 4 (Winarni et al., 2020) measures quality of life and postpartum depression levels, while

Article 2 (Li & Zhang, 2021) focuses more on physical parameters like LAH. Article 7 (Kusumastuti et al., 2020) even evaluates the incidence of postpartum blues.

**Research Design:** There is variation in the research designs used. Most articles are quasi-experimental studies with control groups, but there are also prospective studies and observational research.

**Location and Sample:** The research locations vary from Indonesia to China. The sample sizes and characteristics of the respondents also differ, ranging from postpartum mothers as early as one week to as late as 12 weeks postpartum.

**Types of Yoga Intervention:** The yoga intervention itself can vary in terms of the type of yoga taught, duration, and frequency of yoga sessions.

With these differences, the research findings from each article can vary significantly, and it is important to understand the context and methodology of each study when evaluating their findings.

### **Implications for Practice and Policy**

The findings of this systematic literature review hold significant implications for healthcare practices and policies. The evidence presented in these studies suggests that postpartum yoga can have a positive impact on both physical and psychological aspects of maternal health. Therefore, integrating yoga into postpartum care as a complementary approach could enhance the well-being of mothers during the crucial postpartum period. Healthcare professionals can consider offering yoga interventions as part of their postpartum support services, potentially improving outcomes for mothers.

### **Research Contribution**

This systematic literature review serves as a valuable resource for researchers, healthcare providers, and educators interested in exploring the benefits of yoga for postpartum mothers. By summarizing the existing body of literature, it provides an overview of the current state of knowledge regarding postpartum yoga's effects. Moreover, it identifies research gaps and areas where further investigation is needed, facilitating future research endeavors in this field.

### **Limitations**

It is important to acknowledge some limitations of this systematic review. The selected studies exhibit variations in terms of research design, sample size, and methodologies, which may introduce heterogeneity in the results. Additionally, the generalizability of findings across different cultural and geographical contexts may be limited.

### **CONCLUSION**

In conclusion, the systematic literature review of eight articles highlights the potential benefits of postpartum yoga for maternal well-being and recovery. Despite variations in research objectives, measurement methods, and sample characteristics, these studies collectively contribute to the understanding of how yoga can positively influence various aspects of postpartum health. Healthcare professionals, policymakers, and researchers can use these findings to inform their practices, policies, and future investigations related to postpartum care and maternal mental health support. The holistic approach of postpartum yoga, encompassing both physical and psychological dimensions, aligns with the

comprehensive care needed during the transformative postpartum period.

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## **Bioactivity and Phytochemical Study of Aswatha (*Ficus religiosa* Linn.) as Balinese Ethnomedicine from Lontar Usadha Taru Pramana**

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### **ABSTRACT**

Aswatha is one of the ethnomedicine plants in Lontar Usadha Taru Pramana to treat muscle soreness. This paper aims to review the scientific testing of Aswatha for muscle soreness regarding its anti-inflammatory and analgesic activities as well as its phytochemical compound content. This research is a descriptive review prepared based on the study and analysis of various scientific articles from the Google Scholar, PubMed, and Science Direct databases for 2018-2023 using the keywords "Ancak in Taru Pramana", "Ficus religiosa Linn.", "*Ficus religiosa* bioactivity Linn.", "Phytochemistry of *Ficus religiosa* Linn.". The results of the review and analysis of various scientific articles showed that the use of Aswatha as a muscle soreness medicine in Lontar Usadha Taru Pramana has found scientific evidence related to its pharmacological activity as an anti-inflammatory and analgesic. Anti-inflammatory testing was carried out in vivo with SRBC and in vitro on mice by testing the extract's ability to reduce carrageenan-induced mouse foot edema. In vitro, analgesic testing on mice was carried out using

the hot plate method and writhing induced by acetic acid. The anti-inflammatory and analgesic activity of Aswatha is related to the secondary metabolite compounds it contains such as flavonoids, alkaloids, terpenoids, saponins, and phenolic compounds which are distributed in almost all parts of the plant such as roots, stems, leaves, and fruit.

Keywords: Aswatha, *Ficus religiosa* Linn., anti-inflammatory, analgesic, phytochemical

## INTRODUCTION

Bali Island, which is one of the islands in Indonesia, has long been known as an island rich in culture, traditions, and heritage of traditional medicinal plants. One of the prominent aspects of Bali's traditional medical heritage is the use of medicinal plants, which have been part of Balinese empirical healing practices for centuries. The knowledge and use of traditional medicine using medicinal plants in Bali is a legacy passed down from generation to generation originating from various medicinal palms, one of which is the Usadha Taru Pramana (Arsana, 2019).

Lontar Usadha Taru Pramana is a traditional Balinese text which contains extensive knowledge regarding the use of traditional medicinal plants, for medicinal purposes (Eka et al., 2019). This Lontar has become a valuable source of information that supports Balinese ethnomedicine practices which continue to pass on knowledge about the use of medicinal plants from generation to generation.

One of the plants known in Balinese ethnomedicine practice is Aswatha (*Ficus religiosa*

Linn.) (Arsana, 2019). Aswatha is a plant that is widely known in Bali by the local name "Ancak". Aswatha is considered a tree of life, sacred and sacred according to Hindus and Buddhists throughout the world with various benefits both ecologically and medically (Pokharel & Pokharel, 2021). In the Usadha Taru Pramana palm leaf, ancak is said to have the ability to overcome arthritis or muscle soreness, which is stated in detail as follows:

"Tityang mawasta taru ancak, daging akah tityang rawuh ring don tis, dados tamba sakit kenyel, ambil babakan tityange anggen wedak cokor medaging maswi, jebugarum, katik cengkeh"

The meaning is:

"I have named the tree "Kayu Ancak", my will is cool and my skin is fair. It can be used for muscle soreness. "Take my bark then use topically, fill it with *Masoiya* (*Masoiya aromatica*), nutmeg (*Myristia fragrans*), and clove (*Syzygium aromatica*)"

Based on the contents of the palm leaf, Aswatha can be a traditional medicine for muscle soreness by combining nutmeg, masoyi, and cloves, which are used by rubbing the mixture on the skin of the body that is experiencing symptoms of muscle soreness (Wahyuni et al., 2022). The efficacy of these four plants is of course scientifically influenced by the content of secondary metabolite compounds in them which influence their bioactivity related to muscle soreness treatment such as anti-inflammatory and analgesic (Rasheed et al., 2018).

Currently, there has been a lot of research exploring the potential of medicinal plants by proving their bioactivity and analyzing the phytochemicals they contain (Sinarsih et al., 2021). These scientific studies will certainly support the development of traditional

medicines that were previously used empirically into Balinese Usada treatments that are more convincing and can be responsibly applied. Moreover, most people do not know the scientific benefits of plants that can be used in traditional medicine.

Bioactivity studies aim to identify active compounds in plants that are responsible for their therapeutic effects. Phytochemical studies help in identifying secondary metabolite chemical compounds such as alkaloids, flavonoids, tannins, and the like that may be involved in the pharmacological effects of plants (Sinarsih et al., 2021). The results of bioactivity and phytochemical studies can provide a deeper understanding of the medical potential of a plant. This knowledge can open the door to the development of modern medicines based on local wisdom.

Based on the facts that have been presented, in this research a scientific study will be carried out on the use of Aswatha in Balinese ethnomedicine practices as a medicine for muscle soreness. The focus of the study carried out is anti-inflammatory and analgesic bioactivity, as well as analysis of their phytochemical content so that it can provide a valuable contribution to the maintenance of cultural heritage and scientific study of the benefits of plants that can be used to support the use of these plants as traditional medicine.

## **METHODS**

This article is a descriptive article with a structured article review method which is prepared based on the study and analysis of various research results in online scientific articles. Research data was obtained from primary literature related to the phytochemistry and bioactivity of Aswatha plants. Data

Collection was obtained from Google Scholar, PubMed, and Science Direct databases. The library sources used are the results of research published in national and international journals from 2018 to 2023. The search for library sources was carried out using the keywords, "Ancak in Taru Pramana", "*Ficus religiosa* Linn.", "bioactivity of *Ficus religiosa* Linn.", "Phytochemistry of *Ficus religiosa* Linn."

The initial stage is carried out by identifying by exploring related library sources in the form of online scientific articles using appropriate keywords. The articles selected for the next stage are articles that have a title and abstract that match the keywords. The second stage was to select appropriate abstracts from the articles found. Articles that meet the specified eligibility requirements will be downloaded in their entirety. The final stage is carried out by selecting based on the suitability of the contents of the manuscript as a whole.

This research uses inclusion criteria, namely library sources which are original research whose manuscripts can be accessed in their entirety and were published in the last ten years. If the article meets all the inclusion criteria but is not related to the research theme, then the article is excluded. The results of the article screening are presented in tabular form, combined to obtain a synergistic analysis and conclusions from a comparison of library sources regarding the phytochemistry and bioactivity of the Aswatha plant.

## **FINDINGS AND DISCUSSION**

### **Aswatha (*Ficus religiosa* Linn.) Phytochemicals Associated with Anti-Inflammatory and Analgesic Effects**

No	Type of Extract	Phytochemical Compounds	Reference
1	Ethanol extract of fruit	Terpenoids, flavonoids, tannins, phenols, glycosides	(Mamidiseti et al., 2018)
2.	Ethanol extract of stem bark and leaves	Flavonoids, alkaloids, tannins	(Marasini et al., 2020)
3	Ethanol extract of stem bark	saponins, tannins, flavonoids, phenolic alkaloids, terpenoids	(Ahmad et al., 2023)
4	Hydroalcoholic extract of root Bark	Alkaloids, flavonoids, phenols, saponins, tannins	(Umadevi et al., 2022)

The use of Aswatha as a medicine for muscle soreness in the Usadha Taru Pramana palm leaf is mentioned using the wooden stem. Its ability as a muscle soreness drug is related to its anti-inflammatory and analgesic bioactivity (Supriya et al., 2021.). Based on an analysis of research articles, anti-inflammatory and analgesic activity is provided not only by stems but also by stem bark, root bark, leaves, and fruit. Most use alcohol maceration (ethanol and methanol) and water in sample extraction. Maceration with alcohol is widely used in extraction because it is simple and without

heating so it is safe for compounds that are unstable at high temperatures (Hidayat & Wulandari, 2021).

Aswatha's bioactivity as an anti-inflammatory and analgesic is of course influenced by various secondary metabolite compounds, which can simply be tested using phytochemical testing. Qualitative phytochemical testing of the Aswatha secondary metabolite compound group shows that the compound groups present in all parts of the plant are flavonoids and tannins.

#### *Flavonoid*

Flavonoids are a class of secondary metabolite compounds that are known to have pharmacological activity as anticancer, antioxidant, anti-inflammatory, and antibacterial (Sinarsih et al., 2021). Flavonoids have been studied to have an inhibitory mechanism against the c-AMP phosphodiesterase enzyme which results in an increase in c-AMP levels in mast cells so that calcium absorption into the cells can be prevented which indirectly prevents the release of histamine (antihistamine) (Ikhwan et al., 2020). In addition, the anti-inflammatory mechanism of flavonoids occurs through the inhibition of arachidonic acid and the release of lysosomal and endothelial enzymes. Inhibited arachidonic acid synthesis from inflammatory cells results in reduced arachidonic substrates for the cyclooxygenase and lipooxygenase processes (Mariana et al., 2019).

#### *Tannin*

Tannin is a compound in the polyphenol group which is polar and is widely found as a secondary metabolite compound in plants. The very well-known bioactivity of tannin is as an antioxidant, antidiabetic, antimicrobial, and analgesic. The mechanism of tannin as an anti-inflammatory and analgesic occurs by

inducing the synthesis of the lipomodulin enzyme which causes inhibition of the phospholipase enzyme, thus breaking the cyclooxygenase and lipoxygenase pathways that produce pain-causing metabolites (Lara et al., 2021).

In vivo, anti-inflammatory testing in almost all the studies analyzed was carried out by testing the extract's ability to reduce carrageenan-induced edema in the feet of mice. This method was chosen because it is simple, easy, and suitable for testing the anti-inflammatory activity of a compound in small quantities (Samodra & Febrina, 2020). In this method, mice are injected with carrageenan subplantar to induce the formation of edema, and the activity of the test compound is assessed from its ability to inhibit the induced edema in mice (Mamidiseti et al., 2018).

Apart from in vivo testing, there is also in vitro anti-inflammatory testing using the Sheep Red Blood Cell (SRBC) membrane stabilization method (Ahmad et al., 2023). Red blood cells isolated from sheep are mixed with various prepared treatments and incubated at a certain temperature and time. The mixture is given an inflammation-inducing agent such as arachidonic acid or other substances that can damage the red blood cell membrane resulting in hemolysis (rupture of the membrane). Compounds with anti-inflammatory potential will attempt to prevent or inhibit hemolysis, thereby maintaining the integrity of the SRBC membrane. Evaluation of the effect of treatment on SRBC membrane stabilization was carried out by measuring the percent inhibition of hemolysis with a spectrophotometer at certain wavelengths to determine the absorbance (Ahmad et al., 2023).

The methanol extract of Aswatha fruit at doses of 200 and 400 mg/kg showed significant inhibition of

carrageenan-induced rat paw edema which was comparable to that produced by the standard anti-inflammatory drug ibuprofen (40 mg/kg) (Mamidiseti et al., 2018). The stem bark ethanol fraction also provided significant results in reducing the volume of swelling in the legs of rats induced by carrageenan compared to the control group (Ahmad et al., 2023). Hydroalcoholic extract of *Ficus religiosa* root bark (250 mg/kg), shows good anti-inflammatory activity compared to the NSAID Indomethacin (non-steroidal anti-inflammatory drug) (Umadevi et al, 2022). In the SRBC membrane stabilization method, Hydroalcoholic extract of aswatha root bark at different concentrations (200, 400, 600, and 800 µg/ml) showed significant protection compared to the reference drug Diclofenac sodium at the same concentration (Umadevi et al, 2022).

Analgesic testing is the process of measuring the effectiveness of a substance in reducing or eliminating pain. Analgesic testing in almost all studies analyzed used the hot plate and writhing response method in mice induced by acetic acid. The hot plate test method is used to measure the response to pain produced by heat by placing the test animal on a hot plate that is heated to a certain temperature (50-55°C). The response measured was how long the animal took action to escape the heat by lifting or licking its paw, as an indication of the analgesic's effectiveness in reducing pain (Marasini et al., 2020). The writhing test method was used to measure the response to pain in stomach irritation caused by acetic acid injected intraperitoneally in test animals. Acetic acid is used as a pain stimulant because acetic acid can cause pain in tissue, causing mice to writhe as a sign of pain. This writhing can be observed from the activity of the test

animal, namely pulling its legs back and its stomach touching the floor (Sinata et al., 2019)

The main difference between these two methods is the nature of the stimulus used to induce pain in the test animal. The hot plate test uses heat as a stimulus, while the writhing test uses stomach irritation with acetic acid. Both can be used to test analgesic effectiveness, but the choice of method will depend on the aims of the study and the type of response you wish to measure.

At doses of 200 and 400 mg/kg, methanol extract of Aswatha fruit provided a significant inhibitory effect on writhing caused by acetic acid in mice which was comparable to the standard drug, Diclofenac (5mg/kg) (Mamidiseti et al., 2018). The ethanolic extract of stem barks and leaves From Eddy's hot plate model was found 70.81 % for leaves and 70.78 % for stem barks inhibition while 68.47% for ethanolic extract of leaves and 60.79% for stem bark extract by writhings methods, which was similar to standard drug Diclofenac (68.47%) (Marasini et al., 2020). In addition, after administering acetic acid to mice, aswatha extract showed an increase in licking or jumping time on the hot plate and a decrease in the number of writhings.

## **CONCLUSION**

Based on literature studies, the results showed that research related to scientific testing of Aswatha as a muscle soreness medicine through its bioactivity as an anti-inflammatory and analgesic has been carried out by several experts. Through review and discussion, it can be concluded that the use of Aswatha as a muscle soreness medicine in Lontar Usadha Taru Pramana has found scientific evidence related to its pharmacological activity as an anti-inflammatory and

analgesic. The anti-inflammatory and analgesic activity of Aswatha is related to the presence of secondary metabolite compounds in it such as flavonoids, alkaloids, terpenoids, saponins, tannins, and phenolic compounds which are distributed in almost all parts of the plant such as roots, stems, leaves and fruit.

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## **The Concept of Inclusivism Theology in Kakawin Sutasoma and Arjunawijaya**

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### **ABSTRACT**

The concept of inclusive theology is the result of centuries of inter-religious thought and interaction. The inclusive theology approach, in opposition to exclusionary theology which states that only its own religious concepts are true, seeks to create inter-religious and cultural understanding, tolerance, and peace in various historical and cultural contexts. This concept of theology found its form in the ecumenical and interfaith movements of the 20<sup>th</sup> century. Ecumenical and interfaith movements emerged in many countries, including the World Council of Churches and the World Assembly of Churches, which aimed to promote interfaith cooperation and understanding. These efforts strengthen the concept of inclusive theology in interfaith relations. In the history of religion in Indonesia, it turns out that the concept of inclusive theology has existed since the time of the Majapahit kingdom, namely the emergence of the Siwa-Buddha concept in Nusantara. Two essential ancient Siwa-Buddha texts, Kakawin Sutasoma and Kakawin Arjunawijaya, are rich in the concept of respect for diversity. This article analyzes and builds the concept of inclusive Siwa-Buddha theology in the past and its relevance to the values and spirit of diversity and religious moderation today.

## INTRODUCTION

The study of theology is specifically divided into bipolar typologies, namely exclusive and inclusive theology. Essentially, they are opposite to each other. Exclusive theology has the essence that only one particular religion or faith has exclusive access to truth or salvation. In this view, religion is considered to be the only way to God or salvation, and this view often rejects or considers inferior other religious beliefs. On the other hand, inclusive theology has the essence of openness to the plurality of religious beliefs. It includes the recognition that different religions and beliefs have valuable moral and spiritual values. Inclusive theology encourages tolerance of other religious beliefs and interfaith dialog. It creates space for sharing inter-religious understanding and experience.

Inclusivist theology is a view in theology that holds that different religions and beliefs have value and accessibility that can lead to truth or salvation. While exclusionary theology is the belief that only one religion is true or has exclusive access to the truth. Exclusivist theology rejects that access to salvation and grace also belongs to other religions. In contrast, inclusive theology recognizes that different religious traditions can have valuable understandings of spirituality, morality, and relationship with God or the universe (Scheitle & Adamczyk, 2009). In practice, exclusionary theology not only denies that other religions have access to truth and God but also fosters bigotry and even hostility towards other religions. There is no bridge of dialog and cooperation that needs to be built, because outside the truth of the religion adhered to, are heretics who must be destroyed (Ahmed, 2014).

The central idea in exclusive theology is the belief that only one particular religion or faith has

exclusive access to the truth, salvation, or correct understanding of God or the universe. In exclusive theology, that religion or faith is often regarded as the only path to God or salvation, and this view often rejects or deems inferior other religious faiths.

Kakawin Sutasoma and Kakawin Arjunawijaya are two ancient Javanese literary works that reflect the values of inclusive theology in the context of Javanese literature. Although their focus and stories are different, both have important inclusive elements (Yuliani, 2013). Both kakawin have a number of important essences such as religious tolerance. The protagonist, Sutasoma, is a Buddhist, but he shows tolerance towards other religions. He rejects animal sacrifice in Brahmin religious rituals and seeks to maintain inter-religious peace. The Kakawin Sutasoma contains many dialogs between Sutasoma and various characters, including King Kalmasapada. These dialogs reflect a dialogical approach to different beliefs. Sutasoma seeks to understand the views of others and also seeks to provide an understanding of his beliefs in a respectful manner (Meij, 2013). The Kakawin Arjunawijaya criticizes religious fanaticism and the use of religion as a political tool. Mpu Tantular, its author, gives a description of the religious unrest and conflicts that arise when religion is used fanatically or for political purposes. The work teaches the values of balance, wisdom, and decisiveness in dealing with difficult situations in life (Worsley, 2023). Its message reflects an inclusive view that wisdom and decisiveness in living life are universal principles that can be applied by all individuals, regardless of religious beliefs.

These two pieces of literature, despite their background in Javanese Hindu-Buddhist culture,

reflect inclusive values such as tolerance, interfaith dialog, and universal humanity. They show that moral and spiritual messages can reach individuals from different religious and cultural backgrounds and that good relationships between people can be built on the basis of wisdom, tolerance, and empathy.

## **METHODS**

The research method used is text and context with a qualitative type. The text and context research method is an approach in literary studies that explores texts or literary works in their historical, cultural, and social contexts (Surpi, 2020). The objects of this research are Kakawin Sutasoma and Kakawin Arjunawijaya which are Siwa-Buddha texts. The formal object of this research is inclusive theology, while the material object is Kakawin Sutasoma and Arjunawijaya. The research begins with the identification of text and context. Next is reading the text carefully, paying attention to elements such as character, plot, theme, and writing style. This is followed by an analysis of language and writing style, followed by a thematic content study, identifying the main themes in the text and considering how they relate to social, religious, or cultural issues at the time of the text's creation (Locker, 2008). The method of analysis used is thematic analysis. Thematic analysis is a research approach used to identify, analyze, and understand thematic themes or patterns in texts, interviews, or other data (Surpi, 2022a). The text and context research method helps to understand texts or literary works as cultural products that grow in specific cultural, historical, and social contexts. This allows us to gain deeper insights into the meaning and significance of the text in the present day.

## **FINDINGS AND DISCUSSION**

Kakawin Sutasoma is one of the ancient Javanese literary works that contains strong pluralism values. These values are reflected in the religious, moral, and social messages conveyed in the text. Kakawin Sutasoma also known as Kakawin Bhujangga, is an Old Javanese epic literary work written by a Javanese poet named Mpu Tantular in the 14<sup>th</sup> century. It is one of a series of kakawin (epic poems in the Old Javanese language) depicting the story of Prince Sutasoma, who became famous for his wisdom, tolerance, and kindness.

The work was written during the heyday of the Majapahit kingdom in Java, which was one of the great empires in Southeast Asia in the 14<sup>th</sup> century reflecting the Hindu-Buddhist cultural background of Ancient Java. In accordance with the data analysis method, namely thematic analysis, the main character of this kakawin is Prince Sutasoma. He is known as a wise, loving, and determined figure who follows the path of dharma (truth, morality, and duty) in his life. The storyline of the kakawin follows Sutasoma's journey in living the principles of dharma and virtue. One of the key points in the story is when Sutasoma has to face the attack of King Kalmasapada, who initially wants to sacrifice him in a Brahmin religious ceremony. However, Sutasoma lives by the principle of humanity and refuses to harm any living being (Makin, 2016).

Some of the major themes in this work include religious tolerance, humanity, wisdom, and wisdom. The Sutasoma is known for practicing tolerance towards other religions, showing compassion towards all living beings, and living a life of wisdom. The text is written in the Old Javanese language which is rich in literary styles such as comparison, metaphor, and

symbolism. It conveys various moral messages, including the importance of tolerance, respect for life, and wisdom in dealing with various situations in life (Irsyad et al., 2016). Sutasoma also embraces inclusive human values. He not only talks about the importance of protecting animals and other living beings but also takes concrete actions to protect them. This reflects the value of wisdom and care for all beings, regardless of their religion or beliefs.

In the story of Kakawin Sutasoma, there are many dialogues between Sutasoma and various characters, including King Kalmasapada. These dialogs are examples of a dialogical approach to different beliefs (Grant et al., 1977). Sutasoma not only tries to understand the views of others but also seeks to provide an understanding of his beliefs in a respectful manner. The message in Kakawin Sutasoma contains the idea of universal enlightenment. Although Sutasoma is a Buddhist, the text does not claim that only Buddhists can attain enlightenment. It reflects an inclusive view that different faiths and spiritual paths can lead one to salvation.

The Kakawin Sutasoma explicitly conveys the essence of the one truth, although at first glance it appears to be different, in pupuh 139, stanza 5.

*Rwāneka dhātu winuwus Buddha  
Wiswa  
Bhinnêki rakwa ring apan kena  
parwanosen  
Mangka ng Jinatwa kalawan Śiwatatwa  
tunggal  
Bhinnêka tunggal ika tan hana dharma  
mangrwa.*

It is said that the forms of Buddha and Siwa are different. They are indeed different. However, how can we recognize the difference at a glance. Because the truth that Buddha and Siwa teach is actually one. They are indeed different. However, they are essentially the same. Because there is no dual truth (Fitriyah et al., 2022; Meij, 2013)

*Bhinnêka tunggal ika tan hana dharma mangrwa*, which means different things become one, there is no dual truth. *Bhinnêka tunggal ika* is the motto of the Indonesian state symbol, which is also the idea of the concept of perennial philosophy in the concept of religion in modern Indonesia.

Religious pluralism in Kakawin Sutasoma is seen in the existence of mutual respect and tolerance between religions. Siwa and Buddha priests were made court advisors in the Hastina Kingdom. Buddhist Prince Sutasoma respects and worships at the temple of Dewi Bherawa who is the embodiment of the goddess Parwati. Dewi Bherawa honored Sutasoma as the incarnation of Buddha. In addition, Sutasoma's journey to the hermitage is assisted by priests of Siwa (Rsi Kesawa) and Buddha (Bhagawan Sumitra). The priests of Siwa and Buddha worshiped and were entertained together in the kingdom of Widharba. In the story of Sutasoma's war against Jayantaka (Porusada), he went into battle accompanied by Siwa and Buddha priests, and Sutasoma advised Lord Kala to remember the teachings of Siwa even though Sutasoma was a Buddhist (Andriyanto & , Haris Supratno, 2020).

The second Siwa-Buddha text, Kakawin Arjunawijaya, is an Old Javanese literary epic written by Mpu Tantular in the 14<sup>th</sup> century. This work is essential in the context of Javanese literature and

culture and contains many relevant values. Mpu Tantular illustrates the power of literary expression in his work, using beautiful language and literary style. It provides a unique example of how literature is used to convey philosophical and moral messages. The text contains profound moral messages. One of the important messages it conveys is about the temporary nature of power and the luxuries of the world. It teaches the importance of balance, wisdom, and firmness in the face of life's challenges and temptations (Supomo, 1977b).

Kakawin Arjunawijaya reflects an appreciation of the Old Javanese culture, both in language, art, and cultural values. It helps preserve Javanese cultural heritage and promotes respect for the rich traditions of Java. The text also contains social and political criticism, especially in the context of the Majapahit kingdom. Mpu Tantular uses epic narratives to reflect the social and political realities of his time, as well as providing teachings on the importance of just and wise actions in government (Supomo, 1977a). It explores the nature of humanity, including internal conflict, moral confusion, and the individual's struggle to find meaning in life. This makes the work relevant to readers from different cultural backgrounds and times.

The story in Kakawin Arjunawijaya follows the journey of the main character, Arjuna, in his search for knowledge, wisdom, and a deeper understanding of himself and the world around him. It reflects the importance of learning and self-development in life. The concept of inclusive theology in Kakawin Sutasoma and Kakawin Arjunawijaya is reflected in the moral messages, human values, and views on religion reflected in these works. Although these two works

have different focuses, they share important inclusive elements.

In accordance with thematic analysis, *Kakawin Sutasoma* and *Kakawin Arjunawijaya* have a number of important themes such as religious tolerance, the importance of respect and acceptance of other religious concepts/beliefs, and efforts to build healthy dialogue. *Kakawin Sutasoma* emphasizes the importance of religious tolerance and not contradicting something that appears different, because its essence is the same. *Sutasoma*, the main character, is a Buddhist prince, but in the story, he respects and sets an example of tolerance towards other religions. He refuses to sacrifice animals in Brahmin religious rituals and tries to maintain inter-religious peace. Meanwhile, *Kakawin Arjunawijaya* criticizes religious fanaticism and power that is abused in a religious context. Mpu Tantular, its author, gives an overview of the religious unrest and conflict that can arise when religion is used as a political tool. Since ancient times, it has been taught that religion should not be used as a political tool that can divide society.

Although these two works have differences in story and focus, both contain inclusive values that reflect respect for diversity, tolerance, and human values. Both texts show that moral and spiritual messages can reach individuals from different religious and cultural backgrounds, and that good relationships between people can be built on the basis of wisdom, tolerance and empathy (Surpi, 2022b).

A thematic analysis of *Kakawin Sutasoma* and *Kakawin Arjunawijaya* reveals different themes in the two literary works, although both have elements of inclusive theology that reflect moral values, humanity, and tolerance. One of the main themes in *Kakawin*

Sutasoma is tolerance towards other religions. Prince Sutasoma, a Buddhist, shows tolerance towards other religions, including Hinduism, which is more dominant in Java. He rejects animal sacrifice in Brahmin religious rituals and seeks to maintain inter-religious peace. The work emphasizes human values and compassion towards all living beings. Sutasoma treats animals and humans alike and does not wish to harm any living being, even when he is faced with danger. The Kakawin Sutasoma also contains an interfaith dialog. This dialog reflects a dialogical approach to different beliefs. Sutasoma seeks to understand the views of others and also seeks to provide an understanding of his own beliefs in a respectful manner.

Kakawin Arjunawijaya contains a number of themes related to inclusive theology such as heroism to protect all citizens. Kakawin Arjunawijaya has a greater focus on heroism in the context of military battles and conflicts. Arjuna, the main character in this work, is known for his proficiency in martial arts and archery, and he plays the role of a war hero. Although the work focuses on combat, it also touches on the moral and ethical dilemmas associated with war and conflict. Arjuna is faced with a moral dilemma when he has to fight against his own brothers in the Mahabharata. It depicts serious internal conflicts and ethical questions in the context of war (Surpi et al., 2021). The work reflects conflict and war as a complex human phenomenon. It shows the damage that war can cause and the moral questions that arise.

In contrast to the concept of inclusive theology taught in the Siwa Buddha texts Kakawin Sutasoma and Arjunawijaya, exclusive theology believes that only certain religions have exclusive access to God or truth. This means that people can only be saved or approach

God through the beliefs and practices of a particular religion. The exclusive Doctrine of Salvation is a doctrine of salvation that says that only those who follow the teachings of that religion can attain salvation or eternal life. People from other religions or who do not follow that religion are considered unsalvageable (Rumbay, 2020). Exclusive theology encourages the belief that the only true belief or religion is the one held by its followers. This belief is often explained in specific religious doctrines or interpretations. Rejection of other religions. Exclusive theology often includes the view that other religions are false and heretical. This can cause followers to reject or disparage other religions and beliefs (Ahmed, 2014). People who do not subscribe to exclusive religions are often regarded as infidels or thought to have no access to truth or salvation. In some cases, this can result in discrimination or religious conflict (Labobar, 2020).

In Indonesia today, there is a visible battle between these two theologies. A number of religious elements reject the truth in other religions and declare heretics or infidels, while a number of moderate groups campaign for religion with the concept of inclusive theology. One of the figures, Nurcholish Madjid, is an Indonesian Muslim scholar known for his inclusive theology. Nurcholish Madjid strongly encourages inter-religious dialog as a means of understanding differences between faiths and promoting peace and harmony. He believes that through dialog, religious believers from different traditions can learn from each other and understand the values they share (HAJAM, 2018).

In the history of religion and theology in Indonesia, the concept of inclusive theology is the breath of civilization. Historical evidence shows that

since the 14<sup>th</sup> century and even long before, the Nusantara people have upheld respect for differences and coexisted in an atmosphere of peace (Aryadharm, 2019). So that, when religions with exclusivity theology try to dominate, there is resistance and figures appear who try to rebuild harmonious relations between religious communities and respect differences (Kasdi, 2012). The concept of inclusive theology that has been taught in the Siwa Buddha texts namely Kakawin Sutasoma and Arjunawijaya still finds its relevance in religious life in modern Indonesia today. Inclusivism has become the breath and characteristic of social life both in the past and today.

The emergence of various concepts of exclusive theology in Indonesia is due to the fading of learning about the concept of plurality and inclusive theology adopted by Nusantara since ancient times. The entry and development of exclusive theology in Indonesia is brought by several religious political organizations and their figures who actively take the stage and speak loudly, that only the truth of their religion is the ultimate truth and it is even considered natural when attacking other people's beliefs. Other people outside their beliefs are heretical and natural to be insulted or subjected to violence. Even the concept of this theology of violence always states that the basis is the holy book. The justification of violence against other people's religions is the seed of the division of a nation and the weakening of the emotional bonds of society.

Today in Indonesia, the media plays a huge role in influencing people's perceptions and building beliefs. If people who adhere to exclusive theology control the stage and are continuously given space to propagate their teachings, then in the next few years, the generation that grows up is an intolerant generation,

tends to be hostile and considers other religions heretical and must be exterminated (Surpi, 2019). This will trigger acts of violence on the basis of religion and belief. This conflict will certainly be very detrimental to the Indonesian nation, which already has a strong concept of diversity, religious moderation, and inclusive theology. Re-popularizing the ancient teachings contained in various texts is a way to rebuild and continue to echo the teachings of tolerance and empathy which are the solid foundation of the nation and state and build an advanced Indonesia.

Indonesia's new generation must love its local concept and culture, which is about religion that is full of tolerance, empathy, dialogue, and respect. Two ancient manuscripts, namely Kakawin Sutasoma and Arjunawijaya, are strong references in rebuilding the spirit of inclusive theology. In the modern century, teaching the contents of these kakawins must be done through media that can be received in an attractive audio-visual form. Thus, this noble teaching will be conveyed to every generation in Indonesia today. Interfaith dialog must continue to be carried out and should be a routine agenda by the Ministry of Religion in collaboration with other ministries.

## **CONCLUSION**

The concept of inclusive theology in the kakawin Sutasoma and Arjunawijaya includes respect and recognition of plurality and truth in other religions/beliefs, the importance of dialogue, and openness between beliefs. Both kakawins emphasize the importance of tolerance between religions/beliefs and separating religion and politics. Kakawin, a legacy of the Majapahit era, has a high relevance to the need for religious life and tolerance between religious

communities today in Indonesia. Likewise, the efforts of religious moderation are also reflected in the two kakawin that are the object of this research. Inclusive theology has been the breath of civilization since ancient times in Indonesia. This teaching has been recorded since the 14<sup>th</sup> century, with efforts to build respect and dialog bridges and help each other's progress. For this reason, the notion of inclusiveness has always been challenged, because it is different from the main character of Indonesians. During the Majapahit Kingdom era, religious teaching had to be built in an atmosphere of peace and respect. In this way, everyone will be able to walk their path calmly and even get good values from adherents of other religions. Therefore, this ancestral teaching of Nusantara will continue to find its relevance in modern society, which wants religious differences not to become a conflict and obstacle in building society. The concepts of pluralism and perennial philosophy have become part of the history of Indonesian civilization.

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## Face Yoga and Anti Aging

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### ABSTRACT

Prerejuvenation as an anti aging attitude become a recent drift not only for elderly but also among Z and Y generation. Prolonged longevity and youthfull look as a new way of nowadays living. Tremendous surgical, injectable, exploiative, ablative procedure significantly improved facial appreance. The aim of this study is to exploare face yoga as an alternative approach in antiaging. Method of the study using scoping review included 8 scientific articles. This study found face yoga promote muscle fitness and improve mental health. Face yoga is feasible, practical and a superior modality to improve face rejuvenation.

### INTRODUCTION

Anti-aging has now become a global trend(Haykal et al., 2023). The perspective of living longer and not aging is everyone's dream. This is caused by many factors. One of them is that the media is starting to normalize living standards in order to look young and beautiful(Fu & Xie, 2021). Even though aging is something natural, efforts to prevent aging and rejuvenate efforts are of great interest to various age groups.

However, anti-aging efforts are not only about facial appearance. Anti-aging efforts include maintaining organ health to extend life expectancy and

quality of life. Preventing comorbid complications, for example non-communicable diseases with calorie deficit, diet management, and maintaining blood sugar are important (Mishra et al., 2022). Apart from that, stress management is key. Stress can be environmental, for example exposure to UV rays, or psychological stress in the form of emotional and biological stress due to disease (Bay & Topal, 2022).

In general view, the perspective of skin rejuvenation is the main anti-aging aspect. This is supported by the rapid development of various procedures that can improve physical appearance to make one look attractive and young. A well-known surgical procedure to treat aging facial skin, for example face lifting (Picca & Marzetti, 2023). Meanwhile, other procedures such as botulinum toxin, collagen and hyaluronic acid injections also have a significant impact (Shin et al., 2023). Other topical treatments can be done by using ablative lasers, using skincare retinoids, and exfoliative topicals.

The procedures mentioned above economically require quite high costs (Chaudhary et al., 2020). As an alternative, the current holistic health trend offers facial exercise and massage, also known as face yoga. However, there is not much literature that scientifically discusses face yoga and its relationship with anti-aging.

## **METHODS**

Design of this study was scoping review which given a broader information regarding face yoga and anti aging. The research frame work including determine research question, identify relevant study, articles selection, and data extraction (Purnamayanti & Wicaksana, 2021). Using PICO method, we formulated

the literature online searching using keyword “face yoga and antiaging”; “face yoga and rejuvenation”; “face exercise” “face isotonic exercise”; “face massage” “orofacial exercise antiaging”; “myofunctional exercise”(Kadek Diah Purnamayanti & A Putra, 2021). Data collection was held in October 2023 at 2 database Pubmed and Google Scholar. Only review articles and original research involved in this study. Duplicated articles was excluded. All data extracted into summary findings on Table 1.

## FINDINGS AND DISCUSSION

Table 1. Summary Findings

Author, Journal	Title /Study Design	Intervention	Outcome
(Van Borsel et al., 2014)  Aesthetic Surgery Journal	<i>The effectiveness of facial exercises for facial rejuvenation: A systematic review</i>	Face Exercise included : -Isotonic exercise -Isometric exercise -Isokinetic exercise Face manipulation: -Massage -Intraoral manipulation -Stretching -Heating  Others: Relaxation Changing posture Cervical manipulation  Dose : 30 minutes daily up to 2 times a week	-Questionare, Patient's perceive of change, Patient's satisfaction -Clinical Photograph -distance between the nasolabial sulcus and the tragus
	Systematic Review involded 5 articles during 2002-2008		

Author, Journal	Title /Study Design	Intervention	Outcome
(Lim, 2021)  The Journal of Korean Physical Therapy	<i>Effects of Facial Exercise for Facial Muscle Strengthening and Rejuvenation: Systematic Review</i>  Systematic Review involved 11 articles during 2013-2018	Result shown started day 20 up to 15 weeks  -isometric exerces targeted muscle: frontalis , orbicularis, zygomaticus minor, sternocleidomastoid, mylohyoid -orofacial myofunctional exercise -lip endurance training -lip closing training using device -Hypoxic Lip training -Lip clousure traing using device	-Photograph -Visual Analog scale : comparison face area -Skin elasticity cutometer -laser scanning describe musce strength, wrinkles, facial surface distance, jawline sagging
(Hwang et al., 2018)  Aesthetic Surgery Journal 38(5)	<i>Effect of a Facial Muscle Exercise Device on Facial Rejuvenation</i>  Experimental study involved 50 females around 40 years old	Face Muscle exercise using Pao Device 30 seconds twice a day	-Laser scanning determined using land- marks based on three points (center of Cupid's bow of the upper lip, contact spots under the ear lobe on both sides) -The wrinkle severity rating scale (WSRS) -The face visual scale (FVS)
(Okuda et al., 2022) Skin Res Technol	<i>Objective analysis of the effectiveness of facial massage using breakthrough computed tomographic technology: A preliminary pilot study</i>	Self face massage 90 seconds, twice a week	cheeks and the superficial musculoaponeurotic system (SMAS) analysis using computed tomography (CT)

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Author, Journal	Title /Study Design	Intervention	Outcome
	clinical study involved 5 volunteers 27-39 years old		
(Okuda et al., 2022)  Health	<i>Effects of Facial Isometric Exercise on Antioxidant Capacity</i>  , Eksperimental study involed 13 volunteers around 27-39 years old	facial isometric exercise of the target muscles: upper lip levator, small zygomatic, large zygomatic, levator animus, laughing, buccal, muzzle, mental, temporal, masseter, and cervical muscles),	- Visual analoge scale to determine stress level - Blood test to measure oxidative stree and antioxidant capacity
(D'Souza et al., 2014)  Journal of Clinical and Diagnostic Research	Enhancing Facial Aesthetics with Muscle Retraining Exercises-A Review,  Review article	Face lift exercise, smile exercise , lips exercise	harmonious facial appereance
(Abe & Loenneke, 2019)  Cosmetic	The Influence of Facial Muscle Training on the Facial Soft Tissue Profile: A Brief Review  Review involed : 4 articles	Oscillatory movement Oral motor exercise NMES or types of voluntary facial exercise Isometric exercise	Ultrasound (Zygomatic major, Digastric, Levator labii superioris, Orbicularis oris) Face antropometry Psycometric data IOPS :Skin Elasticity Labial lingual Strength Wrinkles and Sagging Scale

Author, Journal	Title /Study Design	Intervention	Outcome
(Marxen et al., 2023) Body Countoursing	The Utility of Lymphatic Massage in Cosmetic Procedures, Review Article	Manual Lymphatic Massage on Face	Minimizing swelling and pain after facelift

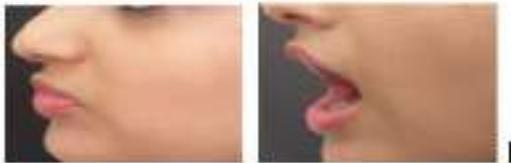
Face yoga defined as face muscle exercise which improve skin, lymphatic drainage, mood, and emotional vibes(Bubnis, 2021). According of findings muscle exercise on face classified into isotonic, istometric, and isokinetic moovement. The differences among them : isotonic refers to the same tension during the muscle movement; isometric refers to the muscle movement agains a force; isokinetic refers muscles moved with a contant rate to regardless of the force applied (Minnis, 2016). Beside on the movement, face yoga targeted special muscle on face and neck. Those muscles are upper lip levator, small zygomatic, large zygomatic, levator animus, laughing, buccal, muzzle, mental, temporal, masseter, and cervical muscles(Okuda et al., 2022). Based on computed tomography those muscles shown on picture 4.



Picture 1. Isometric movement Face Yoga(D'Souza et al., 2014)



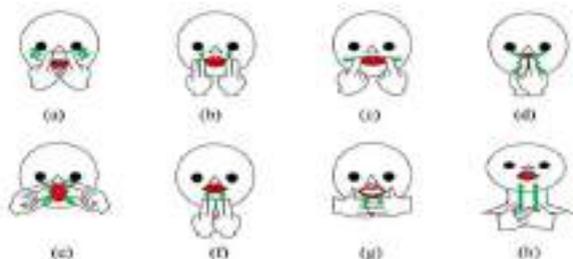
Picture 2. Isotonic movement Face Yoga(Medium, 2021)



Picture 3. Isokinetic movement Face Yoga(D'Souza et al., 2014)



Picture 4. Targeted Muscle Stimulated by Face Yoga (Left to Right : Levator Labio, Orbicularis Oris, zygomaticus major, disgastric muscle)(Hwang et al., 2018)



Picture 5. Serial movement of face massage(Orita et al., 2021)

Anti aging defined as an act to prevent aging using science, medicine and holistic therapy to prolong lifespan, produce wellness, and youthful appearance(Arora, 2008). Moreover, youthful look significantly showed on the face. Overall anti aging tools indicators found on perceive of aging through photograph, body mass index (BMI), physiological biomarkers such as glycemic profile, hormonal level, and inflammation level(Żelaźniewicz et al., 2022). The face indicators based on our findings classified into simple and advance tools. Simple tools could be observed through qualitative clinical photograph comparison, quantitative perceived of age using visual analog scale (VAS), The wrinkle severity rating scale (WSRS), The face visual scale (FVS). Advance tools could be applied on laser and computed tomography (CT) imaging. Through those imaging specific muscle, wrinkles, and sagging will be

determined by calculated distance on special face point. Another option that could be applied is using artificial intelligence (AI) based on website or application to recognize face contour and other skin symptoms (Detection, 2022). Recently technology based diagnosis has been developed while face scanning not only adjust biological age but also fine wrinkles (Elbashir & Yap, 2020; Rusia & Singh, 2023).

The biomechanism of face yoga to reduce sign of aging on face was uncertain on the literature. However the antiaging effect showed by decreasing d-ROMs and BAP (Orita et al., 2021). Reactive Oxygen Metabolites derivative compounds (d-ROMs), Biological Antioxidant Potential (BAP) are the same marker that found on people with cognitive progressive damage (Pesce et al., 2018). Face yoga potentially initiate antiaging effect by "spontaneous laughter," "intentional smile," and "mechanical smile". The electro-dermal activity and the sympathetic nervous system reacts might occurs and promote antioxidant (Original et al., 2023).

Based on our findings face yoga is a self exercise that safe to do every day. Meanwhile the skin tightness and muscle may improved after at least 20 days until 15 weeks. The intensity vary based on individual tolerance from 30 seconds until 30 minutes. The benefit of face yoga also improve mental health by reducing chronic stress and depressive mood (Okamoto et al., 2021). Face yoga combined with tandem breathing, twice a week during 12 weeks clinically improve facial expression and tongue muscle power among 75 elderly in Japan (Okamoto & Mizukami, 2018). The indirect effect might be explained through skin and brain connection from

neurocosmetic approach, while less stress would be look younger and prevent wrinkles(Rizzi et al., 2021).

Based on findings,we declared that face yoga is safe to increase health status holistically. The direct antiaging effect of face yoga was not yet clearly studied. Futher recommendation face yoga is a superior modality for elderly. Future research should emphasise the number of participants and quantitative biomarker outcomes.

### **CONCLUSION**

Face yoga is a tranquil modality to increase health status among aging population. Yoga attitude promote less stress environment promotes relaxed face expression that might prevent face muscle tightness which creates wrinkles. Face yoga is a comprehensive exercise not only increase muscle fitness but also relieve muscle tension.

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# **Pramana Anuman and its Utility in Balinese Traditional Healing**

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## **ABSTRACT**

The word Anumans consists of two parts viz. Anu and mana mean after and cognition respectively. So Anumana in the general sense means that cognition comes after perception or Paramarsa. Inference is an important source of knowledge in the field of Diagnosis. The signs present in the patient can be observed (pratyaksa) directly but the symptoms described by the patient help the physic to interrogate further and to conclude about the disease. Different biological testicles provide a basis for concluding about a particular disease.

Keywords: Anuman, paramarsa, diagnosis, disease.

## **INTRODUCTION**

The word Anumana is a different means of knowledge. The word Anumana is generally translated in inference. It is used for two things viz. inferior cognition and instruments of inferior cognition. In this way when the word stands for abstraction, it means inferior cognition and when it stands for instrumental, it means inferential source of cognition The act of inferring (something unknown from known data) is called inference. This is the result of knowledge of the phallus (characteristic sign) and the lingi (possessor of this characteristic sign). In conclusion, knowledge

about things that are always changing is the consideration of instruments is surgery. A known sign is not an instrument because there will be no conclusion from a sign that does not yet exist and so on.

Nyaya distinguishes between perception and inference as instruments of knowledge; the former gives us immediate knowledge while the latter gives us only intermediate knowledge. In general, inference can be described as a reasoning process that allows us to move from claims of present perception, or non-perception to claims of the absence of things that are not perceived at that time.

Example of Anuman Pramana: It is on the hill, therefore there is fire on the hill, because where there is smoke there is fire and wherever there is no fire there is no smoke. Here the speaker only perceives smoke on the hill and he concludes that there is fire on the hill based on the perception of the smoke. So, smoke serves as a sign of fire. further, he said that he was entitled to claim the existence of fire based on his perception of smoke, because in the past wherever in the perceived smoke, he had also felt fire and he had never encountered smoke where there was no fire. In short, there is an invariable relationship, known as coverage that serves as the basis for inferring the presence of fire from the perception of smoke.

Anuman's praman type: Conclusion has two conditions. In one condition it is for one self (svarthanumana) and in another condition it is used to impart knowledge to others (pararthanumana).

Swarthaanumana: This for oneself, is the cause of logical inference deduction in one's own mind; for example having made repeated and personal observations in the case of culinary hearths and the

like where there is smoke there is fire, having come to the conclusion that this is an invariable sequence, having had a mountain and having had doubts about the presence of fire on it and observing the smoke on the mountain. The man remembered the unchanging and unchanging antecedents of fire. Where there is smoke afterward, this knowledge in this mind that this mountain is distinguished by smoke which is always accompanied by fire. This is called *linga paramarsa* which means the recognition of such a phallus or sign leads to a logical inference, there the knowledge that the mountain is fiery is produced, this is called a logical inference to oneself or *svarthanumana*.

*Pararthanumana*: *pararthanumana* is based on *swarthanumana* in the sense that man cannot convince and show others if he is not convinced. In it the premise is discovered by one person and extended to another through the medium of language. When a person, having satisfied his own mind with the conclusion that fire forms smoke, makes an application of the five-member syllogistic form to establish the understanding of another person, that conclusion is called for the sake of another person, for example:

1. This hill is fiery.
2. Because of smoking.
3. Anything that has smoke is fiery, like a culinary hearth.
4. And that's true.
5. Because it is fiery.

*Charaka* emphasizes that even the sense faculties, through which one can perceive objects themselves, are not direct objects of perception. It is not true to say that only things that can be directly perceived exist, and others do not. *Charaka* advocates that wise men (physicians) should properly understand

a disease through scriptural testimony, direct observation and inference. The taste of various factors in the patient's body is undoubtedly an object of the sense organs of taste, but it is impractical (because the taste cannot be directly observed by the tongue because it is unhygienic, etc.). But it can be confirmed by inference. For example, the taste of the patient's mouth must be ascertained by interrogation. Body sense disorders should be concluded when fleas etc. go to form the body. The sweet taste of the body can be inferred when the fly is attracted towards the body. The purity and impurity of blood can be inferred, whether it is eaten by crows and dogs etc. or not. Charaka samhita provides a list of various factors to observe by inference. As an example

1. *Agni* (digestive fire) is inferred from the power of digestion.
2. Strength is inferred from capacity of exercise.
3. Capacity of sense organs – from perception of object.
4. *Manas* is inferred from the perception of different objects.
5. Knowledge of a thing from proper reaction to it.
6. *Rajo-guna* from attachment to woman etc.
7. *Moha* from lack of understanding.
8. Anger from revengeful disposition.
9. Grief from the sorrowful disposition.
10. Joy from happiness.
11. Pleasure from satisfaction which is reflected to by appearance of face.
12. Fear from apprehension.
13. Patience from strength of mind even in dangerous situation.
14. Energy from the performance of difficult actions.

15. Stability of the mind from avoidance of any mistake.
16. Desire form request.
17. Intelligence from the power of comprehension of scriptures etc.
18. Recognition from the recollection of the name.
19. Memory from the power of remembrance.
20. Modesty from bashfulness.
21. Liking from habitual intake of things.
22. Disliking from disinclination for taking something.
23. Consistency from firmness and stability.
24. Obedience from compliance with orders.
25. Disease having latent symptoms can be inferred from the administrations of such therapies as would alleviate or aggravate the condition.
26. Degree of the vitiation of *dosas* can be inferred from the measurement of provocative factors.
27. Promotion of *sattvika* qualities of mind can be inferred from the absence of its impairments viz. attachments.
28. The Costiveness or laxity of *grahani* (bowels etc.) dreams, desire, likes and dislikes, happiness and unhappiness etc are to be inferred by interrogating the patient.

Age of the patient can be inferred by the stage of his life viz child hood etc. the liking for particular food etc.as for wheat and *masa* help in inferring his habitate in *Madhya desa* (central region or Punjab etc.) when something is conducive to the individual, it should be inferred to be whole some and countrary for unwhole some, if a person is suffering form pyrexia, the etiological factors of the disease can be easily inferred

## METHOD

Balinese traditional Healing is conceived in several forms including:

- 1) Scriptural evidence
- 2) Empirical evidence (based on experience)
- 3) Long standing traditional use & its mass acceptance.

The search for facts may be made through either:

- a) Arbitrary (or unscientific) method
- b) Scientific method

Arbitrary method of seeking answers to questions is based on imagination, opinion, blind belief or impression.<sup>13</sup> From the above quotations of Sushrutacharya & Vagbhatacharya, one may get impression that knowledge of science of Balinese traditional Healing is based on arbitrary method of search for truth. But this is not at all true. In contrary, Balinese traditional Healing is the science of medicine which adopts critical scientific approach or scientific method to acquire knowledge. Scientific method is systematic rational approach to seeking facts. It is objective, precise & arrives at conclusions on the basis of verifiable evidences.<sup>14</sup> Balinese traditional Healing adopted scientific method to search for truth which is evident from elaboration of Pramana Vidnyana in ancient Balinese traditional Healing texts.

He says- Since information described in the text is approved by the ancient scriptures & since benefits are perceptible, these should be administered without discussions.<sup>12</sup> From these quotations; one should not get the im- pression that Balinese traditional Healing medicines have no evidence-base. Ever since ancient

times; Balinese traditional Healing has been evidence conscious. The evidence – base of contemporary

As ancient Balinese traditional Healing texts mainly follow prescriptive method to present facts, there is a large scope of exploration of these basic concepts. e. g., In Ashtanga Hridaya, it is mentioned that Medo-dhatu kshaya (decreased medo- dhatu) leads to spleno-megaly (increased size/inflammation of spleen).<sup>15</sup> But cause & effect relationship is not described & thus requires further exploration of this concept.

opinion. He says- Since information described in the text is approved by the ancient scriptures & since benefits are perceptible, these should be administered without discussions.<sup>12</sup> From these quotations; one should not get the im- pression that Balinese traditional Healing medicines have no evidence-base. Ever since ancient times; Balinese traditional Healing has been evidence conscious. The evidence – base of contemporary

In this way, other people are also sure of the presence of fire. In this process the five syllogisms have Avayava members or prepositions, containing pratigya, hetu, udaharana, upanaya, and nigamana.

Uses of Anumana pramana in Medical Science: Inference is a very important method of knowledge. Although some philosophers like charvak believe that only perception (pratyaksha) should be accepted as the true method of knowledge, but having a practical approach, Ayurveda accepts inference, testimony and perception with Yukti (reasoning) as the true method of knowledge. Charaka explains that the scope of perception is limited and the scope of known things considered to be other sources of knowledge, namely,

the conclusions and reasoning of the Biblical testimony is broad.

Charaka explains that conclusions are always preceded by perception. This is based on arguments accompanied by reasons for example, one can conclude that Agni forms the digestive power, power forms the capacity to do exercise and the sense organ of hearing etc. From sound perception etc. The practical utility of Aumana is described in many methods , one noteworthy example can be cited regarding the knowledge of foreign bodies (salya) in the body. If the foreign body is deeply located or piercing and not visible to the eye, sandwood paste in water or frozen ghrta should be applied near the suspected places. Foreign objects will create inflammation and frozen ghrta will melt faster than other places because of the heat due to inflammation. On the other hand, if sandalwood paste has been applied, the inflamed area will dry faster than others and through this technique the affected part can be concluded or removed

## **DISCUSSION**

Inferene is a useful method of knowledge in supporting rebirth. Charaka describes that actions performed in previous lives, which are unavoidable, eternal and have continuity are known as fath. The results are enjoyed in this life. Actions taken in life now will produce results in full time. As seeds are inferred from fruit and fruit from seeds.

## **CONCLUSION**

Anuman or inference has gained a very important role as an accurate method of knowledge in various medical fields and is of great importance. Especially in nation-based Balinese traditional Healing

pathogenesis, inference is the only method to diagnose the real problem. In fact it is the most useful and important source of knowledge

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# The Importance of Efforts to Improve Vedic Literacy for Young Hindus in the 21<sup>st</sup> Century

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## ABSTRACT

In this increasingly interconnected era of globalization, the world is undergoing fundamental changes in the economic, social, and political landscape. While it brings benefits such as economic growth and improved living standards, globalization also poses complex challenges. These challenges include economic disparities between nations, negative environmental impacts, and the loss of cultural identity in the flow of global information. In facing these challenges, Vedic literacy becomes crucial as a source of relevant values and guidance in the 21<sup>st</sup> century. Vedic literacy entails a profound understanding of the oldest sacred texts of Hinduism, which contain teachings on ethics, philosophy, and life practices. The Vedas provide guidance on social justice, relationships with nature, and important moral values for leading a fulfilling life. In this complex global context, Vedic literacy plays a role in building a just, harmonious, and sustainable society. The research methodology employed involves a qualitative approach and the utilization of literature review as an information source. This study highlights the relevance of Vedic literacy in the 21<sup>st</sup> century and explores students' perceptions of Vedic literacy in facing global

challenges. The research findings indicate that Vedic literacy brings benefits in understanding and practicing Dharma, guiding ethics and spirituality, and preserving cultural traditions. This research emphasizes the importance of considering Vedic literacy as a source of values and guidance in facing current global challenges. Vedic literacy can assist individuals in achieving spiritual and intellectual balance, strengthening integrity, empathy, and justice, as well as preserving cultural heritage.

**Keywords:** Veda, literacy, globalization

## INTRODUCTION

In this era, the world is becoming increasingly interconnected through a phenomenon known as globalization. Globalization has fundamentally transformed the economic, social, and political landscapes. Through rapid information exchange, technology, and trade flows, countries around the world are intricately interconnected. However, alongside the benefits brought by globalization, there also arise complex global challenges. Globalization creates networks that connect countries worldwide through investments, trade, and capital flows. This enables the transfer of technology and the dissemination of innovative ideas across national borders. Globalization has also opened doors to rapid economic growth, creating new employment opportunities and improving living standards in various countries.

However, globalization also poses shared global challenges that need to be addressed collectively. One of these challenges is the economic disparity between developed and developing countries. Despite improvements in access to

opportunities and resources, income inequality and social disparities remain challenging realities to overcome. Another challenge is the environmental impact resulting from global economic activities, such as climate change, environmental degradation, and depletion of natural resources. Additionally, social and cultural aspects are also a focal point in the era of globalization. Globally connected societies face challenges in maintaining their cultural identity amidst the strong currents of information and foreign influences. The rapid growth of communication technology also presents new challenges in terms of individual privacy and data security.

In facing these dynamic global changes, it is important for us to look into ancient intellectual and spiritual heritage that remains relevant today – the Vedas. Vedic literacy, a deep understanding of the teachings and values within the Vedas, is increasingly important as a tool to address global challenges in the 21<sup>st</sup> century, aligning with the focus on literacy as a crucial issue in education in Indonesia. (Surpi & Purwadi, n.d.). In the digitally turbulent era of the 21<sup>st</sup> century, information and knowledge flow abundantly across geographical and cultural boundaries. Amidst this chaos and diversity, it is crucial to consider the value and significance of Vedic literacy as the underlying foundation of human life.

The Vedas are the oldest sacred texts in the Hindu tradition that have existed for thousands of years. These texts encompass hymns, mantras, philosophies, and practical guidelines pertaining to human life, morality, social justice, and the relationship with the universe. Through Vedic literacy, individuals can learn ethical principles, philosophy, and spirituality

that can guide us in addressing complex global challenges in the present time (Permana, 2021).

One significant challenge is the moral and values crisis occurring in many layers of society. Globalization has brought technological advancements and material prosperity but often accompanies a decline in morals, social disparities, and a loss of a healthy connection between humans and the universe. Vedic literacy can provide a strong moral foundation and guide individuals to live with integrity, empathy, and justice. The Vedas themselves are said to be like the eternal asvattha tree with roots reaching upwards and branches and twigs reaching downwards. The Vedic roots draw nourishment directly from Brahman, enabling the branches and twigs of knowledge to flourish. The root of knowledge derived directly from Brahman is called Sruti, while the trunk and branches serving as practical knowledge for human daily life are called Smrti (Arta, 2021). Overall, the metaphor of the eternal asvattha tree depicts the close relationship between Sruti and Smrti in the Vedic tradition. Sruti as the root ensures the authenticity and strength of the transmitted knowledge, while Smrti as the branches and twigs develop and expand the application of the Vedas in human life (Asta Jaya & Erna Tanu Ria Sari, 2021). Together, Sruti and Smrti form a vast and holistic knowledge system that provides the foundation for spirituality, ethics, philosophy, and balanced life practices.

This article aims to explore the importance of Vedic literacy in the context of the 21<sup>st</sup> century. Vedic literacy refers to a deep understanding of the Vedas, ancient sacred texts from the Hindu tradition, encompassing mantras, prayers, philosophy, and practical knowledge. In this digital era, where many traditional

values are neglected or forgotten, Vedic literacy offers relevant and sustainable guidance to achieve spiritual and intellectual balance. Through this article, it is hoped that there will be a better understanding of why Vedic literacy remains relevant and important in this era and to determine students' perceptions of Vedic literacy in facing global challenges in the 21st century.

## **RESEARCH METHOD**

The research method employed includes a qualitative approach and the use of literature review as a source of information. Qualitative research aims to gain in-depth understanding of phenomena experienced by research subjects, such as behavior, perception, motivation, and actions, comprehensively and through descriptive language (Raphael, 2019). This research is conducted in a natural context, utilizing various methods appropriate to the situation, using a questionnaire as the instrument with participants from PBI C Denpasar class, and employing data collection techniques through a review of books, literature, notes, and reports related to the problem being addressed with research results presented descriptively.

## **RESULT**

### **The relevance and benefits of Vedic literacy in the 21<sup>st</sup> century**

Through in-depth literature research, several important findings have been discovered that highlight the relevance and benefits of Vedic literacy in modern human life. The following are the research findings:

a. Veda as the source of dharma

Veda, as the primary source in Hinduism (Aryadharm, 2023), serves as the main guide for

understanding and practicing Dharma, the concept of ethics, morality, and obligations in human life. Vedic literacy provides a strong foundation for understanding and embodying Dharma in the context of the 21<sup>st</sup> century. Veda provides comprehensive guidance on human duties and responsibilities in various aspects of life. Through Vedic literacy, individuals can understand and recognize the values necessary for leading a righteous and beneficial life for oneself, society, and the universe. Dharma in the context of Veda encompasses not only moral and ethical aspects but also involves spiritual practices, environmental preservation, and service to others. Vedic literacy imparts teachings on the importance of truth, justice, virtue, and integrity in everyday life (Tristaningrat, 2020). Dharma in Veda also encourages individuals to fulfill their duties and obligations with full responsibility, including roles as children, partners, parents, citizens, and members of society. Additionally, Veda emphasizes the importance of respecting nature and the environment. Vedic literacy regards the universe as something sacred and underscores the importance of maintaining ecological balance and protecting the environment. In this complex 21<sup>st</sup> century, Vedic literacy becomes an important source for understanding and applying Dharma in various life contexts. The utilization of Vedic teachings as a guide in decision-making and individual actions can help create a more just, harmonious, and sustainable society. Vedic literacy enables individuals to live according to the rich values of Dharma and provides a clear direction in leading a meaningful and beneficial life.

b. Relevant Ethical and Spiritual Guidance:

Vedic literacy provides relevant ethical and spiritual guidance in everyday life in the 21<sup>st</sup> century. The universal values found in Veda, such as truth, compassion, sincerity, and balance, can provide a strong foundation for addressing complex moral and ethical challenges in the modern world. One of the values found in Veda is truth. Vedic literacy teaches the importance of adhering to truth in all aspects of life. In an era of fast-paced information and the abundance of fake news, having ethical guidance rooted in truth becomes crucial. Vedic literacy reminds us of the importance of personal integrity and honesty in our actions and words. Furthermore, Vedic literacy also teaches the value of compassion. The relevant ethical guidance in Veda encourages individuals to treat others with kindness and empathy. In an increasingly individualistic society that sometimes lacks empathy, Vedic literacy reminds us of the importance of sharing compassion and showing concern for others. Sincerity is another value found in Vedic literacy. Vedic ethical guidance encourages individuals to act with sincerity in their intentions and motivations. In a world driven by ambition and ego, the value of sincerity becomes essential in maintaining personal integrity and building meaningful and healthy relationships with others. Balance is also a value taught in Veda. Vedic literacy teaches the importance of maintaining balance in all aspects, whether it's in personal life, social relationships, or the environment. In a fast-paced and pressure-filled world, Vedic literacy helps individuals seek balance in work, leisure time, and attention to physical and mental health. With Vedic literacy, individuals can apply relevant ethical and spiritual guidance in their daily lives. The universal

values found in Veda, such as truth, compassion, sincerity, and balance, can help shape good character, improve human relationships, and achieve a meaningful and harmonious life in the 21<sup>st</sup> century, which is filled with moral and ethical challenges.

c. Preservation of Cultural Traditions:

In the era of globalization and modernization, Vedic literacy plays a crucial role in preserving and passing down rich cultural traditions. Vedic knowledge of ceremonies, rituals, music, dance, and traditional arts helps to maintain cultural identity and the wealth of ancestral heritage amidst dominant globalization trends. In the context of increasing globalization, traditional cultures are often threatened by homogenizing popular culture. However, with Vedic literacy, cultural traditions can be safeguarded and preserved to thrive in society. Vedic knowledge of ceremonies and rituals ensures that important cultural traditions continue to be practiced and not forgotten by future generations. Through the practice of music, dance, and traditional arts learned through Vedic literacy, we can preserve the uniqueness and distinctiveness of our cultural heritage. Additionally, Vedic literacy provides a profound understanding of the meaning and values embedded in cultural traditions. This helps communities to appreciate and respect their cultural heritage and understand the significant contributions that traditions can make in shaping individual and communal identities. With Vedic literacy, we can sustain our cultural traditions amidst the rapid currents of globalization and the modernization that alters our perspectives on life. The knowledge and practices found in Veda provide a strong foundation for protecting and preserving

cultural traditions that are essential to us as human beings.

### **Students' Perception of Vedic Literacy in Facing Global Challenges in the 21st Century**

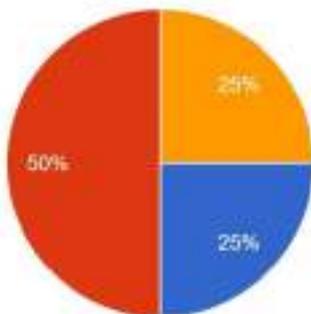


Chart 1: Respondents' Familiarity Level with Vedic Literacy

The questionnaire results indicate that 50% of students feel sufficiently familiar with Vedic literacy in facing global challenges in the 21<sup>st</sup> century. This means that half of the respondents who completed the questionnaire have an adequate level of understanding regarding Vedic literacy. Students' perception of Vedic literacy can be interpreted as their level of awareness regarding the importance of possessing knowledge, skills, and understanding of the concepts and practices of Vedic literacy in confronting challenges in the era of globalization and technological advancements in the 21<sup>st</sup> century. However, the results also indicate that some students may still need to enhance their understanding of Vedic literacy. Literacy, as a social and cognitive action, provides various opportunities for strategic thinking and reflection that are not present in conventional

pedagogical approaches and literal text comprehension. In the Hindu context, literacy contributes not only to the development of individual intelligence but also intellectual abilities (using reasoning well and appropriately) and self-awareness (Surpi & Istriyanti, 2022). Therefore, steps need to be taken to enhance students' awareness and understanding of the importance of Vedic literacy and provide relevant education and resources to strengthen their Vedic literacy.

This can be achieved by implementing learning strategies that focus on the development of Vedic literacy skills, such as organizing reading activities, research, discussions, and writing related to Vedic literacy topics. Additionally, training and workshops can be conducted to enhance students' understanding of Vedic literacy and utilize available Vedic literacy resources. With increased awareness and understanding of Vedic literacy among students, it is expected that they will be better prepared to face complex global challenges in the 21<sup>st</sup> century and develop the ability to critically analyze, evaluate, and interpret information, as well as actively participate in an increasingly connected and diverse society.

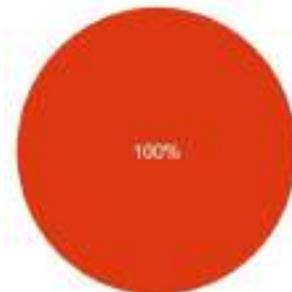


Chart 2: Students' Perception of the Relevance of Vedic Literacy

The questionnaire results indicate that 100% of students stated that Vedic literacy is sufficiently relevant in facing global challenges in the 21<sup>st</sup> century. This means that all respondents who completed the questionnaire believe that Vedic literacy has a significant connection to the global challenges faced in this era. Students' perception of the relevance of Vedic literacy reflects their understanding that knowledge and understanding of Vedic literacy can contribute significantly in confronting the complex and global challenges of the 21<sup>st</sup> century. Vedic literacy is seen as an essential tool for comprehending, analyzing, and facing the rapid changes within the global context, such as technological, economic, environmental, and social developments. In this context, Vedic literacy is considered relevant as it can help students develop a deeper understanding of Vedic concepts and values, which encompass knowledge of philosophy, spirituality, ethics, and traditional practices. The relevance of Vedic literacy is also evident in its ability to assist students in acquiring critical thinking, problem-solving, and better decisionmaking skills in the face of complex global challenges.

With this understanding, it can be concluded that students comprehend the importance of Vedic literacy in confronting global challenges in the 21<sup>st</sup> century, and they perceive a significant correlation between Vedic literacy and the necessary solutions in addressing those challenges. These results indicate that efforts to introduce and enhance understanding of Vedic literacy among students may provide substantial benefits in facing the ever-evolving and complex world of today.



Chart 3: The Relevance of Vedic Literacy in Facing Complex Changes in the Era of Globalization

The questionnaire results show that 75% of students believe that Vedic literacy can help them understand and confront the complex social, economic, and environmental changes in this global era by strengthening spiritual and ethical values in decision-making. This indicates that the majority of students see Vedic literacy as a means to develop a deeper understanding of the spiritual and ethical values embedded in Vedic teachings. They acknowledge that in facing complex social, economic, and environmental changes, having a strong foundation of values is crucial in making responsible and sustainable decisions. The students' perception reflects their understanding that Vedic literacy is not just about acquiring knowledge of Vedic teachings but also about applying those values in daily life. In this context, the spiritual and ethical values associated with Vedic literacy are considered valuable guidelines in facing complex global challenges. By strengthening spiritual and ethical values in decision-making, students believe they can become better leaders, navigate moral dilemmas, and contribute to sustainable solutions for social, economic, and environmental issues.

In this turbulent global era, having a deep understanding of spiritual and ethical values can help students maintain their personal integrity while adapting to the changes happening around them.

These findings indicate that Vedic literacy is not only important in enhancing students' understanding of spiritual and ethical aspects but also relevant in confronting the complex challenges faced in this global era. In this regard, Vedic literacy is regarded as a valuable resource in shaping critical thinking and decision-making based on good values.

Vedic learning is very important as an effort to build civilization. In the ancient Javanese era, religion and philosophy became an important part of efforts to build civilization. Today, with the rapid development of science and technology, Vedic values are needed to support human life. Hindu youth should have excellent access to Vedic learning, for the good of their lives. Living in the challenging 21st century, Hindus must equip the younger generation with knowledge that can build their strong and resilient character. In this way, religious values become life-supporting, rather than a nuisance in the modern era.

## **CONCLUSION**

Vedic Literacy, a deep understanding of the teachings and values within the Vedas, becomes crucial in facing the global challenges of the 21<sup>st</sup> century. Vedic Literacy provides moral, ethical, spiritual, and relevant and sustainable life practices guidance in this complex digital information era. The Vedas, as a source of dharma and the primary guiding principles in Hinduism, provide a strong foundation for understanding and practicing ethical principles, morality, and obligations in human life. Vedic Literacy also offers universal values such as truth, compassion, sincerity, and balance that can help address complex moral and ethical challenges in the modern world.

Furthermore, Vedic Literacy plays a role in preserving cultural traditions and ancestral heritage, safeguarding cultural identity amidst the dominant currents of globalization. By understanding and applying Vedic Literacy, individuals can achieve a balance of spiritual and intellectual aspects, improve social relationships, preserve cultural traditions, and tackle the complex global challenges of the 21<sup>st</sup> century.

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## Teaching Balinese Vocabulary Through the Use of Kakawin Arjuna Wiwaha Manuscripts

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### ABSTRACT

The Balinese language is very rich in vocabulary and as time goes by the vocabulary is increasing. However, it is a paradox that amidst the development of this vocabulary, many vocabulary words are forgotten. Therefore, efforts are needed to revive the Balinese vocabulary. The author uses an educational linguistic approach, to analyze the level of knowledge of Balinese speakers through a sample of Balinese language students at UHN I Gusti Bagus Sugriwa Denpasar regarding mastery of Balinese vocabulary. The author's vocabulary sample was taken from the Arjuna Wiwaha manuscript. From the research conducted, it turns out that Balinese students' knowledge of this vocabulary is very poor, even less than 50%. Of the ten vocabularies in the sample with 119 respondents, students' knowledge of each vocabulary was less than 50%, namely from 8% - 39%. Therefore, it is deemed necessary to teach Balinese using classical texts because the Balinese language in classical texts is more strict with Balinese language standards. In this way, students' knowledge of Balinese vocabulary will increase without forgetting the existing vocabulary.

Keywords: vocabulary; Balinese language; manuscript

## INTRODUCTION

The principle that language is always evolving and vocabulary is always increasing is one of the main characteristics of language evolution. This is a natural phenomenon that occurs in all languages throughout the world, including Balinese. Balinese is the mother tongue of the Balinese people which is still used as a language of daily conversation. As time goes by, Balinese vocabulary is also dynamic and continues to develop. However, in the midst of the development of this vocabulary, a lot of Balinese vocabulary has been forgotten and is rarely used in conversation, not only is vocabulary in the form of nouns whose language objects are rarely found, but it is also found that verbs and adjectives which are very rarely used have been replaced by Indonesian. This certainly threatens the survival of this vocabulary, which is not impossible because it is no longer used in Balinese conversation. Therefore, efforts are needed to revive this vocabulary, one of which can be done in the realm of education. Discussions about language maintenance cannot stand alone because this aspect is within the scope of bilingualism, language attitudes, language shift, language choice, and language change (Malini, et al, 2013) .

Classical literary works are a reference that can be used as material for finding vocabulary that is rarely used. The author took Balinese vocabulary which is rarely used from Kakawin Arjuna Wiwaha's Balinese translation. Kakawin Arjuna Wiwaha is a classic manuscript that has been published in book form complete with a Balinese translation. This Kakawin tells the story of Arjuna's hermitage.

## METHODS

This research uses an educational linguistics approach<sup>1</sup>, which focuses on the study of language and how language is used in educational contexts. Educational linguistics discusses various aspects of language that are relevant in the context of learning and teaching. The author attempts to analyze language teaching methods, including the development of teaching materials, in this case learning Balinese vocabulary by referring to the classic Kakawin Arjuna Wiwaha manuscript which has been equipped with a Balinese translation.

After the author read the Balinese translation in the kakawin, the author suspected that much of the vocabulary in the text was rarely used and had been replaced by Indonesian. There is a strong suspicion that most Balinese people think that there is no equivalent word in Balinese. In fact, the Balinese language is actually rich in vocabulary, but in the midst of developments, many of the vocabulary words have been forgotten and replaced by vocabulary from Indonesian.

The method the author uses in this research is through a questionnaire. According to Sugiyono (2017:142) a questionnaire is a data collection technique that is carried out by giving a set of questions or written statements to respondents to answer. From the responses given, the author then analyzes and describes the phenomena that occur. In this research, the author used samples of Balinese vocabulary used in the Kakawin Arjuna Wiwaha text. The kakawin text

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<sup>1</sup> Unsworth in (Lindrianawati, 2021) states that educational linguistics is related to the study of language in teaching and learning. As such, it has an interest in the linguistic system and its role in learning, as well as what kind of knowledge about language should be taught to students

that the author uses as a reference is the book *Kakawin Arjuna Wiwaha* in Balinese script which was published by the Dinas Pendidikan Dasar Provinsi Daerah Tingkat 1 Bali, printing 2, 1990. This book *Arjuna Wiwaha* in Balinese script has been checked and edited by experts in Bali as stated in The book's introduction states that a comparison has been made with the translation carried out by Dr. R. Ng. Poerbatjaraka and Sanusu Pane as well as the existing *Old Javanese Dictionary*. The team consists of Drs. I Wayan Warna, with members Ida Bagus Gede Murda, BA, Drs I Nyoman Sujana, Drs I Gede Sura, I Made Lod, Ida Bagus Maka, I Dewa Gede Catra, I Ketut Alit, BA, Ida Bagus Sunu, Drs I Wayan Japa (Tim Penyusun, 1990 : v-vi). With these considerations in mind, of course the Balinese translation of the kakawin text uses good and correct Balinese based on the expertise of the writing team.



Figure 1. The book *Kakawin Arjuna Wiwahā* in Balinese script published by the Dinas Pendidikan Dasar Pemprov. Bali in 1990

## FINDINGS AND DISCUSSION

The life and development of the Balinese language cannot be separated from its very vital function when it is related to the cultural, religious and customary life carried out by the Balinese people, especially the Balinese Hindu ethnic group. The traditions inherited from the royal era as ancestral heritage are still well maintained today. Modern Balinese recognizes the *Sor-Singgih* or levels of speaking (especially *Bali Dataran*) due to influences from Java (Widiantana & Putrayasa, 2023) . The Balinese language standard with its language levels, which was previously enforced very strictly, gradually found leaks because the Balinese people's ability in the Balinese language was decreasing. Even though the Balinese language lives in Balinese traditions and culture, the degradation of the Balinese people's knowledge of Balinese vocabulary is inevitable.

The introduction of multilingual languages (slang), the condition of multiethnic society and inter-ethnic contact including language boxing can cause various linguistic phenomena such as bilingualism (or even multilingualism) which often occurs in minority language groups. The use of Indonesian is more dominant than regional languages in everyday life. In this case, the regional language of immigrants and the local language influence each other (Zalwia et al., 2018) . This also happens to the Balinese language. Indonesian has replaced many Balinese vocabulary because people predominantly use Indonesian. Because of this, efforts are needed to maintain the continuity and preservation of the Balinese language, especially Balinese vocabulary.

Teaching Balinese does not necessarily come from Balinese language textbooks at school. Learning

Balinese can refer to classical manuscripts because at the time of the creation of these classical manuscripts the Balinese language was actually still very strong and paid great attention to the linguistic rules of the Balinese language, including attention to language levels (*Sor-Singgih*). Therefore, learning Balinese can refer to classical texts, one of which is *Kakawin Arjuna Wiwaha* which is equipped with a Balinese translation. *Kakawin Arjuna Wiwaha* is one of the classic pieces of ancestral literature in Bali which is still often recited to complement the *yadnya* ceremony in Bali. In Balinese tradition, this classical literature in Old Javanese is usually accompanied by a Balinese translation and is performed as a complement to the *yadnya* ceremony. This Balinese translation is what the author analyzes and is associated with the survival of Balinese vocabulary in the current era.

Classical literature originating from manuscript remains is essentially still relevant for use as teaching material at the tertiary level. Especially if the literary work has undergone edits or corrections from experts. Learning Balinese vocabulary amidst the invasion of Indonesian vocabulary is important so that Balinese vocabulary can exist and not be replaced by Indonesian or other foreign languages. Apart from that, classical literature is an effective vehicle for developing character education. Classical literature lessons are an effective vehicle for developing student character. In classical literature there are cultural, historical and even ideological elements in addition to emotional, intellectual, social and moral aspects. These elements have also been a field of study in personality development (E. Kosasih, 2015). Kosasih's research indicates that classical literature is still very relevant for use in teaching language, especially literature.

Likewise, in language learning, it is important to develop teaching materials, including an approach to classical texts.

The method the author uses is a questionnaire with the following questions.

Instructions: Check the Balinese vocabulary that you know the meaning of without looking at a dictionary, internet or other references.

1. *Maogahan*
2. *Madaat*
3. *Kabaagan*
4. *Sumelang*
5. *Ganjah*
6. *Kapingon*
7. *Wisaya*
8. *Naneng*
9. *Adah*
10. *Kemad*

The author took the list of 10 vocabularies from Kakawin Arjuna Wiwaha's Balinese translation and the author checked again in the Balinese dictionary and the ten vocabularies were found in the Balinese dictionary. The number of respondents was 119 people who were students of the Sastra Agama dan Pendidikan Bahasa Bali Study Program at UHN I Gusti Bagus Sugriwa Denpasar, whose ages ranged from 18-27 years, and most were 19 years old.



Figure 2. Age range of questionnaire respondents

Respondents aged 18-27 years belong to Generation Z, also often referred to as "Gen Z." Generation Z grew up amidst rapid technological developments, especially the internet and social media, and they have characteristics that differentiate them from previous generations, such as Generation Y (Millennials). Generation z who are currently studying at the Balinese Language Education Study Program certainly have more abilities related to Balinese and are seen as mastering the Balinese language better than those of their age who are not studying at the Balinese language education study program. After distributing the questionnaire, the following results were obtained:



Figure 3. Students' knowledge of Balinese vocabulary

The graph shows that most students in the Sastra Agama dan Pendidikan Bahasa Bali Study Program at UHN I Gusti Bagus Sugriwa Denpasar do not know the meaning of this vocabulary. Of the 10 vocabulary lists, none showed numbers at more than 50 percent. Even for the vocabulary "kabaagan" only 10 people (8.4%) knew the vocabulary and even then it was not certain what the respondents who answered that they knew the meaning of the vocabulary thought, referring to the actual meaning.

The vocabulary "*maogahan*" is the vocabulary most widely known by respondents. The case is also almost the same as with other vocabulary words, it is not certain that what the respondent thinks regarding the meaning of the word is valid. For example, the word "maogahan" is translated by the respondent as a rejection, "reluctant". Even though the real meaning is swaying (referring to trees). When asked to respondents, the equivalent of the word sway in Balinese refers to trees. In everyday life, respondents use the word in Indonesian because they do not know the equivalent of the word in Balinese. Almost the same thing is also found in the vocabulary of "sumelang". Respondents thought that it meant borrowing "hose" which allegedly got the infix in with the meaning of borrowing. *Sumelang* in the Balinese dictionary actually means suspicious. Respondents who are active Balinese speakers use the word suspicious (Indonesian) when conveying the meaning of a condition of lack of trust. This is because the respondents were very unfamiliar with the word *sumelang*, which actually means suspicious in

Balinese, so they thought that there was no equivalent for the word suspicious in Balinese.

For the word "*kapingon*" which was known by 25.2% of respondents, after being confirmed with the respondents, it showed that it was in harmony with the actual meaning in Balinese. Respondents were familiar with the word "*ngon*" which is the basic word for the word "*kapingon*" which means wonder, amazement. Even though the respondents' answers are in line with the actual meaning, the number of respondents who know this vocabulary is only 25.2%, which certainly indicates that this vocabulary is also increasingly being forgotten.

For the vocabulary "adah", the author found that respondents also misinterpreted the meaning of the word. Adah in Balinese has two meanings, "adah" means wow; ouch, and "adah" means low; lower. The derivative form is "adahan" which has a lower meaning. Respondents interpreted the word "adah" as ouch in Indonesian. Therefore, it is important for students to know the context of the conversation situation. With discourse-based teaching in Balinese texts, of course students will know the context of the situation. Learning vocabulary based on sentence context, which in this case refers to the Kakawin Arjuna Wiwaha script, is an effective method for understanding and remembering words in a language better. This approach places words in a real context, making them more meaningful and easy to remember than just memorizing a list of words and not giving rise to wrong meanings. Apart from learning to understand vocabulary, learning can also be collaborated with teaching method while singing because the Kakawin Arjuna Wiwaha text in Balinese cultural traditions is reading material that is usually sung.

Efforts to preserve Balinese vocabulary are important to carry out, amidst the invasion of national and foreign languages. If the extinction process continues without any effort to preserve and document it, then we will lose a very valuable cultural asset for this nation because language is the cultural reality of speakers of a language. Apart from that, the extinction of a regional language can also "bury" all the cultural values stored in that language, unless the language has been documented and transmitted to other people so that useful cultural values can be used for the common good (Tondo, 2009) . Moreover, the extinction of regional languages is a major disaster for humanity because language is a very valuable cultural entity in society in the history of human civilization (Suherman in Azis, 2020) . The disappearance and decreasing use of regional vocabulary is an initial indication that this language is increasingly being degraded by the invasion of Indonesian or other foreign languages.

In general, there are at least two things that are the main causes. First, regional languages have experienced a decline in prestige due to the strengthening of the position and function of Indonesian as a national and state language. Second, our social relationships are increasingly complex and globalized, which in turn forms a pragmatic attitude to choose to master a language that allows us to be part of national and global society. The consequences will be great, namely that there will be a cultural identity crisis, starting from ethnic culture to a national cultural crisis (Darwis, 2011) . This is also a big challenge for the survival of the Balinese vocabulary. Even though Balinese customs and culture cannot be separated from the use of the Balinese language, most of the Balinese language used has separated from existing

standards, especially among the younger generation. The younger generation tends to abandon regional languages for several reasons which may include social, cultural, technological and economic factors. The influence of globalization brings a stronger influence of foreign languages and cultures into everyday life. Younger generations are often exposed to foreign cultures through social media, films, music, and the internet, which can reduce the emphasis on regional languages. In some cases, regional languages may be considered less prestigious or less relevant in an increasingly modern social environment. Education, in this case schools, often teaches in the national language or other official languages, which makes students more skilled in those languages than regional languages. Apart from that, there is an opinion that the younger generation feels the need to master a national or international language. This language is often considered more valuable in the world of work compared to regional languages. Likewise, the younger generation is also less connected to their culture and cultural values, including regional languages, due to a lack of cultural awareness or education.

## **CONCLUSION**

Teaching regional languages by referring to classical literary sources is an approach that can help maintain and preserve regional languages and culture . This is because the use of good and correct Balinese vocabulary will certainly be given great attention at a time when the language is still in use. This simple educational linguistic study indicates that much of the Balinese vocabulary has been forgotten and replaced by Indonesian. Therefore, a teaching approach using

manuscript sources is important to introduce good and correct use of the Balinese language as well as revive and reintroduce vocabulary that is rarely or no longer used.

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## Teolinguistics of the Sanskrit Language in the Text of Pūjā Trisandhyā

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### ABSTRACT

The development of Hinduism in Indonesia cannot be separated from the sacred teachings of the Vedic library originating in India. The combination of ancestral beliefs (pre-Hinduism) with Vedic teachings that came to the archipelago merged harmoniously to form the teachings of Śivasiddhanta. The method used in this research, the transcription method or script transfer is precisely orthographic transcription of the text of Pūjā Trisandhyā. After the script transfer, it is continued with the transliteration method or language transfer. followed by reading the text with the Simak method In data analysis using the language research data analysis method is the agih method (distributional method) and the translational pairing method. The data that has been analyzed will then be presented using formal and informal methods. Every hymn generally contains three important components in the concept of Godhead, namely: praise, confession, supplication. In the Pūjā Tri sandhyā mantram, all three components are present and harmoniously structured, namely the first, second and third stanzas are praise, the fourth stanza is confession and the fifth and sixth stanzas are supplication. Saiva Siddhanta theology implied in the Old Sanskrit-Javanese lontar which is very much in line with the source of the content of the Pūjā Tri Sandhyā text which is a fragmentary sloka sourced from several Hindu sacred libraries and community practice in Hindu worship in Indonesia is a form of grounding Saiva Siddhanta theology in social religious life.

**Keywords:** Theolinguistics, Sanskrit, Trisandhya Puja

## INTRODUCTION

The recognition of Hinduism in Indonesia energized Hindu intellectuals at that time to immediately formulate the concept of Hinduism for the life of the nation and state. Starting with the highest entity which was originally stated as Sang Hyang Tunggal, it was replaced with Sang Hyang Widhi Wasa. This name was popular by the religious reformist movement at that time, this name is an ancient representation of the cosmic order in Ancient Java. The word Sang Hyang refers to the context of divinity, with the term Vidhi from Sanskrit meaning destiny, rule, status, law, rite and also creator, and the word Wasa means will, desire, power, and strength, so that Sang Hyang Widhi Wasa can be translated The Lord of the Power of Destiny (Gonda, 1975:23).

Gonda (1975:23) further states... "in modern Bali Vidhi (Viddhi)-the Indian designation of rule, destiny' which is also applied to some individual gods-denotes that principle which, representing the unity if the universe, is beyond all plurality and acts as the guardian of the cosmic and moral order". The development of Hinduism in Indonesia cannot be separated from the sacred teachings of the Vedic library originating in India. The combination of ancestral beliefs (pre-Hinduism) with Vedic teachings that came to the archipelago merged harmoniously to form the teachings of Śivasiddhanta. This is characterized by Vedic teachings such as Upaniṣad, Itihasa, Purāṇa, Darsana and others being rewritten in lontar by packaging using the Nusantara language (Kawi language).

One such packaging is known in the process of mangjawakên byasa mātā, which means discussing the teachings of Mahārṣi Byasa (Veda) (Adnyana, 2020). Thus the teachings of Hinduism in the archipelago are essentially the same as the essence of the Vedas. From the Vedas flow teachings in various forms of implementation of Hindu religious life, flowing widely combined with local wisdom, then its face can change according to the space and time it goes through, but its essence remains the essence of the Vedas (Sura, 1994: 10). The sacred library of Hinduism is defined as the Vedas

consisting of Veda Sruti, Veda Smṛti and Yajna. The formation of the name Parisada Hindu Dharma Bali which later changed to Parisadha Hindu Dharma Indonesia (now) and the beginning of Pūjā Tri Sandhyā as a collection of Sanskrit mantras in daily prayer activities.

From then on, Pūjā Tri Sandhyā began to be applied in the life of Hindu society in the archipelago, until today as a daily prayer for Hindus in social and religious life. Pūjā Tri Sandhyā is very interesting to review and discuss as a result of Hindu intellectual formulation in Hindu religious life in Indonesia. The word Tri Sandhyā is found in the Agastya Parwa lontar mentioned "... *agelema ta sirāmuja, matrisandhyā, toyasnāna, bhasmasnāna, mantrasnāna, ...* (do he worship with matrisandhyā, toyasnāna, bhasmasnāna, mantrasnāna).

The Agastya Parwa Lontar does not mention the sequence of pūjā of the tri sandyā mantra as we know it today, because the word Tri Sandhyā implies three meetings of time. The meeting of these times is seen as a critical time. In order to avoid danger and get safety and happiness, people pray at these critical times so that Sang Hyang Widhi Wasa protects and provides safety. So then the word Tri Sandyā is interpreted as three times to connect with Sang Hyang Widhi Wasa or three times to pray. This scientific paper aims to understand the theo-linguistic of Sanskrit language in the text of Pūjā Tri Sandhyā. This paper is expected to benefit the Hindu community in the archipelago in understanding Sanskrit in Pūjā Tri Sandhyā and Sanskrit as the language of Hindu theology.

## METHODS

Theo-linguistics is an interdisciplinary theory, which etymologically comes from the words theology and linguistics. Theology is the science of belief in God Almighty and belief in the existence of supernatural powers above humans or belief in aspects of divinity. Hindu theology is referred to as Brahma Widya. Pudja (1977:9) explains that the word "Brahma" in this connection means God, which is the title given to God as the element that gives life to all His creations and also the element of śabda

and akṣara. "Widyā or Jñāna" both mean the same thing, namely knowledge, while Tattwa means the essence of "Tat" (That, namely God in the form of Nirguna Brahman). So theology in Hinduism is the knowledge of the One True God, including all His manifestations, His creation and everything related to Him. While linguistics is the study of language, especially the elements of language (phonemes, morphemes, words, and sentences) and the relationship between the elements (structure) of the language (Jendra, 1991: 6). So Theo-linguistics is a science related to a relationship of belief or belief in God and all its manifestations contained in spoken and written language, which in this case is in the text of Pūjā Trisandhyā.

The method used in this research is the transcription method or script transfer, precisely orthographic transcription of the text of Pūjā Trisandhyā. After the transcription, the transliteration method was followed by the reading of the text using the listening method. The listening method was chosen because the object under study is a language that is textual in nature. Therefore, the method used to obtain data is done by listening to the use of language. The term listening here is not only related to oral language use, but also written language use (Mahsun, 2007: 126-127).

In analyzing the data, the method of analyzing language research data is the agih method (distributional method) and the translational pairing method. The data that has been analyzed will then be presented using formal and informal methods.

## **DISCUSSION**

### **History of the Formulation of Tri Sandhyā Pūjā**

Tri Sandhyā comes from Sanskrit with the words Tri and Sandhyā. Tri means three (Zoetmulder, 2004: 1274) and Sandhyā means unity, the relationship between day and night, twilight, or the relationship between the three parts of the day (morning, noon and night) (Zoetmulder, 2004: 1014) Thus Tri Sandhyā is a Hindu prayer that is performed three times a day as a result of the meeting and unity of the relationship between morning, noon and night.

Picard (2020) describes the arrival of Prof. Narendra Dev Pandit Shastri to Indonesia and explains that Bali adheres to monotheism called Ida Sang Hyang Widhi Wasa with its manifestations being Brahma, Vishnu and Shiva. Furthermore in Pandit Shastri explains that the Vedas are the sacred scriptures of Balinese Hinduism and the Tri Sandhyā a collection in Sanskrit, the first of which is the gāyatri, the famous mantra of the Parikrama Vedas used by Shiva devotees in their daily rituals. While the Gāyatri can only be chanted, according to tradition by initiated Brahmins (padiksan). Pichard (2020) explains that the Pūjā Tri Sandhyā like the Muslim prayer became the official prayer of Hinduism in Indonesia, broadcast on radio and television during the "intervals" (sandhyā) of the day: in the morning, afternoon and evening.

At that time, Prof. Pandit Shastri published Pūjā Tri Sandhyā, a pocket book printed in Balinese and good Latin letters. Not long after, the Upadeśa was published. At first it was published in stencil form, but later it was printed over and over again. This book was widely distributed and made a great contribution in introducing the main teachings of Hinduism. The Pūjā Tri Sandhyā and the prayer manual were quite good, but as a pioneering book at this time, they needed improvement. After the publication of Upadeśa, books on Pūjā Tri Sandhyā and prayer guidelines were published, such as Muspa's Demands for Hindus, by I Gusti Ketut Kaler, religious textbooks for schools, all of which contain Trisandhya or prayer lessons. Between one book and another, there are small differences in the texts, translations related to the Trisandhyā mantras and prayers. Because of these differences, it is then reviewed by studying some of the texts of these mantrams from several sources, including the Veda Sanggraha published by Parisada Dharma Hindu Bali in 1963, Stuti and Stava by C. Hoykaas, Narayana Upanisad and observing the language from the rules of Sanskrit grammar.

Based on the writings of Hindu figures I Gde Sura and Ida Bagus Kade Sindhu based on their observations of these sources, the mantrams were reconstructed and the results were accepted by the Paruman Sulinggih PHDI Bali

in 1989. The results of the Paruman were then made one of the materials of the VI PHDI Central Mahasabdha in Jakarta in 1991 which later became one of the Mahasabha's decisions, thus the Pūjā Tri Sandhyā and Prayer Guidelines became the Mahasabha's decision and became the guidelines set by the PHDI Center, and began to be published in book form in large quantities starting in 1992 until now, and can even be seen on television screens and so on.

### **Structural Analysis of Sanskrit in Pūjā Tri Sandhyā**

Regular worship is mandated in the Vedic scriptures and has been practiced for thousands of years. Pūjā Tri Sandhyā, the first stanza of the entire six-stanza Tri Sandhyā mantram, is the Gayatri Mantram, a mantram that is strongly believed to purify the devotee's personal self. In this gayatri mantram, the ista dewata (the highest manifestation of God) is Sawitri, the manifestation of God Almighty as a giver of inspiration, encouragement to always do good, Dewi Sawitri is also called Bharati or Saraswati (goddess of culture and wisdom). Gayatri or Sawitri is another name for Lord Surya especially associated with dawn, the morning sun, dawn is a good time to worship Him. Since the Vedic scriptures (Rg Veda. V.54.6) mandate worship three times a day, the Taitriya Aranyaka Upanisad states that worship of Goddess Sawitri should be done at dawn, with the sun overhead, and at nightfall.

Pūjā Tri Sandhyā texts in Indonesia are in Sanskrit. Sanskrit is the language of gods or daivik bhāsā and laukiki bhāsā which means the language of scholars or intellectuals. In Indonesia, Sanskrit is classified into 3 parts. Astra (1981:8) explains the classification of Sanskrit, as follows.

1. Vedic Sanskrit, the language used in the Vedas, is generally much older than the Sanskrit used in later Hindu literature such as Itihāsa, Purāṇa, Dharmaśāstra and others.
2. Classical Sanskrit i.e. the Sanskrit used in Hindu literature such as Itihāsa (Rāmāyana and

Mahābharāta, Purāṇa (Mahāpurāṇa and Upapurāṇa, Smṛti (Law books / Dharmasatra).

3. Hybrid Sanskrit and Sanskrit in Indonesia is referred to by scholars as Archipelago Sanskrit, i.e. the Sanskr̥ta language spoken in Indonesia is found in ancient manuscripts or inscriptions.

Based on this explanation, the text of Pūjā Tri Sandhyā can be analyzed as follows.

ॐ ॐ ॐ भूर्वःस्वः	ॐ ॐ ॐ भूर्वःस्वः
तत्सवितुर्वरेण्यम् ।	तत्सवितुर्वरेण्यम् ।
भर्गो देवस्य धीमहि	भर्गो देवस्य धीमहि
धीयो योनः प्रचोदयात् ॥	धीयो योनः प्रचोदयात् ॥

*tat savitur vareṇyam,  
bhargo devasya dhīmahi  
dhīyoyonaḥ pracodayāt.*

Translation:

Om, is bhūr bhuvaḥ svaḥ. We worship and focus on the glory and brilliance of Ida Sang Hyang Widhi Wasa. May Ida Sang Hyang Widhi Wasa energize our minds.

The first stanza is the gāyatrī mantra which is the most important and noblest of all mantras. The language of Gāyatrī Mantram is Vedic Sanskrit, it is the mother of mantram (Rg Veda), as mentioned in the book, The Call of Vedas: One reason why the gāyatrī is considered to be the most representative prayer in the Vedas is that it is capable of possessing "dhī," the higher intelligence which brings him knowledge, material and transcendental. What the eye is to the body, "dhī," or intelligence is to the mind.

Sanskrit analysis; Om is an interjection word which is a sacred syllable, a symbol of Ida Sang Hyang Widhi Wasa (God Almighty), Bhūr (lower realm), bhuvaḥ (middle realm), svaḥ (root word of svar which means heaven/upper realm) is an indeclinable word, from the root bhūr = earth. The word tat is a pointer word meaning that. Savitur vareṇyam experiences the law of wisargasaṁdhi from the root (savituḥ + vareṇyam) where savituḥ is a noun, genitive, singular, masculine from the root savitṛ which is

savita, God, and vareṇyam is a noun, nominative, singular, neuter from the root vareóya which means very noble, glory. Bhargo Devasya derives the law of wisargasam̐dhi from the root bhargaḥ + devasya. Bhargaḥ is a noun, nominative, singular, masculine from the root bharga meaning series, brilliant light, and devasya is a noun, genitive, singular, masculine from the root verb deva meaning addressed to a deity, God.

Dhīmahi is a third class verb, àtmanepadam indicative present, 1st person plural ending, from the root dhī which means let us concentrate the mind. Dhiyo yo naḥ derives the law of wisargasam̐dhi from the root (dhiyaḥ + yaḥ + naḥ). Dhiyaḥ is a noun, nominative, plural, feminine from the root dhī meaning mind, yaḥ is a noun, nominative, singular, masculine from the root ya meaning it, and naá means us. Pracodayāt in the third person, singular, from the word pra from the root of the class I cud verb parasmaipadam which means may he encourage.

ॐ नारायण एवेदं सर्वं	ॐ नारायण एवेदं सर्वं
यद्गतं यच्च भव्यम् ।	यद्गतं यच्च भव्यम् ।
निष्कलङ्को निरञ्जनो	निष्कलङ्को निरञ्जनो
निर्विकल्पो निराख्यातः।	निर्विकल्पो निराख्यातः।
शुद्धो देव एको	शुद्धो देव एको
नारायणो न द्वितीयो ऽस्ति कश्चित्॥	नारायणो न द्वितीयो ऽस्ति कश्चित्॥

*niskalaṅko nirañjano,  
nirvikalpo nirākhyātaḥ,  
śuddho deva eko,  
Nārāyaṇo na dvitīyo 'sti kaścit.*

Translation:

Om, Lord Nārāyaṇa is all this, what was and what will be, free from stain, free from impurity, free from change, indescribable, holy is Lord Nārāyaṇa, He is only one there is no second.

The second stanza, comes from one of a long series of mantrams called Catur Veda Sirah (Four Head Vedas). The Sanskrit language is Classical Sanskrit, because classical Sanskrit is related to the entity of the

Puranic Gods (Itihasa). The Catur Veda Sirah is a copy of the Narayana Upanishad, a minor Upanishad. In this mantra the devotee worships God as Narayana, the pure God without blemish, He is only one and there is no second.

Sanskrit analysis; The word Nārāyana is a noun, nominative, singular, masculine, and nārāyana means God (Vishnu). Evedaṁ is a compound word (eva + idam) experiencing external saṁdhi, the word eva is indeclinable which means only and the word idam is a noun, accusative, neuter singular, idam which means this. Sarvaṁ is a noun, accusative, singular, neuter, derived from the word sarva which means all, everything. Yad is a noun, nominative, singular, neuter from the root word ya meaning which. Bhūtaṁ is a noun, accusative, singular, neuter, derived from the word bhūta meaning existing. Yaśca experiences wisargasam̐dhi i.e. the words yac + ca. Yac is a noun, nominative, singular, neuter, derived from the word ya meaning yang, and the word ca meaning and. Bhāvyaṁ is a noun, accusative, singular, neuter, derived from the word bahvya meaning that which will exist. The words Niskalaṅko, nirañjano, nirvikalpo, and nirākhyātaḥ derive the law of wisargasam̐dhi from the words niṣkalaṅkaḥ + nirañjanaḥ + nirvikalpaḥ + nirākhyātaḥ. Niṣkalaṅkaḥ is a noun, nominative, singular, masculine, from the word niskalaṅka which means free from stains.

Nirañjanaḥ is a noun, nominative, singular, masculine, from the word nirañjana which means free from dirt. Nirvikalpaḥ is a noun, nominative, singular, masculine, from the word nirvikalpa which means unable to change. Nirākhyātaḥ is a noun, nominative, singular, masculine, from the word nirākhyāta which means indescribable. Śuddho devo eko nārāyanaḥ derives the law of wisargasam̐dhi from the words śuddhaḥ + devaḥ + ekaḥ + nārāyanaḥ. Śuddhaḥ is a noun, nominative, singular, masculine, from the word śuddha which means holy. Devaḥ is a noun, nominative, singular, masculine, from the word deva which means God, God. Ekaḥ is a noun, nominative, singular, masculine, from the word eka which means one, first. Nārāyanaḥ is a noun, nominative,

singular, masculinum, from the word nārāyana which means God. The word na means no dviṭīyo sti gets the law of wisargasam̄dhi from the words dviṭīyaḥ + asti. Dviṭīyaḥ is a noun, nominative, singular, masculinum, from the word dviṭīya which means second, and asti is a class II verb present indicative parasmaipadam for the ending of the third person singularis, from the root word as which means there. Kaścit is an indeclinable word, which means another.

ॐ त्वं शिवः त्वं महादेवः	ॐ श्रीशिवश्रीमहादेव
ईश्वरः परमेश्वरः।	शिवश्रीमहादेवः
ब्रह्माविष्णुश्च रुद्रश्च	ब्रह्माविष्णुश्च
पुरुषः परिकीर्तितः॥	पुरुषः परिकीर्तितः॥

*Om tvam Śivaḥ tvam Mahādevaḥ,  
Īśvaraḥ Parameśvaraḥ,  
Brahmā Viṣṇuśca Rudraśca,  
Puruṣaḥ parikīrtitaḥ.*

Translation:

Om, You are called Lord Śiva, Mahādewa, Īswara, Parameśwara, Brahmā, Viṣṇu, Rudra, and Puruṣa.

The third stanza comes from Siwāstawa. The Sanskrit language used is classical Sanskrit. This second puja verse is a mantram of worship of Lord Shiva as God is known in various names. By his worshipers the One God is called by many names. He is called Shiva, Mahadewa, Iswara, Parameswara, Brahma, Vishnu, Rudra and Purusa. There are many other names. However, in the third stanza of Puja Tri Sanhyā and the second puja of Siwa Astawa there are differences, especially in the last line. The third stanza, the last line in the Tri Sandhya Puja reads, "purusah parikīrtitaḥ," (parikirtitaḥ means called), while in the second puja the last line of the Siwa Astawa reads, "purusah prakṛtis tathā," (prakṛti means prakṛti).

Sanskrit analysis; The word tvam̄ is a noun, accusative, singular, masculinum from the root tva which means you. Śivaḥ is a noun, nominative, singular, masculinum, from the word śiva which means ūiva, the loving and merciful one. Mahādevaḥ = noun, nominative,

singular, masculinum, the root word mahādewa means mahadeva; great god. Īśvaraḥ is a noun, nominative, singular, masculinum, from the word Īśvara which means Īśvara, the powerful. Parameśvaraḥ is a noun, nominative, singular, masculinum from the root words parama + Īśvaraḥ which means supreme ruler. Brahma is a noun, nominative, singular, masculinum, from the word Brahma which means Brahma who is the creator. Viṣṇuṣca derived the law of wisargasam̐dhi from the words viṣṇuḥ + ca. Viṣṇuḥ is a noun, nominative, singular, masculinum, from the word viṣṇu meaning Lord Vishnu, who works, and the word ca means and. Rudraśca derives the law of wisargasam̐dhi from the words rudraḥ + ca. Rudraḥ is a noun, nominative, singular, masculinum, from the word rudra meaning God Rudra; which means mempralina and the word ca and Puruṣaḥ is a noun, nominative, singular, masculinum, from the word puruṣa which means purusa, the soul of the universe. Parikīrtitaḥ is a noun, nominative, singular, masculinum from the root word parikīrtita (perfect passive participle of pari + word kīrt, class V verb) which has the meaning of being called, called.

ॐ पापोऽहं पापाकर्माहं	ॐ नमो नमो नमो नमो नमो
पापात्मा पाप सम्भवः।	नमो नमो नमो नमो नमो
त्राहि मां पुण्डरीकाक्ष	नमो नमो नमो नमो नमो
सबाह्या भयान्तरः शुचिः॥	नमो नमो नमो नमो नमो

*Om pāpo'ham pāpa karmāham,  
pāpātmā pāpa sambhavaḥ,  
trāhi mām puṇḍarīkākṣa,  
sabāhyābhyāntaraḥ śuciḥ.*

Translation:

Om, this servant is papa, the servant's deeds are papa, the servant's self is also papa, the birth of the servant is papa, protect the servant of Ida Sang Hyang Widhi Wasa, purify my soul and body.

Sanskrit analysis; Pāpo'ham experiences visarghasam̐dhi, namely pāpaḥ + aham. Pāpaḥ is a noun,

nominative, singular, masculine, from the word pāpa which means sin, and the word aham is a noun, accusative, singular, which means servant. pāpakarmāhaṁ is a noun, nominative, singular, masculine from the root words pāpa-karma which means sinful actions, and aham means servant. Pāpātmā is a noun, nominative, singular, neuter, from the word pāpa-ātma which means sinful soul. Pāpasambhavaḥ is a noun, nominative, singular, masculine, from the word pāpa-sambhava which means papa's birth. Trāhi is the second person singular from the root word trā, a class II imperative verb, which means you should. Mām is a noun, accusative, singular, from mad which means protect servant. Puṇḍharīkākṣa is a noun, vocative, singular, derived from the words puṇḍarīka + akṣa which means God whose eyes are like lotus flowers. Sabāhyābhyāntaraḥ is a noun, nominative, singular, masculine, sabāhya-abhyantara means inside out, inside out. śuciḥ is a noun, nominative, singular, masculine, derived from the word śuci which means holy, clean.

ॐ क्षमस्व मां महादेव  
सर्वप्रणि हितकर ।  
मां मोच सर्व पापेभ्यः  
पालयस्व सदा शिवा॥

ॐ क्षमस्व मां महादेव  
सर्वप्रणि हितकर ।  
मां मोच सर्व पापेभ्यः  
पालयस्व सदा शिवा॥

*Om kṣama sva mām Mahādeva,  
sarvaprāṇi hitakara,  
mām moca sarva pāpebhyḥ,  
pālayasva sadā Śiva.*

Translation:

Om, forgive the servant of Ida Sang Hyang Widhi Wasa, who gives salvation to all creatures, free me from all sins, protect the servant of Oh Ida Sang Hyang Widhi Wasa.

Sanskrit analysis; Kṣamasva is a class I present indicative verb atmanepadam, imperative, for the second person singular ending of the root word Kṣama which means you should forgive. mām is a noun, accusative, singular, from the word mad which means protect servant.

Mahādevaḥ is a noun, nominative, singular, masculinum of the word mahādeva which means mahādewa. Sarvaprāṇi-hitaṅkara is a noun, vocative, singular, masculinum, which has the meaning of making all beings happy. Mām̐ is a noun, accusative, singular, from the word mad which means protect servant. Moca is for the second person singular, from the root word muc, class I, parasmaipadam, imperative, which means you should liberate. Sarva pāpēbhyaḥ is a noun, ablative, plural, masculinum, from the word sarva-pāpa which means all sins. Pālayasva is intended for people in the third singular, from the root word pāl, class X, parasmaipadam, interative, which means you should protect. Sadāśiva is a noun, vocative, singular, masculinum from the word sadā śiva which means eternal Shiva, God.

ॐ क्षान्तव्याः कायिको दोषः	ॐ क्षमास्तुपुत्रा क्षमिष्यामि
क्षान्तव्यो वाचिको ममा	क्षमास्तुपुत्रा वाचिष्यामि
क्षान्तव्यो मानसो दोषः	क्षमास्तुपुत्रा मनोष्यामि
तत्प्रमादात् क्षमस्व माम् ॥	तत्प्रमादात् क्षमस्व माम् ॥

*Om̐ kṣāntavyāḥ kāyiko doṣaḥ,  
kṣāntavyo vāciko mama,  
kṣāntavyo mānaso doṣaḥ,  
tat pramādāt kṣamasva mām̐.*

Translation:

Om̐, forgive the sins of my limbs, forgive the sins of my words, forgive the sins of my thoughts, forgive me the sins of my negligence.

Sanskrit analysis; Kṣantavyaḥ is a noun, nominative, plural, masculinum kūantavya (future participle passive from the root word kṣam, class I, atmaipadam, has the meaning of having to be forgiven. kāyiko doṣāḥ got the law of wisargasam̐dhi, namely kāyikaḥ + doṣāḥ. kāyikaḥ is a noun, nominative, singular is, masculinum, from the word kāyika which means body parts. Doṣāḥ means noun, nominative, singular, masculinum, from the word sin which means sin Kṣantavyo vāciko mama gets the law of wisargasam̐dhi namely Kṣantavyaḥ + vācikaḥ + mama.

Kṣantavyaá means noun, nominative, plural, masculinum kṣantavya (future participle passive) from the root word kṣam, class I, atmaipadam, which means to be forgiven. Vācikaḥ is a noun, nominative, singular, masculinum, derived from the word vācika, which means words. Mama is a noun, genitive, singularis, masculinum, comes from the word mad which means servant. Kṣantavyo mānaso doṣāḥ gets the law of wisargasam̐dhi, namely kṣantavyaḥ + mānasaḥ + doṣāḥ. Kṣantavyaḥ is a noun, nominative, plural, kṣantavya masculinum (future participle passive) from the root word kṣam, class I, atmaipadam which means to be forgiven. Mānasaḥ is a noun, nominative, singular, masculinum, derived from the word mānasa which means mind. Dosāḥ is a noun, nominative, singular, masculinum, comes from the word dosā which means sin. The word tat has that meaning. Pramādāt which means noun, ablative, singular, masculinum, comes from the word pramadāt which means negligence. Kṣamasva is a present class I verb indicative atmanepadam, imperative, for the second person singular ending from the root word Kṣam which means you should forgive. Mām is a noun, accusative, singular, derived from the word mad which means protect servant.

The fourth, fifth and sixth stanzas come from the same collection of mantras, namely Ksamamahadevastuti 2-5 (Titib, 2003: 40), spread in the Wedasanggraha. The fourth, fifth and sixth stanzas use Nusantara Sanskrit or Hybrid Sanskrit. Experts call Sanskrit in Indonesia the Sanskrit Archipelago. The structure of the fourth stanza is an acknowledgment that oneself is despicable and asks God to protect and cleanse it from all stains. In the fifth stanza, the devotee begs for forgiveness and begs to be freed from all papa, all humiliation and sin. Devotees ask to be guarded because He is the guardian of all creatures and the supreme ruler of all that exists. In the sixth stanza, the devotee asks forgiveness for all sins of body, words and thoughts.

ॐ शान्तिः शान्तिः शान्तिः ॐ

ॐ क्खममहादेवस्तुति ॐ

*Om śāntiḥ śāntiḥ śāntiḥ Om.*

Translation:

Om may you have peace, peace, peace, Om

Om is an interjection, which means a sacred syllable, and is a symbol of Ida Sang Hyang Widhi Wasa (God Almighty). The word śāntiḥ means peace.

### **Sanskrit as a literary language for Indonesian Hindu theology**

India's greatest influence is the influence of Sanskrit language and literature. This is proven by the existence of Old Javanese literary heritage in the archipelago which developed until the XIV century and at that time the kingdoms in the archipelago were still Hindu in style (Zoetmulder, 1983:22). Lontar-lontar in Bali, which is mainly part of Old Javanese literature, has influence from Sanskrit found in the texts parwa, kekawin, lontar tattwa, speech, lontar usadha, and so on (Mishra, 1989: 82), usually this literature is used for Hinduism and is a literary science that is used among society.

Hunter (in Acri, 2021:10) explains that the form of use of Sanskrit is placed in the concepts contained in Sanskrit such as pedagogical praxis and theology of the surrounding community. Experts explain that studying sources related to Indonesian Sanskrit have various connections with Śaiva literature from India. This is useful in efforts to find a common thread in the history of Sanskrit text literature in the archipelago. Goris in 1926 became the first pioneer of Saivism studies in Indonesia. Confirms the similarities between Śaivism found in ancient Javanese literary sources in the archipelago and the Sanskrit Puranas. Zieseniss (in Acri, 2021: 20) compares the teachings that have been extracted in Lontar Bhuwana Kosa, Bhuwana Sangkṣepa and Wrehaspatitattwa with the teachings of the Śaiva Upaniṣads, and says that the spoken text is characterized by a doctrinal view by placing it as a precursor to the literature of the Saiva Religion type.

Gonda (in Acri, 2021: 20) also expressed the view of Indian Śaivism and the Archipelago as a relationship between the types of teaching systems in the Puranas, Saiva Upaniṣads and Agamas, which are close to the

Sāṃkya teachings with Saiva Siddhānta which have been fully developed until now. This is a concrete manifestation of one of the basic principles of accepting Saiva Siddhanta theology which is implied in Old Javanese Sanskrit speech, which is in line with the source content of the Pūjā Tri Sandhyā text which is a fragmentary sloka sourced from several sacred Hindu literatures as well as community practice in the kramaning prayer, the main prayer of Tri Sandhyā of Hindus in Indonesia is a form of grounding Saiva Siddhanta theology in religious social life.

### CONCLUSION

Pūjā Tri Sandhyā is very interesting to review and discuss as a result of Hindu intellectual formulations in Hindu religious life in Indonesia. The stanza-by-stanza formulation of the Pūjā Tri Sandhyā mantram is a collection of mantras, as songs of worship to Ida Sang Hyang Widhi Wasa. Every worship song generally contains three important components in the concept of God, namely: praise, confession, supplication. In the Pūjā Tri sandhyā mantram, the three components are present and structured harmoniously, namely the first, second and third stanzas are praise, the fourth stanza is confession and the fifth and sixth stanzas are requests.

Sanskrit as a Literary Language Nusantara Hindu theology is closely related to inherited manuscript texts, puja mantras, because Indian Śaivism and the Archipelago are related between the types of teaching systems in the Puranas, Saiva Upaniṣads and Agamas, which approach the teachings of Sāṃkya with Saiva Siddhānta which has fully developed until now. This is a concrete manifestation of one of the fundamental principles of accepting Saiva Siddhanta theology which is implied in the Sanskrit-Old Javanese texts which are very much in line with the source content of the Pūjā Tri Sandhyā text which is a fragmentary sloka sourced from several sacred Hindu literatures as well as community practice in praying by Hindus in Indonesia, namely a form of grounding Saiva Siddhanta theology in religious social life. So it is very important to study, understand Vedic, classical and mixed Sanskrit as the

main gateway to increasing sradha bhakti towards Ida Sang Hyang Widhi Wasa and deepening knowledge of Brahma Widya.

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## **Akulturası Budaya Umat Hindu dan Buddha dalam Kehidupan Religius di Desa Temukus Kecamatan Banjar Kabupaten Buleleng**

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### **ABSTRACT**

Indonesia is a country consisting of various cultures. This of course does not always lead to a positive direction, but can also trigger negative things if not dealt with wisely. Cases that occur due to cultural differences have taught us a lot about the importance of developing the values of tolerance. One of the examples of religious tolerance that can be seen in reality is in Temukus Village, Banjar District, Buleleng Regency. The life of Hindus and Buddhists in the village is characterized by a strong attitude of tolerance between one another. This tolerance also ultimately creates cultural acculturation between the two peoples. Buddhists in their religious life use the cultures of Balinese Hindus. For example, Buddhists set up *Pelinggih Penunggun Karang* in their homes, using *canang* in daily rituals. Likewise, Hindus in Temukus Village, Banjar District, Buleleng Regency worship the Goddess Kwan Im in one of the temples in Temukus Village, Banjar District, Buleleng Regency. The worship of Dwi Kwan Im is a culture that exists in Buddhism, but in Temukus Village, Banjar District, Buleleng Regency, this culture is also practiced by Hindus.

**Keywords:** Culture, Religion, Temukus

## **INTRODUCTION**

Humans as religious creatures, in carrying out their lives, must have a guideline that can be used as a basis for carrying out their lives, both as individuals and as social creatures. So that humans in carrying out their lives do not deviate from the norms of propriety and are able to maintain and carry out morals and religion. Humans get all of this in religious teachings which contain many wisdoms which are very useful for humans in carrying out their lives so as not to deviate and harm all creatures in this world.

Religion is a form of human belief in something that is in principle supernatural (supernatural) and always accompanies human life in a very wide area of life. Religion has values for life both as individuals and in relation to community life. Psychologically, religion functions as an intrinsic motive (within oneself) and an extrinsic motive (outside) of humans themselves. The motives that encourage religious beliefs have amazing power and are difficult to match by non-religious beliefs. Because religion has unique supernatural properties that make it difficult to define well, precisely and satisfactorily (Agus, 2005: 4).

Based on the opinion above, religion plays an important role for humans in living their lives, especially in the life of society in Indonesia. This is because religion is a belief that is based on sacred teachings revealed by God to provide guidance for humans so that they are able to achieve physical and spiritual happiness. Therefore, the role of religion is very determining in every life. Without religion humans will not live a perfect life. The reason religion has an important role is also seen because religion is related

to culture in society, so that religion and society influence each other. Religion as a sub-system of human life, as a whole is a part of human life that is related to supernatural issues as generally understood by society so far. There are many kinds of religions that humans adhere to today. With the existence of various religions, modern life should make humans more moral and polite in carrying out their lives, both individually and in the social life of society, where there are many rules that must be obeyed by all human beings in this world.

The need for religion is a right for all human beings on this earth, because religion provides noble guidance or teachings on how human beings should act, act, and live their lives in accordance with the rules/norms in individual life and the social life of society. However, it does not rule out the possibility that religious people have not been able to implement their religious teachings well. This can be seen from the many cases of violence that have occurred which have brought the name of religion into social life. The current crisis in social relations, apart from harming the long-established inter-religious harmony, also indicates that society is in a slump in a life that is riddled with anti-social behavior. As a result, it gives rise to negative stigma towards each other among various groups of society. Thus, in real life there is potential for disharmony and social disintegration. Some groups will feel uncomfortable living next door to other groups of society. Various tragic cases have caused trauma that takes a long time to get rid of. As long as there are no serious and appropriate efforts from all parties to restore a sense of security and confidence in the existence of harmony and peace, the seeds of hostility will remain alive in the corners of the heart which at any

time can transform into social conflict that threatens social harmony. and social integration.

The phenomenon of violence that brings religion into it needs to be dealt with wisely so as not to increase the conflict that occurs. Behind the many cases involving religion, of course there are still heterogeneous communities that are able to maintain the values of harmony in social life. This can be seen in the phenomenon of social life of Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency. Until now, both communities still hold strong values of tolerance. This attitude of tolerance also causes acculturation of several cultures between the two peoples. Cultural acculturation can be seen such as the Buddhist house which has *Palinggih Penunggun Karang*. *Penunggun Karang* is one of the sacred places in the home yard in Hindu culture in Bali which functions as a guardian of the yard or *palemahan* and resident so that they are always under His protection. In fact, in Temukus Village, Buddhists also have *Palinggih Penunggun Karang*. Acculturation can also be seen when Buddhist prayers use *canang* which is the culture of Balinese Hindus. Next there are Buddhists who have *Pelangkiran* in their shop. *Pelangkiran* is a Balinese Hindu culture as a means of prayer or to worship certain gods or goddesses. Based on this phenomenon, it is very important to convey the values of tolerance of Hindus and Buddhists which are implemented through cultural acculturation.

## **METHODS**

This research uses a qualitative descriptive approach method. Descriptive research is collecting data based on factors that support the research object, then analyzing these factors to find their role (Arikunto,

2010: 151). Thus, this research will analyze factors related to cultural acculturation in the lives of Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency. Informants in this research used a purposive sampling technique, namely informants were selected based on certain considerations. The informants chosen were people who were Hindu and Buddhist. In this way, comprehensive data will be obtained regarding cultural acculturation in Temukus Village, Banjar District, Buleleng Regency.

## **FINDINGS AND DISCUSSION**

### **2.1. Acculturation of Hindu and Buddhist Culture in Religious Activities in Temukus Village**

According to Kroeber, the acculturation process states that when there is a change between one culture and another culture, there are similarities in it, so that a reciprocal relationship occurs, it can even be stronger than either one. Two cultural elements that meet and interact with each other will produce certain changes due to similarities and differences between the two cultures. This culture then becomes a reciprocal relationship and can even be stronger than either one. According to Kroeber, this occurs due to diffusion (renewal) between the two which are already in contact with each other, resulting in the formation of an interconnected relationship (Saebeni, 2012: 189-190).

The concept of acculturation is when a culture meets a foreign culture. The arrival of foreign culture is welcomed and accepted by the culture itself, then the foreign culture little by little finds a place in the native culture. Finally, the two cultures were processed into a new culture without eliminating elements of the original culture (Koentjaraningrat, 1990: 247-48).

The above view emphasizes that acculturation is a process that results from a combination of several cultures which takes place as a result of contact or interaction between two or more cultural groups and their members. The form of acculturation in general can be seen in terms of architecture, fine arts or sculpture, performing arts, belief or religious systems and even the form of acculturation can also have an impact on a government system. One of the areas in Bali, especially in Singaraja, which has undergone an acculturation process is in Temukus Village, Banjar District, Buleleng Regency. The results of this acculturation process have had many impacts and benefits for Hindus and Buddhists in Temukus Village.

A very prominent form of acculturation can be seen from a religious perspective or in the belief system adhered to by Hindus and Buddhists in Temukus Village, especially in the field of ritual. Rituals are a form of means of making contact with God, improving your relationship with God, worshiping and worshipping God so that rituals become a means of bringing your relationship closer to God (Hardjana, 2005: 51). The Hindu-Buddhist influence that entered the archipelago did not make the local culture or local traditions of the community disappear, as can be seen in the interaction between Hindu and Buddhist communities that has given birth to acculturation of Hindu and Buddhist culture with the original local culture of Bali and in synergy with each other. The two interact with each other to produce several new cultures as a form of fusion or acculturation. The culture between these two cultures is so strong that it can give birth to acculturation in today's society in Temukus Village, Banjar District, Buleleng Regency.

Chinese descent who are Buddhists are immigrants or foreigners who come and settle in the archipelago, one of which is living in Bali. As the times progressed, foreign culture brought in by Buddhist residents was well received by the local Hindu community in Temukus Village, Banjar District, Buleleng Regency without eliminating the original Balinese culture and resulting in new cultural acculturation, this can be seen in the Buddhist belief system. in Temukus Village which preserves the culture of Balinese Hindus, namely by making the Pelinggih Penunggun Karang. Another thing can also be seen in the religious activities of the Hindus in Temukus Village, especially in the implementation of *odalan* at *kahyangan tiga* temples in Temukus Village. It is not uncommon for Buddhist residents to participate in praying at temples as a sacred place for Hindus, even one of the temples in Temukus Village, namely the Labuhan Aji Temple, also worships the statue of Goddess Kwan Im, which is a form of foreign culture brought by Buddhists.

The religious acculturation of Hindus and Buddhists in everyday life can be seen in their prayer activities at the *Pelinggih Penunggun Karang* in each house yard of every Hindu and Buddhist resident in Temukus Village, Banjar District, Buleleng Regency. Penunggun Karang is one of the sacred buildings built in the yard of a house which usually functions as a guardian of the yard and its occupants so that they are always under His protection, peaceful, periodically and finitely.

Based on the results of the interview, it was explained that Penunggun Karang in Temukus Village, Banjar District, Buleleng Regency is one of the shrines that is considered important in the yard of every Hindu

house, even in Temukus Village Penunggun Karang is a shrine that is also considered important by Buddhists, therefore in every yard The Buddhist house was also built by Pelinggih Panunggun Karang. Pelinggih Panunggun Karang is considered very important because this linggih is believed to protect the yard and contents of the house from mystical disturbances. Looking at the beliefs held by Hindus and Buddhists regarding local culture, it has shown that there is a form of harmonization of Hinduism and Buddhism in Temukus Village, Banjar District, Buleleng Regency.

Furthermore, based on the results of an interview with one of the residents of Chinese descent who is a Buddhist, he explained that, Pelinggih Panunggun Karang was built in every yard of the Buddhist house in Temukus Village, this is a local Balinese Hindu culture that was adopted and is believed to exist as a noetic guardian that can dispels all negative forces that enter the yard which will disturb the house and the contents of the house. This pelinggih is like a security guard who guards the house and at the same time keeps the host in a comfortable, peaceful situation and condition without any disturbance from outside. Apart from the Pelinggih Panunggun Karang, pelinggih as a part of Balinese Hindu culture is also widely used in Buddhist beliefs. Usually pelangkiran is placed in the house as a means to worship certain gods or goddesses by using certain prayer facilities in the form of *canang* saris or using other offerings.

Koentjaraningrat (2009:296) explains that every religion has rituals as a system of religious ceremonies. The system is divided into four things. Firstly, the place where religious ceremonies are carried out. This relates to sacred places where

ceremonies are carried out, such as temples, tombs, temples, shrines, churches, langgars, surau, mosques, and so on. Second, the times when religious ceremonies are carried out. This is related to times of worship, sacred and sacred days, and so on. Third, ceremonial objects and tools. This relates to the tools used in rituals such as statues of gods, sound instruments, sacred flutes, sacred drums, and so on. Fourth, the person who performs it and leads the ceremony.

In connection with the statement above, one of the religious ceremony systems that has undergone acculturation in Temukus Village, Banjar District, Buleleng Regency is the ceremonial place and ceremonial tools. The acculturation of the ceremony site can be seen at the Labuan Aji Temple where there is a statue of the Goddess Kwam In. Ceremonial tools can be seen from the incense and *canang* used by the two people in their daily ritual activities.

This statement emphasizes that the belief in the *Pelinggih Penunggun Karang* or Tugu Karang in Temukus Village, Banjar District, Buleleng Regency by Hindus and Buddhists is a form of acculturation of original culture with Hindu and Buddhist cultures which interact with each other to create a new culture for Hindus and Buddha in Temukus Village, Banjar District, Buleleng Regency. Indirectly, this has created a very strong form of tolerance and cultural harmonization between Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency.

## **2.2 Implications of Cultural Acculturation of Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency.**

Interaction with life values originating from various cultures and religions that live around us is

definitely unavoidable. Therefore, it can be ascertained that religion cannot possibly be separated from the development of culture that exists and lives around it. This reality will inevitably require an open attitude to accept, appreciate and even acknowledge the presence of cultural values in a religion. This kind of openness is absolutely necessary in order to realize a harmonious social, national and state life. Consequently, every believer needs to have intercultural insight; insight that enables a person to be loyal to his own religion and culture on the one hand, but at the same time able to accept and respect other people's religion and culture as a medium of reflection for the appreciation of his own faith (Tim Penyusun, 2018: 2).

With regard to this basic question, in this research article, the author seeks answers regarding the forms and implications that arise from cultural acculturation in Temukus Village, Banjar District, Buleleng Regency. Of course, the implications studied are implications that lead to positive conditions. If this were not the case, it would be impossible for Hindus and Buddhists to live side by side today. This non-uniformity of culture does not just stand alone, but rather that one culture is related to one another. Religion cannot be separated from culture because religion was developed by humans in a culture with all its complexity. In this way, religion is also able to provide guidance in maintaining harmony in life. This is in line with Utama's explanation (2013: 2) that religion contains the highest teachings about the truth and absolutes of human existence as well as instructions for living life. Therefore, the role of religion is very determining in every life. Without religion humans will not live a perfect life. The role of religion is very

important in human life, because religion is related to the perfection of life, religious truth is revealed truth, so there is belief in it.

Culture is not something singular, it is not synchronous, and each in its encounter also experiences confrontation with others. The thing that must be done when we understand this is that each person in the meeting must also develop an attitude of mutual respect. Cultural encounters cannot be avoided, which will result in a mixing process. A culture is a mixture with other cultures, where a person lives in his own culture but also with various cultures that have experienced encounters with other cultures. This cultural encounter can occur at all levels and forms, both texts and the cultural context that is being lived or observed.

Culture does not just happen because it is passed on by descendants through blood, but is a process of forming ideas based on experience and strong beliefs, which are developed in the form of ideas that underlie subsequent activities and works. Therefore, culture is not just a form but also an idea, which is also the realm of religion, related to social reflection for the development of newer ideas. Religion is thus also included as a cultural work.

As for the implications of the cultural acculturation of Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency, based on the results of interviews with Buddhists, it was explained that there is no compulsion for Buddhists to adopt the culture of Balinese Hindus. But it is the will of Buddhists themselves who adopt some cultures. Remembering that the Buddhists in Temukus Village, Banjar District, Buleleng Regency are Buddhists who have ancestral ties with Hindus, so they will not

abandon the culture of their ancestors. On the contrary, if ancestral culture is not carried out there will be feelings of guilt. With several adopted cultures, Hindus and Buddhists have a strong sense of tolerance. Because religiously they may be different, but culturally they have similarities. In their daily lives, they do not feel any barriers between them. This tolerant relationship has been carried out for generations and it is hoped that this will remain constant in their generation. With an attitude of tolerance, every congregation tries to implement the ethical teachings of their respective religions.

The above is in line with what Hardjana (2005:51) explains that morals or ethics in religion are guidelines for behavior. Morals as a guideline determine behavior that is appropriate or not in accordance with the experience and belief in God in personal life, society and the world. In this case, both Hindus and Buddhists certainly have ethical teachings that must be followed in living in society.

Even though Buddhists in Temukus Village, Banjar District, Buleleng District have adopted some of the Hindu culture, this does not mean they have forgotten to carry out the culture of their religion. This can be seen from the still active Buddhist community in Temukus Village in commemorating religious days and also holding events in the Buddhist way. Harmony between Hindus and Buddhists can be seen in the absence of distance in economic life. When there are Hindus selling, Buddhists don't hesitate to shop there. Vice versa. Apart from that, when one of the congregation holds a religious ceremony, they will distribute food (ngejot). Yusuf (2007: 135) explains that harmonious social life is always characterized by high levels of togetherness and mutual respect between

individuals. In this way, social contact/social interaction is well established, so that life between individuals and other individuals can run well. Durkheim further explained that the main function of religion is to increase social cohesion and solidarity. High elements of social cohesion and solidarity will also lead to strong social control (Haryanto, 2015: 23-24). Based on this, Hindus and Buddhists reflect a society that can live side by side in harmony. Another implication of this cultural mixture is to broaden the knowledge of art for Buddhists. Because the culture they adopt is full of artistic values. For example, from the mixing of cultures they learned the art of making *canang*. Even though Buddhists do not use *canang* in rituals, because they try to honor their Hindu ancestors, *canang* is still used in daily rituals.

## CONCLUSION

Temukus Village, Banjar District, Buleleng Regency is one of the areas in Bali, especially in Singaraja, which has experienced an acculturation process. A very prominent form of acculturation that can be seen is from a religious perspective or in the belief system adhered to by Hindus and Buddhists in Temukus Village which can be seen from the two communities building *Pelinggih Penunggun Karang* in each yard of their respective houses.

*Pelinggih Penunggun Karang* is one of the *Pelinggih* that is considered important in the yard of every Hindu and Buddhist house. This is a local Balinese Hindu culture that has been adopted and is believed to exist as a physical guardian that can ward off all negative forces that enter the yard of the house that would disturb house and household contents. The belief system in the *Pelinggih Penunggun Karang* is a

form of local Hindu culture in Temukus Village, Banjar District, Buleleng Regency. But this culture was also adopted by Buddhists in Temukus Village, Banjar District, Buleleng Regency. Thus, indirectly this has created a very strong form of tolerance and cultural harmonization between Hindus and Buddhists in Temukus Village, Banjar District, Buleleng Regency.

The implications of this cultural mixture are to create an attitude of religious tolerance and increase artistic insight for Buddhists. Because the culture they adopt is full of artistic values. For example, from the mixing of cultures they learned the art of making *canang*. Even though Buddhists do not use *canang* in rituals, because they try to honor their Hindu ancestors, *canang* is still used in daily rituals.

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## Women in the *Lontar* Yening Stri Sanggama

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### ABSTRACT

The injustice experienced by women causes women to be considered to have a lower position than men. In fact, there are many who view women as strong and powerful. Even some Hindu texts glorify the greatness of women and give women a special position. *Lontar* Yening Stri Sanggama is one of the local Balinese *lontar* classified as *Kama Tattwa*. This *lontar* elaborates a lot on how intercourse can be done by husband and wife. It contains many tutorials and procedures for sexual intercourse, how to take care of male sexual organs and the criteria for a good woman. This *lontar* also provides an overview and knowledge about women. Correct knowledge about women is expected to reduce the level of violence that occurs against them. So it is important to explore and explore how the Yening Stri Sanggama *Lontar* views women. The type of research used in this study is Qualitative research with *Lontar* as the object of research. The depiction of women in the Yening Stri Sanggama *lontar* is implied through slokas that show that a woman's happiness should be preserved, thus it can be said that women are creatures to be loved. There are some guidelines in treating women in order to attract and please them. The guidance in treating women contained in the Yening Stri Sanggama *lontar* are: clean appearance, good speech, giving compliments

and not talking about women's mistakes.

**Keywords:** Women, *Yening Stri Sanggama*

## INTRODUCTION

The issue of women has always been an important topic to discuss. Views on women are quite diverse, some see women as a source of happiness and prosperity but not a few also see women as a source of sadness and misery. Fakhri Mansour (2008, 76-81) explains that based on studies conducted using gender analysis, there are many manifestations of injustice as in the following description:

1. There is marginalization (economic impoverishment) of women.
2. The subordination of one sex is generally women.
3. Because women's gender role is to manage the household, many women bear more and longer domestic workloads (burden).

The manifestation of injustice is "socialized" to men and women steadily, which gradually both men and women become accustomed to and eventually believe that gender roles are as if they are nature. This injustice has led to women being considered inferior to men in all fields. William Golding, British novelist and Nobel Prize winner for literature has a different view of women. He does not see women as equal to men but as greater than men as in the following quote:

*"I think women are foolish to pretend they are equal to men. They are far superior and always have been. Whatever you give a woman, she will make greater. If you give her sperm, she will give you a baby. If you give her a house, she will give you a home. If you give her groceries, she will give you a meal. If you give her a smile, she will give you her heart. She multiplies and enlarges what is given to her."*

*So, if you give her any crap, be ready to receive a ton of shit!"* (Eka Lorena Surbakti, 2018:1)

In line with William Golding, Hinduism also gives an honorable position to women. Women in Hindu theology are not small fragments of the personification of men, but are an equally large, equally strong, equally decisive part in the realization of a complete life (Rai Sudharta Tjok, 2018; 83). Memawadharm Sastra clearly mentions how women should be treated and the consequences when it is violated, as mentioned in some of the slokas below:

Memawadharm Sastra III.55 states:

*"Pitr bhir bhratr bhiscaitah patib hirdewaraitatha,  
Pujyabhuayitawyasca bahu kalyanmipsubhih"*

Translation:

Women should be honored and cherished by their fathers, brothers, husbands and in-laws who want their own welfare.

The above slokas emphasize the importance of respecting and appreciating women and that women should not be left to live in sorrow because it will make the family disintegrate and even any yajnas performed by families that cannot respect and take care of women are not rewarded. These slokas emphasize that women are the source of family happiness, because if a family respects and takes care of its women then that is where the Gods are very happy. Thus, the happiness of women will bring happiness and prosperity to the family. Hinduism gives an important position to women, not making women as "house ornaments" or second-class citizens after men but as a source of welfare and happiness.

The depiction of women is not only found in Manawa Dharma Sanstra and Sarasamuscaya, women are also an interesting topic in the *lontar Yenig*

*Stri Sanggama. Lontar Yening Stri Sanggama* is one of the local Balinese *lontar* classified as *Kama Tattwa*. This *lontar* describes a lot about how to have intercourse that can be done by husband and wife. This *lontar* contains many tutorials and procedures for sexual intercourse, how to care for male sexual organs and the criteria for a good woman.

M. Aryana (2006:10) says that the *lontar Resi Sambina* and *Yening Stri Sanggama* discuss various ways of intercourse performed by a couple in order to seek sexual pleasure. *Lontar Yening Stri Sanggama* is indeed a *lontar* that belongs to the *kama tattwa lontar*, but this *lontar* also provides an overview and knowledge about women. Jhon Gray (2023;3) reveals that men and women are different, a common male mistake is expecting women to think, communicate and react like men. To solve and rectify this fallacy, men need guidance in getting to know and learn more about women. Exploring women in the *lontar Yening Stri Sanggama* is able to provide new knowledge for the community, especially men in treating women, so that it will create harmony in community relations

## **METHODS**

The type of research used in this study is Qualitative research with *Lontar* as the object of research. This research includes qualitative research with a type of document study research. According to Bogdan and Taylor (1992) Qualitative Research is one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people observed (Tersiana Andra, 2022; 10). Qualitative document analysis aims to examine structural problems in texts. It also serves as a methodological tool that can be used by

document producers and recipients for practical purposes (Uwe Flick et al., 2017;690).

The data in this study is collected through literature study related to women in *lontar* Yening Stri Sanggama as well as documents that contain knowledge related to the research. The data that has been collected will be reduced to be able to determine relevant data used with the hermeneutic method. The results of critical analysis of the data are presented in descriptive-narrative form.

## **FINDINGS AND DISCUSSION**

*Lontar* Yening Stri Sanggama discusses a lot about how a man should treat a woman. Not only in relation to sexual activity but also about how to treat and love women.

### **Women as creatures worthy of love**

In social life in society, women are often portrayed as weak creatures of God. Women are often portrayed as gentle, beautiful, and loving while men are often portrayed as strong, brave, dominating, and dashing. Therefore a man should be able to protect and make his woman happy, in the *Yening Stri Sanggama lontar* there are also slokas that support this opinion, namely:

*Snehasca ratri tri widhah sahayah, wisrem  
dananca pranaya pradhanam, pratyutsawah  
karma kakamininam, sandesanala  
prakretadhikarah.*

Meaning:

Especially someone who is good at planning for women, he makes sure to follow the wishes of a suitable woman, he will make her happy at all times, he will be tested by her, he speaks pleasant words to her, and pleases her.

Based on the sloka, it is explained that someone who

is capable of taking care of women will convincingly follow the wishes of suitable women, which means that men will fulfill women's requests but of course not blindly, if the request is indeed feasible then it will be fulfilled and followed. Men should also be happy and make women happy and happy, that's how men should treat women.

*Sudupakesasca suganda waktrah,  
wisuddadehah suci romanasah, manojna  
waksatya ratassusibhah, sakamika prana  
samongganakam.*

Meaning:

This is another way a skillful person will be noticed by women: his body and hair smell good, his mouth doesn't smell bad, he doesn't lie when he speaks, and he listens to the truth, and this is how women are attracted to a skillful person.

The sloka also describes the same thing, where men who are good at attracting a woman should always pay attention to themselves and their hygiene. Avoiding to speak lies, maintaining the scent of the body, hair and mouth so that it is always fragrant, of course, all of that is to attract women's attention. The verse emphasizes that women also like beauty and cleanliness so it is appropriate for men who want to maintain the comfort of their partners to also take care of themselves and their cleanliness. Cleanliness is not only limited to physical cleanliness, but also clean in thinking, speaking and acting.

Linda Popov quoted in Lickona Thomas (2016; 185) states that language shapes character, a very simple word but full of meaning. Good language will give birth and create a strong and good character. When a man always uses good words, speaks

honestly to his woman it shows that the man has good character and shapes the positive character of his woman. Polite, smooth and positive words will make a woman more confident and positive in facing life. Honest words will foster a woman's trust in her partner and the world.

*Subhojanantena myalawyapetah,  
wiromadhaksasca sugandikayah ajnya  
pradipo wijilo graromah,  
stri nyamenojnye wasaka, mikendrah.*

Meaning:

And he does not eat dirty food, he eats only clean food, so his teeth are clean, his armpit hair is plucked, his body is clean, so that it looks neat, his covering is fragrant, these are all means, he speaks well, such are the adornments of a person who is good at pleasing women when they see him.

The sloka says that a man should not eat dirty food. If we look deeper there is a saying that "You are what you eat", so to maintain cleanliness and purity men should be good at choosing and sorting out food that is worthy of entering their mouths. Because whether or not what they eat will affect them. In line with the sloka, Dharmananda Agus Wijaya, U.P (2022;38) states that humans who are given wisdom should be able to distinguish the basic nature or characteristics and origins of a food so that they are not easily trapped by the attractiveness of a food. As human beings, we should be able to identify what is worthy and unworthy of eating, because if we are wrong in putting something in our mouths, the impact is not only on the physical body, our spiritual soul will also be affected. So it is not wrong if women want and expect a man who is wise in maintaining their physical

and mental health.

The pleasure of the woman is maintained by dressing fragrantly and speaking appropriate and pleasant words. These verses show that a woman's happiness should be preserved, thus it can be said that women are beings to be loved.

### **How to treat women**

There are some guidelines in treating a woman in order to attract and please her. The guidance in treating women contained in the *Yening Stri Sanggama lontar* is:

a) Clean appearance

Everyone will certainly be comfortable when around a clean and fragrant person, as well as women will feel comfortable and happy when close to a clean man. In the *lontar Yening Stri Sanggama* it is mentioned that :

*Sudupakesasca suganda waktrah,  
wisuddadehah suci romanasah, manojna  
waksatya ratassusibhah, sakamika prana  
samongganakam.*

Meaning:

This is another way a skillful person will be noticed by women: his body and hair smell good, his mouth doesn't smell bad, he doesn't lie when he speaks, and he listens to the truth, and this is how women are attracted to a skillful person.

Based on the sloka, it can be seen that to make women happy and interested is to pay attention to personal appearance and cleanliness. Women will be comfortable if they are close to a man who is clean and smells good. Of course this cleanliness is also balanced with the cleanliness of thoughts, words and deeds.

b) Good speech

Every woman loves to listen to kind and beautiful words, that's why a man. If you want to please a woman, you should speak kindly and sweetly. In Korean dramas it has been said that men fall in love and fall in love again from what is seen while women fall in love and fall in love again from what is heard. So it is not wrong in the Yening Stri Sanggama *lontar* to say that:

*Yasyambaram dhupa suganda  
hredya wilepanandehawi bhusananca, mukam  
susabdaksara bhusitanca, sakaminina  
nghredayena karam.*

Meaning:

Then his clothes smell good, so that the woman feels happy to inhale the aroma, so also start from the fragrance, and his speech is appropriate, it is what pleases the woman, everything that is appropriate is seen by her.

The cleanliness of the body should be balanced with appropriate speech, which means that women should be treated politely in both actions and words because good and polite words are able to please women.

c) Giving praise

Every woman loves to hear compliments especially when it comes from the opposite sex, so one way to make a woman happy is through pleasant words.

*Subhojanantena myalawyapetah,  
wiromadhaksasca sugandikayah ajnya  
pradipo wijilo graromah,  
stri nyamenojnye wasaka, mikendrah.*

Meaning:

And he does not eat dirty food, he eats only

clean food, so his teeth are clean, his armpit hair is plucked, his body is clean, so that it looks neat, his covering is fragrant, these are all means, he speaks well, such are the adornments of a person who is good at pleasing women when they see him.

Based on the above sloka, it is mentioned that a man to please a woman should speak skillfully because good and interesting speech is always able to give wisdom to women. Furthermore, it is also mentioned that men say pleasant words to women, it means that women like praise so to please women can be done by giving praise.

Claudia Sabrina (2023;75) explains that sincere praise will make women feel more loved and appreciated. For women, love is not enough to be proven through material but must be balanced with attention. This attention can be expressed in the form of praise or flattery for every achievement that has been achieved.

Sincere compliments are a form of emotional support for women. Jhon Gray (2023;263) questions whether women today choose a man to marry just because he can cook or clean the house. Cooking and cleaning is certainly an added bonus but a woman chooses a man to marry in the hope of getting the love, romance and emotional support she needs to be Happy.

d) Not talking about women's mistakes

Everyone makes mistakes and almost everyone doesn't like it when their mistakes are talked about, and women don't like it when their mistakes are talked about. As stated in the *lontar Yening stri sanggama* mentioned that:

*Pratyaksa towapi paroksatowa,*

*stnmo padoh sopina wacyamewa,  
atma prasangsapi cayenanoktah,  
sakamika pranasamonggakanam.*

Meaning:

If there is a fault on the woman's part, he doesn't talk about it, he only speaks the truth, and he doesn't praise her in front of the woman, and that's the kind of behavior that makes her feel good about being noticed by him.

## **CONCLUSION**

The depiction of women in the *Yening Stri Sanggama lontar* is implied through slokas that show that a woman's happiness should be preserved, thus it can be said that women are creatures to be loved. There are some guidelines in treating women in order to attract and please them. The guidance in treating women contained in the *Yening Stri Sanggama lontar* are: clean appearance, good speech, giving compliments and not talking about women's mistakes.

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# Balinese Agricultural Rituals: The Agrarian Community Ritual System in Dharma Pemaculan Text

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## ABSTRACT

Farming activities are considered sacred practices for the agrarian society in Bali. Bali's agricultural tradition is a culture passed down through generations and is rooted in sacred scriptures, one of which is the Dharma Pemaculan text. This manuscript contains various rituals related to agricultural activities. Farming rituals are performed from preparing the land to storing the harvest. The agricultural rituals in the Dharma Pemaculan manuscript consist of four main categories: (1) Pre-Planting Rituals: These include the *Nunasica*, *Ngendagin* and *Ngewiwit* rituals; (2) Planting Rituals: This category encompasses rituals such as *Mapag Toya*, *Nandur*, *Tuwuh Padi*, and *Mabyakukung* rituals; (3) Harvesting Rituals: These rituals include *Ngerasakin* and *Ngusaba*; (4) Accidental Rituals: This category involves rituals like *Nangluk Merana*, Building *Empelan*, Creating farmland, *Nyapuh Pundukan*, *Ngantukan Bhatara Sri*, and *Sinamber Gelap* Ritual. These rituals are systematically performed following the agricultural cycle and the needs of the farmers. The ritual offerings (*banten*) presented are in accordance with local traditions. During pre-planting and planting rituals, the offerings are tailored based on specific time divisions in the Balinese calendar, known as '*wuku*' and

'*wewaran*'. Traditional agricultural rituals in Bali are a manifestation of the Hindu theo-ecological concept. Farmers respect nature by revering God and treating plants with the same respect as humans.

**Keywords:** Ritual, Balinese Agricultural, Dharma Pemaculan Text

## INTRODUCTION

Agricultural rituals are an integral part of human culture and play a profound role in the lives of agrarian societies. These rituals reflect the connection between humans and nature, as well as the gods who govern agriculture. Agricultural rituals are not merely traditions; they mirror the philosophy and values applied in the everyday lives of communities.

Traditional Balinese farmers are affiliated with an organization called Subak. According to Regional Regulation Bali No. 02/PD/DPRD/1972, Subak is defined as a customary legal community characterized by socio-agrarian and religious aspects (Sutawan, 2008). Subak is a social community organization operating in the field of agriculture, based on the culture and beliefs of the community. In 2012, Subak was recognized as a world cultural heritage by UNESCO. Currently, the existence of Subak is increasingly threatened for various reasons, such as massive agricultural land conversions and the low interest of the younger generation in the farming profession (Gaduh, 2020).

Agricultural activities in Bali are rooted in the teachings of Hinduism, encompassing philosophical, ethical, and ritual aspects. However, amidst modernization and urbanization, the farming profession is losing its appeal. Globalization also impacts agricultural activities, leading to changes in

infrastructure, work mechanisms, rituals, and perspectives on farming traditions (Suryawan et al., 2023). This situation threatens the continuity of Hindu agricultural ritual traditions, which are rich in cultural and spiritual aspects.

Agricultural activities in Balinese agrarian communities are not solely based on ancestral customs but also rooted in Hindu sacred scriptures known as Lontar. One of the most frequently referenced texts in agricultural practices is the Dharma Pemaculan text. Using a Hindu religious ceremony approach, researchers aim to understand the agricultural ritual system outlined in the Dharma Pemaculan text. In this analysis, the researcher hopes to provide stimulus to the community regarding the importance of preserving and understanding agricultural rituals. The researcher aims for this article to pave the way toward a more holistic approach to agriculture and the integration of humans with nature and The God.

## **METHODS**

This article employs a qualitative research method that presents data narratively. Qualitative research is a method based on the post-positivist philosophy, where its findings emphasize more on meanings (Sugiyono, 2013). This research utilizes the Dharma Pemaculan text, transcribed by the Dinas Kebudayaan Bali, as the primary data source, and other texts as secondary data. The researcher employs literature review techniques in gathering data. To examine the ritual system in the Dharma Pemaculan manuscript, the researcher employs hermeneutics and interpretative theory. Data analysis is conducted using continuous qualitative descriptive

analysis techniques, enabling the data to be presented in a narrative form that is easily understood.

## **FINDING DAN DISCUSSION**

For the traditional Balinese society, agriculture is a sacred activity. Bali's agricultural tradition reflects the basic Hindu religious framework. The community's belief in the manifestation of God as the ruler of agriculture is part of Tattwa. Respecting nature and the social solidarity of Subak organization are ethical teachings (Susila). Additionally, all types of rituals are part of Acara. Agricultural rituals are conducted on auspicious and holy days according to the Ala Ayuning Dewasa. Rice fields are considered sacred places. The Siwagama manuscript explains that Bhatari Uma Dewi resides and reigns in the fields (Tim, 2021). The Sri Purana Tattwa manuscript explains if someone engages in family activities, especially having sex, in the rice fields, they will be cursed by Bhatari Uma (Gaduh & Harsananda, 2021).

The Balinese agricultural ritual system can be explained in several categories. Based on the performers and their scope, traditional Balinese agricultural rituals can be divided into two types: individual rituals and collective rituals. Individual rituals are activities performed by farmers (both landowners and workers) in their respective rice fields. These rituals are carried out voluntarily, either following Subak's instructions or adapting to the field's conditions. Individual rituals tend to be simpler than collective rituals, both in terms of facilities and processes. On the other hand, collective rituals are conducted by farmer group organizations such as *Subak* and *Munduk* (a *Subak* sub-organization). These rituals are performed on a large scale, involving all

*Subak* members. The Dharma Pemaculan Lontar explains that collective rituals are usually focused on specific places such as Tembuku, Pura Ulun Suwi/Ulun Carik, Pura Masceti, Pura Ulun Danu, Pura Empelan, and Khayangan Pekraman (Anom, 2012). Each collective ritual is followed by individual rituals carried out by each farmer in their respective rice fields.

Traditional agricultural rituals in Bali constitute a continuous cycle. The rituals begin with preparing the land (planting medium) and continue until storing the harvest. All these rituals are integrated and constitute an agricultural ritual system. The Dharma Pemaculan manuscript contains various types of agricultural rituals from the beginning to the end of an agricultural cycle. Among these numerous agricultural rituals, they can be categorized as follows:

1. The Pre-Planting Rituals

The pre-planting ritual ceremony consists of several rituals conducted during the preparation of the planting medium and seedlings. These rituals are a form of request and hope for the smooth progress of all agricultural activities.

- a. The Nunasica ceremony, also known as Mapekeling, is a ritual to worship the agricultural gods and goddesses and seek work safety. The Dharma Pemaculan manuscript explains that several places where the mapekeling ritual should be performed include Desa temples, Puseh temples, Dalem temples, Bale Agung temples, Ulun Suwi temples, and Ulun Empelan temples. (Anom, 2012).
- b. The Ngendagin is a ritual performed by farmers in their respective rice fields, dedicated to

Pertiwi Goddess as they are about to start cultivating the agricultural land.

- c. The Ngurit, also known as Ngewiwit, is a ritual of sowing rice seeds. This ritual is a supplication to the Pertiwi Goddess to ensure that the rice seedlings grow healthy and ready to be planted at the right time.

## 2. The Planting Rituals

Planting rituals are a series of ceremonial performed from planting rice until the rice is ready for harvest. These rituals signify the farmers' love and hope for the plants to grow abundantly.

- a. The *Mapag Toya* Ritual: *Mapag Toya* ritual is a ceremony performed to welcome rainwater or water flowing from the lake. This ceremony is usually conducted collectively to request Lord Wisnu and *Danu* Goddess to provide abundant water for agricultural needs.
- b. The *Nandur* Ritual (*banten pagenteg*) is a ceremony performed when planting rice seedlings in the rice fields.
- c. The *Tuwuh Padi* ritual is performed when the rice is 12 days, 17 days, 27 days, 1 month, 2 months, 3 months, and 4 months old. Offerings presented vary according to the age of the rice, ranging from porridge, *ketupat*, to cooked rice. With the development of new rice varieties, planting ceremonies are not solely based on the age of the rice but focus more on the physical characteristics of the rice.
- d. *Mabyakukung* ritual, also known as *Miseh*, is a ceremony conducted when the rice plants are pregnant (approaching the time of producing grains).

## 3. The Harvesting Rituals

The harvest ritual is a ceremony conducted in connection with the harvest festival. This ritual is an expression of gratitude from the farmers for the abundant harvest.

- a. The *Ngerasakin* ceremony involves offerings when the rice has turned yellow and is ready to be harvested. The *Ngerasakin* ritual aims to ensure the safety of the crops and increase the harvest yield (Gautama, 2005). This ritual also purifies the plants that will be harvested for the continuity of human life.
- b. The *Ngusaba* ceremony is a harvest festival conducted by *Subak*. In this ceremony, various harvests from the *Subak* area, such as rice, sticky rice, vegetables, fruits, tubers, legumes, and flowers, are offered. This ceremony expresses the joy and gratitude of farmers who have received abundant harvests. The *Ngusaba* ceremony holds a theo-ecological significance, wherein God is worshipped as the provider of fertility and blessings to the community (Widyawati & Ambarnuari, 2023).
- c. The *Ngunggahan Padi* in *Lumbung* or *Mantenin Bhatara Nini* is a ritual performed when storing the main harvest, especially rice, in the *lumbung* (a traditional building for storing rice). Storing rice in the *lumbung* is an ancient tradition of Balinese farmers. The stored rice is then taken little by little according to consumption needs. At present, Bhatara Sri is worshipped in the form of Bhatara Nini, which consists of 108 sheaves of rice tied and decorated in a specific way. *Nini* in Balinese means grandmother. The rice stored in the

lambung is likened to a grandmother or parent who always provides food to their children.

4. The Accidental Rituals

This group of rituals is incidental, meaning they are performed in response to specific events or purposes.

- a. The *Nangluk Merana* ritual is an effort by Balinese farmers to control pests through ritual means. Instead of destroying the pests, which are considered adversaries by farmers, offerings are made to the pests in the hope that they will stop damaging the fields. The *Nangluk Merana* ceremony is an embodiment of Hindu eco-theology practiced by Balinese farmers to achieve harmony with nature and balance in the ecosystem. There are general *Nangluk Merana* ceremonies, as well as specific ones tailored to the type of pest affecting agriculture. The Dharma Pemaculan manuscript explains rituals to address various pests such as locusts, birds, monkeys, crabs, and rats. For farmers, pests are bhutas, natural forces belonging to specific gods. Therefore, worship is offered to the relevant deities and offerings are made to the Bhutas to ensure the safe and abundant growth of rice.
- b. The building *empelan* ritual is a ceremony conducted when constructing dams or irrigation channels. This is related to the water supply for agricultural needs.
- c. The *Ngaryanin Sawah* ritual is performed to open new agricultural land.
- d. The *Ngantukan Bhatara Sri* ritual is conducted to change the status of agricultural land into non-agricultural land.

- e. The *Nyapuh Pundukan* ritual is performed to remove barriers between rice fields.
- f. The *Sinamber Gelap* ritual is conducted when the rice fields are struck by lightning.

Astrology have a crucial role in the agricultural activities of the Balinese community. The knowledge of astrology, known as *wariga* in Bali's tradition, assists farmers in interpreting temperature changes and weather conditions, enabling them to determine auspicious days to commence farming. Wariga influences the rituals by farmers, especially concerning their ritual offerings (*banten*). The Dharma Pemaculan manuscript reveals that the offerings made during pre-planting and planting rituals vary based on the *wuku* and *wewaran* (part of the Balinese calendar system derived from *wariga*). For instance, when starting work in the fields, the offerings align with the *panca wara*. If it's an auspicious day *umanis*, white *tumpeng adanan* offerings are made; if it's *pahing*, red *tumpeng adanan* offerings are presented, and so on.

The ritual system of Balinese farmers is an expression of the culture and beliefs of the Hindu community in Bali regarding the existence of God and nature, along with its elements. These rituals are an implementation of Hindu eco-theological teachings that emphasize the immanent presence of God in all of creation. God permeates every aspect of existence. This teaching is found in the sacred scripture Chāndogya Upaniṣad III.14.1, with the excerpted verse: "*Sarvaṁ khalv idaṁ Brahma...*," which translates to "all of this universe is Brahman" (Radhakrishnan, 2008). Therefore, nature is preserved and respected as one would worship God.

The sense of love and care for nature is one of the fundamental aspects of Bali's traditional

agricultural tradition. The ritual system carried out by farmers in the fields resembles the ritual system designed for humans. Hindu adherents undergo various rituals from conception to death. Rice plants are no exception. The *Ngawiwit* ritual is synonymous with the wedding ceremony, the *Miseh* ritual corresponds to the *Megedong-gedongan* ceremony, the *Nanggluk Merana* ritual aligns with the *Pebayuhan* ceremony, and the *Mantenin bhatara Nini* ritual parallels the *Nyekah* ceremonies. This indicates that traditional Balinese agriculture is a sacred activity imbued with cultural values and teachings of Hindu theology.

## CONCLUSION

Traditional agricultural activities in Bali embody spiritual values. Agricultural rituals represent the belief of agrarian communities in achieving harmony. The *Dharma Pemaculan* manuscript is a source of teachings that must be preserved by Hindus because it contains guidance for agricultural rituals. Hindu theological teachings, harmony, morality, devotion, and love are reflected in these ritual systems. The numerous and intricate rituals serve as exercises in patience and gratitude for the abundant natural resources provided by God. The *Dharma Pemaculan* manuscript should be studied by young generations of Hindus to inherit the fundamental values and life perspectives of their ancestors, aiming to realize a harmonious life.

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## Tracking Metaphysical Problem in the Dialectics of Philosophy, Religion, and Culture in Bali

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### ABSTRACT

It is acknowledged that Bali Island is widely renowned even to the farthest corners of the world, as Bali possesses unique and captivating natural beauty for tourists. Besides its beautiful and unique nature, Bali Island is also inhabited by a majority of Hindu communities. Balinese society is recognized as a community in Indonesia with a social-cultural structure and conditions that are highly intriguing for study. As devout Hindus, the people of Bali have manifested their cultural practices as an implementation of their religious teachings. There always appears to be a symmetrical relationship between cultural practices and religious traditions, and even the people of Bali themselves acknowledge that Hinduism is the essence or soul of their culture. This article seeks to examine and analyze philosophy in the Hindu tradition because, for the Hindu community in Bali, philosophy is the doctrine of salvation as the essence of Hindu religious practice, just as in Plato's time when philosophy was regarded as the salvation of life.

**Keywords:** Philosophy, Religion, Culture

## INTRODUCTION

Bali society is a unique community in the Indonesian archipelago with a character structure and social construction that is intriguing for study. Not only because their society often appears homogeneous, but also because the manifestation of their culture is institutionalized in every aspect of their daily life, with the majority being Hindu. The manifestation of Hindu culture in Balinese society is reflected in every aspect of daily life. Interestingly, in Balinese society, cultural rituals and religious rituals often do not show significant differences. It's as if the practice of religious rituals and its culture always exhibit a dialectical relationship with each other. These two aspects have formed a unified ritualistic entity, serving as a way to internalize the teachings of Hinduism embedded within their cultural practices over time.

It is recognized that as devout Hindus, the Balinese community has embodied their cultural practices as a form of implementing their religious teachings. In other words, there always appears to be a symmetrical relationship between cultural practices and their religious traditions, and even the people of Bali themselves acknowledge that Hinduism is the lifeblood or soul of their culture. This is because, in the terminology of H.D. Lewis and Robert Lawson Slater (1966: 22), "Hindu," which originally referred to the people of India, is an adjective used to signify what has been believed and practiced by approximately 400 million people and their ancestors for five thousand years, with the note that none among them has presented a universally recognized guru or proclaimed a belief accepted by all.

What has been ingrained in society as everyday practices for thousands of years is

understood as an embodiment of their profound understanding of life in the universe? This understanding gives rise to various cultural manifestations through symbols, myths, and rituals. These cultural manifestations become a profound philosophical teaching. In this context, within the Hindu tradition, the entirety of their cultural manifestations emerges from a historical dialectic between philosophy, religion, and culture. Almost the entirety of their cultural practices is an implicit embodiment of the teachings of Hinduism, which has a unique and distinctive philosophical tradition.

The Balinese community, as devout Hindus, strives to synergize philosophical traditions, culture, and religion in their daily lives as a form of cultural manifestation. Consequently, the cultural expression found within Balinese society represents a fusion of culture, philosophy, and religious teachings.

## **METHODS**

This research uses a qualitative study with a phenomenological approach. Data for this study were obtained through a literature review, including articles published in journals and sacred texts, combined with data analysis from news articles collected through online media. The data were analyzed by the theory of religion and semiotics. A descriptive analysis is used to present the research findings. Descriptive analysis is a method based on the philosophy of post-positivism used to investigate natural object conditions, where the researcher serves as the key instrument (Sugiyono, 2012).

## **FINDINGS AND DISCUSSION**

### **Philosophical Tradition In Hinduism**

In the Hindu tradition, philosophy (darsana) means "seeing the truth" and using it to solve everyday life problems. For Indian thinkers (the origin of Hinduism), the purpose of studying philosophy is not merely to acquire knowledge, as knowledge is only to satisfy curiosity. Instead, it's about how to express and experience the highest form of life, a life that brings blessings or the realization of the soul. One must uncover the fundamental truth for oneself; one should not accept knowledge blindly or from the testimony of others. Only when someone has conviction and lives by that conviction do they become a true philosopher (Titus, 1984: 472).

Therefore, in the Hindu tradition, philosophy is challenging to separate from religion because they are intertwined within the cultural manifestations of its adherents. Furthermore, Hinduism's tradition in many aspects serves as a philosophical teaching that guides adherents towards a higher form of life. Philosophy becomes a form of salvation because it constitutes the substance of Hindu religious practice, similar to how Plato considers philosophy as the salvation of life.

Almost all rituals performed and experienced by Hindu communities, particularly in Bali, often contain elements of relatively high philosophy. Nearly all symbols and myths used in Hindu religious rituals carry hidden philosophical meanings, all of which are related to the teachings of life and the salvation of humanity that must be believed as an expression of devotion to Hinduism.

The integration of philosophy with religion in the tradition of Hinduism throughout its history is evidence of a significant logical correlation between philosophy

and its rationality, and religion and its spirituality. According to Radhakrishnan (1957: xx-xxvi) in one of his articles, "The Spirit of Indian Philosophy," he explains the characteristics of philosophy in the Hindu tradition that demonstrate how philosophy is not merely about knowledge, as outlined below:

First, a focus on the spiritual (concentration upon the spiritual). Philosophy and religion are closely related. Human nature is spiritual, emphasizing one's spiritual destiny rather than material prosperity.

Second, a belief in the close relationship between philosophy and life because, in the Hindu tradition, philosophy is not merely to satisfy human curiosity but to realize one's true self.

Third, an introspective attitude and a focus on the core of life. The soul within the individual, the subject, and the object is the center of attention and provides tangible evidence of one's natural disposition.

Fourth, a strong connection to idealism. Since reality is one with the spiritual, there is a tendency towards non-dualistic idealism.

Fifth, the acceptance of direct perception as the only method to know reality. If the mind is free from impurities, arrogance, and hatred due to the practice of Yoga or spiritual discipline, it will directly perceive reality as someone who sees fruit in the palm of their hand. The mind is useful but not sufficient; it guides those seeking reality as far as possible and then leaves it. Knowing reality as much as possible and then leaving it.

Sixth, an awareness of tradition and an attitude of accepting the views of those who have lived in the past and have seen far into the future. However, this does not mean that philosophy in the tradition of

Hinduism is dogmatic or blindly accepting; it critically accepts religious dogma.

Seventh, a comprehensive synthetic tradition. Systems of thought are considered complementary, and an emphasis on this synthetic view has allowed for intellectual and religious tolerance towards diversity, both within Hinduism itself and towards other religions and systems of thought. Thus, Hinduism is not fixed and is not a doctrinal and uniform system of thought; it is vast, inclusive, capable of accommodating everything, and tolerant of different views (Titus, 1984: 477).

Based on the understanding above, the position of philosophy in Hinduism is quite clear. In the tradition of Hinduism, philosophy is directed towards achieving a better way of life and is related to spirituality. The direction of philosophy and religion is the same; it's just that religion strengthens spiritual awareness in its connection with Sang Hyang Widhi Wasa, while philosophy strengthens individuals in a rational, critical, and logical manner.

The Balinese community represents a Hindu community that can effectively synthesize both philosophy and religion into a unified way of life, implemented in their cultural manifestations. Almost all cultural manifestations in Balinese society always reflect religious teachings with profound philosophical meanings, even though they are often hidden. From clothing and language to house construction, everything represents the teachings of both philosophy and religion, which then give rise to a rich culture to be passed on to future generations.

## **Myths And Symbols: An Expression Of Metaphysics**

As mentioned above, in Balinese society, every religious ritual is usually accompanied by the use of symbols and myths. The use of these myths and symbols carries profound meanings related to the purpose of a ritual being performed. Every myth and symbol used always carries a relatively high philosophical meaning for humans, although sometimes their use is considered a means to engage in a 'dialogue' with the 'gods'.

The use of symbols and myths in the religious tradition of Hindu society in Bali is indeed something inherently human. Especially when humans cannot attain knowledge of something intangible (cannot be sensed), they always strive to create myths and symbols as a minimal form of understanding and a means to engage in dialogue with the gods. Thus, the myths created and the symbols used always have a significant connection to the teachings of a good life.

According to J. Van Baal (1987), myths are considered stories within the framework of a religious system that in the past or present has or is still considered religious truth. Mythology is believed to be a way to express and present the Divine through concepts and symbolic language. Through mythology, a reference framework is obtained that allows humans to place various impressions and experiences they have gained throughout life. Thanks to the reference framework provided by myths, humans can orient themselves in this life; they know where they come from and where they are headed; the origin and purpose of their life are revealed to them through myths; myths guide life (Daeng, 2000: 81).

In the religious tradition of Hinduism in Bali, the role of myths is very important. This is said because almost all sacred places in Hindu society in Bali always contain myths within them. This means that sacred places or specific areas sanctified by the Hindu community in Bali are guaranteed to contain elements of mythology. Thus, 'myths' are seemingly used to reinforce the 'holiness' of these areas or places, providing direction and guidance to the community.

This understanding is 'seemingly' in line with van Peursen's terminology (1976: 37-42), which defines myths as stories that provide guidance and direction to a group of people. These stories are centered on symbols that evoke human experiences. Myths guide human behavior and serve as a kind of guideline for wise action. Myths make people aware of the existence of supernatural forces. Through myths, people are also assisted in experiencing these forces as a power that influences and controls nature and community life.

Furthermore, Peursen (1976: 37-42) states that myths assure the present. In the sense that by reenacting or reliving a past event through myths, similar efforts are believed to occur in the present. Myths also serve as intermediaries between humans and the forces of nature; myths provide knowledge about the world; and even through myths, primitive humans in ancient times gained information.

That's why the incorporation of myths into the cognitive realm of society in the religious tradition of Hinduism in Bali is very effective in raising awareness of the ways to experience a particular place or condition. The strong presence of myths in almost all religious traditions of the Hindu community in Bali signifies that mythology is a form of life practice that

has been followed for thousands of years, which must be preserved as one of the teachings for humanity.

Meanwhile, the use of symbols, in addition to myths, in the religious tradition of Hinduism in Bali is equally interesting. Almost all of its religious rituals involve the use of specific symbols as intermediaries or convey implicit meanings from their religious teachings. It must be acknowledged that the use of symbols is inherently human. According to Ernst Cassirer in "Essay on Man," he mentions that humans are symbol-using animals (animal symbolism), and it is symbols that distinguish humans from animals. Humans can form symbols, enabling them to represent themselves in symbolic activities and results and to use these symbols in their daily lives. Etymologically, the word "symbol" or "symbolization" is derived from the Greek word "sumballo" or "sumballein," which has several meanings, including conversing, contemplating, comparing, meeting, bringing together, and uniting. So, a symbol is the fusion of two things into one (Daeng, 2000: 83).

Furthermore, Daeng explains that there are two opinions regarding symbols and symbolization. On one hand, there is the view that sees symbols as something immanent, meaning in the horizontal dimension only. On the other hand, there is the perspective that considers symbols as transcendent, and in dialogue with the 'other,' answers are found. The strong presence of myths in almost all religious traditions of the Hindu community in Bali signifies that mythology is a form of life practice that has been followed for thousands of years, which must be preserved as one of the teachings for humanity.

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Symbols, therefore, are not only of horizontal-immanent dimension but also have a transcendent material, meaning they are both horizontal and vertical; symbols then take on a metaphysical nature. Symbols represent the inability of the human intellect to establish a direct connection with 'That Which Is,' or, in Heidegger's terms, the pursuit of authentic Being. 'That Which Is' in the context of Hinduism in Bali is identified with Paramaatman or referred to as the Supreme Soul (Soul of the Universe). Hegel terms it as Geist (Absolute Spirit). Symbols, therefore, possess the

power to mediate between humans and 'That Which Is.'

There's an important note in understanding 'That Which Is' according to Heidegger's perspective, that it cannot be positively expressed through any means (Siswanto, 2001: 116). Therefore, to explain 'That Which Is,' Heidegger employs negative statements (via negation). In Hindu society, on the other hand, it tends to use symbol manifestos and embed them in mythological language. 'That Which Is' in Balinese Hindu society doesn't directly reveal itself positively in this world because it is the soul, the soul of the universe. 'That Which Is' (Paramaatman) is a meaningful force but not a universal genus because it cannot be imposed on all specific existences; it only becomes their soul. It harbors the powers of nature, even those that bring about 'specific existence.'

In this terminology, the concept of 'That Which Is' in Balinese society is similar to Heidegger's conception (or perhaps Heidegger adopted it) in that 'That Which Is' is entirely different from 'specific existence' because 'specific existence' exists because of 'That Which Is.' 'That Which Is' is not rooted in specific existence; instead, specific existence derives from 'That Which Is' because 'That Which Is' determines specific existence to become specific existence. 'That Which Is' is not a collection of specific existences, nor is it the totality of specific existences. 'That Which Is' is not a cause. 'That Which Is' cannot be understood objectively; therefore, 'That Which Is' is not a genus, nor is it a universal genus. 'That Which Is' is not something that stands on its own (Dalstrom, as quoted by Joko Siswanto, 2001: 117).

This is the concept of 'That Which Is' in Hindu society that can manifest itself while simultaneously

concealing itself. Although it cannot manifest positively, it only manifests through specific existences, such as natural phenomena, humans, and so on. To reach 'That Which Is,' Balinese Hindu society creates symbols that authentically mediate their connection to 'That Which Is.'

Cohen, as quoted by Yudha Triguna (2000: 24), states that symbols, as a result, fundamentally have an objective form, not a subjective one. Symbols initially are spontaneous creations of specific individuals based on specific subjective experiences. Later, they attain an objective existence when accepted by others during social interactions. What was initially subjective and individual becomes objective and collective, developing its reality. Symbols then become something obligatory and, therefore, pose constraints for the individuals involved. Unlike signs, symbols are not solely cognitive constructs but are also inherently emotive and cognitive.

Victor Turner, in the National Encyclopedia of Indonesia (1990: 113), views a symbol as having three dimensions of meaning. These are (1) the exegetic dimension, which interprets symbols from explanatory information; (2) the operational dimension, which looks at symbols in terms of their purpose; and (3) the positional dimension, which considers symbols about other symbols.

Upon closer examination of what Turner suggests, the exegetic dimension pertains to how an individual or a group of people believe in the powers contained within a symbol, even if it's all based on mythological narratives. In this regard, the strength of a symbol is determined by how each generation effectively conveys and convinces others of the essence of the symbol for future generations. Thus,

over countless ages of human civilization, many symbols held by societies have become extinct. This condition is due to the limited memory capacity of humans and the relatively short productive lifespan from one generation to the next.

In operational terms, when symbols are viewed about their purpose, humans who use an incalculable number of symbols align with the passage of time and the civilizations experienced by humanity itself. This serves as a reminder to all that anything serving human life consists of expressions of symbols, which also means they have purposes and are beneficial in life.

Furthermore, symbols in the positional dimension are related to the use of other symbols. This is a reminder that humans are both individual beings and communal beings. This communal nature constantly leads humans to interact and understand each other's use of a set of group symbols. For social beings like humans, it is evident that they engage in both active and passive communication with their environment. This highlights the importance of using symbols for an individual and how others comprehend the symbols they use, and vice versa.

According to Mircea Eliade (1974: 29), an expert in the historical-phenomenological comparison of religions, symbols reveal the deepest aspects of reality that are not accessible through other means of recognition. Images, symbols, and myths disclose the most secretive modes of being. Their investigation opened the way to understanding humanity before it became entangled in historical events. The forms of symbols may change, but their function remains the same. Symbols, myths, and rituals always reveal a boundary situation of humans, not just a historical

situation. A boundary situation is one where humans realize their place in the universe.

As humans elevate themselves above their historical moments and allow their desires to experience archetypes, they become more complete beings (Daeng, 2000: 30). Furthermore, Daeng states that symbols and images serve as an "entryway" to the world of pre-history.

Although symbolic thought opens up immediate reality, it does not destroy or empty the value of that reality (2000: 83). According to this theory, the characteristic that marks all human activities is the symbolic process.

The creation of symbols and myths by humans is thus a manifestation of their desire to always relate to something of a transcendent nature. When reason and empirical experience cannot reach it, humans create symbols and myths.

Similarly, the Hindu community in Bali always creates myths as a form of storytelling containing profound teachings and uses symbols as intermediaries in an unspoken dialogue. Symbols and myths are inseparable in their cultural practices, representing the realization of their religious teachings. It can be almost certain that symbols and myths have become deeply embedded in the tradition of Hinduism in Bali. In reality, these symbols and myths are very effective in conveying the good teachings of Hinduism to the community.

As an example, consider the symbols and myths embodied in the Barong and Rangda dances, which contain mystical elements and the use of diverse symbols. They depict the contradiction (*rwa bhineda*) within human life, illustrating that there is always a battle between good and evil. The struggle between the two cannot be stopped because, in the end, there

is no clear winner or loser in this battle. This provides evidence of how within the "space" of human life, elements of "goodness" and "evil" are always vying for influence.

Human beings are then expected to choose and discern which elements are good to follow and which ones are bad to abandon. Therefore, the use of myths and symbols in the cultural manifestations of the Hindu community in Bali serves as guidance for the community in understanding and embodying their religious teachings. Interestingly, in almost every myth and symbol created and used by the Hindu community in Bali, there are hidden philosophical values that are highly beneficial for humanity. This is because every use of symbols and the creation of myths are based on a fairly deep philosophical foundation, even though they are only expressed through mythology and symbolism.

In the terminology of Yudha Triguna (2000: 32-35), symbols are said to be understood not only through observable objective interactions but also through subjective social constructions institutionalized through rituals, art, and language. Furthermore, he suggests that there are at least four levels of symbols: (1) Construct symbols, which take the form of beliefs and are usually at the core of religion; (2) Evaluation symbols, which involve moral judgments laden with values, norms, and rules; (3) Cognitive symbols, which are knowledge symbols that humans use to gain knowledge about reality and order to better understand their environment; and (4) Expression symbols, which are expressions of feelings.

This understanding leads to an important stage in the process of legitimizing human beings. First, the entire institutional order must be collectively

understood based on a comprehensive meaning behind individual motives.

Second, the entire life of an individual, which sequentially passes through various orders and institutions, must be given subjective meaning. Third, legitimacy involves explicit theories, in the sense that it is legitimized based on different bodies of knowledge. This type of legitimacy provides a comprehensive reference framework for each institutional sector that has been established. Due to its complexity, this legitimacy is often entrusted to specific individuals through formalized initiation procedures. Fourth, in the form of integrating various meanings within the institutional order as a symbolic totality referred to as the symbolic universe.

## **CONCLUSION**

The dialectic between culture and religion has given rise to a unique and distinct form of philosophy, as it is structured in such a way that it becomes a kind of ritual and doctrine of salvation or worldview. Philosophy does not merely serve as knowledge but becomes a systematic belief in nature, the world, humanity, and even supernatural phenomena. The Hindu community in Bali represents a reality where they attempt to integrate philosophy and religion fully into their cultural manifestations (or religious rituals), forming a way of life and guidance, both in their relationship with the supernatural and the universe, as well as among fellow human beings.

As explained in the discussion above, it is challenging to "separate" philosophy and religion in Hinduism. Between the two, they not only influence each other but have often manifested themselves as "one belief" that cannot be separated. The difficulty in

separating philosophy from religion is what makes outsiders perceive Hinduism as a philosophical system or, at the very least, as a tradition of philosophy. Furthermore, the Upanishads, written between the 8th and 5th centuries BCE, attempted to explain the meaning of beliefs through a philosophical lens, even though formal philosophy had not yet been established during that time. However, philosophical thought had developed and institutionalized within the Hindu tradition, which subsequently influenced Hindu traditions worldwide, including in Bali.

This dialectic "between philosophy and religion" has given rise to a cultural manifestation formed as a representation to carry out religious worship or rituals as daily routines. It can be observed that Hindu communities in Bali engage in various religious ceremonies daily, and every household is known to have a place of worship (mrajan, sanggah). This serves as an intriguing testament to how the manifestation (as a form of daily activity) of Hindu communities in Bali is built upon the dialectic of philosophy and religion. The dialectic between philosophy and religion becomes evident in the symbolic and mythological aspects. The metaphysical problem arises when symbols are used as a means for humans to reach the Authentic Existence when reason and capability fall short. The Authentic Existence, known in Balinese Hinduism as Paramaatman (the Supreme Soul, the Soul of the universe), cannot be attained because it does not manifest itself positively; instead, it only reveals its manifestations in the universe and all of its creations.

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# Hindu Godly Philosophy in the Bhagavadgita

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## ABSTRACT

The sacred library Bhagavadgita is one of the sacred libraries for Hindus which is rich in Hindu philosophical values. Apart from that, it is also rich in noble values regarding Hindu Godhead or Brahma Vidya. In an effort to enrich the teachings of Hindu Divinity as a Hindu theology that must be developed and continuously explored the values of Hindu theology according to the source, so that Hindus are increasingly open to insight into the teachings of Hindu theology or Brahma Vidya which is written in the sacred Hindu literature, namely the Bhgavadgita. Many names of God in Hindu religious life are taught, such as Aditya, Rudra, Agni, Yama, Baruna, Prajapati Brahma, Isvara, Visnu, and so on.

**Keywords:** Hindu Godly Philosophy, The Bhagavadgita

## INTRODUCTION

Hindus are still given enriched insight and knowledge regarding the teachings of Hindu philosophy and the teachings of Hindu Divinity or Brahma Vidya. Regarding Brahma Vidya or Hindu theology, there are really many questions from Hindus in Indonesia. Why do Hindus worship many Gods. Are the Gods and Goddesses Gods for Hindus? The point is that Hindus worship the Almighty God. Hindus glorify

the Almighty God. God in Hinduism is actually One or Only One.

In the holy scripture Bhagavadgita, God is called Aditya. God who controls Surya or the Sun. Indeed, Surya or Aditya or Rawi or the Sun is one. However, this one Sun has many rays called Sahasra Cahya, thousands of rays which can illuminate the entire universe. Wherever Hindus are, that is where Hindus receive sunlight. Likewise, Hindus worship one God called Ida Sang Hyang Widhi Wasa or Brahman.

God in Hindu divine teachings or Brahma Vidya really has many names and names, but in reality God is One who is called Ekam Eva Adwityam Brahman. The many names are called Siva Sahasra. Name means God in Hinduism has a thousand names, such as: Brahma, Visnu, Siva, Isvara, Sangkara, Mahadewa, Rudra, Maheswara, Surya, Candra, Bayu, Agni, Yama, Prajapati. In the sacred literature of the Bhagavadgita, several verses related to Hindu Divine Theology or Brahma Vidya have been found which are philosophically presented in the following description.

## **FINDING AND DISCUSSION**

### **Hindu Godly Philosophy in the Sacred Library of the Bhagavadgita**

Hindus believe in the oneness of God who is commonly called God Almighty. In the Hindu sraddha about Hindu divine philosophy it is called Brahma Vidya, namely Ida Sang Hyang Widhi Wasa. There is Hindu literature that explains Hindu divinity. Let's look at and understand the Hindu divine philosophy in the sacred literature Bhagavadgita.

#### **1. *Prabhavisnu***

*Prabhavisnu* means creator. Hindu philosophy is relevant to the teachings of Hindu Godhead or

Brahmavidya. Let's remember about Prabhavisnu sloka XIII-16 in the holy scripture Bhagavadgita quoted below.

*avibhaktam ca bhūteṣu vibhaktam iva ca sthitam,  
bhūta-bhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu  
ca.*

It means:

It cannot be divided but exists in every human being, as if divided and known as the sustainer of all creatures, destroying and creating them.

Sublime messages about Prabhavisnu include:

1. *Avibhaktam* meaning indivisible; This means that Hyang Visnu is Eka or one. Vishnu is undivided. With sarwamurti, you can create, maintain and return to its origin. However, it is understood that the name is called Visnu Sahasra Nama.
2. *Bhūteṣu* meaning in being; This means that as the murti of the creator, Vishnu also exists in every creature to play a nurturing role.
3. *Vibhaktam* meaning as if divided; This means that Vishnu seems to be divided. Vishnu with rtam prabhava can exist in sarva bhutani.
4. *Sthitam* means to reside; Vishnu means Utpethi who creates, maintains and returns to His origin. Vishnu resides in every sarwa bhutani.
5. *Bhūtabhartṛ* means keeper of creatures, support of creatures; This means that Vishnu's role is as preserver or stithi and the role of creator or utpethi as well as the role of destroyer or Pralina.
6. *Tajjñeyam* meaning that is what must be known; This means that Vishnu has sarwa prabhawa. This must be understood well.

7. *Grasiṣṇu* meaning their destroyer; The meaning of Vishnu as the destroyer is also *raline* or *pralaya*.
8. *Prabhaviṣṇu* means creator. The meaning is that Vishnu's murti is *sarva prabhava*, namely *utpethi* to create, *stithi* to maintain and *raline* to destroy. *Prabhavisnu* is the creator of *Sarva Bhutesu*.

## 2. *Niscitya*

*Niscitya* it means convincingly, with certainty. Hindu philosophy is relevant to the teachings of Hindu Godhead or *Brahmavidya*. Let's keep in mind *Niscitya* sloka III-2 in the holy book *Bhagavadgita* quoted below.

*vyāmiśreṇeva vākyena buddhim mohayasīva  
me*

*tad ekam vada niścītya yena śreyo 'ham  
āpnuyām*

It means:

Your teachings somewhat confuse my mind, therefore teach me a convincing way that is the only way I can do it.

The noble messages about *Niscitya* quoted above include:

1. *Yāmiśreṇeva* the meaning seems to be confusing; This means that *sadharna* should not be confused or *moha* about Hindu divine teachings. Study seriously and sincerely.
2. *Vākyena* meaning by saying (that); This means that divine teachings are said to be true and good.
3. *Buddhim* meaning understanding; This means that *sadharna* must be wise and confident in studying divinity.
4. *Mohayasīva* meaning confusing; This means that God is absolute and never confused. People are confused if they misunderstand God.

5. *Tad Ekam* meaning that one; This means that God is one, there are many humans or human shoulders.
6. *Vada* means to tell, say; This means that God's teachings are correct but humans misinterpret the nature of God as One.
7. *Niścītya* meaning convincingly, with certainty; The meaning of sadharma is studying Brahma Vidya or divine teachings convincingly, with certainty, and by believing in the Saguna Brahman and Nirguna Brahman.
8. *Sreyo Aham Āpnuyām* meaning I will achieve good (meaning the goal which is the somum bonum in religion, namely moksa). This means that sadharma understands and implements Hindu divine teachings in a sraddha and bhakti manner, of course achieving the highest goal, namely moksa. Niscitya, namely by convincingly and with certainty in accordance with the sraddha bhakti about Hyang Widhi Wasa, then you will be sure to reach the path of parama artha, namely moksa.

### 3. Aste

*Aste* means to stay, to reside. Hindu philosophy is relevant to the teachings of Hindu Godhead or Brahmavidya. Let's remember about Niscitya sloka V-13 in the holy Bhagavadgita literature quoted below.

*sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśī*

*nava-dvāre pure dehī naiva kurvan na kārayan*

It means:

By abandoning all mental work activities, by mastering the self, the soul that reigns peacefully in the nine gates, does not work, nor causes work.

The noble messages about *aste* include:

1. *Sarvakarmāṇi* means all actions; This means that *sadharna* is active in doing all the work because there is a soul.
2. *Manasā* means with the mind, mentally; The meaning of *berbiat* is starting from the mind or *mana* and then saying or reading.
3. *Sarṇnyāsa* means to put off; This means that work is slowly removed from the nine doors of the self.
4. *Āste* means to stay, reside; This means that the soul of oneself resides in the nine doors or *nawadvare*.
5. *Sukham* means happily; The meaning is that happily the soul resides in the self, namely *lepad* through *navadvare*.
6. *Vaśī* means self-control; It means that the soul is mental or spiritual, controlling oneself to do *karma*.
7. *Dehi* means body; The meaning is *sarira* or *sarira* or *dehi* in the nature of *anitya*
8. *Atma* is *Nitya*. *Aste* means staying, resting. A small spark of *Hyang Widhi Wasa* resides in the nine doors of the self called *navadvare*.

#### 4. *Isvara*

*Isvara* means Almighty God or *Ida Sang Hyang Widhi Wasa*. Hindu philosophy is relevant to the teachings of Hindu Godhead or *Brahmavidya*. Let's remember about *Isvara* sloka XVIII-78 in the holy *Bhagavadgita* literature quoted below.

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-*  
*dharah,*

*tatra śrīr vijayo bhūtir dhruvā nītir matir mama.*

It means:

Wherever Kṛṣṇa, the lord of yoga, where Arjuna the archer is, there (is) happiness, victory, prosperity and morals, so I think."

As for Nirmala's message about Isvara among other things:

1. *Yatra* means anywhere; This means that God Almighty is everywhere. God Almighty is everywhere as per Hindu sraddha.
2. *Yogeśvarah* (yoga + *Īśvara*) means lord of yoga; This means that God is the ruler of Yoga and also the ruler of the universe, so sadharma must be diligent in asceticism yoga samadhi worshipping Sang Hyang Isvara.
3. *Īśvara* means God, the Powerful; The meaning is that God Almighty controls the universe and its contents or sarwa bhutani.
4. *Dhanurdharah* means arrow expert, archer hero; This means that Sadharma is blessed with dhanurdarah as an expert in arrows, an expert in war, as a hero or Yoddha.
5. *Tatra* means there; This means that Yatra or God is everywhere. Tatra means God is there. God is here. This means that God always exists as Saguna Brahman and Nirguna Brahman.
6. *Śrih* means glory, prosperity; The meaning is that Isvara bestows glory and prosperity on sarva humans.
7. *Vijayah* means glory, victory; The meaning is that sadharma who diligently works on karma and struggles in life grants success and victory.
8. *Bhūtiḥ* means prosperity; This means that Isvara is the bestower of human prosperity.
9. *Dhruvā* means certain; This means that karma definitely and truly has a reward or result.

10. *Nīti* means *morāntas*; This means that *sadharmā* should be ethical or have a moral life.
11. *Matih* means thoughts, opinions, beliefs; This means that you should be wise, have intelligent reasoning, have pure thoughts and have sincere, pure beliefs.
12. *Mama* means servant. This means that *sadharmā* is worthy of devotion to *Isvara*. *Isvara* is God Almighty or *Ida Sang Hyang Widhi Wasa*.

### 5. *Matparah*

*Matparah* means making my brother the highest goal. Regarding the teachings in Hindu philosophy, they are relevant to the teachings of Hindu Divinity or *Brahmavidya*. Let's keep in mind *Matparah* sloka XVIII-57 in the holy *Bhagavadgita* literature quoted below.

*cetasā sarvakarmāṇi mayi saṅnyasya matparah,  
buddhi-yogam upāśritya mac-cittaḥ satataṁ bhava.*

It means:

By surrendering all mental work activities to Me, making Me the highest goal and taking refuge in *Buddhi yoga*, center your mind on Me."

Regarding the *luhung* meaning of *Matparah*, among others:

1. *Cetasā* means with the mind, mentally; This means that *sadharmā* has a noble and noble mentality to achieve the highest goals achieved by *Ida Sang Hyang Widhi Wasa*.

2. *Sarvokarmāṇi* means all work, all work activities; This means that sadharma works with all mental strength and achieves the highest goal.
3. *Mayi* means to Me; The meaning is bshwa sadhama mental and spiritual focus on Ida Sang Hyang Widhi Wasa.
4. *Saṁnyasya* means surrender; This means that sadharma sincerely surrenders all work to achieve the highest goal.
5. *Matparah* makes Me the highest goal; This means that sadharma is determined to achieve the highest goal that is one with Brahman.
6. *Buddhiyogam* means the yoga of discrimination; This means that sadharma does asceticism yoga samadhi to achieve the highest goal, namely Brahman.
7. *Upāśrīrya* means taking refuge; This means that sadharma should take refuge in God Almighty or Hyang Widhi Wasa.
8. *Macitta* means concentrating your mind on Me; The meaning is that sadharma is a conscious effort to continue to focus on non-nirmal thoughts.
9. *Satataṁ* means always; This means that all karma always aims to achieve the highest and noblest goals.
10. *Bhava* means existing, becoming. This means that sadharma with matparah is a noble determination to achieve the highest goal, namely moksa with Brahman.

*Matparah* is making Me the highest goal. Sadharma has the highest goal, which is to unite with Almighty God or Ida Sang Hyang Widhi Wasa, which is named Brahman Atman Aikyam or Moksa.

## 6. *Svabhava Prabhavaih*

*Svabhava Prabhavaih* means that which comes from one's own nature. Regarding the teachings in Hindu Philosophy, they are relevant to the teachings of Hindu society and Hindu Divinity or Brahavidya. Let's remember and give meaning to *Svabhava Prabhavaih* sloka XVIII-41 in the holy Bhagavadgita literature which is quoted below.

*brāhmaṇa-kṣatriya-viśāṃ śūdrāṇāṃ ca  
parantapa,  
karmāṇi pravibhaktāni svabhāva-prabhavair  
guṇaiḥ.*

It means:

The duties of the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, O *Paraṃtapa* (*Arjuna*), are differentiated according to the *guṇa*, which arises from their own nature."

Regarding the noble message about *Svabhava Prabhavaih*, including:

1. *Brāhmaṇa* means *brāhmaṇas*; The meaning is that *sadharna* is a Brahmin who is engaged in the noble duties of Hinduism to act wisely or *Pandita*.
2. *Kṣatriya* means *kṣatriyas*; This means that *Sadharna* carries out the duty of loyally defending the Indonesian nation as a knight and officer for the security of the people, nation and beloved country of Indonesia. Dare to uphold the *Dharma*.
3. *Viśāṃ* means *vaiśyas*; This means that it has the characteristics to carry out the people's economy and advance the welfare of the family, community and the entire Indonesian nation.
4. *Shūdrāṇāṃ* means the *śūdras*; This means that *sadharna* has the characteristic of diligent karma as a professional worker or true and noble *Karmin*.

5. *Karmāṇi* means duty, activity; This means that sadharma must be diligent in carrying out noble obligations and activities in noble work.
6. *Pravibhaktāni* means divided into; This means that sadharma has naturally noble qualities. Perform duties and functions or use karma properly and correctly.
7. *Svabhāva Prabhavaiḥ* means that which comes from its own nature; This means that life in Hindu society and society at large has its own nature and character according to its talents, which are called triguna, namely sattwam, rajas and tamas.
8. *Guṇaiḥ* means by guṇa. The meaning of sadharma is that it has characteristics or benefits that are carried from a noble age (birth) and then developed according to social dynamics.

*Svabhava Prabhavaiḥ* is that which originates from one's own nature. Sadharma has its own character according to talent or function. Carry out duties and functions or duties according to your noble identity.

## 7. *Astikyam*

*Astikyam* or Astika means belief in God Almighty. Hindus have noble teachings and teachings in Hindu philosophy that are relevant to Hindu divine teachings or Brahmavidya. Let's remember and give meaning to *Astikyam* sloka XVIII-42 in the holy book Bhagavadgita quoted below.

*śamo damas tapaḥ śaucam kṣāntir ārjavam  
eva ca,  
jñānam vijñānam āstikyaṁ brahma-karma  
svabhāva-jam.*

It means:

Calmness, self-control, asceticism, purity, forgiveness, honesty, as well as knowledge, wisdom and belief in life after death, are the duties of a brāhmaṇa born of his own nature."

Regarding the noble value of Astikyam as follows:

1. *Samah* means calm; sadharma should be calm according to Hindu sraddha.
2. *Damah* means self-control; Sadharma must live a positive life by controlling oneself physically and mentally. Persevere self-control of thoughts, words and actions.
3. *Tapaḥ* means mastery of desires, asceticism; Sadharma is good for mastering lust and doing asceticism yoga samadhi.
4. *Śaucarṁ* means holy, pure; Sadharma believes in God in terms of self-purity and self-purity.
5. *Ārjavam* means noble, honest: Sadharma is honest and virtuous in believing in God Almighty.
6. *Kṣāntih* means forgiving; Sadharma in believing in God must have a forgiving character or Ksami.
7. *Jñānaṁ* means knowledge; Sadharma should like to behave forgiving or ksami.
8. *Vijñānam* means wise; Sadharma appears as a virtuous, wise and wise Hindu.
9. *Āstikyam* means belief in the Almighty God; True sadharma requires believing in God Almighty. Sadharma should believe in God Almighty or Ida Sang Hyang Widhi Wasa with sudha nirmala.
10. *Brahmakarma* means the duties of a brāhmaṇa; Sadharma as a brahmin is a role model in believing in God Almighty.
11. *Svabhāvajam* means that which is born from its own nature. This means that sadharma is in

accordance with the function of karma or the nature of sadharma who believes in God Almighty. Astikyam is belief in the Almighty God or belief in Ida Sang Hyang Widhi Wasa. The first part of Panca Sradha.

## 8. *Brahma*

*Brahma* means Brahman. Hindus believe in Brahman or Almighty God. Hindu philosophy is relevant to Hindu divine teachings or Brahmadevidya. Let's remember and give meaning to Astikyam sloka XVIII-53 in the holy book Bhagavadgita quoted below.

*ahankāram balaṁ darpaṁ kāmam krodham  
parigraham,  
vimucya nirmamaḥ śānto brahma-bhūyāya  
kalpate.*

It means:

Having thrown away ego, violence, arrogance, lust, anger and possessiveness, and being full of peace, he is worthy to attain Brahman."

The noble meaning of Brahma or Brahman is:

1. *Ahamkāra* means egoism, ego; Sadharma does not behave selfishly towards Brahman.
2. *Balam* means strength, violence; Sadharma does not behave violently and does not fight against Brahman. Obligatory devotion to Brahman.
3. *Darpanam* means arrogance; Sadharma does not show arrogance towards Brahman, performs praise for Brahman.
4. *Kāma* means lust; Sadharma in religious behavior is devoid of erotic desire. Must be neat and polite.
5. *Krodham* means Sadharma in religion, not appearing angry. Avoid feelings of anger in Hindu religious practices;

6. *Parigraham* means wealth, property; Sadharma Falam religious practice of worshiping Brahman does not show off wealth.
7. *Vimucya* means after letting go; Sadharma is the practice of Hinduism to renounce all sadharmic or immoral behavior.
8. *Nirmamah* means without ownership; Sadharma is sincere without ownership, if it is united with Brahman.
9. *Śāntah* means peace, tranquility; Sadharma lives in peace and tranquility to reach Brahman.
10. *Brahma* means Brahman; Sadharma performs sacred worship and devotion to Brahman.
11. *Bhūyāya Kalpate* means being worthy of a noble and noble fatherharma to be worthy of Brahman.

Brahma is Brahman. Hindus believe in the Almighty God or believe in Ida Sang Hyang Widhi Wasa. Sadharma must give up or stop practicing adharma sincerely in order to move towards Brahman.

### **9. Anyadevata**

*Anyadevata* means to other gods. Sraddha Brahman that sadharma believes in God Almighty. In form or murti, sadharma is the bahu murti. Hindus believe in Brahman or Almighty God. Hindu philosophy is closely related to Hindu divine teachings or Brahavidya. Let's remember and give meaning to Anysdevata sloka X-23 in the holy book Bhagavadgita quoted below.

*rudrāṇām śaṅkaraś cāsmi vitteśo yakṣa-  
rakṣasām,  
vasūnām pāvakaś cāsmi meruḥ śikhariṇām  
aham.*

It means:

I am Śaṅkara of the Rudras; I am Kubera among the yakṣas and rakṣasas; I am Pāvaka of the Vasus; I am Meru among the mountains

The meaning of *nirmala* about *Anyadevata* includes:

1. *Anyadevatā* means to other gods; *Sraddha* Brahma in Hindu theology believes in the names of gods, including: *Sangkara*, *Rudra*, *Kubera*, *Pavaka*, *Vasu*, *Meru*, and other gods. All Gods are the holy rays of *Ida Sang Hyang Widhi Wasa*, each having their own *prabhawa*.
2. *Bhaktāh* means devotees, *bhakta*; Obedient *sadharmas* have *swadharma* as devotees to perform devotional service with the praises of the holy *nirmala*.
3. *Yajānte* means to worship; *Sadharna* who is obedient and obedient to the teachings of *Brahman* *Sraddha*, *sadharna* should be worshiped and praised *sudha nirmala* to ask for grace.
4. *Śraddhayā* means with trust, with confidence; *Sadharna* worships and praises *Ida Sang Hyang Widhi Wasa* with full trust and is truly convinced of the omnipotence of *God Almighty*.
5. *Anvitāḥ* means full; *Sadharna* worships and praises *Brahman* with sincere *lascarya*.
6. *Yajanti* means worship; The noble value of worshipping *Ida Sang Hyang Widhi Wasa* is to ask for His guidance, protection and grace.
7. *Avidhi* means not following the law; This means that *sadharna* must obey *Hindu law* and avoid devotional efforts that are not in accordance with *Hindu law*.
8. *Avidhipūrvaka* means in the wrong way. This means that *sadharna* should not do devotional

service in the wrong way or effort, as far as possible do it according to Dharma or truth.

*Anyadevata*, namely to other gods. In essence, all the holy rays or Gods from the rays of Ida Sang Hyang Widhi Wasa, should be worshiped and praised with holy nirmala. May Sadharma be blessed with spiritual and spiritual prosperity.

### 10. *Sarvalokamahesvara*

*Sarvalokamahesvara* means Lord of all the worlds, Lord of all creation. God is everything. God created everything or *sarva srsthi*. Divine teachings are relevant to Hindu Philosophy. Let's remember and interpret sloka V-29 in the following holy pistaka Bhagavadgita.

*bhoktāram yajña-tapasām sarva-loka-  
maheśvaram  
suhṛdam sarva-bhūtānām jñātvā mām śāntim  
rcchati*

It means:

By knowing Me as the recipient of *yajña* and asceticism, Lord of All Nature, lover of all creatures, he attains eternal peace.

The noble meanings of *Sarvalokamahesvara* include:

1. *Bhoktāram* means one who enjoys; This means that Sadharma Angayubhagya can enjoy all of Sang Hyang Mahesvara's creations.
2. *Yajña* means offering, sacrifice; This means that sadharma should offer a sacred nirmala offering in the form of a sincere *yajna*.
3. *Tapasām* means asceticism, samadhi; This means that sadharma should do asceticism, yoga and samadhi towards Sang Hyang Mahesvara.

4. *Sarvalokam* means all worlds; This means that all the earth, all the universe, all the universe is the power or creation of Sang Hyang Mahesvara.
5. *Maheśvaram* means God; The Hindu divine teaching is called Mahesvara, because it is called a thousand names or Mahesvara Sahasra Nama or Siva Sahasra Nama.
6. *Sarvalokamaheśvara* means Lord of all the worlds, Lord of all creation; This means that everything that exists and everything that is created in this universe was created, maintained and restored by Sang Hyang Isvara.
7. *Sarvabhūtānām* means all creatures; This means that humans, animals and plants or sarvabhutanam are creations of God Almighty.
8. *Jñātvā* means after knowing; This means that Hyang Isvara created everything in this world.
9. *Śāntimṛcchati* means attaining peace. This means that sadharma that glorifies God Almighty can lead to peaceful life.

Sarvalokamaheśvara is the Lord of all the worlds, the Lord of all creation. In essence, God or Ida Sang Hyang Widhi Wasa deserves to be worshiped and praised with the holy nirmala who is the origin of everything in the universe. May Sadharma be blessed with wisdom, safety and inner and outer well-being of mankind.

### **11. Prajapati**

*Prajapati* means God as creator, ruler of all creatures. God as the soul of all nature, God of all creation. Divine teachings are relevant to Hindu Philosophy. Let's remember and interpret sloka III-10 in the following sacred literature of the Bhagavadgita.

*saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ  
anena prasaviṣyadhvam eṣa vo 'stv iṣṭa-kāma-  
dhuk*

It means:

"Indeed, it has long been said, God after creating man through yajña, said: in this (way) you will develop, like a milk cow that fulfills your (own) desires."

The noble teachings about Prajapati include:

1. *Sahayajñah* means together with yajña, sacrifice; The meaning is that persevering in the form of Panca Yajna towards Ida Sang Hyang Widhi Wasa in the murti as Prajapati.
2. *Prajāḥ* means people, mankind; The meaning of sadharma is as a devotee who regularly devotes himself to Ida Sang Hyang Widhi Wasa.
3. *Sṛṣṭvā* means after creating; The meaning of sadharma was created after the yajna offered to Hyang Prajapati.
4. *Purovāca* means said in ancient times; Its meaning in the past originated from the yajna that Prajapati created all creatures and the universe.
5. *Prajāpatiḥ* means God as creator, Ruler of creatures; This means that Sang Hyang Siva has the title Hyang Prajapati to create all creatures or sarva bhutanam.
6. *Anena* means with this; This means that by diligently praying as a means to Sang Hyang Prajapati.
7. *Prasaviṣyadhvam* means you will expand; This means that by creating a creature, over time it will reproduce continuously like a cow that provides milk as a source of life.

8. *Eṣa* means this; This means that Prajati is One or a single person who is called the Almighty God. So he was named Eko Narayanad Nadvityo Asti Kascit according to the second verse of the Tri Sandhya puja.
9. *Astu* means let it be; Sadhatma is sure that this is actually how Sang Hyang Prajapati is.
10. *Kama* means desire, pleasure; The meaning is that Sang Hyang Prajapati grants the desires and pleasures of all creatures created in the world.
11. *Dhuk* means dairy cow; This means that Sang Hyang Prajapati is like a dairy cow producing spoons for sadharma to enjoy.
12. *Vo'stviṣṭa Kamadhuk* means let it be the cash cow of your desires. This means that Sang Hyang Pajapati is like a dairy cow or Kamadhuk who supports sadharma in the universe. Sadharma made the cow a sacred animal. Protected and cared for cows well.

Prapati is God, the creator of all creatures. The term Kamadhuk is a sacred cow that provides the source of life in the form of milk. Cows are sacred animals for sadharma. In essence, God or Ida Sang Hyang Widhi Wasa or Prajapati should be worshiped as the creator of all creatures and the universe. May Sadharma be blessed with wisdom, safety and prosperity for mankind.

## **12. Aditya**

*Aditya* means the Adityas, the Sun God. The Panditas worship at sunrise as a form of devotion to God Almighty as the murti or prabhawa of Sang Hyang Surya, this worship is called Surya Sevana. About Aditya, let's remember and interpret the following sloka XI-6.

*paśyādityān vasūn rudrān aśvinau marutas  
tathā,  
bahūny adr̥ṣṭa-pūrvāṇi paśyāścaryāṇi  
bhārata.*

It means:

Behold the ādityas, the vasus, the rudras, the twin aśvins and the maruts, O Arjuna, witness many miracles never seen before."

The joy values about Aditya include:

1. *Paśya* means look; The meaning is that sadharma can see Hyang Widhi's rtam in his various prabhawa.
2. *Ādityān* means the Ādityas, the Sun god; The meaning is that the Sun God Prabhawa illuminates the world with justice and nobility of bright light.
3. *Vasūn* means the Vasu (Basu), gods who shine brightly; This means that it is Sang Hyang Vasu who bestows bright, brilliant light like during the current elmino season.
4. *Rudrān* means the Rudras; This means that Hyang Siva is praying as Sang Hyang Rudra.
5. *Aśvinau* means the twin god Aśvin; This means that Hyang Widhi is in the form of twins between Surya and Candra.
6. *Marutah* means the Maruts; This means that Hyang Widhi with murti as Maruta.
7. *Tathā* means so too; This means that Hyang Widhi also has other murti such as Sang Hyang Tara or stars.
8. *Bahūni* means many; The meaning is that there are many lights shining in the universe which provide light which becomes the lamp of nature and bhutesu.

9. *Adṛṣṭapūrvāṇi* means that which was not seen before. This means that many of Hyang Widhi's rtams have not been observed by the human senses.
10. *Āścaryāṇi* means miracle. This means that there are many miracles of Hyang Widhi that are beyond the reach of human reason. Sadharma remains angry about the glory of Sang Hyang Aditya.

That is the presentation about Aditya, namely God in Prabhava as Sang Hyang Surya or the Sun God. May Sadharma be blessed with spiritual wisdom, safety and prosperity for mankind in the form of the Light of Joy and brilliant light as the most powerful energy. Sang Hyang bestowed the light of joy or brilliant light from Sang Hyang Aditya.

### 13. *Rudra*

*Rudra* means roaring, shining. Rudra is a radiant God, wearing yellowish clothes, armed with chakras. In devata nava sanga, Lord Vishnu is also armed with Chakra. Let's remember and interpret sloka XI-22 in the holy scripture Bhagavadgita which is quoted below.

*rudrādityā vasavo ye ca sādhyā viśve 'śvinau  
marutaś coṣmapāś ca,  
gandharva-yakṣāsura-siddha-saṅghā  
vikṣante tvām vismitāś caiva sarve.*

It means:

The Rudras, Ādityas, Sādhyas, Vasu , Sādhyas, Viśvadevas, Aśvins, Maruts, Ūśmapa, Gandharvas, Yakṣas, Asuras and Siddhas, who all look in awe at Me."

Sublime messages about Rudra include:

1. *Rudrādityā* (Rudra + Āditya), Rudra (root) rūd means roaring, shining); Rudra as a god in the Ṛg Veda is not very well known, being mentioned in only three mantras. Due to his nature, Rudra is identified with Siva. Anthropomorphically, Rudra is a radiant God, with yellowish clothes, armed with chakras. This means that Lord Siva also has the title of Lord Rudra whose prabhava shines yellowish. In asta dala or asta aiswarya bersthana in Neriti.
2. *Aditya* means a group of gods. From Aditi emerged (became) eight sons, among others, Mitra, Varuṇa, Aryaman, Anusa, Bhaga, Dhatr, Indra and Vivasvat, all of whom are symbols. This means that Aditya has eight murtis with each prabhawa as the nyasa prabhawa of Sang Hyang Siva.
3. *Vasavah* means Vasu; This means that Sang Hyang Siva purified as Vasu with the power of light.
4. *Sādhyā* means the group of spirits in the sky, known as Guṇadevatā. Sādhyā was the grandson of Dakṣa Prajāpati and was always associated with VIŚVADEVA. Sādhyā arises from virāṭ puruṣa (Ādi Parva I.35). visve'svinau means Viśva (and) Aśvin (twin gods); This means that there are spirits in the sky. Rudra's power is present in the sky.
5. *Marutah* means God Marut; This means that Rudra is a bright presence in the sky.
6. *Ūśmapah* means hot drinker; This means that Rudra is present in the sky to protect the universe from Rudra's heat.
7. *Gandharva* means Gandharva (semi-divine being); This means that Rudra is present in the demigod murti or Vidyadara-Vidyadari in the sky.
8. *Yakṣa* means ghost; The meaning is that Rudra is present in the murti as a scary ghost.

9. *Asura* means demon; This means that Rudra is also present in the murti of the devil. Sadharma performed the Bhuta Yajna to neutralize the negative forces of the universe. Rudra with the murti of Satan is not to be expelled, but to be resurrected in a neutral way for the revival of natural energy on a grand scale.
10. *Siddhah* means the perfect one. This means that Rudra is perfectly present and is the prabhawa of Sang Hyang Siva. Prabhawa Rudra's perfection is truly a source of siddha janman's grace for sadharma.

That is the presentation about Rudra, namely as a radiant God with yellowish clothes as a gift for the brilliance of the universe. Sadharma deserves devotion to Lord Rudra. May Sadharma be blessed with spirituality and eternal safety.

#### **14. *Tvam Adidewa***

*Tvam Adidewa* You are the first god, the first of the Gods, You are Tihan. Sadharma, let's interpret and keep in mind the excerpt from the sloka about *Tvam Adidewa* according to sloka XI-38 below.

*tvam ādi-devaḥ puruṣaḥ purāṇas tvam asya  
viśvasya paraṁ nidhānam  
vettāsi vedyarṁ ca paraṁ ca dhāma tvayā  
tatarṁ viśvam ananta-rūpa*

It means:

You are the First Devatā, the primordial being, the Supreme Support of the universe. You are the All-Knowing and the One who must be known and the Supreme Abode; and the universe is suffused with You, O Being of infinite form."

The noble meaning of Tvam Adidewa is as follows:

1. *Tvam Ādidevaḥ* means You are the first god, the first of the gods, you are God. God in Sanskrit is sometimes referred to by the title deva. To differentiate him from the other gods, he is called Ādideva. This means that Tvam Adideva is the first God in Hindu theology. Tvam Adidewa is God or Ida Sang Hyang Widhi Wasa.
2. *Ādi* means beginning. The same explanation can be interpreted from Ṛg. Veda, maṇḍala X which describes the gods was created later. Adi means beginning. The point is that Tvam Adidewa is the Almighty God or Ida Sang Hyang Widhi Wasa.
3. *Puruṣa* means person, human, person. Another title given to God is in the form of anthropomorphism, where God who sees, hears, knows and so on cannot be distinguished from the form of an ordinary human. Tvam Adidewa is the god of the gods who is the first god.
4. *Purāṇah* means previous, most ancient; The meaning from ancient or Puranic sources is that Tvam Adidewa is actually the Almighty God who is the most ancient God according to the sacred literature of the Puranas.
5. *Asya Viśvasya* means from this universe; This means that Tvam Adidewa was the first to create the universe and sarva bhutesu.
6. *Param* means supreme; Tvam Adidewa is the first and highest god.
7. *Nidhānam* means taking refuge; This means that sadharma should take refuge in Tvam Adidewa.
8. *Vettāsi* means you who know; Tvam Adidewa is a god who knows everything.

9. *Vedyarṁ* means that which is to be known; Tvam Adidewa that that is all that is known.
10. *Dhāma* means a place of residence; Tvam Adidewa is the abode of the Gods.
11. *Tvayā* means by you; All is there or sarva bhava by Tvam Adidewa.
12. *Tatarṁ* means encompassing; Adidewa's Tvam encompasses the gods.
13. *Viśvam* means universe; Tvam Adidewa exists in all corners of nature or Visva.
14. *Ananta Rūpa* means in infinite form. Tvam Adidewa actually has murti or infinite form.

*Tvam Adidewa* is God Almighty or Ida Sang Hyang Widhi Wasa. Devote yourself to Tvam Adidewa or Ida Sang Hyang Widhi Wasa sincerely.

### **15 Prapitamaha**

*Prapitamaha* is the original ancestor of the ancestors. Sadhama, let's interpret and keep in mind the excerpt from the sloka about Prapitamaha according to sloka XI-39 below.

*vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ prajāpatis  
tvaṁ prapitāmahaś ca,  
namo namas te 'stu sahasra-kṛtvaḥ punaś ca  
bhūyo 'pi namo namas te.*

It means:

You are the God of the Wind, the God of Death and the God of Fire, the God of the Sea, the God of the Moon, Prajāpati and the ancestor of all beings; You are honored with great respect and even pay Your respects repeatedly."

Regarding the noble meaning of Prapitamaha, among others:

1. *Vāyu* means the god who controls the wind; The meaning is sadharma devotion to the God of the Wind. Wind source of breath. Bayu is the source of life force.
2. *Yamah* means the god who controls death; This means that sadharma is worthy of devotion to the God of Death. The God of Death determines the death of Sarva Bhutani, when it is time for him to die or mertyu, then God Yama controls him.
3. *Agni* means the god who controls fire; This means that fires that cause fires like now during the Elmino season easily result in season and land fires or forest and land fires. Sadharma deserves devotion to Lord Agni.
4. *Varuṇa* means the god who rules the ocean; This means that Fewa Varuna or Dewa Baruna deserves to be worshiped and praised, because the sea is a source of income.
5. *Śaśāṅkaḥ* means the god who controls the moon; The god who controls the moon or Sang Hyang Candra should be worshiped and praised for the calm life of Bhutesu.
6. *Prajāpati* means the god who has power over all living creatures; The meaning is that Fewa Prajapati deserves to be glorified who resides at Prajapati Temple so that the sadhama is safe and rahayu.
7. *Tvaṁ* means You; This means that the Gods are the murti of Ida Sang Hyang Widhi Wasa.
8. *Prapitāmahah* means ancestor, origin from the ancestors; This means that Ida Sang Hyang Widhi Wasa has the title of Prapitamaha, worthy of the effort of bhakti sadharma with the sthana in Sangatgih Kamulan or Kawitan.

9. *Sahasra Kṛtvah* means thousand times; The meaning is thousands of times or repeatedly respecting the ancestors or Prapitamaha as the murti of Ida Sang Hyang Widhi Wasa glorified by sadharma as proof of respect for the pitara pitari.
10. *Namah* means paying respect with full honor; This means that sadharma is obliged to serve and respect the ancestors.
11. *Extinct* means again; This means that the ancestor was born again to Janman or was born called Punahbhawa or Punarbhawa.
12. *Bhūyah Api* means anyway. The meaning of sadharma is to continue bhakti or Om Pitara-Pitari ya namah Svaha.

*Prapitamaha* is the original ancestor of the ancestors. The main thing is. That God Almighty or Ida Sang Hyang Widhi Wasa is the ultimate parallel origin. Bhakti is always towards the Pitara-Pitari. Devote yourselves to the ancestors created by Ida Sang Hyang Widhi Wasa in a holy manner.

## 16. *Paramesvara*

*Paramesvara* is the highest (most important) Isvara. Sadhama, let's interpret and keep in mind the sloka quote about Paramesvara according to sloka XI-3 in the holy book Bhagavadgita which is quoted below.

*evam etad yathāttha tvarṁ ātmānaṁ  
parameśvara,  
draṣṭum icchāmi te rūpam aiśvaraṁ  
puruṣottama.*

It means:

Despite your own explanation, O mahā Īśvara, I wish to witness Your divine form, O Supreme Puruṣa."

Regarding the noble values of Paramesvara, including:

1. *Evam Etad Yathā'ttha* means that despite the description; The meaning that Sang Hyang Paramesvara exists is described as main and scary. Looks horrified at the current state of the universe.
2. *Tvaṁ Ātmānaṁ* means You yourself; This means that the Supreme and most terrifying is Sang Hyang Paramesvara with the magic of Goddess Durgha.
3. *Parameśvara* means highest (most important) Īsvara; That's why Sang Hyang Paramesvara is Sang Hyang Parama Siva, namely God Almighty or Ida Sang Hyang Widhi Wasa.
4. *Draṣṭum* means to see; This means that Sang Hyang Paramesvara can be seen with her magic, namely the scary Goddess Durgha.
5. *Ichchāmi* means I want; The meaning is that sadharma hopes to be granted salvation and be blessed to achieve a life of peace and prosperity.
6. *Rūpam Aiśvaram* means existence as the Almighty; This means that Sang Hyang Paramesvara is the Almighty God who is the protector and protector of the universe and all its contents. If there are disobedient humans, then He will have the power of pralina.
7. *Puruṣottama* means main puruṣa, God. This means that Sang Hyang Paramesvara is Sang Hyang Parama Siva who is called Ida Sang Hyang Widhi Wasa.

The highest or most important Isvara. Sadharma should offer devotional service in absolute silence to Sang Hyang Paramesva or Sang Hyang

Parama Siva to ask for the grace of spiritual wisdom in the nobility.

## CONCLUSION

That is the explanation of this paper about Hindu divine philosophy in the holy book Bhagavadgita as material for discussion about Hindu divine philosophy in the holy book Bhagavadgita, hopefully adding to the perspective of Hindu Godhead or Brahma Vidya. Through open discussions in international seminars at UHN IGBS, the aim is to enrich understanding and strengthen Hindu religious identity in the contemporary era.

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# The Role of *Griya* in *Lontar* Preservation at The *Atma Wedana* Ceremony in Bali

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## ABSTRACT

*Lontar* is a cultural heritage that must be preserved because it contains the teachings of the Hindu religion in carrying out life, including in this case rituals. *Griya* as a religious center has an important role in preservation, as Adi Parwa said in Putru Astika Carita and Putru Pasaji. These two palm leaves will always be read during the Atma Wadana ceremony as a continuation of the Ngaben ceremony. *Lontar* Adi Parwa, precisely in the Putru Astika Carita section, contains the story of Sang Jaratkaru's *moksa* journey, who choose to live as a Brahmacharya, who therefore had no birth control and was unable to bring his ancestors from hell. Putru Pasaji's *lontar* tells the story of animals, including fish, which are used as *yadnya*, which will bring joy to life.

**Keywords:** role of *griya*, preservation, *lontar*, *atma wadana* ceremony

## INTRODUCTION

People have long known traditional literary works in the form of *kekawin*, chronicle, prose, *geguritan*, speech and *kidung*. This literary treasure still thrives in Balinese society. Even in Bali itself, it is important for the public to know about the existence of *lontar* and inscriptions of religious advice. The public

needs to know the existence and contents of these old manuscripts because if viewed functionally, these manuscripts are a medium of information for the Hindu community about teachings of philosophy, religion, ethics, and so on (Lokanata, 2021).

According to Bagus in Lokanata (2021), the existence of classical literature in the form of *lontar*, if viewed from a historical perspective, can be divided into two parts, namely the classical era and the modern era. In classical times, when viewed from the way it was conveyed, it could be divided into oral literature and written literature. (1) Oral literature is literary work that is transmitted orally from mouth to mouth, in Balinese it is called replacement literature, such as folk tales or *satua*, types of proverbs such as *wewangsalan*, *seloka*, and so on. Oral literature seems to have developed since prehistoric times, along with the development of other art forms at that time. It's just that the types of literature that existed at that time were not yet clearly known. (2) Written literature historically seems to have developed in the ancient Balinese era, estimated around the 9th century, namely the era of the Warmadewa Dynasty. According to inscriptions, at that time there were puppet shows called *perwayang* which performed certain stories taken from the Balinese *lontar* literary treasures.

*Lontar* manuscripts are a written form of past culture. These manuscripts are kept and maintained by the generations who inherited them. In fact, if the *lontar* texts are studied more deeply, they can cover fundamental theological matters, which can be studied as the basis for the ideal of a country, so that it can unite the nation and have one common goal, namely the welfare of the people both mentally and spiritually.

The existence of palm leaves is still stored in various places such as libraries, houses, palaces, people's houses, especially those in Balinese traditional villages, including the Gedong Kirtya Singaraja. The content of literary works in the form of lontar is an implementation of the sacred literature of Hinduism. Considering that there are many Hindu religious teachings contained in the palm leaves and they are not yet known to the lay public because they do not yet understand and understand the contents of the palm leaves. We as a Hindu community in academic circles feel called and obliged to explore and study the noble values and meaning contained in palm leaves (Lokanata, 2021).

According to Viprajana (2023), one of the references to the word *griya* was found in Dwijendra Tattwa's manuscript about the history of the origins of one of the Dang Kahyangan temples called Pura Griya Sakti Manuaba in Kendran Village, Gianyar. It was stated that initially it was at the request of local residents that one of Dang Hyang Nirartha's descendants was willing to stay and look after the people in the area and then the place where he lived since then was called a *griya* until now it is a temple called Pura Griya Sakti Manuaba. Apart from this temple, the use of the name *griya* is also found at the Griya Sakti Teges Temple located in Abiansemal, Badung, which also has its origins as a place of reverence for the residence of saints/*sulinggih*. Descendants of Dang Hyang Nirartha who became a *sulinggih* or known as *pedanda*.

From generation to generation, the tradition of giving the term *griya* as the residence of a *pedanda* and his descendants has developed in the understanding of Balinese society, so that it has

become a standard that a *pedanda* where he lives will be called a *griya*. In this context, the *griya* cannot be separated from the existence of a *sulinggih*. A *Sulinggih* not only has a house as a means of carrying out spiritual activities, but also as a forum for carrying out the process of religious education. As a place to carry out spiritual activities and religious education processes, the house in ancient times also functioned as a *pasraman* (place for learning). In the excerpt from the Jelantik chronicle, it is also stated that the name given to the residence of a *pedanda* at the *griya* in Blahbatuh, Gianyar, is also mentioned as *pasraman*.

Along with the development of the times and knowledge, especially in the fields of religion and spiritual life, it has triggered many groups of people to continually purify themselves and dedicate themselves to becoming a *sulinggih* who is steeped in religious teachings. This real phenomenon has an impact on various aspects of social life, one of which is the mention of the *sulinggih*'s residence. There was a change in the designation of the status and function of the residence of the *sulinggih* from pre-*sulinggih* which was only called *umah*/house and post-*sulinggih* it became home.

Based on the description above, it can be stated that *griya* in Bali was originally the name of a residence (house) for someone who was a *sulinggih*, especially descendants of Dang Hyang Nirartha, but is now undergoing a general redefinition as a residence for any family in which there is someone who become a singer from any circle.

*Griya* is the residence of someone who has implemented *Dwijati* in Hinduism. In other words, *griya* is the term for the residence of a *sulinggih* in Hinduism. Everyone who has implemented *Dwijati* is called

*sulinggih* with various titles, including *Ida Padanda*, *Ida Rsi*, *Ida Mpu* and so on. A residence that was previously called a house automatically changes the term to home. The norms in the community are very much taken into account, both in terms of language norms and behavior, especially when carrying out religious guidance for Hindus. Specifically in the context of *soroh*, *griya* is the residence of a person with *soroh* brahmin.

*Griya* It can also be said to be a place for *sulinggih* to carry out *kawikon dharma* in their daily lives. There is a tendency in the Hindu community in Bali to consider that the *Griya* is the place where the *diksita sedhaka* plays a role in leading ceremonies related to the five *yajnas*. In the majority there is a view that a *diksita* is the decider and leader of religious ceremonies, even though the *diksita* is often also given the title of *adi guru loka*, because his job is *ngloka pala sraya*. In the Balinese-Indonesian dictionary, it is stated that *loka* means community, *pala* means protector, and *sraya* means provide. So *loka pala sraya* means being a place of refuge for the community. However, the impression is more emphasized that *Dikita* is the leader of the ceremony, which seems to have a narrower space for self-dharma when compared with the position of the *adi guru loka* and the concept of *ngloka pala sraya*. Some literature recommends that all people without exception must study the Vedas. On the other hand, some literature places very strict restrictions on people who wish to receive a *dwijati* or *diksa* ceremony in spiritual ascent (Suadnyana, 2022: 3). Thus, it can be concluded that the *griya* is a residence for *sulinggih* in which various moral norms are emphasized and is a center of spiritual learning for Hindus. Some literature places

very strict restrictions on people who wish to receive a *dwijati* or *diksa* ceremony in spiritual ascent (Suadnyana, 2022: 3). Thus, it can be concluded that the *griya* is a residence for *sulinggih* in which various moral norms are emphasized and is a center of spiritual learning for Hindus. Some literature places very strict restrictions on people who wish to receive a *dwijati* or *diksa* ceremony in spiritual ascent (Suadnyana, 2022: 3). Thus, it can be concluded that the *griya* is a residence for *sulinggih* in which various moral norms are emphasized and is a center of spiritual learning for Hindus.

*Griya* has a position and role in spiritual religion as a center of religion and culture. *Griyas* that have *Sulinggih* will also have life learning resources including rituals. One of the rituals carried out by Hindus in Bali is the *Atma Wedana* ceremony which is a ceremony after *Ngaben*. Included in this ceremony are *Nyekah*, *Memukur*, *Meligya*. *Griya* has a lontar for carrying out the ceremony, namely *Adi Parwa* on *Bagai* which is called *Putru Astika Carita* and *Putru Pasaji*

In this description, the *Astika carita* and *Putru Saji* sections are used as a study because during the *Atma Wadana* ceremony the *Adi Parwa* and *Putru Pasaji* lontar will be read. It is certain that the *Griya* must have the lontar text because the *griya* is a religious and spiritual religious center. In the following descriptions, the role of the *griya* in the *atma wadana* ceremony will be studied, especially the study of the lontar texts *Astika Carita* and *Putru Saji*. This is important to do because during the *Atma Wadana* ceremony, during the ceremony, which involves making porridge that will be offered to the ancestors, various types of meat will be used as a complement to the *yadnya*. The meat or fish will bring joy or happiness

when it is offered for *yadnya*. As for Adiparwa's statement, in the Astika Carita section, it will be emphasized how important it is to have offspring to bring one's ancestors from hell. This is explained by the character Jaratkaru who, on his journey to *moksa*, finds out that his ancestor was hanging on a *petung* (bamboo) pole that was being gnawed on by rats and if the pole would fall into the valley of hell.

## **METHODS**

Bungin (2005) views research methods as the use of scientific methods in an activity to answer curiosity or deepening of something, which is carried out not only by paying attention to scientific truth, but on the other hand also considering methods or procedures for obtaining scientific truth itself or what is more familiarly known as research methods. As a type of scientific research, this research proceeds using a predetermined research method, namely qualitative research. Data collection was obtained through observation, interviews and document study.

## **FINDINGS AND DISCUSSION**

### **1. Synopsis**

The story tells of a brahmin named Jaratkaru who lived alone because he did not get married. The Jaratkaru carried out *brahmacari*, because of his *sesana*, he carried out *brata* in the forest, did not want to be in love, did not want to have a wife, what he studied were the sacred Vedic mantras that could provide liberation for Him. His knowledge was broad, causing an attitude of compassion (*ahimsa*) to emerge within Sang Jaratkaru

When the Jaratkaru headed for *moksa*, during his journey he saw the *atma* hanging on a bamboo

stick (*petung*), sadness hit him when he discovered that it was the atma of his ancestors, because the Jaratkaru had no descendants so his ancestors could not reach his ancestors, they were in between heaven and hell (heaven versus hell).

Meanwhile, Putru Pasaji is the teachings of the great priest, a person who was very experienced in the details of the types of holy offerings, were delivered by the main teacher, which caused him to come back to life, free from *papa*, free from the ten defilements, it is worth those who are still alive to strive for it. This is how, if you give *Sasuru* porridge you will be born as a noble person, white rice is the embodiment of *Dharma*, red rice is famous in the world, yellow rice will be rewarded with lots of children, black rice will get lots of gold, plus helpers and funds and all grains will develop well. This is what should be done, don't wait too long, carry out the ceremony. I will explain to you the arrangement of dishes, and listen to the details. Fish that should be used as sacred offerings are sea fish, especially mackerel and snapper, which provide enjoyment for a month. If grouse, *ijowan*, *wanten*, *kadawa* (*Columba aenca*), kalilingan, partridge, *wuru-wuru*, turtle dove, balam bird, turtle dove, are used as sacred offerings, providing pleasure for two months. If animals such as deer, deer or mouse deer, provide pleasure for three months. If the black buffalo, duck, gives pleasure for four months. If the porcupine, the pangolin, provides pleasure for five months. If lamb is used as a sacred dish, it provides pleasure for six months. If the tortoise, empas, wakung, tortoise, yellow turtle gives pleasure for seven months. If wild boar is used as a sacred offering, it provides pleasure for eight months. If the wasp, honey is used as a sacred offering providing pleasure for nine months. If expressed milk,

curds, oil are used as sacred offerings, providing ten months of pleasure. However, if the rhino's meat, skin and blood are used as sacred food, it will forever be in heaven. However, if the bones and teeth are rubbed on a whetstone, then the water is mixed with all the food, you will be successful in obtaining eternal pleasure in heaven. It is mentioned again that fish are not suitable as offerings, especially to the God *Pitara*, here are the numbers: langurs, monkeys, falcons, eagles, snakes, civets, pusa, house pigs, dogs, crocodiles, chickens, those are the ones that are not suitable made into an offering, its ugliness causes papa, loses purity, and returns to papa and hell. After enjoying the pleasures of the bookr, bhumi sayana, the main pusadi, you are given tooth cleaner, perfume, hair wash, comb, eye black, perfume, body scrub,

## **2. *Atma Wedana Ceremony***

The *atma wadana* ceremony according to Wiana (2004) is a continuation of the *ngaben* ceremony. The *atma wedana* ceremony aims to release the *atman* from the shackles of the *Suksma sarira* or astral body. It is after the *Atma Wedana* ceremony that a person's spirit or atman is believed to reach God Realm.

On carrying out the *Atma Wadana* ceremony, there will be a reading of the *lontar* Adi Parwa and Putru Pasaji Geertz, an interpretive anthropologist, has a view of religion as a cultural system which is described as a pattern of meanings (Pals, 2012: 341). This view illustrates that people live their knowledge about life and express their awareness through these symbols. Geertz further emphasized the position of religion as a cultural system in society by providing a definition of religion as follows:

"(1) A symbol system which aims to (2) create feelings and motivations that are strong, easily spread, and not easily lost in a person (3) by forming a conception of a general order of existence and (4) attaching this conception to factual emanations, (5) and in the end these feelings and motivations will be seen as a unique reality" (Pals, 2012).

The entire conception of religion defined by Geertz begins with a symbol in providing an image and strengthening a cultural system as a belief. So that in the form of human activity as a culture it will never be separated from symbols that are used as a means of support that has meaning and significance for what is carried out. A culture in which there are various religious activities involving belief and belief in supernatural things gives its own mystical value to the course of these rituals. So, it is not wrong that Marx and Freud defined religion as belief in God, especially monotheistic beliefs. This is further clarified by the opinion of Taylor and Frazer who state that religion is a supernaturalist term (Pals 2012). Taylor expressed this religion as a belief in the spiritual, supported by Eliade's concept which stated religion as a sacred concept full of gods and goddesses, ancestral spirits and powerful warriors.

Koentjaraningrat (2009) said that the main elements of religion that are discussed in a belief system regarding religion, should also be discussed about the occult science system so that the main elements of the system can be divided into two special points, namely the religious system and the occult science system. All human activities related to religion are based on a vibration of the soul, which is usually

called religious emotion. This religious emotion has usually been experienced by every human being, although the emotional vibration may only last for a few seconds, then disappear again. Religious emotions are what encourage people to carry out religious actions.

Emotion Religion is an important element in a religion along with three other elements, namely: a) belief system; b) religious ceremony system; c) a people who adhere to that religion. Belief systems and ideas relating to religion, sacred tales (mythology), conceptions of spirits, etc. are usually listed in a collection of books which are usually also considered sacred literature.

The religious ceremony system specifically contains four aspects that are of concern, namely: a) the place where the religious ceremony is carried out; b) times when religious ceremonies are carried out; c) ceremonial objects and tools; d) the people who perform and lead the ceremony. The final element is regarding the people who adhere to the religion or religion in question. Specifically, this sub-element includes the problem of followers of a religion, their relationship with each other, their relationship with religious leaders, both during religious ceremonies and in everyday life; and finally, this sub-element also includes issues such as the organization of the congregation, obligations and rights of its citizens.

### **3. The role of the *Griya* in Lontar Conservation**

The role of the *griya* is very important in the religious system of Hinduism in Bali. The *griya* also has an identity as a place to study Hinduism, apart from that it also has the role of creating ceremonial facilities that will be used by the congregation, as well as being a place for carrying out five *yajnas* for the

congregation. In short, a *griya* is a place to purify everything that comes from the people, so that many *griyas* become a melting place for all the *papa*, *mala*, *klesa*, *wigna* which is carried out by carrying out the ritual of bowing and so on. The role of the *griya* is so strong for the Hindu community in Bali, that indirectly the *griya* has hegemony over religious affairs in Bali (Viprajana, 2023:2)

The role of the *griya* as a religious center in Bali cannot be separated from the role of the *sulinggih* in serving the people, hence the term *mesywa*, or *meguru*. Each region or family has its own *siwa*. The term *mesywa* comes from the role of *sulinggih*, namely as Shiva when carrying out religious ceremonies. Apart from that, the teachings carried out by a *sulinggih* are standard Shiva teachings, because the worship system is the Shiva Sidhanta concept. Goris said that Shiva Siddhanta is a religion adhered to by priests or padandas in Bali, namely Shiva priests with texts as their guide. The teachings used were Siddhanta mixed with a somewhat obscure form of Shivaism and which for the most part came from the Shiva Upanishads. The elements of the Shiva Siddhanta combination are speculation and ceremony, the position of the fingers during the ceremony (*arcana-mudra*), sacred formulas (*mantra*), main formulas (*kutamantra*), sacred syllables OM (*pranawa*) (Rema, 2015).

The stigma of lontar *tenget* is one of the factors that many palm lontar are found in damaged condition, this is due to lack of care, age, or because it has never been touched at all. Quoted from *kompas.com*, of the 8,370 palm leaves found, 5,804 were still well maintained, but 2,562 were categorized as poorly maintained and damaged, the damage looked like it was not intact in terms of physical or content. Of

course, this is very unfortunate (FPMHD Universitas Udayana, 2018).

On the one hand, it is very good to find palm leaves, but some of them are damaged so they cannot be studied again. After finding the palm leaf, it's best to copy it again, so that you have an archive, if there are any missing parts, that's what you'll find out. *Lontar* which is in a damaged condition must be kept, it is still necessary to find out what parts are missing, so that Balinese culture continues to develop "*Lontar* which is damaged/lost cannot be saved anymore, because it cannot be written carelessly", if you want to write *lontar* which has been damaged/part what is missing, could change the meaning of what the author wants to convey in the text. Palmyra conservation can be done by digitizing palmyra. This process is a good effort to preserve *lontar*.

Digitalization of *lontar* is one of the efforts to maintain the integrity of *lontar*, so that it can still be read at a later date. If the photographed palm leaf is damaged, the contents can still be read in digital form. "The digital form of *lontar* is more efficient and can be carried anywhere and can also be shared/disseminated, so it can be read by everyone", "Preserving *lontar*, perhaps you can start from the very first step, namely learning the Balinese script first". *Lontar* is one of our ancestral heritages whose existence could be lost. Therefore, preservation needs to be carried out, one example is training in palm-leaf writing. Training is very important so that the essence and standards of *lontar* itself are not lost. The palm leaves need to be sacred so that they are not misused. "Sacred doesn't mean it shouldn't be read", but to protect and preserve it. Several ways to preserve *lontar*

are by introducing it from an early age, what it is and what *lontar* looks like so that it can be liked by many people, secondly, changing the media for *lontar* because of modern times and so that it is easy to read and store. The government's efforts have been good enough to civilize Balinese culture to the point of issuing a Governor's Regulation on the Balinese Language. The hope is that all aspects of human knowledge in Bali are there, so let's learn *lontar* because it's all there, it's just that the media is different. There are many things that can be learned on the *lontar*

*Lontar* is a leaf from the *siwalan* tree that is used as manuscript material. In Bali, these palm leaves contain texts about civilization, traditional medicine, history and others. In fact, the existence of *lontar* is considered a Balinese cultural heritage. Because it is made from dried leaves, *lontar* is very susceptible to damage, and is always considered something sacred. Thus, to preserve it, a digitization system is used.

## CONCLUSION

The role of the house in preserving *lontar*, especially the Adi Parwa parts of Putru Astika Carita and Putru Pasaji, is an effort that must be prioritized because the *lontar* will be read during the *atma wadana* ceremony. The existence of the *lontar* owned by the *griya* with preservation in the form of digitalization will prevent damage so that the *lontar* as a source of Hinduism will remain for future generations.

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## Balinese Theology in the Text of *Tutur Gong Besi*

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### ABSTRACT

The presence of religion in society, especially society in Indonesia, is considered very important due to the state's foundation which places the divine dimension as the first and main foundation. The presence of religion as an element of human culture is of course inseparable from other cultural elements. This makes the discussion of the divine dimension in religion inseparable from the study of texts such as the Tutur Gong Besi text which contains theological teachings that developed in Bali. Using qualitative methods and text studies, it was found that Balinese theology according to the Tutur Gong Besi text contains several important points such as the concept of animist beliefs which can be seen in its theological system, then the absence of the concept of moksa which can be seen from the death ceremony processes contained in the Tutur Gong Besi text. which makes the theology that developed in Bali can be said to be unique and different from the study of Hindu theology which is generally taught in Hindu society in Indonesia.

**Keywords:** Balinese Theology, Gong Besi Text

### INTRODUCTION

For Indonesian people, the presence of religion and belief in God are still crucial. This can be seen from various phenomena and things that occur within

Indonesian society, which often still require a religious perspective in efforts to determine right and wrong values. It is not surprising that this kind of habitus places Indonesia in the seventh most religious country in the world according to the WorldAtlas website based on a survey conducted in 2022 involving 370 thousand people from 148 countries.

This is actually in line with Pancasila as the ideology, outlook on life and basic value system of the Indonesian state which is contained in the first principle, namely "Belief in One Almighty God". The placement of the divine entity as the first principle has the hope that divine values will become the foundation for other principles, namely the second principle about humanity, the third principle about unity, the fourth principle about representation and the fifth principle about social justice.

The existence of the first principle regarding God automatically means that the Indonesian state does not exist as a secular state, which causes God's affairs to be accommodated in an agency, namely the Ministry of Religion. Religion itself is indeed an institution that houses belief in God. In terms of terminology, Bouquet can formulate religion as a system that binds humans with "non-humans" in a permanent, sacred and supernatural relationship (Imron, 2015), the reality of "non-humans" This is what refers to the existence of God himself.

Based on Bouquet's explanation, it can actually be interpreted that there are three variables that form religion, namely humans themselves, the system and God. As a system, religion actually also exists as a product of human culture. Kluckhohn formulated that the results of human creativity and initiative form what is called culture. Cultural universal, a concept of seven

cultural elements which are considered to be present in building a culture, namely tools and equipment for human life, livelihoods and economic systems, social systems, language, arts, knowledge and religion systems or belief systems (Kluckhon in Soekanto, 2012). The fact that Indonesia is a country with diverse cultures means that the religions and manifest and latent forms that develop in Indonesia often look different, highlighting their own unique sides. Based on this, further discussion is needed regarding religious spaces in the latent area depicted in the science of Theology written in local texts such as the Iron Gong Speech Text to the areas of manifestation, one of which is Balinese Theology which is discussed in the article.

## **METHOD**

This research is a qualitative research based on text study which uses hermeneutic theory in an effort to explore the meaning contained in the text Tegur gong Besi as a primary data source, especially the theological meanings obtained through the author's interpretation in it. Data and research results are presented narratively using an inductive method so that rigid and valid research results are obtained.

## **FINDINGS AND DISCUSSION**

### **1. Study of Balinese Theology**

The study of Balinese Theology is actually the first step in an effort to understand the concept of divinity that developed on the island of Bali. Theology comes from the Greek word *theos* which means 'God', and the word *logos* which means 'discourse' or 'reasoning'. Dr. Nico Syukur Dister OFM states that theology is methodical, systematic and coherent

supernatural knowledge about God's revelation or everything related to that revelation. Hindu theology, in its rigid study, can accommodate all human belief systems from the most primitive to the most modern (Donder, 2009).

In the introduction, it was discussed that religion as a religious system is part of the seven elements that form culture. Harsananda & Gaduh formulate that the seven elements of culture not only work independently but also become subsystems that work together and resonate with each other. In a simpler depiction, it can be explained that changes in one element will influence changes in other elements.(Harsananda & Gaduh, 2021), and can actually be traced to the elements that are the initial or primary form of culture as a whole which influences other cultural elements.

In a cultural system with its 7 subsystems, namely tools and equipment for human life, livelihood and economic systems, social systems, language, arts, knowledge and religion systems or belief systems, it can be said that the livelihood system is the most important cultural subsystem. initial formation. This assumption is based on the hierarchy of needs theory from Abraham Maslow which formulates that humans always have motivation to do something and this is done in order to fulfill human needs which can be classified into 5 types of hierarchical needs and places physiological needs in the form of the need for food, water, sex, and shelter as the most basic needs that humans will fulfil (Andjarwati, 2015). So, when compared with other cultural elements, the livelihood system will certainly be the first element in the human cultural system.

These things are also strengthened if you look at the equipment systems made by humans which are always based on human needs in the search for and production of food. The reality that the livelihood system is the first system in human culture gives rise to other thoughts about the urgency of the area where humans live in an effort to fulfill their physiological needs. This is because differences in areas of residence in the geographical dimension will also result in differences in the dimensions of seeking and fulfilling physiological needs.

What is interesting is that this condition seems to have a kind of domino effect in human culture, geographical location has an influence on the livelihood system, and livelihoods have an influence on the religious system. This is clearly seen in the religious system that grows and develops in Bali. A religious system that is centred on an agrarian livelihood system is a characteristic of the concept of theological teachings in Bali which is closely related to ecological or natural aspects as contained in the Sri Purana Tattwa text which formulates several rituals carried out by farmers in order to worship the Goddess Sri, These rituals are: *ngendag sawah* (starting work in the rice fields), *mabuihin* (preparing the seeds), *mawinih muang ngurit pari* (making rice seeds), *nandur pari* (planting rice), recurrence (42 day old rice), *mejukut* (cleaning the rice fields), *pengisehan* (after the rice grows well and starts to bear fruit), *mabyakukung* (the rice is old and bears fruit), *nyangket pari* (harvest), *mendak nini* (bringing the rice to the house), *ngunggahan pari* (raising the rice to the barn), *nedunang pari* (lowering the rice) , and store rice in *pulu* (rice storage place) (Gaduh & Harsananda, nd).

## **2. Animism as the Soul of Balinese Theology**

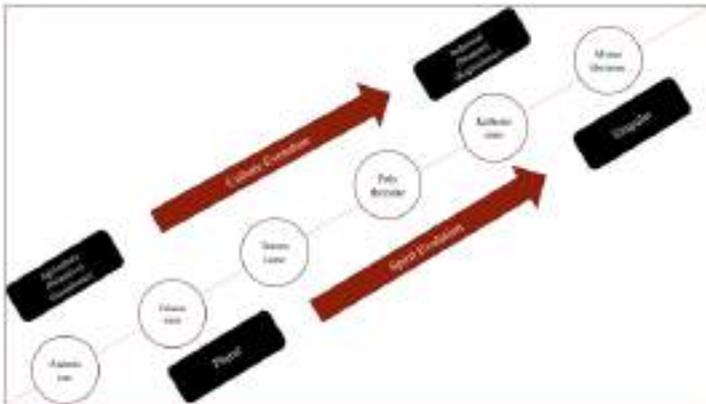
There are many negative perceptions when hearing the term Animism. Primitive may be a word that comes to many people's minds, but in fact, animism is a complex belief. The theory of animism was formulated by EB Tylor who formulated that animism comes from the Latin anima, which means 'spirit'. This belief focuses on the belief that something alive has power behind it (Pals, 2012:41).

For Tylor, even though this thinking is considered primitive, this animism is the essence of every religion in the world. It is based in the reality that in fact, every religion believes in "spirit" but in different forms and agreements. Tylor also stated that belief in spirits has evolved along with the development of human civilization as stated as follows:

Animism also experiences development and growth. Originally, people only thought of one individual spirit as something small and specific, integrated with the trees, rivers or animals they find. Then this spirit power began to expand. In the thinking of primitive society, the spirit of a tree slowly develops into a forest spirit or the spirit of all trees. Furthermore, the same spirit will also be considered increasingly separate from the object it first controlled by increasingly strengthening its own identity and character. At this stage, when worshipping a Forest Goddess, they consider the forest's blood as their resting place, even though they also know that the Goddess Butan can leave the forest if she wants. For example, for ancient Greek society, Poseidon was originally just the "God of the Sea", but then he asked for a trident, a beard and certain qualities (Pals, 2012:45)

Tylor's explanation can be understood as an attempt to illustrate that spirit entities experience evolution and change following changes in human thought patterns in forming civilization. In this explanation it is also implicitly depicted that spirit entities increasingly have their own personal dimensions and are bottom to up in nature. A thought that spirit entities are believed to originate from the world and transform into higher entities and leave the world for some kind of holy place in the sky.

These changes in belief patterns and patterns of belief in God can actually be traced to human changes in aspects of their culture which are closely related to changes in livelihoods and changes in patterns of life, even to human ideology. To make it easier, it will be described as follows:



**Figure 1.** Spirit Evolution Image

In the picture above, it can be seen that animism with the concept of plural spirits is a belief that emerged in the early days of human life which was close to an agrarian culture with agriculture as a source of livelihood. Human development towards

the modern world has indirectly changed the patterns of life and livelihoods of humans who work in industry, and this change has also changed society into homo capitalists with a more monotheistic belief in God or singular.

Furthermore, Tylor also formulated an important concept that is characteristic of animism, namely the belief in the transformation of the soul after death. Tylor formulated three conditions for the human soul after death, namely:

1. The belief that the soul hovers above the earth and has interests in the living, sometimes even visiting its former home.
2. Belief in meta psychosis of the soul into other creatures such as humans, trees, and animals.
3. Beliefs about the concept of special residences in other worlds, such as the underground world, mountains and heaven. These souls continue a life similar to the earthly life or are rewarded and punished according to their deeds while living on earth (Dhavamony, 1995:69).

Apart from Tylor's opinion, Imron also mapped out several characteristics of this animist divine conception which are described as follows:

1. The existence of Ancestor Worship: The worship of ancestors is carried out by the community with the aim that these spirits can help the community's difficulties.
2. Ancestral Spirits as Gods: Ancestors who are considered to have a high or exalted position have different worship, for those whose position is believed to be higher, the worship carried out can be equivalent to a rite to a God.
3. Communal worship cults: Dead people are worshiped by a family group, tribe or nation.

This is because this spirit was a member of the family, tribe at the time of his life

4. Based on some of Tylor's thoughts regarding Animism, this will be the key in efforts to explore and identify the manifest dimensions of Balinese theology, both in the practical space and in the sloka content that can be found in existing Hindu religious literature and is guided by the Hindu community in Bali.

### **3. Balinese Theology in *Tutur Gong Besi* Text**

In the previous section we discussed the concept of animism which is the basis for Balinese theological teachings. This is strengthened and legitimized by the teachings contained in Hindu literary texts in Bali, one of which is the *Tutur Gong Besi* Text. Historically, this text was found in Griya Kecicang Uangdem Karangasem in the form of a string of palm leaves, each sheet measuring 35 cm long and with 852 palm leaf sections. Then it was translated into Latin letters and translated into Indonesian and published by the Bali Cultural Service in 2002.

There are several teachings that specifically contain local concepts of theology in the text. Concepts that actually have no similarities in Hindu texts originating from India or Java, which were the beginning of the development of Hinduism both in the world and in Indonesia. The teachings are as follows:

#### **1. Animistic Divinity**

Regarding the concept of divinity itself, in the text of *Tutur Gong Besi* it is explained as follows

*Iti Tutur Gong Bsi, nga, wit Dalêm Kawi, nga, kawruhakn dentâ dadi jadmâ ikâ wnanng upti aûpiti pralióâ, aûpiti baktine lêwih, nga, tan Iyan Bhapàra Dalêm, mtu ràga lêwih, nyan aûtiti bakti, ànghing apang*

*kawruhakna denta arane Bhapàra Dalêm, ida, nga, Sanghyang Tri Yodadaúa Úakti, nga, sah saking Pusêh, malinggih ida ring deúa, Sanghyang Tri Upasdhna, nga, sah saking deúa, malinggih ida ring Bale Agung, Ida Sanghyang Bhagawati, nga, sah saking Bale Agung, malinggih ida ring Pempatan Agung, Ida Sanghyang Catur Bwana, nga, it's so legitimate, Pempatan Agung, malinggih ida ring Patluwan, dadi ida Sanghyang Sapuh Jagat, nga, sah so Patluwan, malinggih ida ring Setra, dadi Ida Bhapàra Dûrgha, nga, sah ida so Setra Agung, malinggih ida ring Pamuunan, dadi ida Sanghyang Bherawi, nga, sah ida so Pamuunan, malinggih ida ring Panghuluning setra, dadi idà Sanghyang Mrajapati, nga, sah ida saking panguluning Setra, malinggih ida ring Sàgara, dadi Ida Sanghyang Mutring Bwana, nga, sah idà saking sàgara, malinggih ida ring Akasa, dadi Ida Sanghyang Taskarapati, Taskara , nga, Sûryyapati, nga, u, sah idà so sky, malinggih ida ring.....*

*Mount Agung, dadi Ida Sanghyang Giriputri, ng, Ganaputra, nga, son of yatha Putran BhapàraTeacher,hane Sanggar penataran, Panti, Paryyasan kabeh, úakti ring paryyangan, nga, sah ida saking Gunung Agung, malinggih ida ring gorge pangkung, Iwah, dadi Ida Bhapàri Gangga, nga, sah ida saking pangkung tukad, malinggih ida ring gaga rice fields, dadi Ida Bhapàri ring Umà, nga, sah ida saking carik, malinggih ida ring jinêng, dadi Ida Bhapàri Úri, nga, sah ida*

*saking Jinêng Kalumpu, malinggih ring  
pantananing pulu, dadi Ida Sanghyang Tri  
Suci, nga, sah ida saking pulu, malinggih ida  
ring kitchen, dadi Ida Sanghyang Pawitra,  
Saraswati.....*

*nga, sah ida saking kitchen, malinggih ida  
ring pawon ring kumbà Paruk, dadi Ida  
Sanghyang Tri Mâttha, yeh, nasi, be, nga,  
sah, idà saking payuk, malinggih ida ring  
Sanggar Kamimitan, ngaran Aku Catur  
Bhoga, Aku maraga lanang, maraga wadon,  
mraga kedi, dadi Aku manuûà sawiji, ngaran  
Aku Sanghyang Accusation, Sanghyang  
Tunggal, ring Sanggar Paryyangan linggih  
nira, ngaran Ida Sanghyang Atma, ring  
Kamulan tngên bapana, nga, Sang Pratmà  
ring Kamulan kiwa, nga, Sang Siwatmà ring  
Kamulan madhya his body, Sūsūdatmà dadi  
meme bapà, ragane mantuk ring Dalêm,  
dadi Sanghyang Tunggal, nunggalang raûà,  
sa, nga, pain, sa, nga, sêgêr,....*

*sa, nga, úariranta.ya ta pramawiúeûa,  
saking Dalêm Kawi,  
sêgêr, so deep.*

*Gring so deep,*

*Urip is so deep,*

*Starch is so deep,*

*sunya umantuk ring bayu úabda idhêp ring  
raganta,*

*ala sabdanta, idhêp the wind is so deep,*

*yan ring apah teja bayu Akaûà, tan hana  
lêwihan ring Dalêm,*

*apan Sanghyang Pamutring Jagat, nga, I  
thought he was mtu bedha ring Dalêm,*

*sangkan irikà aûpiti upti pralióa, nga,*

*Dalêm, (Tutur Gong Besi)*

Translation:

This is the name *Tutur Gong Besi*, the origin of Dalêm Kawi. Know that by you as a human being, He can be presented, put to death and returned. The main devotional offering, none other than to Bhatara Dalêm, gave birth to a noble body. He is the one who should be worshiped, but you must know Bhatara Dalêm's (other) name. (When he resided in Puseh) Sanghyang Triyodadasa Sakti was his name. Leaving Puseh, he took his residence in the village, Sanghyang Tri Upasedhana was his name. He left the village, took his residence in Bale Agung, Sanghyang Bhagawati was his name. Get away from Bale Agung....

He resides at the highway intersection, Sanghyang Catur Bhuwana, his name. He went from the intersection of the highway, he stood at the T-junction, and he became the Sanghyang Sapuh Jagat. She went from the T-junction, sat down in the grave, and became Bhatara Durga. He went from the big grave (setragung), he sat in the funeral pyre (pamuunan), and became Sanghyang Bherawi. He left the funeral pyre, took his place in Panguluning Setra, and became Sanghyang Mrajapati. As if he was from Panguluning Setra, he resided in the sea, and he became Sanghyang Mutring Bhuwana. He went from the sea, was in the sky, he became Sanghyang Taskarapati. Taskara is surya (sun). Pati is ulan (moon). He went from the sky and he was there...

Mount Agung, she became Sanghyang Giriputri. Giri is the mountain, the daughter is the son, namely Putra Bhatara Guru, resides in the training studio, orphanage, parhyangan of all, has power over the parhyangan. He went from Mount Agung, he took his residence on Mount Lebah, he took the name Dewi Danu. He went from Mount Lebah, he took his place in the pancaka tirtha (fountain), he was named Sanghyang Gayatri. Go away from the shower. He was in a ravine, a river, and he became Bhatari Gangga. He went from the ravine, the river, he was in the rice fields, the moor, and he became Bhatari Uma. He left the rice field, he took rest in the barn. He became Bhatari Sri. He went from lumbung, took his place in the middle of the rice vessel (pulu), and became Sanghyang Tri Suci. He left the island, he sat in the kitchen, He left the kitchen, sat in a pot in the kitchen, and became Sanghyang Tri Mrtha, namely water, rice and fish. He left the pot and took his residence in the Kamimitan Studio, called Me Catur Bhoga. I took the form of a man, took the form of a woman, took the form of a sissy, I became a single human being, named Me Sanghyang Tuduh, Sanghyang Tunggal, in the parahyangan studio of His residence, named Him Sanghyang Atma. On the right Kemulan of your father, the Pratma (Paratma). On your mother's left Kemulan. The Shivatma. In the middle of Kemulan, he (his body) is the holy spirit as mother and father and he returns to

Dalêm as the Single Sanghyang Tunggal unite feelings. Sa is pain; Sais healthy. Sa is hungry; Sa is your body, that is Pramawisesa (Parama Wisesa), which comes from Dalêm. Kawi. Health comes from Dalêm, sickness comes from Dalêm, life comes from Dalêm, death comes from Dalêm. The form of silence (sunya) ends with your breath, words and thoughts (intention). It's not good for you to say, your intentions, your breath comes from Dalêm. In the waters of light, air and ether, there is nothing that exceeds Dalêm because Sanghyang Pamutering Jagat is called, that is where the disharmony in Dalêm begins. Therefore, that is where worship exists and ceases, namely Dalêm. (Copy Team, 2002:53-54)

The quote above explicitly describes the existence of the main God, namely Bhatara Dalêm as the main God entity who has manifestations in various places with different names or titles. Bhatara Dalêm's place of residence is not only in holy places, but also manifests in places that can be classified as ordinary places, sometimes these places do not receive a process of purification or sacralization, as written in the quote "sah ida saking kitchen, malinggih ida ring pawon kumb ringàparuk, dadi Ida Sanghyang Tri Mâttha, yeh, nasi, be, nga". The translation is "He left the kitchen, he sat in a pot in the kitchen, and he became Sanghyang Tri Mrtha, namely water, rice and fish." Places like the pot are not places that undergo a sacralization process, but Bhapàra Dalêm still penetrates into that place. This confirms the existence

of an Animist divine conception which emphasizes belief in the holy Spirit which in this text refers to Bhatara Dalem as the first and main entity, which then means that the concept of Him "moving" is in line with Tylor's opinion about the characteristics of a spirit that is "metapsychosis". For greater clarity, the Meta psychosis dimensions of Idas Bhatara Dalem can be seen from the following table,

No	Place name	Title
1	Puseh Temple	<i>Sang Hyang Triyodasa Sakti</i>
2	Village Temple	<i>Sang Hyang Tri Upasedhana</i>
3	Bale Agung Temple	<i>Sang Hyang Bhagawati</i>
4	Crossroads	<i>Sang Hyang Catur Bhuana</i>
5	T-junction	<i>Sang Hyang Sapuh Jagat</i>
6	Grave / Setra	<i>Bhatari Durga</i>
7	<i>Munition</i>	<i>Sang Hyang Bherawi</i>
8	<i>Setra miller</i>	<i>Sang Hyang Mrajapati</i>
9	Sea	<i>Sang Hyang Mutring Bhuana</i>
10	Sky	<i>Sang Hyang Taskarapati</i>
11	Holy mountain	<i>Sang Hyang Giriputri</i>
12	Bee Mountain	<i>Goddess Danu</i>
13	<i>Pancaka Tirtha(shower)</i>	<i>Sang Hyang Gayatri</i>

14	Ravine/River	<i>Bhatari Ganga</i>
15	Rice Fields/Moorlands	<i>Bhatari Uma</i>
16	Barn	<i>Bhatari Sri</i>
17	<i>Pulu</i> (Rice vessel)	<i>Sang Hyang Tri Suci</i>
18	Kitchen	<i>Sang Hyang Pawitra Saraswati</i>
19	Pot	<i>Sang Hyang Tri Mrtha</i>
20	<i>Kamimitan Studio</i>	<i>Bhoga Chess</i>
21	Man	<i>Sang Hyang Tuduh/Snag Hyang Tunggal</i>

Referring to the table above, there are two things that can be linked to the conception of belief in Balinese theology, the first is, the names of the manifestations of Bhatara Dalem's ida, the majority of which have local names that are not found in Hindu literature directly derived from Vedic texts such as Sang Hayng Tri Mrtha, Catur Bhoga, sang Hyang Accusation, to Snag Hyang Mutring Bhuana. The second is that the place where Ida Bhatara Dalem moved is a place that can be said to be very close to places with nuances of agrarian culture such as Tegalan, rice fields, ravines, barns, pulu (rice vessels) and others. This of course reaffirms that there is a local Balinese conception of God which is also related to the animist dimension caused by the agrarian culture of the Balinese people.

## 2. Typical death ceremony

For humans, death is something they are very wary of, it could even be said that the basis of humanity's belief in spirits and God is caused by the phenomenon of death. Tylor once expressed his opinion on this matter, according to him the basis of human belief in spirits is based on two phenomena that humans face, namely death and dreams. Dreams present a dimension that humans experience differently when their bodies are asleep. Likewise with death, through death, humans are faced with bodily malfunctions, this is of course men. Surprisingly, the opinion emerged that the body is a secondary entity which actually has a primary entity which causes the body to function properly, a primary entity which is now believed to be the soul (Pals, 2012).

Apart from human beliefs, death also has a large role in a religious theological system. For Christianity itself, even the eschatological dimension is included as a sub-system in systematic theology which consists of theism, bibliology, theology, anthropology, soteriology, ecclesiology and eschatology (Thiessen, 2010). In the *Tutur Gong Besi* Text, there are 3 main stages of carrying out the ritual for someone's death are explained, the first is the stage of burying or planting the body, then cremation or burning the body and the third is the stage of *ngerorasin*. The first procession is the process of *nanem* or planting the corpse, the excerpt is as follows:

*Iki boddhà batur sawà  
nga, boddhà tatwà, den prayatna sira angamong  
palà krétine asasanga, samya  
pasamodannàknà,  
ring i meme, ring i bapà,  
I Meme Sanghyang Ibu, Pritiwi,*

*I Bapa Sanghyang Akaûà, ikà samodanain, ring  
I Meme samodananya, ma, (Teks Tuter Gong  
Besi)*

Translation:

This is Boddha Batur Sawa, namely the philosophy of the Boddha, so that you are careful to maintain the merits of implementing the teachings correctly (?), but everything is to be asked of Mother and Father. Mother is Sanghyang Ibu, Pritiwi. Father is Sanghyang Akasa. That is what is worth asking for. (Copier Team, 2002:57)

The text quote above shows that deceased humans must be prayed for first *Akasa* and *Pritiwi* as the noetic father and mother, where *Akasa* is the giver of the spirit element and *Pritiwi* is the giver of the material element. The first stage is to ask the *Pritiwi* or earth before making a hole to bury the body. The prayer is as follows:

*Ih bwanà kabeh kesah,  
pwukulun Ibu Pritiwi  
ingsun anuhun winugrahà,  
akaryya Iwang raga nirà,  
bngang kang pritiwi,  
bngang-bngang, (Tuter Gong Besi Text)*

The next stage is digging a burial hole while the family of the deceased begs the deceased to say *Ih pwukulun, Sanghyang Batur Kamulan úakti, pwukulun syanu lêpas maring apadhang, mangke mulih maring sunya, paduka ratu ngwAkaûàng maring rasaning sunya, pommà // (Tuter Gong Besi Text)*

Next, continue with the process of burying the body by saying the following mantra:

*Ih atangya Ibu Pratiwi,  
anak ira mulih maring sirà,  
tampi den rahayu,  
watang ipun,  
pommà //o// (Tutur Gong Besi Text)*

Next, the process of hoarding chants the mantra

*Oh bwana kauah-kasah,  
ih Mum ater ingsun,  
restore ringuwapepet.//o// (Tutur Gong Besi Text)*

After the process of burying the body is complete, continue by reciting a prayer spell to Sang Hyang Akasa or Niskala father. The spell is as follows:

*Ih bhūr bhwah swaha,  
atangya ta sira Bapa Akasà,  
anak ira asêrah maring sira,  
tampi den rahayu, pommà (Tutur Gong Besi Text)*

Followed by the mantra:

*ih bhur bhwah swah pwukulun Bapa Akaûà,  
atêr ingsun maring swarggan,  
Sanghyang Úiwwà, pommà. //o// Yan matêlah  
sang mati, ma,  
Ih Sang Jalimêt, Sanghyang Rainsadà,  
sanghulun, Sanghyang Úuryya,  
Sanghyang Lintang, Sanghyang Trênggaòà,  
Úiwa Uadha Úiwa, Paramà Úiwa,  
Kaki Úiwa Gotra, sàmpun sira lali,  
ring watangane syanu,  
sàmpun tutug watês ipun,  
mangke weh hana brêsih dalam ipun,  
hatêrana mantuk maring úwargan,  
kayangan ira Sanghyang Siwa Tunggal,  
pommà. (Gong Besi Text)*

The funeral ceremony is the first ceremony that must be passed in a series of death ceremonies in Bali. Because it is an initial ceremony, the spirit that leaves the body is not yet completely pure, this spirit is referred to as *aspreta*, a spirit that has not been purified and is still tied to its gross body or *Sthula Sariria* (Wiana, 2004). With the spirit still tied to the body, it is believed that the spirit will always wait for the body in the grave. This belief is based on a traditional ritual that is commonly carried out by Hindu communities in Bali, namely *Mamunjung* Tradition.

Tradition of *Mamunjung* is a tradition carried out by the Balinese people during the Galungan holiday by presenting ceremonial facilities adapted to their abilities (*sasidan-sidan*) who has a propensity for giving *white-yellow swing* namely the means of upakara consisting of rice *kepeltwo* kinds, namely white and yellow, two bananas, *jajeUli* and *jajegina*, fruit, saur nuts, eggs, sampian, canang sari, coffee, satay and urab lawar to the ancestral spirits or the *preta* who still inhabit the cemetery (Gatriyani, 2019)



**Figure 2.** Mamunjung Tradition

The *Mamunjung* tradition is one of the traditions that is in line with Taylor's thoughts about the soul after

death, which is believed to be that the soul or spirit is *metapsychotic*, or tied to a material dimension, in this case the soul is tied to a dead body, so based on this belief, even though Relatives have died, but as long as their bodies are still buried, the tradition of offerings is still carried out as a form of love for the ancestral spirits.

The second procession is a procession *cremation* which is a continuation of the process of burying the body in a series of processions for someone's death. This process starts from redeeming the Atma of the Preta, then asking for an explanation from all the Bhatara, then placing the Preta on the "scene" then raising it into a container, burning it, putting the ashes of the body into a young coconut, Nganyut, then Ngerorasin, the quote is as follows:

*katatwan sang ngaben, mungguh ring setra, saha babantên sapuputa, adêgan lingga sang mati, punikà sêngka palikramane, yan wwang tan wêruh sakala niskala, tan sidha gawe kajarnya, kunang atman sang mati, Sanghyang Kala Mrêtyu Jiwa, nga, ne nampi atman sang mati, i Dewa Dalêm Rajapati, nga. punika ne sèdhêng astawayang. kunang sang atma, yaning kalugraha, antuk ida sane kêkalih, Sanghyang Mrêtyu jiwa, i dewa Dalêm Rajapati, yan ida kalugraha, ngêrawuhang Sanghyang Atmà, musti rawuh sang Atma, yanora samangkana, nora rawuh sang Atma, tan sidhà gawe kajarnya, brana kutang- kutang ring marga agung, nga, samanya, aja... mamandêl wawalen magênta, yadin sang brahmana, yan tan samangkana tan sidhà karya sira, poma, aja tan prayatna ya, pawarah âûi yoga puputing bratha. Iti pasamodana, nêbus*

*sang pirata, ma, lh kaki empu Atma, pwukulun  
angodà lanà atmane si anu, ki atmane si  
anu, sabyantara anyusup madegan ipun, poma.*

*Sampun rawuh jumah nguningayang bhapàra  
sami, iki ature, ma, lh pwukulun paduka  
bhapàra, wong manusa pwukulun, wus  
kawituranà pangaweruh, paduka bhatara, atman  
pun si anu, ingudalakên saking pasaúetan, wus  
kawinugraha....  
ring i dewa Dalêm Rajapati, añusup adêgane  
sang byantara, pomà sami paduka pomà.*

*Malih ngayahang adegane, duduk ikang wong,  
raris bresihin, iki toya wawu mandusang  
adegane, iki panundunang toyane, ma, lh  
Sanghyang Tirtha Suci, atangya ta sira anak ira  
arûà adyus, payu atunggalan lawan  
ingsun, pomà.*

*Yan sampun pacang makutang, pamitang ring  
dewane sami, iki ature, ma, lh pwukulun paduka  
bhapàra, manuûa paduka anuhun pamit, ring  
paduka bhapàra, kau kaula mulih maring  
lêpas, pomà,*

*Malih mênek maring wadah, ma, lh tabe Ibu  
Pretiwî....mwah Bapa Akaûà, anak ira munggah  
maring salu, lah tabe ingsun, pwukulun tabe, 3,  
lah poma, tabe,*

*Dinunjele iki, ma, Om Ang brahma ya nama  
úwaha, pwukulun Sanghyang Geni  
Prakasa, angêsêng ana watang kurungane si  
anu, Om Ang brahma ya namah úwahà,*

*pwukulun Sanghyang Gni Prakasa,  
angesengana watang kurungane si anu,  
têkaning sêbêl kandêl ipun,têkaning  
papakaning sarira,  
lêbur gêsêng atmahan awu,Ang Ang Ang 3.*

*Menpen ring kelungah, ma,Om gni  
mirah,angêsêng kurungan mas,awune milih  
maring cucupu manik, bâêsih hening, 3,Mulang  
ring sagara, ma,lh Wiûóu mumbul,tirtha suci toya  
akrantun,eling sira asanak lawan manusa,  
manuûa tunggalan sira,sira tunggal.....ring  
manusa,swarga nira maring bayu,bayu milih  
maring manuûa,hêning pada hêning,suci padà  
suci,suklà pada suklà,pada nêmu rasaning  
swarga,pomà. (Gong Besi Text)*

Translation:

Again, the philosophy of Ngaben people is that after climbing to the grave, with complete offerings, the scene of the manifestation of the dead person is difficult to carry out the ceremony. If the person (who performs the ceremony) does not know the fine-grained matters (real and unreal), the work will not be successful, he said. The name of the dead Sanghyang Kala Mretyu Jiwa is atma. The one who received the atma of the dead was I Dewa Dalêm Rajapati. That is what is worthy of praise. If the atma of the dead is permitted by the two of them, namely Sanghyang (Kala) Mretyu Jiwa and I Dewa Dalêm Rajapati, and he is allowed to present Sanghyang Atma, the atma will definitely come. If this is not the case, then the Atma will not come, the work will not be successful, he said. (This has the same meaning) possessions are

thrown away on the road. Don't just rely on holding ceremonies, using bells, Even a brahmin, if he does not do this (knows the sakaia-niskala), will not be successful in his work. Do not ignore the words of the Rsi who has perfected his yoga and brata. *Ih kaki empu atma, pwukulun angoda lana atmane si anu, ki atmane si anu, sabyantara anyusup adegan ipun, poma* After arriving home, announce it to Bhatara everyone. These are the words, the mantra:

*Ih pwukulun paduka Bhatara, wong manusa pwukulun, wus kawiturana pangaweruh, paduka bhatara, atman pun si anu, ingudalaken saking pasasenetan, wus kawinugraha ring I Dewa Dalêm Rajapati, anusup adegane sang byantara, poma sami paduka poma..*

Again, when bathing the scene, wash the person, then clean it, this is the water for bathing the scene. This is the mantra to wake up his aim:

*Ih sanghyang tirtha suci, atangya ta sira anak ira arsa adyus, payu atunggalan lawan ingsun, poma.*

When it is time to carry out the 'makutang' (cremation), pray to all the gods, here are the words, the mantra:

*Ih pwukulun paduka bhatara, manusa paduka anuhun pamit, ring paduka bhatara, kaula mulih maring lepas, poma.*

*Ih tabe Ibu Pretiwi, mwah Bapa Akasa, anak ira munggah maring salu, lah tabe ingsun, pwukulun tabe, 3, lah poma, tabe.*

When burning this is the mantra:

*Ong Ang Brahma ya nama swaha, pwukulun Sanghyang Geni Prakasa, angesengana watang*

*kurungane si anu, tekaning sebel kandel ipun, tekaning papecakaning sarira, lebur geseng atemahan awu, Ang Ang Ang, 3.*

Putting (corpse ashes) into a young coconut, mantra:

*Om gni mirah, angeseng kurungan mas, awune mulih maring cucupu manik, bresih hening, 3.*

Entering into the sea, mantra:

*Ih Wisnu mumbul, tirtha suci toya akrantun, eling sira asanak lawan manusa, manusa tunggalan sira, sira tunggal ring manusa, Swarganira maring bayu, bayu mulih maring manusa, hening pada hening, suci pada suci, sukla pada sukla, pada nemu rasaning swarga, poma. (Copier Team, 2002: 58-59)*

*Ngaben* is the second ceremony carried out in a series of death ceremonies in Bali. *Ngaben* comes from the word 'fire' which later turned into a word dream then experience the sound password becomes *Sleeping* and turns back into words *Ngaben*. *Ngaben* is a ceremony that has a symbolic meaning of returning elements *Panca Maha Bhuta* contained in the human gross body using the means of fire. The aim of using fire is to speed up the breakdown of elements *five Maha Bhuta* so that the soul can immediately be released from the bonds of its gross body.

After going through this ceremonial process, the spirit that was previously named *preta* has gone through the second stage of the purification process so that he has a title *the Pitara* (Wiana, 2004). The *Pitara* is no longer tied to his gross body because the gross body has disappeared, so that the *Mamunjung* process which is usually carried out while the gross body is in the grave is no longer carried out, worship after the *preta* is transformed into the *Pitara* is carried out in the

*Bale dangin* or a hall used by the Balinese people for carrying out religious ceremonies. This place was chosen as a place to worship the Pitra (ancestral spirit) because it was believed that the Pitra was not yet holy enough to be worshiped in *Sanggah Pamerajan* or a holy place in each house. This belief is in line with Taylor's thoughts about the condition of spirits after death, which are believed to float around and have attachments to their relatives.

This condition will change after the spirit *Sang Pitra* through the third ceremony, namely the *Ngeroras* ceremony or also known as *Atma Whedana* or *Nyekah*. The *Atma Whedana* ceremony process is a ceremonial process to transform the spirit of *Sang Pitra* to become *Hyang Dewa Pitara*. A condition of ancestral spirits that have reached the highest purity so that they can be kept in the *Kamulan* in *Sanggah Pamerajan*. *Kamulan* itself comes from the word *Mula* with the root word *Mul* in Sanskrit which means root, beginning, basis and principal. Based on this definition, the *tepigih kemulan* is a sacred building used in the effort to worship ancestors (Rema, nd).

The same thing is also stated in the *Tutur Gong Besi* Text. In the previous quote, it is stated that *Bhatara Dalem* as the main entity is also present in the *Palinggih Kamulan* as the father on the right side of the *Kamulan* and as the mother on the left side of the *Kamulan*. This means that when a person dies, he will return to his origin, namely *Bhatara Dalem* himself, but must go through the *Ngeroras* or *Atma Whedana* ceremony. This is also in line with Taylor's thoughts about the soul getting a special residence after death with the following mantra quote:

*Ngerorasin, ma,*

*Om Ang Ung Mang, Ang Ung Mang, Om Ang Ah, pwukulun Ibu pritiwi, Bapa Akàûà, Sanghyang Ulan Lintang Tranggaóà, kaki êmpu atmàda ring swargan sarêng widyadari widyadara, yan sampun tutug watês ipun, ateh mulih manumadhi, maring manuûà ring damuhnya, makta tuwuh makta urip, poma. (Text of the Tutur Gong Besi, Copy Team, 2002: 58-59)*

### 3. Absence of the concept of Moksha

There are three eschatological realities believed in by Hindus, namely Heaven, Hell and Moksha, the book world *Sarasamuccaya* (362), described about the person who gets *heaven Hell, ormoksha*. *Sloka* holy is reads as follows:

*Yan ring swargaloka, sukha kewala ikang bhinukti ngkan, kunang yan ngke ring martyaloka, sukha duhka ikang bhinukti, Kunang ring neraka loka, dhuka kewala ikang bhinukti ngkana, japwan moksapada, paramasukha ikang bhinukti ngkana*

Translation:

If in heaven, only pleasure is there, but here, in this mortal world, the joys and sorrows are experienced, if in hell, only sorrow is suffered there, on the other hand, in moksaloka, the highest happiness is obtained there (Kajeng & et al, 1997)

In the quote above, it is very clear that heaven and hell are not the "culmination" of the escalological reality believed by Hindus but Moksa. By achieving moksha, a person avoids punarbhawa or samsara, namely the condition of repeated births. This is based on the belief that birth brings suffering from the remains of our past actions or also called *Karma wasana*, therefore,

Hindus have the goal of achieving *moksa* for freedom from this suffering.

Concepts like this can actually be found in texts that prioritize spaces for self-contemplation such as Upanisad texts or local texts that prioritize teachings. *Tattwa* in it such as *Tattwa Jnana*, *bhuwana Kosa*, *Whraspati tattwa*, *Jnana Siddhanta*, *Ganapati Tattwa* to the *Brahmokta Widihisastra* text and *Tattwa sangkaning Dadi Janma*. This is the characteristic of Balinese theological teachings contained in the text Tuter Gong Besi. Balinese theological teachings do not put forward teachings such as the teaching of *moksa*, the eschatological concept contained in it is a cyclic concept, namely, *punarbhawa* or birth is a reality that continues to occur.

Like a spell *Horrifying* previously loaded, namely "Om Ang Ung Mang, Ang Ung Mang, Om Ang Ah, pwukulun Ibu pritiwi, Bapa Akâûà, Sanghyang Ulan Lintang Tranggaòà, kaki êmpu atmàda ring swargan sarêng widyadari widyadara, yan sampun tutug watês ipun, ateh mulih manumadhi, maring manuûà ring damuhnya, makta tuwuh makta urip, poma.", formulate a prayer that is offered to ask God for this concept *Sang Hyang Tri Aksara* that is "Ang, Ung, Mang" as a symbolization of the concept *Trimurti*, Then *Sang Hyang Dwi Aksara* that is "Ang, Ah" as symbolization *Purusha* And *Prakrti*, Then *The Hyang Akasa* And *Ibu Prthiwi* as a symbol of father and mother to send back the *Atma* who is in heaven to return to the world when the time expires *the atma* has finished in heaven. Apart from that, there are also other slokas which contain the concept of rebirth as something that will definitely happen, as in the quote below,

*Malih mangësěng sawa, mangirim mabrěsih,  
mangrorasin, sapuputing sadina, ika kumandang*

*mantri, nga, karyane utama ika maāwasta karyane, utama dahat. Yan hana wwang samangkana, kautamaning mānwata, nga...*

*tingkahing nwasta, yan tēgēp tingkah saupakarane nwasta, yan ing tutur wariga, sane mungguh ring sastra, madya rēko rahayu dahat, sang pitara liwating rahayu, tur maweh dalam rahayu, nga, dening bhatara ring dalēm, tur kēna pinugrahan sang pitra ring bhatari, sang pitara umungguh ring swarga utama, katur kinasihan ring Hyang Kasuhun Kidul, ka, widyadhara widyadhari, ayu sang pitara, tur kawehin warah nugra, dening bhatara kabeh, mwang bhatari kabeh. Malih laminya sang pitara munggwing swargan, 21, warsa, wēnang sira tumurun manumadi ring damuhnya, panumadinya suka sugih Rēndah, kahalen den warganya, tur kinasihan dening sang amēngkurat...*

Translation:

Again, if you burn the corpse, Send, Mabresih, Ngrorasin, finished in a day. That's the name of Kumandang Mantri, that's the main job. Manywasta ceremony, very important. If there is someone who carries out such a ceremony, it is mainly Manywasta. The implementation of Nywasta, if the Nywasta offerings are complete, is in accordance with the Wariga teachings, which are mentioned in literature (Religion), which is said to be very good. The Pitara was saved, and found the perfect path in reality. Awarded by Bhatara at Pura Dalem. The Pitara has a place in the main heaven, loved by Sang Hyang Kasuhan Kidul, Widhyadhara Widhyadhari, congratulations to the Pitara. Moreover, all Bhatara and Bhatari were given grace.

Moreover, the duration of the Pitara in Heaven is 21 years, after that he can incarnate his descendants. ((Translation Team, 2002))

In the quote above it is clearly explained that the main death procession is referred to as Kumandang *Mantri* or *Manywasta*, which is a death procession in which the entire series of events starting from washing the body, burning the body (*Ngaben*), throwing away the ashes of the body (*ngayut*) to carrying out the ngeroras ritual is carried out in one full day, if this can be carried out then the Pitara will get the main heaven and perfect in his eschatological journey, then with the grace given by Bhatara he was able to reincarnate as a human within 21 years after spending his time in heaven.

Based on this, it can be said in the *Tutur Gong Besi* Text. The teachings of Balinese theology do not refer to *Moksa* as the final goal of human eschatolic life but instead make heaven the final goal, so that by reaching heaven, a person's soul is expected to be able to receive many gifts from Ida Bhatara Dalem and enjoy life in the eschatological dimension of life. This is very different from the conception of Hindu teachings in tattwa texts which emphasize the space for self-contemplation through Yoga teachings in an effort to achieve freedom and liberation of the soul from virtual elements. In the *Tutur Gong Besi* Text, on the contrary, it prioritizes ceremonial traditions which are part of extraversive mysticism which prioritizes the process of religious ceremonies and enjoys the virtual dimension.

## CONCLUSION

The *Tutur Gong Besi* text is a text that explains the teachings of Balinese theology which uses the concept of animism as its basis with several distinctive

characteristics, namely belief in spirits, the existence of a divine conception that is present in certain objects and environments, then there is an explanation of the typical death procession with animist teachings and the absence of *Moksha* teachings as general teachings that Hindus believe in, but with an explanation of the death procession which is in line with animist thinking, it makes heaven the final destination of the soul in its eschatological dimension and does not make moksha the final goal like some texts which contain these teachings.

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# **Acupuncture Therapie as Alternatives in Increasing Breast Milk Production in Supporting Successful Exclusive Breast Feeding**

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## **ABSTRACT**

The lack of breast milk production is also one of the obstacles to the success of exclusive breastfeeding. This study was conducted to examine the results of research related to the effect of complementary therapies, especially acupuncture and acupressure in increasing breast milk production. Research articles are collected from various online databases such as Google Scholar, Pubmed and Science Direct. Inclusion and exclusion criteria were applied to obtain original clinical research articles, relevant to the desired topic, published in the last 5 years, and the research methods and results were well explained and valid. In total there are only 6 articles that are eligible to be discussed. Accurate acupuncture interventions can increase milk production in both postpartum mothers with a history of vaginal delivery and Section Caesarean. Especially at points SI1, SI3, ST16, ST18 and LI1, MAIC3, MA-AH11. Acupressure and acupuncture have the potential to be complementary treatments for postpartum mothers to help improve breast milk production. Acupuncture and acupressure therapy have not been very popular,

especially at the international level, thus opening up great opportunities for further research.

**Keywords:** Breast Milk Production, Acupressure

## INTRODUCTION

Many factors influence the success or failure of a mother in providing exclusive breast milk. Influencing factors include a lack of breast milk production (Putri and Fanani, 2021). Mothers whose milk supply is low tend to give up and give formula milk. In the first days after giving birth, breast milk production is still small, this makes the mother worried and gives the baby formula milk. Babies who rarely breastfeed, especially at the beginning, will reduce the production of the hormones prolactin and oxytocin. One study found that 39.8% of mothers had insufficient breast milk (Prananjaya and Rudiyaniti, 2013).

Currently, there are complementary therapy efforts to help mothers increase and facilitate breast milk production. Complementary therapy efforts are a group of various medical and health care systems, practices and products that are generally not part of conventional medicine. Complementary is complementary, perfect. Complementary medicine is carried out with the aim of complementing conventional medical treatment and is rational in nature and does not conflict with health values and laws in Indonesia. Complementary medicine practice standards have been regulated in the Regulation of the Minister of Health of the Republic of Indonesia (Rufaida et al., 2018).

Based on several studies, the types of complementary therapies used to help increase the production and smooth flow of breast milk include acupressure, acupuncture, moxibustion and herbal

therapy. To examine more deeply the effectiveness of complementary therapies in increasing breast milk production and flow, the author is interested in conducting a literary review regarding complementary therapies, especially acupuncture as an alternative for increasing breast milk production to support the success of exclusive breastfeeding and reducing the incidence of stunting (Pradnyawati and Diaris, 2021).

## METHODS

The method used is a literature review with the first stage being the search and identification stage, namely searching for manuscripts from the last 5 years in several electronic databases such as Medline, Google Scholar, Science Direct and Pubmed with the keywords "Increasing Breast Milk Production", "Complete Therapy", "Acupuncture". Then the search results were identified for eligibility and the articles were filtered according to the inclusion criteria, namely:., and the articles could be accessed, and the subjects in the research received acupuncture treatment. After that, the articles are extracted and synthesized based on journal, title, method and results. The synthesis results are then presented descriptively.

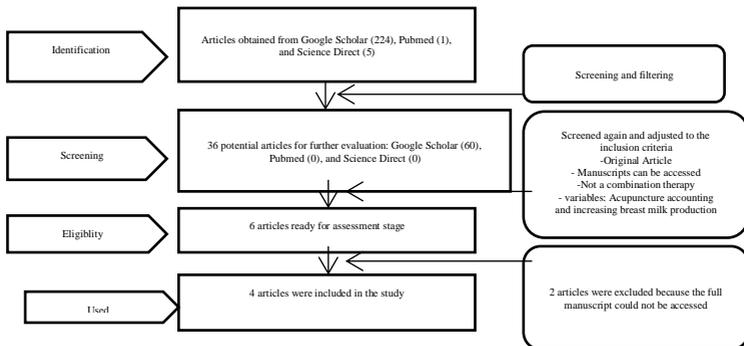


Figure 1. Article search and selection scheme

No.	Year	Journal	Title	Therapy	Design	Result
1	2021	The Medical Association of Thailand	Acupuncture to Boost Breast Milk in Postpartum Hypogalactia: Randomized Controlled Trial	Acupuncture	A randomized, prospective, clinical trial: The sample received acupuncture once daily at 13 acupuncture points without electrodes for three consecutive days by a qualified Traditional Chinese Medicine practitioner. Breast milk quantity was measured on day 1, day 7, and day 14 after the intervention.	The average milk volume in the treatment group was significantly higher than the control group ( $p < 0.05$ ). The amount of breast milk in the treatment group was 3-fold, 2-fold, and 1.7-fold greater than the control group on day 1, day 7, and day 14 respectively ( $p < 0.05$ ). Accurate acupuncture intervention can increase breast milk production in early postpartum hypogalactia at 48 hours.
2	2020	Zhongguo zhen jiu = Chinese acupuncture & moxibustion	Effect of electroacupuncture at Shaoze (SI 1) on breast milk volume and composition in postpartum hypogalactia	Acupuncture	A total of 62 postpartum women with hypogalactia were divided into an observation group (31 cases) and a control group (31 cases). Electroacupuncture was given in Shaoze (SI 1) in the observation group and in Shangyang (LI 1) in the control group, at a frequency of 10 Hz once a day for 30 minutes 5 times, breast milk volume was measured and its composition was analyzed. Breast milk volume, nutritional composition (lactose, fat and protein), energy and breast milk density were observed in both groups. After treatment, the two groups were compared.	In the observation group, after 1 treatment, the volume of breast milk and the lactose and protein values in breast milk increased compared to before treatment, the energy and density of breast milk increased compared to before ( $< 0.05$ ). After 3 treatments, breast milk volume and nutritional composition values (lactose, fat and protein) increased compared with before treatment, and the energy and density of breast milk increased obviously compared with before treatment in the observation group ( $P < 0.05$ ). In the control group, only breast milk volume increased significantly compared with before ( $P < 0.05$ ). After 1 treatment, the nutritional composition (lactose and protein), energy and density of breast milk in the observation group were higher than those in the control group (all $P < 0.05$ ). After 3 treatments, the breast milk volume content, nutrient composition (lactose, fat and protein), energy and breast milk density in the observation group were all higher than those in the control group (all $P < 0.05$ ). The effective rate was 92.9% (26/28) in the observation group, which was higher than 17.9% (5/28) in the control group ( $P < 0.05$ ). Conclusion: Electroacupuncture at Shaozhe (SI 1) increases

						breast milk volume in patients with postpartum hypogalactia and improves the production of nutritional composition in breast milk, as well as the energy and density of breast milk.
3	2022	Journal of Human Lactation	Stimulation of Lactation Using Acupuncture: A Case Study	Acupuncture	Case Study: A 32-year-old, primiparous woman gave birth to a healthy boy by elective caesarean section at 39 0/7 weeks' gestation. Experiencing nipple abnormalities in the left breast, so there is a difference in the amount of breast milk between the left and right breasts resulting in less milk production. The mother was given acupuncture therapy on the 6th day by an acupuncturist at the acupoint for lactation SI3, ST36, ST16, ST18, MAIC3, MA-AH11 for 6 sessions then the baby's weight and breast milk production were measured.	Acupuncture treatment results in adequate initiation of lactation and increased milk production in women with lactation insufficiency due to cesarean section and congenital invaginated nipples.
4	2020	The Effect of Acupuncture Provision on Breast Milk Production	The Effect of Acupuncture Provision on Breast Milk Production	Acupuncture	Pre-Experimental Design Experiment with Pretest Posttest Control Group Design. The sampling technique was purposive sampling, a sample of 10 postpartum mothers, divided into 2 groups (intervention and control), 5 respondents in the intervention group and 5 respondents in the control group with the inclusion criteria: multiparous mothers, mothers who have previously breastfed and are currently breastfeeding, mothers who are willing research was conducted, mothers who did not receive other therapy. The exclusion criteria in this study are mothers	Most of the respondents in the study were in the category of low breast milk production before being given acupuncture therapy, after acupuncture there was an increase in breast milk production, it was concluded that there was a significant effect of acupuncture therapy on breast milk production.

					<p>or babies who have abnormalities or disabilities. The research results were analyzed statistically using the Mann-Whitney test to see the effect of acupuncture therapy with needles on breast milk production.</p>	
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The science of acupuncture began to develop around 4000-5000 years ago. A book with the title Encyclopedia of Chinese Medicine was published during the "Cun Ciu Can Kuo" era between 770-221 BC. As time goes by, the science of acupuncture continues to develop and become a complementary therapy to treat various health problems. In Indonesia itself, currently the science of acupuncture has been officially recognized.

Acupuncture is a complementary therapy method by inserting special needles into certain points on the skin or called acupoints. Judging from the wording, acus means needle and to puncture means puncture (Niken et al., 2022). Based on research results, one of the benefits of acupuncture is increasing breast milk production

Based on research results regarding acupuncture to increase breast milk production, little has been done in the last 5 years, especially research results published in reputable international journals. This is related to complementary medicine which is still not global, but new research has begun to be conducted regarding complementary medicine. From the results of searches in international journal databases, in the last 5 years 3 research results were found related to acupuncture therapy in increasing breast milk production and 1 other from an accredited national journal.

Many mothers cannot breastfeed exclusively due to many factors, one of which is the problem of lack of breast milk production or what is called hypogalactia. Hypogalactia is a lack of breast milk production. The key to increasing breast milk production is to maintain active oxytocin and prolactin production. Prolactin is a hormone produced by the pituitary gland. This hormone stimulates breast milk production after giving birth and also affects sex hormone levels in the body. Prolactin is important for male and female reproductive health. The prolactin hormone is known as a lactogenic hormone, which helps in the production of breast milk after giving birth. Prolactin together with oxytocin play a role in the process of producing and releasing breast milk. Oxytocin is a hormone produced in the hypothalamus and secreted into the bloodstream through the pituitary. One of its main roles is to facilitate the onset of labor and help stimulate the release of breast milk (Al-Chalabi et al., 2022).

Acupressure and acupuncture techniques are able to stimulate prolactin and oxytocin 14. In acupressure stimulation will be transmitted to the spinal cord or vertebrae and the brain via axonal nerves. This causes the signal to reach the center of the brain. Activation of the central nervous system (CNS) causes changes in neurotransmitters, hormones (including prolactin and oxytocin), the immune system, biomechanical effects, and other biochemical substances (endorphins, immune cells such as cytokines). This results in a normalization of modulation and balancing effects on Qi energy (Wong, 2012).

The results of the study showed that acupuncture and acupressure were able to stimulate an increase in breast milk production. Acupuncture is

an ancient form of traditional Chinese medicine that has become popular and increasingly known in industrialized countries since the 1970s (Faisal and J. Dilley, 2019). The acupuncture technique is a complementary therapy method by inserting special needles into certain points on the skin or called acupoints. Judging from the wording, *acus* means needle and to *puncture* means puncture (Niken et al., 2022).

Research conducted by Suwikrom et al found that accurate acupuncture intervention can increase breast milk production. The intervention was carried out on postpartum mothers with a history of vaginal birth. The mother received acupuncture once a day at 13 acupuncture points without electrodes. After the treatment group was given intervention for 3 consecutive days and the quantity of breast milk was measured on day 1, day 7 and day 14. After the intervention, the average milk volume in the treatment group was significantly higher than the control group ( $p < 0.05$ ). The amount of breast milk in the treatment group was 3-fold, 2-fold, and 1.7-fold greater than the control group on day 1, day 7, and day 14 respectively ( $p < 0.05$ ) ( Suwikrom et al., 2021).

Acupuncture therapy was also successful in a group of postpartum mothers with a history of Sectio Caesarea. Mothers who go through the birth process using the Sectio Caesarea method tend to experience hypogalactia. Hypogalactia during breastfeeding can occur due to stress caused after the mother underwent Sectio Caesare. This results in a lack of contact between the mother and baby immediately after the birth process because of the recovery that the mother must undergo through Sectio Caesarea delivery. This results in a lack of breastfeeding which has an impact

on breast milk production. 19. Acupuncture therapy for mothers with a history of Sectio Caesarea can help mothers increase their breast milk production. The results of the study showed that acupuncture treatment increased breast milk production in mothers using the Sectio Caesarea delivery method (Pierdant G et al., 2022).

Apart from increasing breast milk production, it turns out that acupuncture also has an effect on the composition and density of breast milk. The Shaozhe point (SI 1) is one of the acupuncture points in the curve of the ulna side of the nail base of the 5th finger. One indication for acupuncture at this point is a lack of breast milk production (Lixin W et al., 2008), (Cheng, X., & Deng, L. 1999). Electroacupuncture at Shaozhe (SI 1) increases breast milk volume in patients with hypogalactia and improves the nutritional composition of breast milk, as well as the energy and density of breast milk. In a study by Su W-W et al., (2020), electroacupuncture therapy was given in Shaoze (SI 1) in the observation group and in Shangyang (LI 1) in the control group, at a frequency of 10 Hz, once a day for 30 minutes. After 3 treatments, the breast milk volume content, nutrient composition (lactose, fat and protein), energy and breast milk density in the observation group were all higher than those in the control group (all  $P < 0.05$ ). The effective rate was 92.9% (26/28) in the observation group, which was higher than 17.9% (5/28) in the control group ( $P < 0.05$ ) 23. According to the theory the SI 1 meridian point is indicated for hypolactation and mastitis.

Similar research was also conducted in 2018 on postpartum mothers who experienced insufficient breast milk supply. Intervention was also carried out at the Shaoze point (SI 1). Both groups were given 2

courses of treatment, each course consisting of 5 treatments, and followed up for 1 month. Results: The total effectiveness of the treatment and control groups was 100% and 69.6%, respectively, indicating a significant difference ( $P < 0.01$ ). For different types of syndromes and different ages of patients, the treatment group obtained better effects than the control group in increasing lactation quantity and maintaining prolactin levels with a significant difference ( $P < 0.01$ ) (Su W-W et al., 2020).

## CONCLUSION

From the articles reviewed, accurate acupuncture intervention can increase breast milk production in both postpartum mothers with a history of vaginal birth and Caesarean section. Acupuncture points are performed at points SI1, SI3, ST16, ST18 and LI1, MAIC3, MA-AH11. Acupuncture has the potential to be a complementary treatment for postpartum mothers to help better breast milk production.

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