

## **RESISTENSI PANGERAN SUTASOMA TERHADAP HEGEMONI RAJA PURUSADHA DALAM CERITA KEKAWIN SUTASOMA**

<sup>1</sup>I Gusti Ayu Sri Widianari, <sup>2</sup>Made Suastika, <sup>3</sup>Nyoman Suarka

<sup>1</sup>Cultural Studies Study Program, Faculty of Arts, Udayana University

<sup>2,3</sup>Faculty of Arts, Udayana University

email: [gungayurembulan@gmail.com](mailto:gungayurembulan@gmail.com), [made\\_suastika@unud.ac.id](mailto:made_suastika@unud.ac.id),  
[nyoman\\_suarka@unud.ac.id](mailto:nyoman_suarka@unud.ac.id),

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### **ABSTRACT**

The purpose of this research is to uncover the inherent values contained in the marriage of Sutasoma, which focuses on the backdrop of Sutasoma's resistance to his father, the king of Parusadha, and reveals the values contained in the The story. The study used an interpretive approach to cultural studies from the qualitative data sources in the text and translations. The foundation of the theory used to analyze data is the theory of power of knowledge and hegemony. With this approach and theory the study found that the reasons and ways of Prince Sutasoma to fight the attitude and behavior of King Purusadha were very arrogant and authoritarian towards the people and the Ministers and The feeders are (1) straightening and redefining the king to return to the path of righteousness (2) performing obligations and responsibilities as a wise prince who must favor his people, (3) make the King aware of the meaning and Responsibility to be leaders, and (4) to commit partiality towards the weak, (5) The alignment of the meaning and leadership of a King (6) restores the authority of a king. The opponents performed by Sutasoma were not violent or physical, but through ideas and initiatives that were delivered subtly so as to evoke a sense of compassion and consciousness of King Parusadha How to be a king Wise.

**Keywords:** resistance, hegemony, leadership value, roles and responsibilities

### **INTRODUCTION**

Literary works are one of the forms of copyright, Carsa, and human works that implicitly or explicitly contain values and aesthetic functions. In addition, in social life or community literary works are also often created to fulfill broader functions, such as the function of education, social criticism, spiritual-religious, political, leadership and social cultural functions Other. One of the most famous literary works created by an Rsi or Empu named Mpu Kanwa during the reign of the King Sailendra dynasty in Java Island. The literary work in question is the Kekawin Sutasoma. The marriage was to contain the values of philisophis of education,

politics, leadership, spiritual and tolerance relationship between Hindhu and Buddhism. Therefore, Sutasoma's marriage was made by one of the Majapahit king, Hayam Wuruk, as a reference in carrying out his reign. In the marriage of Sutasoma is told there is a figure named Prince Sutasoma in the fight or *resistensi* against arrogant and inhumane behavior that is done by a king named Parusadha. In this regard, the purpose of this research is to understand and analyze the form of resistance and the value of Sutasoma in the marriage of Mpu Kanwa.

## **RESEARCH METHOD**

The study uses qualitative data sourced from the text of the Kekawin Sutasoma literature, and its translation, which is analyzed by interpretive approaches. The foundation of the theory used is the theory of power of knowledge, hegemony, and semiotics.

## **FINDINGS AND DISCUSSION**

### **1. Attitude of arrogance and arbitrary king Parusadha**

In the marriage of Sutasoma, tell me there is a king named Parusudha who has bad character and behavior, selfish and arrogant in the process of his administration and also likes to eat people. In addition to having unsurpassed supernatural power, great and vast dominion, abundant riches, matchless intelligence, great name of praise and flattery, and the grace of the divine equivalent, Dewa Rudra thus makes the king's heart change and Haughty. His mercy to mankind or his people was lost with arrogance and selfishness after receiving the supernatural grace of the Deity, as mentioned in the following quote of the Kekawin Sutasoma text:

*"Telas PWA Phala ning Tapenulahaken maheli Manah i The Mahasura, lost Hell IRA ring Jagat let his compassion ring Anemu Wiyoga pity..."*, which means: "When you finish accepting all that grace, the heart of the king becomes transformed. His compassion for the world was lost. His compassion for the afflicted and suffering vanished... "

In the caliphate, the counsel and advice of the leaders and advisers of the kingdom were in his neglect. He felt that what he was in mind, his speech, and all his actions were very true, even exceeding the meaning of the counsel. The arrogant and selfish attitude of King Jayantaka is seen when his pleasure in eating a dish of human flesh cannot be prevented anymore. He became increasingly wicked and known as Purusadha (Human-servant). Because of his actions the subordinate Kings, the royal officials, and the soldiers at

the palace of Ratnakanda asked him to go and leave the kingdom. Purusadha went to a forest on the slopes of Mount Semeru and became a devotee of Bhairawa. For he continued to eat the flesh of man he became king of the Giants. All the Kings and people who lived near the forest were exhausted by it. The subordinate Kings and soldiers at Ratnakanda are haunted by enormous fear. They do not know where to look, because they are very afraid of Purusadha's magic in the field of action because in every battle the Lord Rudra incarnate in the form of Purusadha so that he became very milky. On the basis of the terrible experience, the ministers and the people came and asked Parisudha the king of the Giants to return to the palace of Ratnakanda and to occupy the throne again.

The attitudes and behaviors shown were clearly displaying selfishness, arrogance, and arbitrariness of King Purusadha as a leader. Such attitudes and behaviors arise in one's self because it is neglected by the power factor and power it possesses. When a person is drunk with strength, treasure, and power, then the logic and wisdom of that person will be lost and replaced by selfishness, arrogance, and arbitrariness and cannot distinguish deserving or inappropriate, the good and the Poor as well as proper and abstinence, because the person is in a drunk condition controlled by false desires.

## **2. King Purusadha's Caliphate**

In the Book of Sarasainty, (Rai Sudharta, 1991:474, p. 128), mentioned that power (ambition), and luxury (wealth) often make people selfish, ambition, neglected, confused, Takabur This power, riches, and desires of infinite desire make the king of Purusadha err and drift in the darkness, because it has caused chaos and destruction everywhere. The behavior of the caliphate and without knowing compassion is by indulgence and the personal desires that take shelter behind the power and power of the arrest and prey of men every day which of course no one is willing to be made offerings to him. Not enough to prey on man, his desire increased to arrest one hundred kings be made a sacrificial offering by him.

## **3. Bhakti and duties as a prince**

In religious teachings, especially Hinduism, it is asserted that children must obey, respect, and devote to parents who have been in good faith as the Rupaka teacher who has been giving birth, providing the His children. The child who has been able to internalized the concept of the teaching of the son Sesana in his behavior is called a Suputra child. According

to I Wayan Jendra (2009:9 — 10), Suputra is a child who is both internally and externally. The meaning of either internally is a child who possesses sublime intelligence, ethics and morality and avoids bad traits like sad Ripu and Sapta Timira. Externally, Suputra is a child who likes to do Good (Sathya), committing Virtue (dharma), Compassion (Prema), Peace (Shanti), and displeased acts of violence (Ahimsa), and respect and devotion to God, teachers, Good leaders, parents, and can appreciate others, and uphold the nature of unity in diversity. A child can be called a suputra when it has noble qualities as mentioned above, and the child is termed Manawa Madhawa or "Man of God".

The form of devotion of a suputra to his parents, King Mahaketu and Empress Dowager who was experiencing sadness and worrying about his negrans due to the hegemony of the power of King Purusadha. Realizing the difficult situation and conditions faced by his parents, Prince Sutasoma became touched, his compassion emerged. As a manifestation of his paternal taste for parents, Prince Sutasoma intended to fulfill his parents' request to fulfill his duty as a king succeeding his father. Thus, it was soon to be targeted to be arrested and made offerings by King Purusadha. The idea and initiative of Prince Sutasoma preparing himself as an offering, in addition to giving the awareness to King Purusadha for his actions so far that is making the misery of the people, also because of his duty to Parents as a suputra. As mentioned in the quote of the following Kekawin Sutasoma text.

*"Tan Herina Ling the Wiku Wrddha monk, Mwang hyang Nikang bhumi telas manganjali, Mojar majar dadya nikang Mahidhara, Ekabdi Yan Tan jinamurti bhupati."*

*"Kala Nikang Dewaganan Pangastuti, Ngkane at Hyang Paramesti Gottama, said Kapwa, the interpretation of Winurstia, Rep. Saksana Ndah Waluyang Nrpatmaja."*

#### **4. The alignment of the meaning of power and leadership**

*A more critical view of the power arises in cultural studies, namely that there is a link between power and ideology which is then used as a weapon in mastering others subtly called hegemony. The concept of Gramsci about hegemony is often used to dismantle cultural establishment in a covert domination process. The country present so strongly as the center of radiation hegemony to the people. In addition Gramsci uses the concept of hegemony to describe and analyze how the modern capitalist society is organized, or organized in the past and present (Gramsci 1999:11). Thus the concept of hegemony according to Gramsci refers to the notion of socio-political situation in its terminologia called the moment, where the philosophy and social practice of society converge in a balanced state.*

*Therefore, power is not of a particular subject but is in every person as a strategy, so that it is in the end. It is said that power is everywhere according to the concept of power as a sophisticated strategy that anyone can reach from within itself since it has the will to know. Power works according to the strong differences. Power becomes there because of the many differences. In many different differences can be built relationships or networks so that through the network the power arises. And because of these differences, power can operate through the normalization of maintaining and regulatory or prohibiting and punishing.*

*Foucault said with power "must be understood first a lot and the variety of power relations inherent in the field of those relationships and its organization. The game will transform, reinforce, reverse those relationships through ongoing struggles and battles ". Foucault tried to redefine power with and related knowledge (here Foucault owes his favor to philosopher Nietzsche [Fuller, 2007b; Lemert, 2005a]). Power is not proprietary but rather a strategy. Power relates to the strategy of practice in a scope where there are many positions strategically related to each other and always experiencing a shift. Power is not understood and practiced as belonging so that the power becomes a means to dominate each other globally from a particular class to another class. Where there is power affirmation, there is resistance. When there is a power affirmation there is always resistance, not in the sense of power from the outside or the opposite, but because of the power itself.*

When associated with Max Weber's view of the bureaucracy (Ritzer 2014:38-39) Then, historically the bureaucracy process according to it as a system of authority, charismatic and rational system of legal. He thinks the system of traditional authority is more dominated by belief systems, such as the right to be King is based on lineage, while from the charismatic system to obtain its authority from its capabilities or common features, or perhaps From the follower's belief that the leader had a rule in the lead. In addition, Weber explained that the system of legal rational Authority refers to the legislation that is legally valid in a Contracting State. Therefore, in relation to the text about the canto can be part of the competition of a leader.

The requirement not to fulfill good criteria as the ruler caused his leadership to result in imbalances. A king must be able to lead with unblemish knowledge, if a ruler is incapable of showing good and bad examples of how the people and their subordinates can understand about right and wrong. A ruler must master an understanding of rights and obligations, desires or needs, and that is appropriate or not yet appropriate. Accordingly, the important message conveyed in the mating of Sutasoma is the sublime values pertaining to how necessarily a

leader or king is carrying out his role so that the balance, well-being and purpose of governance reached.

### **5. Defense against the weak**

Defence and resistance to the hegemony of King Purusadha who did the oppression and exploitation of the weak kings. The degrading and exploitation done by capturing, inviting and making kings as offerings in living conditions make the dignity and rebuking of humanity unabated and persecuted. Such as a quote of the Kekawin text of Sutasoma "*Towin rakwa ya tan sinung mejahaneki sri Narendradhipa, Apan rakwa kenoh Nireka Sikepen Ling Porusada Prabhu,...*" (Pupuh CI, 5. P. 342). Which means "moreover they are not allowed to kill the king. Prabu Purusadha wanted him to be captured alive. " Implying how recounted the Kings were considered to be such a thing that would be uneasy to use. In addition to the quote text of the Kekawin Sutasoma that reads;

*"Sampun Rakwa sangang daseki Kalawan Nawa Wilang Ira sang Watek Ratu, Ngkane prsta Nikang Wimana mapupul Kadi Garuda opposite Mahoraga, single Rakwa Wekas Pinaksa also the Gupatana satang Nareswara,..."* (Pupuh XCVI, 1. P. 319). Which means "now told, there have been ninety and nine kings who were taken captive, and gathered together in the tail of Wimana, so as to look like Garuda with the Great Dragon. It still takes one king to fulfill his number into a hundred. " Placing the other kings in subordination and exploitation as an object of disposition and the gratiing of the lust of greed and the ambition of King Purusadha. Although it is not explained in real-life, it can be felt that the dismay and the persecution of the other kings.

The suffering, exploitation, and harassment of the haraam and dignity of the subordinate Kings made Prince Sutasoma defend in his own way. The struggle, resistance and defence committed by Prince Sutasoma, in addition to the emsipative, also on his own initiative to strengthen human rights and interests related to justice and equality in independence. Human rights are the fundamental right or fundamental right that human beings have since birth as the gift of God Almighty. Human rights are the grace of God Almighty since birth, so no one can take it or break it. We should be obliged to appreciate this award by not distinguishing human beings based on the background of race, ethnicity, religion, color of work, culture, and others. But keep in mind that with human rights does not mean to be able to act, because humans also have to respect other human rights.

## **6. Restoring the authority of a king**

For the behavior and the lunge of King Purusadha who arbitrarily with power and strength, made the king farther away from his glory and majesty, even his authority was at stake. King Purusadha was a very powerful king, respected by his allies and feared by his enemies. Many kingdoms were subject to him, even he was regarded as a world leader. Many of the flattery titles held by King Purusadha for example by his father were given the name of King Sudanda because he grew up in glory, virtue Unblemish. King Sudanda was very diligent with his association, he exercised a sublime morality during his life as the son of King Sudasa so that Dewa Rudra descended to his palace giving the title of Jayantaka. With the epithet given by Dewa Rudra Jayantaka is regarded as the incarnation of Rudra because while in warfare such as Rudra is the incarnate who makes his enemies subject and submissive. With the nickname and name he held to indicate King Purusadha was a king who had a great authority, mighty with great power, and abundant wealth, so that the kingdom of Ratnakanda experienced the apex of its abundance.

From the data described in this story shows that King Purusadha is a king of a very authoritative, well-known, Milky, rich, wealthy, strong, beautiful country, and his people live in prosperity, safe, peaceful and always happy.

The coercion of wills set in power is a symbolic hardness of people who have a power status. King Purusadha made use of his status as a king imposing his will to capture a hundred kings by arresting them through war. There is no choice for the king to be the target of his prey, surrender or death in battle. This plan was done by King Purusadha to fulfill his ambition of appearing as a king of the Mahautama or another king than the other and no one was able to equal his authority.

The imposition of the will by King Purusadha actually lowered his authority because many kings prefer to decay and declare war on him. However, the coercion of wills set in egoistic and power arrogance and the authoritarian attitude of King Purusadha as a ruler is increasingly being shown, his heart is increasingly bued by the falsehood (greedy) and Tamas (Kelobaan). The considerations and advice of the Royal Priest were not at all in his control, even improving the quality of his coercion and hegemics to broaden the power through the forces of his giant soldiers.

With the affirmation and the excuse of expanding this power used by King Purusadha to strengthen his hegemate so that his subordinates dare not argue and the wishes of the king can walk according to his purpose. The coercion of the will of King Purusadha is sure to

have a negative impact and inflict the sacrifices that are terhegemony and persecuted. The sacrifices were among the palace officials, the king's adviser, especially the people whose king was made the target of offering to Dewa Kala. This relates to the concept of Foucault regarding knowledge is power or power is knowledge, although it is not explicitly told, but it is certain that the Kings were not willing to be taken captive to Offerings to God Kala. But the resistance is not changing the state of the moment faced by the mighty power of the king's reign, it is certain that life and kingdom become stakes. The coercion that caused others to be a hegemony actually resulted in an antipathy or disagreement to the plan, and lowered the authority of King Purusadha. As evidence of the inconsistency and decline of the King's authority is the response and courage of Prince Sutasoma which can be considered representative of the people, giving the awareness of King Purusadha. The awareness of the mistakes and errors made by himself is too follow the desires of the heart with the appetite and ambitions of power that make heartache and misery on the other. The efforts of the awareness made by Prince Sutasoma are the counter-hegemony of the hegemony applied by King Purusadha in achieving his ambition to be King of power and no one can match him. Indeed, Prince Sutasoma's resistance was not because he hated King Purusadha, but he cared for the survival of the world and its contents.

## **CONCLUSION**

The resistance effort made by Prince Sutasoma in addition to rescuing mankind from destruction, is also intended to give the awareness to King Purusadha in a very intelligent way that provides the Enlightenment found in The teachings of the Nitisastra leadership in general and the mating of Sutasoma are as guidance as a leader to control himself so that his authority as a worthy king may be a role model to maintain the balance of relations between the King And his people and the king with his ministers and officers to achieve welfare and justice for the kingdom.

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