

**DISCOURSE OF AGURON-GURON SYSTEM IN GEGURITAN SIDHA
YOGA KRAMA (GSYK)**

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ABSTRACT

The object of the present study is the text of *Geguritan Sidha Yoga Krama* (hereinafter referred to as GSYK). This text contains narrations narrating priesthood teaching, which is interesting enough to discuss nowadays. The analysis in the present study is intended to answer the question concerning the discourse of the *aguron-guron* system in the GSYK text. The answer to this question is the specific objective of the present study.

As a qualitative study, the data of the present study were collected using observation and interview methods. The data were also obtained through library study and using reading technique. The results of the present study are informally presented, meaning that the results of the present study are described using words which are systematically arranged in accordance with the findings.

The analysis of the GSYK discourse includes the theme, plot and prominent characterization. It was found that there were three entities in the GSYK text, as far as the change in status from being *walaka* into being *sadhaka* is concerned; they are (1) the ethics of the senior priest 'nabe' and the prospective priest 'sisya'; (2) the ceremony in which someone is informally acknowledged as a priest referred to as *pediksan*; (3) the implementation of Hinduism.

The results of analysis showed that GSYK was a narrative discourse made up of *pupuh* (strophes), narrating the priesthood teaching ‘ajaran kapanditaan’ with the *aguron-guron* system, meaning that the priesthood teaching is transmitted through informal learning. It could be concluded that GSYK could be used as a resource of the priesthood teaching which could be transmitted through the *aguron-guron* system, making the priesthood teaching easier and more interesting. The *aguron-guron* system could be observed more comprehensively through *geguritan* (philosophical verse); it is not only an educational medium but also an amusement. The priest ‘pandita’ is responsible for transmitting such a teaching to people.

Keywords: discourse, *aguron-guron* system and *geguritan*

DISCOURSE OF AGURON-GURON SYSTEM IN GEGURITAN SIDHA YOGA KRAMA (GSYK)

I. Introduction

In fact, *geguritan* (philosophical verse), as a literary work, is one of the human activities which is excavated from social facts and imagination. It is part of culture which is created based on human experience or which is excavated from life. It is the realization of the writer's imagination and emotional intelligence. How life was when it was written can be known.

Geguritan is a literary work which is created by someone based on how he views a social fact which is then mixed with imagination. It is supported by what is stated by Eagleton (2002: 14) that a literary work is a form of how people specifically perceive the world. How the world is dominantly viewed constitutes a social mentality or ideology and the values of an era. Such an ideology and such values are the products of social relationships which are implemented by humans from era to era.

A literary work is an evaluative response to what takes place around it; therefore, it cannot be separated from norms or cultural values. Basically, it results from complicated reciprocal impacts between the cultural factors and social ones, which cannot be separated from the environment or civilization from which it is created (Damono, 1993: 9).

According to Teeuw, the relationship between a literary work and cultural norms/values takes place in three evaluative stages; they are affirmation (determining the socio-cultural norms which are applicable in that era), restoration (the concluding expression of the norms which have disappeared and have not been applicable any longer) and what is referred to as '*ngasi*' (rebellion against the applicable norms, presenting alternatives to the established socio-culture). In relation to the socio-cultural norms stated by Teeuw above, the position of *geguritan* is highly urgent, as it represents who writes it in carrying the missions of values and socio-cultural norms which are applicable in a society in an era.

Kuta Ratna (2004: 334) states that a literary work has important responsibilities; it is supposed to pioneer modernization and to acknowledge the societal phenomenon. Further, Damono (2004: 33) states that a literary work is the output of the writer's

thoughts which is collaborated with facts such as education, socio-environmental history, ideology and the values which are applicable where it is created. In relation to what is stated by Kuta Ratna (2004) and Damono (2004) above, *geguritan*, as a literary work, is the output of the writer's thoughts which are mixed with and adjusted to the socio-cultural context and the system of values applicable where it is created. *Geguritan* is between the literary norms and socio-cultural norms and may give evaluative solutions to the context of situation which takes place when it is created. The writer, through his/her literary works, may also criticize the system of values which are applicable at that time.

The strong tradition in Bali and the belief in Almighty God are still dominant; priority is still given to it by the Balinese writers. The *geguritan yadnya di kuruksetra* and GSYK prove this. Therefore, it is reasonable that the western culture which affects literary works in general and *geguritan* in particular will not neglect conventions or tradition. The writers of *geguritan* do not only receive but also criticize depending on their insight and objectives.

The matters pertaining to the discourse of the system of *aguron-guron*, in its relation to the cultural tradition in Bali and literary works, especially *geguritan* in particular, does not only identify the modern and traditional education. According to Marwoto (1985), a discourse is a means of transmitting complete and intact information in writing and orally. What is important is the quality of *geguritan*; the fact that it is created as part of an activity is not important. The quality of the literary work in the form of *geguritan* can be reviewed from its themes which are in accordance with the era development.

Nowadays, the matters pertaining to priesthood are the urgent ones. That it is urgent can be clearly monitored from the priest's function. He is supposed to supervise, direct, and implement Hinduism. In *Geguritan Sidha Yoga Krama*, which is hereinafter referred to as GSYK, it is narrated how a priest is born. He is born from a senior priest 'nabe' through a learning process which is popularly known as *aguron-guron*. The system of *aguron-guron* is carried out through the learning process involving the senior priest 'nabe' and the prospective priest called 'sisya'. In the system of *aguron-guron*, to what extent the priesthood learning is successful is determined by the senior priest 'nabe'

and the prospective priest 'sisya' (Silakrama, Punyatmadja, 1994: 23). The priesthood teaching and education should be socialized and developed as an attempt to produce the state ritual readers especially the Hindu society in Bali. Based on what is described above, it is relevant to conduct a study entitled "Discourse of the System of *Aguron-guron* in GSYK". The problem of the study is the objective of the study as well. The theory of semiotics was used as the tool of analysis in the present study.

II Research Method

The study on the discourse of the priesthood teaching in GSYK is one of the traditional literary works in Bali which is classified as part of the *humaniora* science. From that fact, this present study is designed as a qualitative study. The narrative structure of GSYK was analyzed based on the formal and narrative structure. Based on the characters in GSYK, the system of priesthood in GSYK can be understood. The scope of the study includes the priesthood teaching in the GSYK text. The data used in the present study are the primary data which are GSYK itself; and the secondary data were obtained from several interviewees in which the interviewees were the informants. The data were collected using observation and interview techniques. Then the data were analyzed using the descriptive and qualitative methods.

III DISCUSSION

3.1 Teaching and Obligation of a Priest 'Pandita'

The word *pandita* in the Balinese Indonesian dictionary (Balai Bahasa Depdiknas, 2008: 507) means priest or someone who is officially acknowledged as a priest through a ceremony referred to as *madiksa*. *Pandita* is defined as a holy Hindu priest for whom a ceremony mentioned above has been performed by a senior priest 'nabe'. Sastra (2005: 3) states that other words for *pandita* are *wiku* and *sadaka*. He has been purified through a ceremony led by a senior priest 'nabe' as described above. Furthermore, Putra (2012: 8)

states that when such a ceremony has been performed, his social status changes; he becomes what is referred to as *sadhaka*. Santika (2010: 129) states that a *pandita* is someone who has spiritual strength and is sensitive to the invisible vibrations from Almighty God 'Sang Hyang Widhi Wasa'. He should be physically healthy, widely knowledgeable, on his best behavior, strictly adhered to religious teachings. In addition he should also be interested in learning spirituality and supported by people.

The priesthood teaching '*kapanditaan ajaran*' can be found in the great literary works such as *Weda, Silasana, Silakrama* and the like. Such a teaching is also found in GSYK which is written in the Balinese characters; however, it has been transliterated into Latin characters. It is written in Balinese but it has been translated into Indonesian. That means that the priesthood teaching is highly important as it is a process through which a *pandita* is born and by which the people's spirituality can be sharpened.

A priest 'pandita' is supposed to perform 'muput' every ceremony which is related to what is called *Panca Yadnya* from the middle level to the upper level. He is also supposed to give holy water 'tirta' to people. His functions is what is referred to as *Nglokaphalasraya*; he should give assistance and services which are related to the implementation of religious life; he is supposed to supervise religious life; he should perform and lead religious ceremonies; he should deliver speeches and gives guidance related to when a religious ceremony 'yadnya' is performed (Santika,, 2010: 136).

A priest 'pandita' does not only lead religious ceremonies. *Nglokaphalasraya* should not be regarded as what he is supposed to do.

Based on what is stated above, it can be stated that a priest 'pandita' is supposed to (1) supervise people in their attempt to be spiritually happy; in this case, he is regarded as what is referred to as a teacher of *loka* in his community; (2) be what is called *lokapalasraya*, meaning as someone to whom people refer to when they need advices.

A priest 'pandita' should be able to implement what are referred to as *dharmaning* and *sasaning* in accordance with the priesthood teaching. Apart from that, he should also deepen Hinduism and understand *Weda*. He should also learn religious literary works in order to have in-depth insight. That is highly urgent, as the spiritual guidance he provides to people should be based on religious literary works.

A priest 'padita' is stated to have acquired holy and spiritual knowledge through the implementation of *aguron-guron* (learning from a teacher) and if a ceremony called *diksa* has been performed for him. After he has been officially acknowledged as a priest 'pandita' through the ceremony mentioned above, he should be able to do what is known as *nglinggihang Weda*. His main responsibilities are leading 'muput' religious ceremonies and what is called *nglokaphalasaraya* (Santika, 2010).

According to Sastra (2005: 25), if someone would like to become a priest 'pandita', after the ceremony mentioned above 'didiksa' has been performed, he is obliged to (1) change his name (Amari Aran); (2) change his way of dressing; (3) change his behavior (Amari Wisaya). Such obligations are part of the attempt made to maintain the holy position as a pandita 'priest'. Maintaining such a position is reasonable enough as, as a religious leader, he should be a model to people mentally and morally.

Several changes which should be made by a *pandita* 'priest', according to Sastra (2005: 25-26) are as follows.

After being officially acknowledged through the ceremony described above 'didiksa' by a senior priest 'nabe', the priest 'pandita' should change his name. When a new name is given by the 'nabe', he wears a robe and a ceremony referred to as "Amari Aran" is performed. As one illustration, before he is officially acknowledged as a priest 'pandita' his name is "Tekan Wuwung". Then after he is officially acknowledged as a priest, he is given a new name, for example, Sidha Yoga (in the GSYK text). In relation to that, Suhandana (2007: 83) states that when the ceremony "Amari Aran" has been performed, the priest is reborn through a holy religious ceremony. He is then referred to as 'sang dwijati'. He has many terms of reference such as *acharya*, *rsi*, *bhiksu* (or *biku*), *wipra*, *kawi*, *sadhu*, *sanyasin*, *yogi*, *muni*, and *upadhyana*. Those whose statuses are still learners 'brahmacari' are also referred to as *dwijati*, as the same ceremony 'diksa' has been performed for them. Then those for whom the ceremony 'diksa' has been performed should change their way of dressing, and this is referred to as *Amari Wesa*. They should not do what they like doing when their status is still *walaka*; in other words, they should not wear what they like. Someone who has had the status of *dwijati* is not a *walaka* any longer. He has been a priest; therefore, he should get dressed as a priest; he should wear white clothes. The next behavior he should refer to is what is known as *Amari Wisaya*; he

should not be interested in worldliness any longer as he is in the *walaka* world any longer, he has been born in the world of *sadhaka*. Such a rebirth is marked by a ceremony through which he is purified, meaning that he has been born for the second time from his spiritual teacher which will lead him to Brahman. Therefore, a priest 'pandita' may not behave as when he has the status of being *walaka*. He should change his behavior.

The activities, known as *dharmaning kawikon*, of a priest 'pandita' are as follows: *Arcana*: he should worship *Ida Sang Hyang Widhi* 'Almighty God' and '*Bhatara-Bhatari*' (gods and goddesses), especially in what is referred to as *Suryasewana*; *Adhyaya*: he should learn Weda, Philosophy, and literary works persistently; *Adhyapaka*: he should always be interested in teaching holy, spiritual, and religious things. Apart from that, he should also teach literary works and give spiritual guidance; *Swadyana*: he should do his best to repeat what has been taught by his senior priest 'nabe'; *Dhyana*: he should worship God 'Brahman' or *Hyang Widhi Wasa* (Sastra, 2005: 30).

Dharmaning kawikon means an obligation to study and transfer Hinduism to people. It can also mean repeating self learning in order to understand the priesthood teaching in depth. In the system of *agruon-guron* a learner 'sisya' is obliged to learn from his senior priest 'nabe' until he masters the priesthood teaching entirely. In the system of *aguron-guron* things which may decrease the holiness and spiritual perfectness of a priest 'pandita' should be avoided. What he should avoid is as follows. He must not underrate the senior priest 'nabe'; he must not scorn the senior priest 'nabe'; he must not fail; he must not disagree with what is instructed by the senior priest 'nabe'; he must not sit where the senior priest 'nabe' is supposed to sit; he must not sit face by face with the senior priest 'nabe'; he must not interrupt what is said by the senior priest 'nabe'; he must not walk before the senior priest 'nabe'; he must not refuse what is instructed by the senior priest 'nabe'; he must not avert his eyes when he talks to the senior priest 'nabe'; he must not kill; he must not tell a lie; he must not quarrel; he must not hurt anybody; he must not torture anybody; he must not hurt or kill anything; he must not do anything which is inappropriate; he must not meet his wife on the days when he is not allowed to; he must not take another's belonging in force; he must not get angry; he must not neglect what he is supposed to do; he must not be selfish; he must not be interested in anything which is illegal; he must not think negatively; he must not say any impolite word to other

creatures; he must not slander; and he must not break any promise or what he has said (Sastra, 2005: 28-29).

Those who do their best to implement the priesthood ethics should master the teaching of *Tri Jnana Sandhi*, one aspect of the priesthood teaching. The system of *aguron-guron* can be implemented through the understanding and implementation of the spiritual teaching provided by the senior priest 'nabe' to the prospective priest 'sisya'. In fact, what is applicable in our community is that a senior priest 'nabe' only has the authority to 'give birth' to who will become a priest 'pandita' (*sang dwijati*), and that who gives the priesthood teaching is what is referred to as *Wakra* (teacher). Maisnara (2006: 10) states that the priesthood teaching is a teaching which can make someone get gradually higher in his belief in Almighty God, know Him better and worship his devotion to Him. Then the profession as a priest 'pandita' can be obtained after the ceremony which is referred to as 'diksa' is performed. It is not a ceremony through which someone changes his status from being a *walaka* into being a priest 'padita'; it is a ceremony which is highly meaningful to the senior priest 'nabe' and the prospective priest 'sisya'.

Someone should implement Hinduism/spiritual education, if he would like to become a priest 'pandita', as stated in the Hindu holy books. Such an implementation is reflected through his belief in *Panca Srada*, implementation of *Trikaya Parisuda*, *Catur Asrama* and *Dasa Niama Brata*. In relation to that, in *Menawa Dharma Sastra* section 69, it is stated that:

*Upaniya guru cisyam ciksayecehau camaditah acaramagnikaryam ca
samdypasanaweca ca*

What is meant is that after the initiation ceremony/*diksa* is performed, a spiritual teacher (either *nabe* or *Wakra*) should teach his learners about holiness and respect to the holy fire.

The spiritual teaching is required by humans, they can make the collective life in harmony through it (Yudiantara, 2009: 1). The spiritual teaching can be understood and implemented through Hinduism by reading *geguritan*. It is written in the Balinese characters. This facilitates the Balinese writers to develop their ideas. It represents various human experiences. In this case, the priesthood teaching can be used as a reflection of

life. As stated in Bhagawadgita, before the ceremony 'diksa' through which someone is officially acknowledged as a priest 'pandita', he should make appropriately both physical and spiritual preparations. All these preparations are made before he accepts 'diksa' from his senior priest 'nabe'.

Widyantara (2010: 26-27) states that the qualities which should be fulfilled by someone who will be officially acknowledged as a priest through the ceremony 'diksa' are that he must not have sexual intercourse with someone who is not his legal wife; he must not be addicted to any alcoholic drink, he must not be involved in any gambling, and he must not do any bad action and he should discontinue his bad habits.

In *Upanisad* it is stated that the learning system which is applied by a senior priest 'nabe' to his prospective priest 'sisya' is the non formal one. In relation to that, according to *Lontar Tutur Jagatkarana* (in Sarba, 2009: 138), the system of *aguron-guron* is stated to be the learning system in which the teacher and learner discuss various aspects of truth such as the ethics of both the teacher and learner in the learning process in order to achieve what is true. In other words, the intended learning objective is reaching what is referred to as *moksa* as the final objective of the teaching of *dharma*.

3.2 Priesthood Teaching Using the System of *Aguron-guron* in GSYK

The priesthood teaching using the system of *aguron-guron* which GSYK implicitly contains is an attempt consciously made by a senior priest 'nabe' to prepare a prospective priest 'sisya' so that he will play his real role as a priest in his community through moral/spiritual and mental supervising activities, teaching and practices which take place both in a *pasraman* (dormitory) and outside dormitory. The priesthood teaching which is reflected in GSYK is aimed at maximizing the spiritual and emotional abilities of a priest to give supervision, guidance and model to people.

GSYK, as one of the sources of the priesthood teaching, will make humans able to read clearly and widely every phenomenon within and outside themselves. It contains the ethics of priesthood. A prospective priest 'sisya' or a group of people will change his attitude and behavior as an attempt to make himself/themselves get more spiritual through the priesthood teaching and practice. The Hindu education can be developed through the development of *geguritan* as a literary work. Someone can make himself/herself interested in understanding Hinduism through *geguritan*. In GSYK,

which is full of the priesthood teaching, the system of *aguron-guron* is packaged in such a way that it is interesting to read and recite. The readers can understand the priesthood teaching through GSYK (the result of the interview in which the interviewees were a group of GSYK readers at Ubud).

In GSYK it is appealed that the *Trijnana* teaching should be implemented, and that a prospective priest should entirely understand the concepts it contains. As required by the current era that priests should implement their professions known as *dharmaning* and *sasaning pandita* optimally.

The values education in GSYK suggests that priests should do their best not to do things which are related to worldliness and that they should be spiritually holy. Priests should be spiritually competent which should be supported by discipline. In line what is quoted from *Bhagawadgita*, it is emphasized that one should be able to control one's desires and anger in order to reach happiness;

Bhagawadgita Adiyaya section 23:

*Saknoti 'hai'va yah sodhu, prak sarira vimokshanat
Kamakrodhodbhavan vegam, sa yuktha sa sukhi narah*

Translation equivalent:

Those who can endure their sexual desires and anger are known as 'yogi' in the world, and will be happy before they die. Pudja, 1999: 147)

In line with what is quoted from *Bhagawadgita* above, GSYK implies that happiness results from the endurance to desires and anger; this reflects finding self consciousness. Being able to give priority to love and affection by considering that all creatures are created by God based on love and affection is given priority. A priest 'pandita' should be able to lead people when they perform ceremonies. A priest 'pandita' should be able to be a model. He may not do what he likes and what is done should be based on the religious philosophy. The priesthood teaching functions to give guidance to Hindus in their attempt to reach spiritual happiness. He should protect people and be referred to by people in regard to religious, spiritual and philosophical matters.

3.3 Yama Niyama Brata as the Priest's Self Control

In Hinduism, *Yama Niyama Brata* is self control. It is described in GSYK that a prospective priest 'sisya' is appealed to be able to control himself by following the priesthood ethics (this is the advice given by *Empu Iswara* to *Sidha Yoga*, and the advice given by *Sidha Yoga* to his son). In fact, *Silakrama* and *Yama Niyama Brata* are the foundation of the ethics needed in order to reach spiritual perfection and holiness and what is referred to as *dharma* and *moksa*.

The characters in GSYK teach that priests should give guidance to people that they should do things which may lead them to spiritual holiness. According to Hinduism, *Yama Brata* gives more emphasis on self control, whereas *Niyama Brata* gives more emphasis on worldly things; people should not do things which may hurt others or other creatures.

3.4 The Ethics of Senior Priest 'Nabe' in the System of *Aguron-guron* in GSYK

The priesthood teaching in GSYK using the system of *aguron-guron* implies that a senior priest 'nabe' should give lessons and holiness to the prospective priests 'sisya'. This is used as the traditional teaching and learning process. The senior priest 'nabe' which has been born for the 'second time', should give his love and affection, and the learners 'sisya' should show his respect and devotion. The learning atmosphere should show a friendly relationship between the senior priest 'nabe' and the learners 'sisya'. In GSYK such a relationship is reflected by the relationship between *Empu Iswara* and *Sidha Yoga*. *Empu Iswara* is the senior priest and *Sidha Yoga* as the learner 'sisya'. *Empu Iswara* shows his affection sincerely as required by the learner for the sake of the success achieved by *Sidha Yoga*. The priesthood teaching taught to *Sidha Yoga* is based on the religious philosophy. *Empu Iswara* always considers what is right and what is wrong, and what is good and what is bad when teaching the priesthood teaching.

IV. Conclusions and Suggestions

5.1 Conclusions

GSYK contains the priesthood teaching applied using the system of *aguron-guron* and may be used as one of the sources of priesthood teaching. GSYK gives enlightenment to people especially to priests and prospective priests so that they will

perform their responsibilities in accordance with the priesthood ethics. The change in status from being *walaka* into *sadhaka* is made through the system of *aguron-guron*; this is a highly significant change. GSYK which contains the discourse of such a change made through the system of *aguron-guron* is so interestingly packaged that more people will pay attention to it (the result obtained from the interview in which the interviewees were a group of GSYK readers). The learning atmosphere is pleasant and facilitates the learning process; feedback is given and evaluation is made in the implementation of the priesthood teaching. GSYK which contains the discourse of the system of *aguron-guron* is a preparation which is made through the teaching and learning process as an attempt to give guidance to Hindus in regard to the essence of *Tri Jnana Sandhi* which will positively contribute to the maintenance of Hindu religion in its competition against the other religions.

4.1 Suggestions

It is suggested that the related parties should develop the traditional literary works in the current global era and in the future. It is suggested to the writer that he should explore the other aspects which have not been explored such as the ceremonies performed within the priesthood context.

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