

***DHARMAYATRA* IN THE DWIJENDRA TATTWA TEXT ANALYSIS OF RECEPTION**

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ABSTRACT

The object of the study is *Dwijendra* Text (hereinafter abbreviated to DT). It contains interesting narrations and is importantly related to the *dharmayatra*, the holy religious journey made by Dang Hyang Nirartha, the charismatic figure, in Bali, Lombok and Sumbawa. Before the analysis of reception was conducted, the corpus text of the DT texts completely and structurally telling the religious journey made by Dang Hyang Nirartha was successfully determined. The analysis in this study was made to answer the following questions: what is the narrative structure of the DT text; what are the enlightenment image entities of the *dharmayatra* of the DT text; how do people appreciate the *dharmayatra* of the DT text? The answers to the narrative structure of the DT text; the image entities and the appreciation provided by people are the main objectives of this study.

The theories adopted in this study are the theory of reception introduced by Jauss, the theory of semiotics introduced by Pierce and the theory of mythology introduced by Barthes. As a qualitative study, the data needed were collected by the methods of observation, note taking, documentation and interview supported with a sound recorder and pictures. The results of the analysis are informally presented, meaning that they are verbally described in the form of words which are systematically composed based on the problems formulated in this study.

The analysis of the narrative structure of the DT text contains narrative units which are in the forms of theme, characters and plots. They all unite to form stories which are mythological, legendary, symbolic, hagiographic and suggestive in nature. Based on the analysis of enlightenment image entities, it can be concluded that there are three basic entities leading to the creation of the DT text. They are *first* enlightenment; *second* protection of Hinduism; and *third* construction of temple institutions. Based on the reception analysis, it can be concluded that people, through their literary works, books, articles and websites, appreciate the discourse of the *dharmayatra* performed in Bali, Lombok and Sumbawa.

The ten essential findings in this study can be described as follows. (1) The corpus text of the DT, which is in the form palm-leaf manuscript (*lontar*) and was obtained from Griya Baturening Mambal, is kept as a collection at the *Perpustakaan Lontar Fakultas Sastra Universitas Udayana* (the Library of Palm-leaf Manuscripts of the Faculty of Letters, Udayana University). It is coded under no. 1514, *kropak* (box) no. 293. The DT text describes the real

journey of Dang Hyang Nirarta, the great holy Hindu teacher, concretely, completely and structurally. (2) As a literary text of history, the DT text has a highly narrative structure formed by theme, characters and plots which are unified in the forms of mythologies, legends, hagiographies, symbolisms and suggestive. (3) The *dharmayatra* made by Dang Hyang Nirarta, as described in the DT text, gave enlightenment and welfare to the kingdom and its people. (4) The teacher-learner (*guru-sisya*) teaching contained in the DT text may inspire a harmonious and ethic relationship as far as teaching-learning process and priesthood are concerned. (5) The concern about the principle of unity in diversity taught by him may give relevant multicultural perception of the current and upcoming way of life and Indonesianization. (6) The DT text reveals that those who belong to the Brahmin caste (*Brahmana*) have been descended from him. However, if viewed from the spiritual and priesthood points of view, he has been the source of spirituality for Hindus, Buddhists, Moslems and those who do not belong to any religion (*kapir*). (7) The DT text shows that he is also called *Pedanda/Bhatara Sakti Wawu Rawuh* as he was highly powerful (*sakti*) and has symbolized the complete mastery of material and spiritual knowledge. (8) The religious journey (*dharmayatra*) made by him from Java to Bali, Lombok and Sumbawa aimed at protecting *Majapahit* Hinduism from being suppressed by Islam which had already spread all over the Archipelago. The protection of Hinduism and the construction of the temple institutions referred to the religious meaningfulness implemented by him. (9) This study explains that in Lombok he spread three religious teachings such as *Gama Siki Gama Thirtha*, *Gama Kalih Budha Paksa*, and *Gama Tiga Selame Metu Telu*. (10) High appreciation is provided to the *dharmayatra* he made in Bali, Lombok and Sumbawa. Such an appreciation or reception highly varies; in other words, it is expressed in the forms of literary works, books, articles and websites.

1. Background and Problem

The object of this study is *Dwijendra Tattwa* (abbreviated to DT), a Balinese traditional literary text. It contains highly interesting narrations telling the religious journey (*dharmayatra*) made by a charismatic figure named Dang Hyang Nirartha/Dwijendra from Java to the islands of Bali, Lombok and Sumbawa. The theories adopted for analysis are the theory of reception, the theory of semiotics and the theory of mythology. C.C. Berg states that the *dharmayatra* made by Dang Hyang Dwijendra in Bali brought about welfare, *embah kreta tang rat*, to people. In the Java History written by Berg (1974), it is stated that after the Majapahit kingdom collapsed, a powerful hermit, Mpu Nirartha, stayed in the Bali kingdom which at that time was governed by King Batu-Renggong II. At that time *padiksyon* (a ritual like baptism) took place and then a prosperous era in politics, literature and material started (1974: 148)

The DT as a Balinese traditional literary work belongs to the historical literary genre. The research in traditional historiography whose object is a local literary work is essential in order to understand the pattern of the structural elements of the historical literary work. By understanding the elements contained, its theme and functions will be clear, making it properly treated (Darusuprpta, 1976: 38). Viewed from the structural pattern of the DT text, the elements of its narrative structure are assumed to contain a unified structure which is made up of plots, characters, theme and many images of the *dharmayatra* which are related to mythological, legendary, hagiographical and suggestive in nature.

The theory of reception, the theory of semiotics and the theory of mythology are adopted for approaching the DT text. The *dharmayatra* is the main matter which is explained. In particular, this study attempts to (1) describe the narrative structure of the DT text; (2) reveal the entities of the *dharmayatra* in the DT text; and (3) explain how people appreciate it both as a literary work and as a non literary work.

In theory, the results of the current study give scientific contribution to the academicians, the society of Balinese literature, and serve as the model of the literary reception analysis in traditional literary works. In practice, the results of the current study directly (1) reveal the screen and the values of the *dharmayatra* made by Dang Hyang Nirartha in Bali, Lombok and Sumbawa; (2) support the *Tridharma* program (teaching and learning process, public services and researches) of higher education and the Principal Scientific Pattern (*Pola Ilmiah Pokok*, abbreviated to PIP) of Udayana University, which is culture, in general and further researches in

humanities science in particular; and (3) can be used by people in their attempts to increase their religious perception and to develop their sociohistorical, political and cultural knowledge in general.

2. Literature Review, Concepts and Theoretical Framework

In the literature review the works which particularly discuss Dang Hyang Nirartha/Dwijendra and the researches already conducted using the theory of reception are discussed. I Gusti Bagus Sugriwa (1967, 1993) in his work entitled *Dwijendra Tattwa* explains the real history of and the religious journey made by Dang Hyang Nirartha (Dwijendra) from Java (Majapahit) to Bali, Lombok, and Sumbawa. The initial part of this publication briefly explains the holy teachers (the priests) who had come to Bali before Dang Hyang Nirartha. They are Sangkulputih, Mpu Wijaya, Sri Markendeya and Mpu Kuturan. It was presented with a pragmatic objective, that is, to prepare a reading material telling Dang Hyang Nirartha without scientifically exploring the DT text used.

The book entitled *the story of Iskandar Zulkarnain; Analysis of Reception* written by Siti Chamamah in 1991 is a dissertation whose object is the treasure of Malay literature. This study is interesting to be observed as it adopts the theory of reception as its approach. Principally, the reception approach applied by Chamamah clearly reveals how people have welcomed and appreciated Iskandar Zulkarnain as a figure so far as what has been intended and demanded for.

Viewed from the data found out which were at the same time referred to by the analysis of reception, the study conducted by Chamamah only used the literary treasure of old Malay. This study would have been more comprehensive if the reception of the story of Iskandar Zulkarnain had not only been limited to the Malay literary works but had also included the other current data taken from website, for example, articles and printed books telling the real history of Iskandar, the great king, as concluded from the text. He was an ideal Moslem king (1991: 234). He was not only respected as the symbol of greatness as a Moslem in his era, but he has also been respected up to now and in the future.

In this study, the theory of reception introduced by Jauss is adopted for analyzing the *dharmayatra* in the DT text. Not only old literary works are used in this study but its reception in contemporary life as the current civilization is also included. The *dharmayatra* made by Dang Hyang Nirartha as narrated in the DT text has been welcomed through information technology

such as website which can be enjoyed by the wide community. The website users have given fresh meaningfulness to Nirartha, as the ideal figure as well as the ideal priest.

The concepts in this study refer to those which are used as the framework for analyzing the data. What is meant by the word *dharmayatra* and what is meant by the phrase *dwijendra tattwa* are explained as follows. The word *dharmayatra* has the meaning of enlightenment and written justification of the story. The prose of the DT explains that the *dharmayatra* was made by a follower of Ciwa-Buda (Dwijendra) and his name is Dang Hyang Nirartha. Such a meaning highlights the statement, “This is the holy journey really made to protect and maintain religion by the great priest, Dang Hyang Nirartha, from Java to Bali, Lombok and Sumbawa”.

This study is based on the theory of reception which reveals to what extent people welcome the *dharmayatra* made by Dang Hyang Nirartha as described in the DT text. The theory of reception explains how and why people give such a reception? It also explains what is welcomed and who does it? It is supported by the relevant theories such as the theory of semiotics introduced by Pierce and the theory of mythology. The theory of semiotics explains many things especially the cultural phenomenon which involves interpreting process. According to him, there are three types of signs; they are icon, index and symbol. The theory of mythology is used for identifying the ideology of the DT’s writer by using a text with mythological dimension.

3. Research Method

To obtain the corpus text, the DT texts which are available in the formal libraries and personal collections were investigated. As far as this study is concerned, four DT texts were found out. One was found out at the Palm-Leaf Manuscript Library of the Faculty of Letters of Udayana University, one was found out at the Bali Cultural Documentation Office of the Bali Province Cultural Department, one was found out at Griya Taman Sanur and the last was found out at the Library of Gedong Kirtya Singaraja.

Then their contents were explored and finally the DT text in the palm-leaf manuscript no. 415, kropak (box) no. 239 collected at the Palm-Leaf Manuscript Library of the Faculty of Letters of Udayana University was determined as the corpus text. The *dharmayatra* made by Dang Hyang Nirartha from Java to Bali, Lombok and Sumbawa has been widely welcomed by

people. The appreciation given was not only limited to the texts manually written or books and articles displayed at books stores, libraries and houses but was also given through internet.

As a qualitative research, the results are informally presented. In other words, they are verbally and systematically presented. The chapters, which are related to one another, are sequenced based on the problems. This study centrally explores the meaning of the entities developing from the *dharmayatra* in the DT text, which is then vividly welcomed by the readers as varied historical excavators. Summary made from various definitions and understanding in every chapter is abstracted into a conclusion.

4. Narrative Structure of the DT Text

The narrative structure of the DT text is made up of the elements such as theme, plots and characters which are unified in the form of many mythological stories telling about the existence of *Bhatara Mahadewa*, the God who blessed Dang Hyang Nirartha, *Bhatara Masceti*, the God who accompanied him, and *Bhatara Surya*, the God who met him. The stories also stated that he was the main descendant of Majapahit Kingdom. The theme, plots and characters are also unified in the form of legends telling about the origins of places, people and animals; many symbolic images in the form of signs appearing from some places after his arrival and sacred heirloom items left by him; many hagiographic stories describing his miracles and supernatural power; many stories telling about divine words, what should not be done termed as *durmanggala*, and presentiment termed as *prachina*. The theme of the DT text legalizes the *dharmayatra* made by Dang Hyang Nirartha from Java to Bali, Lombok and Sumbawa.

5. The Entities of the Enlightenment Image of the *Dharmayatra* in the DT Text

The theme of the *dharmayatra* in the DT text justifies in writing the prose of Dang Hyang Nirartha, the great priest. Its entities construct the meanings of enlightenment due to the literary functions it contains. There are three entities of enlightenment; they are (1) the enlightenment which includes the intensification of the topics of *jnanin* (priesthood) and *guru-murid* (teacher-learner) relation, and the teaching of unity in diversity; (2) Hinduism protection which includes the topics of *patirtaan* (*kepurohitaan*) and perfect mastery of religion; and (3) construction of temple institutions as the fortress for maintaining moral quality.

6. The Reception of the *Dharmayatra* in the DT Text

Appreciation is mainly given by people for the *dharmayatra* made by Dang Hyang Nirartha from Java to Bali, Lombok and Sumbawa. Along such a religious journey he created many monumental works to supervise his followers such as building the temples spreading all over the islands of Bali, Lombok and Sumbawa; creating works of literature, religious philosophy, agriculture, security, political diplomacy and others which were taught during the era of *Dalem Waturenggong* (1460-1550). The DT text reveals the historical background of the *dang kahyangan* temples built in Bali, Lombok and Sumbawa, the traditional Balinese literary works and their writers, the religious values, the social and agricultural life and other relevant humanities in his era and now.

The story of *dharmayatra* made by Dang Hyang Dwijendra is not only known by the literary community in Bali but is also widely known by the people who have continued the Balinese traditional literature in Bali, Lombok and Sumbawa. The written works through which appreciation is given for the *dharmayatra* are in the forms literary works, books, articles and contemporary websites. Such written works are differentiated into six groups. First, the Balinese literary texts which include *geguritan* (philosophical verses) texts of the DT, *kakawin* (old Javanese poems) texts of the DT, *Pustaka Weda Catur Sirah* texts, *Babad Dalem* texts, *Babad Brahmawangsa Tattwa* texts, and *Paniti Gama Tirtha Pawitra* text. Second, the welcoming texts in Lombok include *Pangeling-Eiling Pangawit Kawentenan ring Suranadi* text. Third, the people in Sumbawa have welcomed the *dharmayatra* at Agung Jagat Tambora Temple. Fourth, the books published to welcome the *dharmayatra* are the *Historical Development of Hinduism* written by Ardana et.al in 1987, the *Javanese History* written by Berg in 1978, the *History of Old Javanese Literature* written by Simpen AB in 1982, *a Path Leading to the Great Archipelago* written by Darmawan in 2007, and the *Journey Made by Dang Hyuang Nirartha* by Sastrodiwirjo in 1999. Fifth, the articles written to welcome the *dharmayatra* are “Dang Hyang Nirartha dan Kawangsa in Bali” written by Ida Bagus Sidemen (2000), “Parama Dharma Dang Hyang Nirartha” written by IB Rai Putra in 2000, *Dang Hyang Nirartha Rakawi Zaman Keemasan Kerajaan Gelgel*” written by IB Rai Putra in 2000, *Tirthayatra Dang Hyang Nirartha*” written by IB Darmika in 2000, and “Konservasi Lontar Dang Hyang Nirartha” written by A.A. Alit Geriya, 2000. Sixth, the websites welcoming the *dharmayatra* are: *All rights reserved @Iloveblue.com*. [http://en.wikipedia.org/wiki//Users/TOSHIBA/Dokumen/Menikmati%](http://en.wikipedia.org/wiki//Users/TOSHIBA/Dokumen/Menikmati%20)

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7. Research Findings

After the text used as the object of the study was analyzed, ten findings were found out; they are (1) the corpus text of the DT palm-leaf manuscript from *Griya Tandeg Baturening Mambal* was found out to be kept as a collection at the Palm-Leaf Manuscript Library of the Faculty of Letters of Udayana University. It was coded no. 1514, *kropak* (box) no. 293. This DT text tells concretely, completely and structurally about the real journey made by the Hindu holy teacher named Dang Hyang Nirartha. (2) As a text, it has a striking narrative structure made up of theme, characters and plots which are unified as mythologies, legends, hagiography, symbolism and suggestive consisting of *prachina* (presentiment), *sabda* (divine words), and *durmanggala* or *pamali* (what should not be done). The *dharmayatra* in the DT text made by Dang Hyang Nirartha gave enlightenment and welfare to the kingdom and its people. (4) The *guru-sisya* (teacher-learner) teaching in the DT text can inspire a harmonious relationship as far as teacher-learner relation and priesthood ethics are concerned. (5) The concern about unity in diversity taught by Dang Hyang Niarnya may give relevant multicultural perception of the current and upcoming Indonesianization and way of life. (6) In the DT text, it is revealed that biologically Dang Hyang Nirartha has generated the Brahmin people (those belonging to the Brahmana caste) living in Bali, Lombok. However, from the priesthood point of view, he has spiritually generated spiritual teachings to the Hindus, Buddhists, Moslems and even to those who do not belong to any religion. (7) The DT text shows that the meaning of being spiritually powerful attached to his name *Pedanda/Bhatara Sakti Wawu Rauh* symbolizes the perfect mastery of physical and spiritual knowledge. (8) The religious journey, the *dharmayatra*, made by Dang Hyang Nirartha from Java to Bali, Lombok and Sumbawa as an attempt to protect Majapahit-Hindu followers from being suppressed by Islam which had already spread in the archipelago. To protect religion and to build temple institutions were the religious implementation meaning made by Dang Hyang Nirartha. (9) This study explains that in Lombok he spread three religious teachings; they are *gama siki Gama Tirtha*, *Gama kalih Budha Paksa* and *gama tiga Selame Metu Telu*. (10) The people living in Bali, Lombok and Sumbawa have

highly welcomed the *dharmayatra*. The written works welcoming the *dharmayatra* made by Dang Hyang Nirartha vary; some are in the form of literary works, some are in the form of books, some are in the form of articles and the rest are in the form of websites.

8. Conclusions and Suggestions

Based on what has been described above, some conclusions can be withdrawn as follows. The corpus text in this study is the DT text which is written in Balinese characters in the form of palm-leaf manuscript. It was obtained from Griya Tandeg Baturening Mambal and is collected at the Palm-Leaf Manuscript Library of the Faculty of Letters of Udayana University no. 1514, *kropak* (box) 239. Among the texts available, the DT text contains the most complete and structural reading material. From the analysis, it can be concluded that the *dharmayatra* in the DT text contains the meaning of enlightenment spiritually expressed by the writer.

The narrative structure of the DT text contains the elements of theme, characters, and plots. They are united in the form of mythologies telling about the existence of *Bhatara Mahadewa*, the God who blessed Dang Hyang Nirartha, *Bhatara Masceti*, the God who accompanied him, and *Bhatara Surya*, the God who met him. It was also stated that he was the descendant of a great priest in Majapahit Kingdom. The theme, the characters and the plots are also unified in the form of legends telling about the origins of several places, people and animals; they also symbolize shines appearing at particular places, supernatural things taking place after his arrival and the sacred heirloom items left by him; many hagiographic stories in the forms of his miracles and supernatural power, and suggestive in the forms of divine words (*sabda*), what should not be done (*pamali/durmanggala*) and presentiment (*pracihna*).

From the entities of enlightenment of the *dharmayatra* made by Dang Hyang Nirartha, it can be concluded that his arrival in Bali made the Bali kingdom great and welfare and; therefore, this era is called the Bali's golden era. Many great works were created by him to develop his era. Therefore, the image entities of the DT were to clarify in writing the *dharmayatra* made by a priest. Its meaning is to rescue Hinduism and to build temple institutions as its fortress.

The *dharmayatra* made by Dang Hyang Nirartha have been highly welcomed by people. A number of written works have been published to welcome it. The DT text has not only welcomed by the Balinese community but also by the people living in Lombok and Sumbawa.

Such a high appreciation has been shown through literary works, books, articles and contemporary websites.

This current study, in which literary approach is applied, has its own weaknesses and strengths. Therefore, its weaknesses are open to other researches with new literary theories. It is, therefore, suggested that more and more researchers will be interested in analyzing other literary works, which will contribute to highly conducive and beneficial atmosphere needed for sustaining culture.

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