



### Educational Values in Kakawin Brahmânda Purâna

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#### Abstract

*Kakawin Brahmânda Purâna or Kakawin Pretu Wijaya is a kakawin which contains the story of a very cruel king named King Wena. His government was featured by cruelties. The advices given by his ancestors and the priests were always neglected. He defied every religious teaching introduced to him. When the priests advised him, he challenged them instead of listening to them. As a result, a war took place between the priests and king Wena. When the priests were pressured, they hit his arm, causing it be pregnant and a son named Pretu was born. Therefore, his full name was PŗtuWijaya, who was then crowned the king. The story was continued with the names of highly beautiful mounts, lakes and places located in the territory of Baratawarsa The study was intended to spread the educational values which the kakawin contains which can be used as guidance by the young generation. Apart from that, the study was also intended to document the story. The theory used in the current study is the theory of literary deconstruction developed by J. Darrida. The research method used included data collection, data analysis and the descriptive presentation of the result of data analysis. The educational values which were found in Kakawin Brahmânda Purana are as follows: the educational value of morality, the religious educational value, and the educational value of unity and oneness. It was composed in the era of the reign of I Dewa Agung Istri Kania, who governed the Klungkung kingdom. The fact which showed this was that the queen, Sri Prakerti Wiryya, who was old, is mentioned in the kakawin.*

#### INTRODUCTION

Education is defined as a process of changing the attitude and behavior of someone or a group of people through teaching and training; in other words, it is defined as a process or a way of educating someone (Moeliono, 2014: 326). In the Act of the Republic of Indonesia No. 12 of 2012 concerning Higher Education, education is defined as an attempt which is consciously needed and planned to create a learning atmosphere in which learners can

actively develop the potentials they need in order to have religious spiritual strength, self-control, personality, intelligence, great character, and the skills which they, their society, nation and state need.

*Kakawin Brahmânda Purânâ*, as a classic literary work written in the Old Javanese language, contains many educational values such as the religious educational value, the character educational value, the educational value of unity and oneness, the educational

value of helping one another, and the educational value of environment. Every educational value will be explained as follows:

### The Character Educational Value

Character can be defined as a specific feature which an object or an individual has. Such a specific character is originally and strongly attached to the object or individual, and a “machine” which activates someone to act and behave. It is also a “machine” which activates someone to utter and respond to something.

Character education can be simply defined as every attempt made to affect the learner’s character; or, it can also be simply defined as something which can help someone understand, pay attention to, and implement the essential ethic values.

Suyanto (2009) (in Belajarpisikologi.com, 2012) defines character education as a way of thinking and behaving in such a way that such a way of thinking and behaving can specifically feature every individual’s way of life and way of working with others within his/her family, society, country and state.

In general, human personality can be defined into four; they are:

- 1) Being choleric; it is a type of personality featured by being fond of being independent, firm, and furious, welcoming challenges, and controlling him/herself.
- 2) Being sanguine; someone with this type of character generally likes practical things; he/she is generally delighted and cheerful, likes surprises and social activities and having fun.
- 3) Being phlegmatic; someone with this type of character usually likes working together and avoiding conflict, and likes certain things; she/he does

not like sudden changes, but he/she is good to talk to.

- 4) Being melancholic; someone with this type of character usually likes detailed things, clear instructions, regular activities; he/she does not like showing his/her anger; he/she is a perfectionist as well (Alwisol, 2006: 198).

Character building needs a specific and accurate method in order to achieve its goal. The learning methods which can be chosen are the exemplifying method, the method of making what is taught a habit, and the method of reward and punishment.

Much character building can be found in the traditional literary works, especially in the ones written in the Old Javanese language. Some literary works written in the Old Javanese language are in the form of poems ‘*kakawin*’, some are in the forms of spiritual hymns ‘*kidung*’ and the others are in the form of prose as exemplified by the *parwa* texts and speeches. One of the *kakawins* which contain character education is *Kakawin Brahmândha Purâna* (abbreviated to KBP).

It is narrated in *Kakawin Brahmândha Purâna* that good deeds defeat cruelty. Having a son with a great character and who is educated and pious to the Almighty God is a happiness which can elevate the dignity of parents, nation and state. Therefore, character education is needed.

*Kakawin Brahmânda Purâna* is a literary work written in the Old Javanese language, which narrates a king named Wena. He governed cruelly, did not have affection, got angry easily, did not believe in God and did not have any sense of humanity. He destroyed all the holy places. Religious teaching and worshipping God were prohibited, causing the priests to see king Wena or king Sunilatmaja.

The priests, whom were led by the Priest Anggira, came to see king Wena to give him advice. However, when the group of the priests met him, he condemned, humiliated and challenged them to fight. The priests got angry and attacked the king. When the king's left arm was hit by the priests, a giant named *Nisada*, who looked eerie and frightening, appeared. The priests asked *Nisada* to reside at the edge of a forest located in the slope of Mount Windia. Then the king's right arm was hit again, a handsome baby appeared. The baby looked like Lord Prajapati (Brahma). The baby immediately grew up and became an adult. He was named Sang Pṛtu. When the baby was born, king Wena died. As when the king was alive he was cruel, his soul went to Hell.

King Wena was replaced by his son named king Pṛtu, who governed very wisely and was very generous. He was very powerful and everything he did always referred to the truth 'dharma' and religion. He developed the country by building holy places, schools and public facilities. He paid attention to the people's welfare. As he always praised the truth 'dharma' and ethics 'susila' he was referred to as PṛtuWijaya or a successful king. It was that which led king Wena to leave Hell and go to Heaven.

If what was narrated above was well observed, it can be stated that a pious person always refers to religion, law, and divinity. Such a child will be able to lead his/her parents to the real happiness (Heaven), as pictured by what was done by King PṛtuWijaya which could lead the soul of his father, namely King Wena, to Heaven, as can be seen from Pupuh II of *Kakawin Wirat Kalengengan* as follows. *Prajapāti sirānurun ring halēping muka saha kawacanya tan hilang, Dudū lawani sang yayahnira ta dharmmanira minaki cittaning sarāt,*

*kawṛēdyanira dharma mūr̥ti sahananya tēkapi narendra wiryyawān, ya teka lumpas pranāntikani sang bapa mulih ing acintya sūnyata* (stanza 3).

*Samangkana tinēmwade sang atibāgya phalani awkāti dharmika, Kasor saphalaning mayadña yasa pūnyā saphalaning atirthayatra ya, I kang sakala niskala pwa phalaning tumēmu phala suputra digjaya, Apan wēnang ika swadharmma ya umēntasa halaning adharma duskrēta* (stanza 4).

The translation is as follows:

The shirt he is wearing and his handsomeness make him look like the personification of Lord Brahma. Unlike his father, who was cruel, he always does good deeds and makes other happy.

He always spreads what is taught by religion (dharma) in different forms. It is what he has done leads which his father to leave Hell for Heaven (3).

It is that type of reward that will be received by someone whose son is wise. Such a reward defeats the reward for having sacrificed something, for having done good deeds, for being generous, and for having made pilgrimage.

Someone who has a wise son will receive a reward which can be either tangible or intangible.

It is only what is true 'dharma'/ethical behavior which can free what is not good "adharma'/cruelty and evilness (4).

It is very clear that what is stated in the second strophes suggests that people should teach their children to be polite, behave ethically, and what they do should always refer to religious teaching, law and divinity. Being pious to the Almighty God and His teachings will make children or learners the ones who

are loyal to their parents and God and always behave ethically.

What was illustrated in the two strophes is also mentioned in pupuh IV stanza 1 and pupuh IX stanza 4 of *Kakawin Nitīṣāstra* as follows:

*Sanghyang candra tarângganâ pinaka  
dipa mêmadangi ri kâla wêngi,  
Sanghyang Surya sêdêng prabhasa  
makadipa mêmadangi ri bhumi mandala,  
Widyâ sâstra sudharmma dipa nikanang  
tribhuwana sumênò prabhâswara,  
Yan ing putra suputra sâdhu gunawân  
mêmadangi kula wandhuwandhawa  
(pupuh IV stanza 1).*

*Yaśa kīrti karmakêna denta tan hêlêm  
hêlêmeka śighranên,  
gawayên ikang tâlaga tunggal amada  
magawe sumur satus,  
magaweki tâlaga satus wilang ika pada  
pinra sakrama,  
mapadeki labhaning aputra sawiji  
gunamanta sâdhana (pupuh IX stanza 4)*

The translation is as follows:

The moon and stars are the light which illuminate the dark night.

The sun, when it shines, is the light which illuminates the earth.

Knowledge, lesson, and education of wisdom are the light which illuminates the third world.

A wise, intelligent and morally great son will be able to illuminate his family and friends.

Meritorious service and good reputation should be immediately made, meaning that do not postpone to give meritorious service, and to make good reputation.

The meritorious service given by someone who builds a pool is the same as the meritorious service given by someone who makes one hundred wells.

The meritorious service given by someone who builds a pool is the same as the meritorious service given by someone who performs a sacrificial ceremony for his/her fellow human beings.

These are all identical with the benefit received by someone who has a wise son as the key to achieving hell.

The analysis is as follows:

A well-behaved, knowledgeable, and noble child is identical with the moon and stars which illuminate the dark night, and with the sun which shines during day time. In Hinduism, such a child is referred to as 'anak yang suputra' (a great child). He/she will be able to lead his/her parents and even his/her ancestors to finding happiness and to make his/her friends have good reputations.

Having a son with good morality is better than giving alms, building one hundred pools and digging ten thousand wells. He/she will be able to raise his/her parents and friends and to lead the souls of his/her parents to Heaven. Knowledge, ethics and religion should be taught to him/her as early as possible.

Basically, moral education includes the education of great character through which learners are expected to have good character, be religious, honest and tolerant, work hard, be creative, independent, democratic and curious, love the nation and the fatherland, appreciate achievement, be communicative and friendly, love peace, like reading, and be aware of environment, and responsible. The objective of moral education is to make individuals more perfect perceptually and train themselves to be getting better. Within the current context, moral education is relevantly applied as the solution to the moral degradation or moral crisis which is currently taking place in our country. The moral crisis is indicated by the facts that more and more

people are involved in free sex, the increase in the number of children and young people who are involved in violence, more and more people are involved in crimes, robbery, plagiarism, narcotics abuse, pornography, and the increase in the number of people who destroy others'/government's belongings, which cannot be totally overcome yet. Such facts show that moral education is very importantly implanted to the young generation. If moral education can be implanted to learners, then the young generation will be able to create unity for the *Pancasila*-based Unitary State of the Republic of Indonesia. Therefore, it is necessary to teach the moral educational value which KBP contains to learners or our children.

### Religious Educational Value

The word *agama* means “believe in God; the supernatural power over human beings. The word *keagamaan* means being religious, being related to religion (Moliono et al., 2014: 1159).

KBP as a classic literary work written in the Old Javanese language is highly rich in the religious educational value. It contains religious teaching, especially Hinduism. In the beginning it is narrated that king Wena was a cruel king. He opposed the religious teaching; as a result, the priests fought against him. He was killed by his son named Sang Pṛtu; His soul went to Hell.

Then it is narrated that king Pṛtu had great character and was generous. His generosity made him offer all his properties to his people. One day he was visited by so many priests that he could not serve them all, causing him to be frustrated and angry. Being angry, he intended to destroy the earth (symbolized by Goddess Pṛtiwi) for being unjust. Finally, Goddess Pṛtiwi, descended to earth and gave fertility, making the king able to serve all the priests and his

kingdom fertile. His people were prosperous, causing the king not to be angry any longer. Goddess Pṛtiwi, as the goddess of fertility, was known in Hinduism.

In the end of KBP several holy places in Hinduism are mentioned, one of which is the peak of Mount Kailasa, where Lord Ciwa is believed to reside. He is one of the Lords of *Trimurti* which is highly honored in Hinduism.

Apart from that, the Gangga River, which is considered holy in Hinduism, is also mentioned. The other rivers mentioned are Serayu River, Yamuna River, Saraswati River, and Sindu River. Pupuh 1 stanza 1 and 2 :

1. *Om Sanghyang Paramārtha çunya  
wēkas ing sūksmā wibhūh  
wiryyawān,  
manggēh mungawi ring antapadma  
ginēlar dening çiwānggottama,  
sang māwak daçamurti așthatanu  
ring pūjādi yoga smrēti,  
ring rūpādi akāra Om ring ujarang  
çastrāti sūksmeniwō.*

2. *Pöhning adwaya-adwayājnāna  
kitekā rwā wekās ning dadi,  
tāwat ring tiga moksa mārgga usirēn  
sang siddha yogiçwara,  
ūtpāti sthiti līna nahanta  
samayāning antakānung tinūt,  
çūnya dwāra kiteki pinērih awaning  
mantuk haneng çūnyata.*

The translation is as follows:

1. Oh, the Almighty God, you're the real truth, supernatural, great and the almighty. You always reside on the lotus and are symbolized as Lord SiwaMahautama. When you're worshipped using what is referred to as *yoga semadiutama*, you're an eight-bodied Dasamurti. You're in the form of the main character A, which is pronounced A in the secret worshipping literary work.

2. Your Excellency is the only essence of knowledge, and is the source of everything which is alive. Your Excellency is also in the three paths leading to what is referred to as *moksa* (redemption) where the successful great Hindu priests ‘yogi’ intend to go. Being born, being alive, and being dead are the cycle of life which comes to an end with death, and this cycle of life should be followed. Your Excellency is the gate of emptiness which is greatly esteemed as the way to heaven.

Analysis:

God is stated to be the form of the real truth. The truth only belongs to God. God is also pictured as the most Mysterious, the Greatest, and the Almighty. Nothing can compare His greatness and almighty. He resides within the human heart, symbolized as what is referred to as *antapadma* or the essence of the lotus. His almighty can be seen from His nature of becoming the Creator, the Protector, and the Destroyer. God causes everything to be born, live and die. Everything that is born and lives on earth will return to where they come from, namely God the Almighty.

The text also contains the religious educational value especially the holy sacrificial ceremony for ancestors apart from the religious educational value described above. The goal is that the souls of ancestors are welcome in Heaven, as reflected by the following Pupuh III stanza 2.

*Mangke çrī naranātha yajña dinamēl  
nira ati çāya dibya tan sipi,  
Prēttā yajña ngaranya yajña nira sang  
prabhu ginēlar ira ya tākrama,  
Kāla çri naranātha kinwam angucur  
miña kulih ira sang yajāmana,  
Ngke çruha minantra de nira yajur çruti  
tēkap ira sang mahāmuni.*

The translation is as follows.

It is narrated that after he was appointed king, he performed a holy sacrificial ceremony ‘yadnya’ which had never been performed by others. It had been well prepared and was prepared for the ancestors. At that time the king was requested to spread holy oil by the priest. The oil was placed in a bowl and the prayers of *Yajur Weda Sruti* were recited.

The above couplet shows how a child respects his ancestors through a holy sacrificial ceremony ‘yadnya’. The ceremony consists of offerings and prayers. The goal is that the ancestors are properly resided in hell.

Based on what was described above, it can be concluded that *Kakawin Brahmānda Pūrana* teaches its readers the religious education.

### The Unity and Oneness Value

What is meant by the unity and oneness value in this current study is that the couplets of the text contain the elements which are used to invite everybody to help one another in order to achieve a specific goal. In this case, togetherness means unity and oneness. Basically, unity means a combination (association, collection) of several parts of something which have already become united, and oneness means something which is one and almighty (Moeliono, 2014: 1231).

*Kakawin Brahmāndha Purāna* is a literary work written in the Old Javanese language, where it is narrated that the priests descended to earth to advise king Wena, who was bad and wicked. However, the king did not listen to and neglected the priests, causing them to be angry. King Wena also became angry. Then the priests attacked the king together, as they recognized that if they had not attacked the king together, they would have been defeated

by the king. The king had such a magical power that the priests were forced to get united to defeat him. The success achieved by the priests in defeating the king can be seen from the following strophes:

17. *Nāhan ling naranātha wena ati banggā mūrka mohanaput, wetning tan kawēnang kumola tēkap i angkara wenā dhīpa, ngkā ta kroda madēg mahārṣi wēkasan makrak masinghā krēti, kapwekā rumēbut rumēnggut nikēp sang nātha wus kagraha.* (Pupuh I stanza 17)
18. *Krodha çri naranātha wena mamalēs māmreḗp ng gulung sāhasa, Kāntēp kombaki sang mahārṣi katibākweh kēdēkan lud tinūr, Abyuran pada katrēsnan katahurag sakwehnya munggwīng sabhā, Kabwang dwastha tikang carancang inidēk len tang binabar bubar.* (Pupuh I stanza 18)
19. *Ngkā ta çri bhagawān muwah ywa mapulih mamreḗp sunila atmaja, sang wena prabhu tar surud marekāmuk lwir kunjarenandaka, mangkin rōsa mubat mamanting anēkēk mamēluk manampyal dēdēl, sang brāhmārṣi pareng maso rumēbut angrangkul jumambak waneh.* (Pupuh I stanza 19)
20. *Mangkin krura silih sikēp silih ubut ngrēnggut ginantus dinuk, romāwrā makusut lukar badanirā singsal katimpal waneh, wetning suwyana bandu tan dadi tibā sor sang sunilātmaja, Ndah yekān pinupuh lēngon ira kiwan de sang mahapaṇḍita.* (Pupuh I stanza 20)
21. *Kagyat sang prawārṣi denya mētu ta ng wang krura rūpa ri ya, Ārddhā tēnggēk agong awaknya ahirēng warnnanyā kadya bañjana, Wetning durbala sang narendra pinarībhaweke de sang çri,*

*Mintānugraha māryya nugraha tēkap sang wiprārdhālara.* (Pupuh I stanza 21)

22. *Rēsreṣan pwa narendra wena lumiyat ring rūpa sang māyati, mēngas-mēngas ikā wulatnya nisadānēnggah wuwusnyālara, ndah yekān tinēkē ta ra kwa nisadā de sang mahāpaṇḍita, ye kīta ng nisadā kaçaktinika himpēr wena kalpe ri ya.* (Pupuh I stanza 22)

The translation is as follows:

17. That was uttered by king Wena, showing that he was arrogant, rebellious, and greedy, resulting from his inability to show his anger. Then the priests became so angry that they cried as what lions did. They all kept going forward to catch king Wena; finally, he was caught.
18. King Wena became angry; then he revenged on what had been done by the priests; he hit and threw the priests down forcefully, causing them to be stepped on. Everybody, who was in the meeting room, got frightened and ran away at top speed. Those who were at the trellis ran helter-skelter.
19. At that time the priests attacked king Wena again. However, the king did not go back; he ran amuck as an elephant which was fighting against a buffalo. He got stronger, hit, and kicked the priests repeatedly and choked their necks. At the same time the priests also choked the king's neck and tufted his hair.
20. The longer they fought against one another, the more violent they became. They stabbed and threw one another down forcefully. The king's hair became tangled as the fastener got totally loose, resulting from the long fighting. Finally, king Wena fell down and became the loser, and at

that time his left hand was hit by the greatest priest.

21. The great priests were made to be surprised by the sudden appearance of someone whose face was frightening. His head was very big and his body was so black as if it had been painted black. Finally, king Wena was suffering and urged the priests that they would not tortured him any longer.

The above couplets of the text clearly teach that unity and oneness are highly needed in order to have strength. The philosophy of the broom of split coconut midribs exemplifies this. If they are tied together, they will form a broom. Before they are tied together, they do not have any strength to sweep any rubbish. The meaning is that, as social beings, it is impossible for human beings to live individually. One needs another as a partner to socialize and exist. One cannot exist without any partner.

### **The Environmental Educational Value**

Environment refers to everything in the human surrounding and mutual relationship between man and everything surrounding him. According to the Act Number 23 of 1997, environment means the unity between space and all objects, resources, condition and living creatures, including human beings whose behavior directly contributes to their way of living and welfare, and the way of living and welfare of other creatures. The scope of the Indonesia's environment includes space and the archipelago-oriented territory of the Unitary Country of Indonesia, as far as the implementation of its sovereignty and jurisdiction are concerned.

In this current study environment refers to the value which *Kakawin Brahmândha Purâana* contains. It is instructed to appreciate, pay attention to, and preserve the human surrounding, and

not to degrade the eco-system when making use of and managing environment. Human beings, giants, priests and gods should pay attention to and manage the surrounding nature to make it more beautiful and useful to every creature without degrading the nature so that the eco-system can be sustained. Almost all contents of the text show this. Exploiting excessively without preserving the natural resources is strongly prohibited in the text, as can be seen from the narration that King Pŗtuwijaya ran after and intended to kill Goddess Pertiwi as he did not have enough foods to serve the priests when they came to visit him at his palace. The king was getting embarrassed as he did not have enough foods to serve the priests as all his properties had been given to those who needed them as alms. Being unable to serve the priests caused him to be embarrassed. The king threatened Goddess Pertiwi that she had to prepare the food stuffs and clothing for the priests. Finally, she fulfilled his request. She transformed herself into a female ox that supplied milk for everybody's prosperity. People were taught how to engage in farming, make handicrafts, trade, build houses, study ethics/religion and so forth which contribute to the people's and other creatures' welfare.

The stories narrated in the form of couplets in *Kakawin Brahmândha Purâana* are all symbolic, meaning that they need to be interpreted. As an illustration, the description describing that the king intended to kill Goddess Pertiwi implicitly means that the king intended to exploit environment. Goddess Pertiwi symbolizes environment or earth. People are obliged not to make use of or exploit Mother Earth (environment including the land) cruelly and excessively. If environment is excessively exploited, the nature will



become degraded (the death of Mother Earth). If the nature is destroyed, then destruction cannot be avoided, and vice versa. If the nature is well managed, then Mother Earth will give fertility and prosperity, as can be seen in the following couples.

Text 'Wirama'Kalengengan, pupuh II stanza 7-10:

- a) *Ri denya wihikan sireka yajaning jagatamahayu loka maṇḍala, matangnyā sira raja rakwa panēlah nira tēkap ikanang sarāt kabeh, sirekāna panambay ing ratu amūrwa ri sira para rāja ring jagat, māsih sira ri sarwa dewa atibhakti ri sira ng jagat pati.*
- b) *Rikāla niran ahyun āmēng-āmēng ing tasik angusiri rāmyaning pasir, akas wway ikanang tasik wēnang inambah ira kadi umambah ing lēmah, rikāla niran ahyun āmēng-āmēng ing nāgara miyat i rāmyan ing prajā, kale tēkap ikang gunung tēmahan arata sahanan ikang mahīdara.*
- c) *Amogha krēta tang jagat ta ya kawighna nika ri pangadēg nareswara, Murah sahananing tinukwa hisining jaladhi acala kapwa tan kurang, Sawena ikanang pari pwa tumuwuh tan ananing ananēm padhā hayu, Pinēh susu nikang dinuywan umijil saka harēp ikanang janā kabeh.*
- d) *Suka twas ika sawang ing nagara tan hana kahala-halanya ring praja, Luput sahananing jagat ta ya pininta lēwih haji sawuntu gālēngan, Nara taṇḍa ta ya kenang ta wuri kālānika mijil i kalaning tawur, Na hetu nikanang prajā pranata bhakti ri sira maka catraning jagat.*

The translation is as follows:

- a) His Excellency is very wise. He always manages, restores and organizes the nature surrounding him wisely. Therefore, he is referred to as the sovereign by everybody in his territory. His Excellency is the first king whom all the kings all over the world are proud of. All gods love him as he is highly devoted to God, especially Lord Siwa.
- b) When he talks at the seaside and enjoys the beautiful sea view, he passes by sea storm; however, he can walk as if he was waking on the mainland. When he wants to travel on the mainland where he can enjoy the beautiful view, the mount and the pile of earth hampering him become flat.
- c) Finally, the country of His Excellency becomes safe and peaceful without any disaster during his reign. The prices of all products are cheap, the fish caught from the sea, and the agricultural products produced from the mount are sufficient. The rice grows well although nobody plants it. The milk squeezed keeps flowing as long as people need it.
- d) The people in the country of His Excellency live happily and there is no disaster taking place. The people are free from taxes and the owners of the rice fields are too. No taxes are levied on the ministers both when they go out and go shopping. Therefore, the people respect and are faithful to him as the people's protector.

There are still many couplets in which the environmental educational value can be found. However, the above mentioned couplets exemplify enough. Therefore, it is not necessary to discuss the other couplets in this current study.

## CONCLUSIONS

*Kakawin Brahmānda Pūrāna* is a classic poetic literary work written in the Old Javanese language. It contains the

character educational value, the religious educational value, the unity and oneness educational value, and the environmental educational value.

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