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Microcosmos in the Kakawin Nilacandra: Reference for Hindu Education

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The purpose of this study is to examine the story in Kakawin Nilacandra. In the Mahabharata epic, Krishna always won in battle. However, Krishna is said to have lost against Nilacandra in Kakawin Nilacandra. Questions: 1) Who is Nilacandra in Kakawin Nilacandra?; 2) What are conveyed through the character of Nilacandra in Kakawin Nilacandra?. This research will be completed using qualitative methods. All data were obtained based on literature studies, collected observative and interviewed with informants. All data were analysed qualitatively using symbol theory and reception theory. The results showed that: 1) Nilacandra in Kakawin Nilacandra was a king from the Kingdom of Nerajadesa; 2) there are microcosm materials delivered through the character Nilacandra in Kakawin Nilacandra about the exemplary of the king, the exemplary of the knight, the exemplary of the religious community, the exemplary creators, the ethics education and the dharma in religious education.

Keywords: *Microcosm, Kakawin, Nilacandra*

Introduction

Kakawin is an informal education media about the Hinduism. Informal education about Hindu is usually done outside of school, and it can be done during ceremonies (Karmini et al., 2019; Karmini et al., 2020). As a mediator in Hindu religious education, *kakawin* has a specific form, formal structure, narrative structure with a pattern of procedural conventions adapted from the Indian metrum. The meaning and convention are needed in the sustainability of the structure (Pradana 2018b; Rai et al., 2019). Thus, the level of educational achievement is built based on student acceptance and conventions on the quality of learning (Karmini et al., 2019a).



At the *prosidi* convention in *kakawin* for Hindu religious education is regulated based on the quality of the matrix or syllables in taxation. The style of language in *kakawin* has the *prosidi* reins of the beautiful Indian things. As Pradana (2017a) said that, philosophy contains the wisdom of knowledge for science, *kakawin* also contains a series of integrated provisions based on the teachings of Hinduism wisely.

The beauty of *kakawin* is built from the following set of conditions: 1) each stanza consists of 4 lines; 2) The number of syllables per line is the same; 3) each stanza is bound by the teacher (deep voice, for example, bhū, syllables e and o, closed syllables, short syllables followed by double letters such as, *dr*, *pr*, *pw*, *lw*, etc.) and laghu (sound light that is the syllable of life that is not long example *marā*, *kikis*, and *madhukaralalita*) is realised. Thus, *kakawin* manifested itself in the form of literary works in the form of Old Javanese poetry, which was then often used by Balinese Hindus activities in the context of traditional ceremonial.

In Bali, *kakawin* emerged and began to develop since the 20th century. The main point of the development of *kakawin* in Bali originates from the epic Mahabharata (Partini Sardjono 2003: 3). The quality of Mahabrata's story in the form of a performance cannot be separated from the capital, strategy and reliability of the agent in optimising the main components and supporting components of the show (Pradana 2017; Pradana 2018; Pradana 2018a; Ruastiti, et al. 2018; Ruastiti, et al. 2019). To optimise the teachings of Hinduism, several *kakawin* in Bali used the development of Mahabrata's storyline and characterisations. As for some *kakawin* in Bali who used the characterisation of the Mahabharata epics, including *kakawin bharatayuda*, *kakawin arjunawiwaha*, *kakawin kresnayana*, *kakawin bhumakawya*, *kakawin hariwangsa*, *kakawin gatotkacasraya* and *kakawin nilacandra* convey the Hinduism through stories and figures.

Kakawin Bharatayuddha recounts the peak of the war between Pandavas and Kauravas until the coronation of Yudistira as king of Astina (Zoetmoelder & Robson, 1994, pp.323-332). *Kakawin Arjunawiwaha* tells of Arjuna's battle against Niwatakawaca from the Kingdom of *Gergasi* over the words of the gods (Robson, 2008). *Kakawin Kresnayana* tells of Dewi Rukmini from the *Kundina* Kingdom, who finally chose Kresna over her fiancée Sang Suniti from the *Cedi* Kingdom (Santoso, 1986). *Kakawin Bhumakawya* tells the battle of Krishna against the *Bhoma* based on the words of *Bhatara Narada* (Poerbatjaraka, 2010). *Kakawin Hariwangsa* recounts King *Dwapara's* plan to derail the marriage of Sang Suniti, a King from the *Cedi* Kingdom. Finally, Dewi Rukmini chose to run away from the *Kundina* kingdom to Kresna without notification to her fiance from the *Cedi* Kingdom (Poerbatjaraka, 2010). *Kakawin Gatotkacasraya* tells the Pandawa child raised by Krishna to the *Dwapara* Kingdom while the Pandavas carry out the punishment of the Astina Kingdom in the forest (Weiringa, 2000). *Nawacandra Kakawin* tells Krishna from the



Dwapara Kingdom suffered defeat in the battle against Nilacandra from the Kingdom of *Nerajadesa* (Pamit, 2002).

It is interesting to note that the Mahabharata epic as an inspirational source in the development of the *kakawin* variety tells the importance of the victory of Krishna as avatar Vishnu, a king, a protagonist and a knight on the battlefield. As a source of development of *kakawin* in Bali, there is not one *kakawin* that tells about the defeat of Krishna except *Kakawin Nilacandra*. Questions: 1) Who is Nilacandra in *Kakawin Nilacandra*?; 2) What are conveyed through the character of Nilacandra in *Kakawin Nilacandra*?

Research Method

Research schedule. Research on the Microcosms Narratives in *Kakawin Nilacandra* was completed in one year. For one year, the results of research on Microcosm Narratives in *Kakawin Nilacandra* were achieved through a preliminary study process and research on *Kakawin Nilacandra*.

Material. The focus of research studies on the Microcosm Narratives in *Kakawin Nilacandra* is divided into two, namely on the material aspects of *Kakawin Nilacandra* and on the elements of the microcosm materials in *Kakawin*. The considerations of researching the Microcosm Narratives in *Kakawin Nilacandra* are: 1) *Kakawin Nilacandra* is known and loved by writers in Bali; 2) the results of research on *Kakawin Nilacandra* are still scarce; 3) *Kakawin Nilacandra* was a new *Kakawin* in Bali in the XX century.

Method. The Microcosm Narratives in *Kakawin Nilacandra* are solved by using qualitative methods. All data was collected using observation, interview and literature study techniques based on literacy sources. Secondary data were obtained based on literature studies about *geguritan*, *kakawin*, and Hinduism. Primary research data were collected observative and interviewed with informants. All data were analysed qualitatively using symbol theory and reception theory.

Results: Nilacandra in Kakawin Nilacandra

Nilacandra was a king of a Buddhist kingdom named *Nerajadesa*. Nilacandra practised Mahayana Buddhism in the family and built and led the kingdom of *Nerajadesa*. In building the kingdom, Nilacandra succeeded in creating heaven and hell in Kendran Castle for the welfare of the kingdom of *Nerajadesa*. Since Nilacandra founded the Kendran Castle, the echo of the majesty of the *Nerajadesa* Kingdom surpassed the *Dwarawati* kingdom. Besides, the Kingdom of *Nerajadesa* is known to be safe, peaceful, and it's people are dignified, and they are known to be the most friendly among allied citizens of the Kingdom of Nilacandra.



Nilacandra's success as a king in the kingdom of Nerajadesa and at the same time mastering Mahayana Buddhism was inseparable from the merit of the Maha Rsi Andasinga.

The grand echo of the kingdom of Nerajadesa has disturbed the peace of Krishna as King of the Kingdom of Dwarawati. Knowing Kendran Castle in the kingdom of Nerajadesa is more beautiful than Dwarawati Royal Palace which has made Krishna upset. Krishna sent the Satyaki and the Kretawarna to investigate the truth of the news about Kendran Castle in the Kingdom of Dwarawati. Krishna as the king of the Kingdom of Dwarawati finally decided to carry out a direct attack along with Catur Pandawa and Royal Astina troops against the Kingdom of Nerajadesa after learning of the replica forms of heaven and hell in Kendran Castle. The conquest of the Nerajadesa kingdom failed after Krishna with the Royal Fleet of Dwarawati and Catur Pandawa along with the Astina fleet lost against Nilacandra with the Nerajadesa fleet on the battlefield.

The failure of the Royal Astina fleet in defeating the Royal Nerajadesa fleet made Yudistira along with the other Royal Astina fleet leave the Astina kingdom to the battlefield. Yudistira turned into Ludragani to win the battle against the king of the Kingdom of Nerajadesa. The King of the Kingdom of Nerajadesa when fighting against King Yudistira received a warning from Sang Hyang Werocana and Maha Rsi Andasinga. Sang Hyang Werocana and Maha Rsi Andasinga warned Nilacandra that King Yudistira was incarnated by Sang Hyang Dharma. For the sake of perfection of happiness through the practice of Buddhism, Sang Hyang Werocana and Maha Rsi Andasinga suggested to Nilacandra to give in the battle against King Yudistira. After the king of the Kingdom of Nerajadesa was defeated by Yudistira in the battlefield, the king of Astina ordered Nilacandra to melt the cause of the battle of the Kingdom of Nerajadesa originating from Kendran Castle. The arrival of the Five Pandavas at Kendran Castle was welcomed with a festive celebration to Sang Hyang Pancatagatha at Buddhaloka. King Astina ordered Nilacandra to destroy Kendran Castle in the Kingdom of Nerajadesa.

The destruction of Kendran Castle in the Kingdom of Nerajadesa does not mean that the practice of Buddhism has been banned since the defeat of Nilacandra on the battlefield. King Astina advised Nilacandra to remain diligent in studying the teachings of Buddhism when inviting the King of Nerajadesa directly to be present at the victory ceremony of the Kingdom of Astina.

Ceremony to celebrate the victory of the Kingdom of Astina was held grandly by King Astina together with Balarama, Catur Pandawa, Raja Dwapara and Raja Nerajadesa. At the celebratory ceremony, Krishna confirmed the prediction of Bhagawan Kapila in Kalpabuddha about Buddha Avatar. Krishna's reaction in responding to Bhagawan Kapila's prophecy was accompanied by words to Panca Pandawa, Baladewa and Nilacandra about the Siwa-Buddha



Tattwa in Samadhi and Panca Bawana. Specifically, Krishna said to Arjuna about Siwa Tattwa in Astawidhi, Utpeti, Stiti, Pralina, Astalingga, Cadu Sakti and Mudra.

Results: The Narrative of Microcosm in Kakawin Nilacandra

In Kakawin Nilacandra, the teachings of Hinduism were conveyed through poetry, characterisations and stories about Nilacandra. Through the character of Nilacandra in Kakawin Nilacandra, microcosm materials have been conveyed that are needed in the process of balancing the elements of the macrocosm in Hinduism for environmental sustainability. Cosmologically, human life is often referred to as bhuana alit or microcosm (Kohler, 2007). Microcosm refers to human beings as a symbol of the quality of self from God in the macrocosm (Sachico, 1996).

The basic teachings of microcosm delivered through the characterisation of Nilacandra in Kakawin Nilacandra, including the exemplary of the king; the exemplary of the knight; the exemplary of the religious community; the exemplary creators; and, the ethical education and the dharma in religious education.

a) The Exemplary of the King

Nilacandra in Kakawin Nilacandra is known as a king who can build a majestic image kingdom is more significant than the kingdom of Krishna's Dwapara. Nilacandra is known as a successful king in raising the level of welfare of the people of Nerajadesa. Evidently, in Kakawin Nilacandra stated that since Nilacandra became the king of Nerajadesa, the kingdom was known to be peaceful, safe with its people being amicable and dignified.

Residents of the kingdom of Nerajadesa who are known to be very friendly and dignified cannot be separated from the active participation of Nilacandra in religious education. Happiness is the central theme of every opportunity to give dharma discourse to the citizens of the kingdom of Nerajadesa following Mahayana Buddhism in the context of religious education. In Pupuh III.7.12 in Kakawin Nilacandra, it is stated :

"... for the peace of all, ... Nilacandra spoke, O my subordinates, remember the advice of the ancestors of the past".

Based on the description of Pupuh III.7.12 in Kakawin Nilacandra, it can be seen that happiness can start from calm. To achieve mutual calm requires a source of motivation in the form of evidence and success stories for each struggle in overcoming the causes of the uneasiness of conditions. Conducive conditions are also needed to achieve happiness. As stated in Pupuh XI.6.108 in Kakawin Nilacandra, it says :



".... know about Ekawiddha for the sake of world salvation, ... always serve and do good".

From the description of Pupuh XI.6.108, in Kakawin Nilacandra, it can be understood that positive decisions and actions are needed in establishing the conditionality of conditions as a prerequisite for happiness. In that framework, Nilacandra is known as the king of Nerajadesa, who has been instrumental in improving the welfare of its citizens in line with efforts to enlarge the image of the kingdom of Nerajadesa. The level of welfare of the residents was considered by Nilacandra as a determinant of the level of happiness achievement. It is suggested to be able to foster humanitarian relationships structurally through good deeds and devotions to increase the chances of happiness.

b) The Exemplary of the Knight

Nilacandra is known as a knight from the kingdom of Nerajadesa. As a knight, Nilacandra had defeated Krishna from the Dwapara Kingdom on the battlefield. Nilacandra is said to be active in the movement of the Nerajadesa Royal fleet on the battlefield. The movement of Nilacandra on the battlefield in Kakawin Nilacandra, in Pupuh VI: 1.40 alluded to :

"..... war with attacks and punctures, Nilacandra is the foremost in leading the war".

Based on the translation of Pupuh VI: 1.40 in Kakawin Nilacandra, it can be seen that Nilacandra is a knight. Nilacandra did not seem afraid of being in the midst of a battlefield riot and was at the forefront of the attack by a line of royal troops. The attitude of the knight in Kakawin Nilacandra was also shown by Panca Pandawa in Pupuh IV.20.24 as an opponent of Nilacandra in the attack on the Kingdom of Nerajadesa.

"..... I told my brother,.. I would fight against the enemy".

Through the review of Pupuh IV.20.24 on Kakawin Nilacandra, it was stated that besides Yudistira, one from Panca Pandawa planned to be involved in the attack of the Astina Kingdom troops. Bima, Arjuna, Nakula, and Sahadewa are reportedly engaged in the battle against Nilacandra on the battlefield. The movements of Bima, Arjuna, Nakula, and Sahadewa in the Astina Royal fleet reinforced the support of Yudistira as a King of Astina. The struggle of Nakula, Sahadewa, Bima, and Arjuna as the knights of the Astina kingdom was shown with the courage to fight against the king of the Kingdom of Nerajadesa. Courage to fight as a form of warrior attitude is also directed from the warriors as in Pupuh V. 22.38 in Kakawin Nilacandra.

"..... uncle, I will prepare myself, do not be afraid I will defend your death ...".



From the description of Pupuh V.22.38, Kakawin Nilacandra mentioned a soldier on the battlefield who was ready to fight in total. The readiness of the warriors to wage war entirely in the battle between the Kingdom of Astina, the Kingdom of Dwapara and the Kingdom of Nerajadesa in Kakawin Nilacandra were built from royal service, mentality, and revenge.

c) The Exemplary of the Religious Community

Nilacandra is known as a figure who understands Buddhism. He always practices the Mahayana Buddhism. As a religious community, Nilacandra always practices dharma based on religious teachings. This was stated in Kakawin Nilacandra, Pupuh IV.23.26 :

"... I can't think my young brother, Krishna, the Nilacandra doesn't hurt you, the Nilacandra always does the dharma".

Based on the quotation of Kakawin Nilacandra in Pupuh IV.23.26, it is said that Krishna and Nilacandra are role models who are known to be faithful in practising dharma. Nilacandra's perseverance in practising dharma is inseparable from her main goal in studying Mahayana Buddhism, which is to reach heaven. To reach heaven, Nilacandra was willing to give in on the battlefield against King Astina and destroy Kendran Castle in his kingdom after receiving holy advice from his teacher about heaven.

d) The Exemplary Creators

Nerajadesa is built from the struggle of the citizens of the Kingdom of Nerajadesa accompanied by Nilacandra's skills as a creator. As a creator, Nilacandra is known to be intelligent in choosing and processing materials for the construction of the Kingdom of Nerajadesa. In building the high image of Nerajadesa for prosperity, the King of Nerajadesa is known to be wise and be always able to move the struggle of the citizens of the kingdom not only through new orders but also through creative advice. It was addressed to Pupuh XI: 5.84 in Kakawin Nilacandra :

".... Do not you get prejudiced and sad with the past problems, without the temptation means it is not the main what you get".

Based on Kakawin Nilacandra part of Pupuh XI: 5.84 it is stated that advice from the King of Nerajadesa to the citizens of the kingdom who were building the image of the kingdom of Nerajadesa. The despair of royal citizens can be an obstacle in the process of building the image of the kingdom of Nerajadesa, wherein Kakawin Nilacandra, it is stated that the King of Nerajadesa can solve the problems of the royal citizens only with advice. In this advice, the process constraints are interpreted as a sign of the primacy of the achievements of the



struggle process. Constraints can be the temptation of hell as well as a sign that the distance from heaven is close as a destination in the practice of religious teachings. Through this advice, the process of building the authority of the Nerajadesa kingdom's image can be conducive again.

Through his skills, the King of Nerajadesa was able to create a replica of heaven and hell in the construction of Kendran Castle for the welfare of the citizens of the Kingdom of Nerajadesa. In general, Nilacandra is said to be able to position heaven and hell based on the teachings of Mahayana Buddhism for the development of the Kingdom of Nerajadesa, as emphasised in Sarasamuscaya 71:

"... heaven and hell from the senses. When it can control the senses then heaven, when it fails to control the senses then hell".

Based on verse 71, Sarasamuscaya can be known that the meaning of heaven and hell as a state of microcosms that can be built and fought individually not as a destination or environment or macrocosm. In the context of religious education, the emphasis on religious teachings following verse 71 Sarasamuscaya is seen under the teachings of Mahayana Buddhism. It does not conflict with the teachings of Hinduism.

e) The Ethics Education

On Kakawin Nilacandra contains religious teachings about ethics. In the context of Hindu religious education, it is not recommended to imitate the characteristics of Asuri Sampat or the authority of the King of Nerajadesa. In Kakawin Nilacandra Canto IV.20.24. mentioned :

"... named Nilacandra from Nerajadesa, he is very arrogant about his self".

From exposure to Pupuh IV.20.24 in Kakawin Nilacandra, it can be seen the bad nature of Nilacandra as a religious person. In the Hinduism, an unfortunate trait of Nilacandra above is less useful, less educating and less ethical. Therefore, Kakawin Nilacandra is warned not to duplicate the bad qualities of Nilacandra. As reminded, Hindus remain friendly and able to maintain good manners in ethics with fellow believers.

Kakawin Nilacandra teaches ethics for religious education implicit in poetry, characterisations, and stories. The elements of politeness, honesty, and humility can be adapted to upholding the ethics of religious life. As exemplified by Pupuh XI: 1.84 in Kakawin Nilacandra:

"..... I offer my devotion for my stupidity, I'm sorry because as a subordinate I do not know".



Based on the description Kakawin Nilacandra Pupuh XI: 1.84 known expressions of licensing, petition and accompanied by a formal statement. Courtesy, when submitting a request accompanied by permission, is outstanding in ethics in dealing with fellow believers. Good manners accompanied by honesty and humility can be a series of forms of practising Hinduism, which is ethically recommended in a long-term integration and integrity relationship with fellow religious communities.

f) Dharma in Religious Education.

Kakawin Nilacandra teaches dharma for religious education. Dharma in Kakawin Nilacandra is delivered among others through the characterisation of Nilacandra and Yudistira. Nilacandra and Yudistira are kings who are known to be devout in practising their respective religious. Nilacandra always practices the Mahayana Buddhism in religious education and developed of the Nerajadesa kingdom. In contrast, Yudistira in Kakawin Nilacandra is known as the incarnation of Bhatara Dharma and King Astina who upholds the teachings of dharma in Hinduism and gives Nilacandra freedom to embrace and practice the Mahayana Buddhism as long as it does not contradict the dharma. The importance of the sustainable application of dharma is mentioned in Kakawin Nilacandra, pupuh IX: 5.68.

"..... don't get tired of practicing dharma and love one another, and don't mind being shackled by evil senses."

Through the pupuh IX: 5.68 in Kakawin Nilacandra delivered always to be able to practice dharma following the Hinduism. The practice of dharma under the Hinduism is seen as more important than sense control. The practice of love for others is also considered nobler than sense control. But, that does not mean there is no need for sense control in practising Hinduism. Sensory control is needed in practising Hinduism such as Tri Kaya Parisudha. Tri Kaya Parisudha emphasises the element of harmony between thought, conversation and behaviour. The integrity of thought, speech and behaviour are stated in Pupuh II.2.4 Kakawin Nilacandra.

"..... in pasraman, do not get bored done by people who have contributed to Buddhist education for Nilacandra teaches the main tri-characters (Um Ah, Um) for behaviour, talk and think. That is why he is firm in right and holy thinking".

Based on Kakawin Nilacandra Pupuh II.2.4, it can be seen that Nilacandra is often taught to behave following speaking and thinking through tri-characters. The practice of ethical tri-literate teachings begins with right and holy thinking. Upholding the pure and religious thinking is always held to the Maha Rsi Andasinga when educating Nilacandra. Thus the truth with purity can be believed to be a form of dharma manifestation in Hinduism.



Discussion

The position shows the position and role in a social, organisational structure (Atmaja et al., 2019). Nilacandra in Kakawin Nilacandra is a king of the Nerajadesa kingdom. Nilacandra played the role of leader of the kingdom of Nerajadesa who was known to always apply the Mahayana Buddhism in leading his kingdom and leading in his family. In addition, the majesty of the Nerajadesa kingdom surpassed the Dwarawati Kingdom.

Image is a guarantee as well as a reflection of organisational culture. Organisational image is influenced by the synergy between organisational culture components and the optimal functioning of each element of the organisation (Tejayadi et al., 2019). The echoes of the greater Nerajadesa Kingdom than the Dwarawati kingdom indicate that the form of internal cooperation synergy of the citizens of the Nerajadesa kingdom is better than the form of civil cooperation synergy of the citizens of the Dwarawati kingdom. Thus social security in the kingdom of Nerajadesa looks better than social security in the Dwarawati kingdom.

Social security is a form of social security in development (Pradana, 2019). The greatness of the image of the Nerajadesa Kingdom can be interpreted as the magnitude of social security as well as a threat. The echoes of the Nerajadesa Kingdom turned out to be more of a threat to the continuation of the Dwarawati Kingdom, so Krishna as the holder of the highest position of the Dwarawati Kingdom immediately sought solutions to overcome threats to his kingdom.

Krishna, together with the fleet of Royal Dwarawati troops and the Royal Astina fleet, decided to conquer the kingdom of Nerajadesa. The conquest of the Kingdom of Nerajadesa failed after all the attacks of Krishna's army were defeated by Nilacandra's fleet. Nilacandra was finally defeated by Yudistira. The defeat of Nilacandra was accompanied by the destruction of Kendran Castle to the Kingdom of Nerajadesa and the giving of Krishna's discourse about the Siwa-Buddha Tattwa to the Kingdom of Astina.

Nawacandra Kakawin contains microcosm teachings which are widely conveyed through the characterisation of Nilacandra. The centre of microcosm has been conveyed through Nilacandra's characterisation of Nawacandra's Kakawin, which is the exemplary of the king, the exemplary of the knight, the exemplary of the religious community, the exemplary of the creator, the ethical education and the dharma in religious education. In the exemplary aspect of the king, Nilacandra is said to be able to prosper the people of Nerajadesa and establish a kingdom that is more majestic than the kingdom of Dwapara. In the aspect of exemplary knights, King Nerajadesa is known to be active in the movement of the fleet of troops on the battlefield, where Nilacandra is said to have defeated Krishna knightly. In the aspect of religious example, Nilacandra is said to be a king who always practices the Mahayana



Buddhism in the family, education and building his kingdom. In the aspect of the creator's example, Nilacandra is known to be intelligent and reliable in building and enlarging the greatness of the kingdom of Nerajadesa for the welfare of the people of Nerajadesa. Whereas in the ethics of religious education, it is not recommended to imitate the bad qualities that are less ethical than the characterisation of Nilacandra. In the dharma aspect of religious education, it is expected to be able to practice dharma following the Hinduism.

Conclusion

The results showed that: 1) Nilacandra was a King of the Kingdom of Nerajadesa; 2) there are microcosm teachings delivered through Nilacandra in Kakawin Nilacandra about the example of the king, the example of the knight, the example of the religious community, the example of the creator, the ethics education and the dharma in religious education.

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