

Hindu Religious Ethics Values and Tolerance In Darmakaya's Gaguritan

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Abstract

Gaguritan Darmakaya is one of the literary works that have a very high ethical value. As supported by the very wise, noble-hearted, calm and patient Pastor in guiding his disciples. Thus, with these characteristics, the Pandita was respected by his disciples. Likewise, the character I Darmakaya was a disciple who was always respectful to his teacher (the Priest), honest, friendly to others, skilled, and had good ethics. This study aimed (1). To find out the ethical values contained in Gaguritan Darmakaya, (2). To find out the ethical relationship of Hinduism with Gaguritan Darmakaya. This study used data collection methods, data processing, and analysis methods to study and examine more deeply. Data collection methods were used to explore data related to literature and explore data related to informants. Meanwhile, data processing methods were used to process data obtained through the libraries and interview results. Then, it was interpreted into sub-data to be presented in scientific papers. The data obtained through libraries and informants was processed descriptively by compiling systematically to get maximum results. After the data was composed, it was input into sub-data and interpreted to be presented as scientific papers. The theory used in this study was a theory of value related to ethics. The ethical value contained in Gaguritan Darmakaya was the ethics of self-control in the association of living together, which was contained in the advice from the Pandita to I Darmakaya so that after receiving knowledge to serve the Pandita selflessly.

Keywords: Ethical Values; Tolerance; Gaguritan Darmakaya

Introduction

The study of Hindu *kawya sastra* is full of Art and Culture. *Kawya Sastra* is usually taken from every religious and cultural rite activity of Balinese Hindu society. *Kawya Sastra* created and compiled by the pioneers of *kekawya*, takes literary studies through Balinese Hindu society activities, both in the *penepi siring* area, namely the sea coast and the agricultural area (agrarian). *Kawya Sastra* is full of the essence of life, especially the essence of life value. This essence is symbolized in the form of *sekar* (flowers) in Bali through *Tanem Sekar* in agricultural areas, *Tanem sekar pemineh*, *wacana* (discourse), and *laksana*, which produces *kawya sastra*. One of them is *Panca Sekar* or often known as *Dharma Gita* (Singing *Dharma*), which is full of beauty like a flower that grows on the sea coast and is embedded as Balinese agriculture (Adnyana & Dwipayana, 2019). *Pengawya Sastra* made *kawya sastra* based on the society's daily activities, from seeding, planting, and caring, from flowering to fruiting (*berphala*) the *kawya sastra*. Sowing the seeds of *kawya sastra* starts from *Ngurit* (farming) *megeguritan*, then poured in *Dharma Gita*. One of the *kawya sastra geguritan* results is *Gaguritan Darmakaya*. *Gaguritan Dharmakaya* is a guideline for implementing the *Dharma* of Religion and the *Dharma* of the State.

Gaguritan Darmakaya tells the life story of a handsome but poor young man, Darmakaya. In his life, Darmakaya studied with a famous priest. This priest was very famous because the priest was very wise. In every learning process, the priest always started by teaching how necessary knowledge was, so it would be easy to find a livelihood. In looking for *artha*, Darmakaya was expected to become a shaman guided by science. Once the science was well studied, he could interpret sick people. Every disease was known to have a cure and how to treat it. The priest reminded Darmakaya if he has a lot of knowledge, it is expected that it can be practiced and appropriately socialized to anyone who needs help. If the help has been done optimally, but the person being treated dies, no one will regret it.

Gaguritan Darmakaya also tells the story of rebirth and suffering by considering the characteristics of people born in this world. In this case, the birth is born with a life of happiness and misery. Happiness and misery are the results of deeds done in a previous life. *Gaguritan Darmakaya* is one of the thousands of manuscripts Balinese society inherits nowadays. *Gaguritan Darmakaya* is rarely studied by researchers, even though *Gaguritan Darmakaya* contains noble values. One of them is the ethical value of Hinduism that can be applied in everyday life. Various teachings can be learned, reflected upon, and implemented in guiding human life based on the ethical value of Hinduism. Therefore, it is important for researchers to deeply examine, study, and reveal the values contained to make people easier to understand. *Gaguritan Darmakaya*, as a noble cultural heritage, needs to be preserved by practicing or passing on to the younger generation through Hindu religious practices.

The uniqueness of *Gaguritan Darmakaya* as a literary work is that it covers aspects of the teachings of *Tri Hita Karana*, *Tri Kaya Parisudha*, *Viveka Value*, and *Karma Phala Value*. By reading, chanting, and studying the *Gaguritan Darmakaya* text, people's awareness and faith will slowly rise because reading sacred texts can shake the most sacred conscience.

Method

The analysis of literary studies in *Gaguritan Darmakaya* was guided by a systematic and comprehensive procedure for describing and defining a literary work. The literary reception method needs to be used as a guideline in examining deeply the values in *Gaguritan Darmakaya*. Literary Reception conveyed by Vodicka in Pradopo, (2002). Reception aesthetic method based itself on the theory that since their publication, literary works have always received receptions or responses from their readers. Likewise, *Gaguritan Darmakaya* had multidimensional perceptions from readers, and to test its validity, it needs to be compared with other literary research as follows.

Susanti (2018) in her study entitled "Hindu Leadership in *Gaguritan Dharma Kaya*" described that the concept of Hindu leadership consists of a) the obligation to carry out dharma, (b) leaders must be able to control themselves, (c) the leader must be intelligent, and (d) the leader must be able to choose friends. The similarity between this scientific study and Semita was both discussed the ethical space in running life. The difference between this scientific study and Semita was that Semita's research focused on the *Dharma* of a *Nata* (leader), but this study focused on ethical values in daily Swadharma. Semita's research contributed to serving as a comparison, counterpart, and filtering perception of scientific works or scientific pens.

This type of research was qualitative research with a research design focused on library research. In this research design, the primary way of collecting data was by examining the literature in the form of *Gaguritan Darmakaya*. The researcher was assisted by recording devices, such as tape recorders, using stationery and cameras; (2) it was

descriptive because the data collected were more in the form of words or pictures than data in the form of numbers. The reports written often took data quotations to show the importance of something at hand; (3) emphasized the process rather than the product; (4) tended to analyze data inductively or depart from specific things that were successfully collected; and (5) attached importance to the role of meaning, where something behavior or symptom could have a lot of meaning. Qualitative research is expected to produce an in-depth description of an individual and community group's speech, writing, and observable behavior. Qualitative research aims to find patterns that might be developed into a theory (Kaelan, 2012). Based on the characters or characteristics described above, this study on the Ethical Value of Hinduism in *Geguritan Darmakaya* is a type of qualitative research.

Stori & Komariah (2017) state that for the purposes of data analysis, there are three major groups of qualitative data analysis methods, namely (1) the text and language analysis method group, (2) the cultural themes analysis group, and (3) the individual performance and experience, and behavior and situation analysis groups. Miles and Huberman (Sugiyono, 2014) explain that activities in qualitative data analysis are carried out interactively and occur continuously until completion, so the data is saturated. The method used in analyzing this study data was descriptive. Descriptive method is a technique that describes and interprets the meaning of the data that has been collected by paying attention to and recording as many aspects as possible of the situation under study at that time. Thus, it can obtain a general and comprehensive picture of the actual situation (Kriyantono, 2007). The analysis method is a way of processing data by conducting a particular analysis technique to obtain a conclusion. The analytical method was used to get the core of the problem contained in *Geguritan Darmakaya* by describing and separating the other parts to obtain clarity about its content. After being analyzed, positive values contained in *Geguritan Darmakaya* were taken, which later can be used as guidelines in everyday life.

Results and Discussions

1. Synopsis *Geguritan Darmakaya*

Geguritan Darmakaya tells the story of a handsome but poor young man, Darmakaya. In his life, he studied with a famous priest. This priest is very famous because the priest was very wise and prudent. In every learning process, the priest always started by teaching how necessary knowledge was, so it would be easy to find a livelihood. In looking for *artha*, Darmakaya was expected to become a shaman guided by science. The priest guided him well and gave him knowledge so that he could become a good, famous, intelligent, and knowledgeable shaman (Yatno, 2019; Almujaiddiy, 2018). Once the science was well studied, he could interpret sick people. Every disease was known to have a cure and how to treat it. The priest reminded Darmakaya if he has a lot of knowledge, it is expected that it can be practiced and appropriately socialized to anyone who needs help. If the help has been done optimally, but the person being treated dies, no one will regret it. On the other hand, if a fake shaman wants to make a lot of money by promoting himself as being able to treat all kinds of illnesses, his attitude is *kelir*. A good shaman should use the guidance of science, always pray, and make an effort to get closer to God. In addition, it is expected to understand the knowledge of "*Rwabhinada*" (good and bad), which is all within oneself. After that, the priest told about the properties of wood with names related to science.

Geguritan Darmakaya also tells the story of rebirth and suffering by considering the characteristics of people born in this world. In this case, the birth is born with a life of happiness and misery. Happiness and misery are the results of deeds done in a previous

life. If the previous birth had good deeds, he would attain happiness in his present life. Conversely, if the previous birth was not based on *Dharma*, his present life would suffer. For those who turn away from religion and violate all religious guidance, their sins cannot be forgiven when they reincarnate as humans. Therefore, the priest reminded I Darmakaya to do many good things. Since the priest advised I Darmakaya from now on to be disciplined based on the instructions of virtue, seek true knowledge, and do all the work in accordance with talent. If you become a priest, be a priest who has religious knowledge. If as a knight, be a good knight, willing to sacrifice to defeat the enemy. When being a merchant, be a good merchant. If all the teachings are practiced well, it will end in a good incarnation. The current incarnation is actually the incarnation of what has been practiced while living in the past.

Related to the provision of teachings in Hinduism is known as the “*Catur Sinangguh Guru*”. *Guru Swadhyaya*, *Guru Rupaka*, *Guru Waktra/Recitation*, and *Guru Wisesa*. *Guru Swadhyaya* is God Almighty, *Guru Rupaka* is the parents at home, and *Guru Waktra/recitation* is a person who provides certain education either at school, in the dormitory, or other places. While *Guru Wisesa* is the government obliged to guide its citizens for the glory and majesty of the country. Based on these four teachers (*Guru*), the most dominant teacher in *Gaguritan Darmakaya* is *Guru Waktra*, who provides education in the field of science, which is stated in the stanza:

*Ne jani ada cerita,
Jatma sudra lintang miskin,
Madan I Darmakaya,
Solah alep goba bagus,
Wau malajah mesastra,
Makekawin,
Memarekang ring Ida Pranda.
(Gaguritan Darmakaya I : 2).*

Translate:

Now there is a story,
A Sudra man who is lacking in everything,
named I Darmakaya,
Well-behaved and handsome,
Just learning literature,
Singing,
Serves the Pandita.

Although I Darmakaya was a poor man, he tried to complete and perfect his shortcomings by serving and studying with a priest. Thus, the priest guided, taught, and conveyed knowledge to his disciples voluntarily. The teachings that the priest gave to I Darmakaya were the teachings on the shaman, Karmaphala, and the teachings towards redemption. The teaching of the shaman emphasizes the problem of living in the world. People living in the world have three goals closely intertwined with each other, known as “*Tri Warga*”, namely *Dharma*, *Artha*, and *Kama*. *Dharma* is the obligation for salvation in the world. *Artha* is useful material or object for safety and prosperity in the world. Meanwhile, *Kama* is a useful pleasure in the world. By working as a shaman, someone must be reflective and examine oneself. Humans have two different natures, commonly called “*Rwabhinada*”. Although contradictory, they are still one, such as good and bad, body and soul, clean and dirty. Based on the *Rwabhinada*, humans should be able to understand the traits within themselves based on the “*Tri Guna*” of *Sattwam*, *Rajas*, and *Tamas*. In addition, behavior driven by *Rajas* and *Tamas* will lead to arrogance and jealousy. The description of *Tri Guna* can be seen in the *Wrhaspatitattwa* 15 as follows:

Laghu prakasakam sattwam cancelam turajah sthi tam, tamo guru varanakam ityetcinta laksanam. Iking citta mahangan mawa, yeka sattwa ngaranya, ikang madres molah yeka rajah ngaranya, Iking abwat peteng, yeka tamah ngaranya.

Translate:

A light and calm mind is called *sattwam*, a fast-moving one is called *rajah*, and a heavy and dark one is called *tamah*.

Based on the description above, it is human nature that some have a tendency to be gentle and calm, and those who have a tendency are rude. In all human actions, it will not be separated the influence of *Tri Guna* because *Tri Guna* is a component that works together in humans, only in different intensities. Without these three, there will be no movement in humans, so the existence of humanity does not exist. Likewise, this *gaguritan*, which a teacher highly expects of his disciple, should tend to emphasize the nature of *sattwam*, especially activities to serve the people.

Disciples who are prioritized in the shaman teachings. Young people are more numerous. Disciples are children who have the opportunity to have knowledge more easily. For people who have the skills to fulfill their needs. In fulfilling these, it must be based on *Dharma*. By being guided by *Dharma*, the welfare and peace of life in this world and the hereafter will be achieved. The law of *Karmapala* states that previous actions determine the present birth, and the future is determined by present actions (Agustin, 2023). Therefore, act based on the teachings. If it can be done well, people will attain supreme happiness. If people are reborn with good *karma*, they will receive goodness in this world. Good *karma* can be done by doing duties as well as possible, doing good deeds based on the teachings stated in the scriptures. On the other hand, if a person's deeds are always bad and never tries to improve them, he will eventually fall into hell, and his rebirth will be an abject one. The signs of the deeds done by people in the past can be seen in today's world. For example, a person whose life in the past always did well in accordance with his responsibilities based on the teachings contained in the scripture, then his birth later became more perfect, praiseworthy, wise, happy, and respected by many people. On the other hand, a person whose life is always influenced by *rajas* and *tamas* will suffer after birth, be disfigured, and have no authority, and so on. Therefore, from now on, we must act in accordance with the guidance of the teachings contained in the scriptures to avoid suffering. Since he is still young, there are still many opportunities to change his fate, obtain happiness, and in achieving redemption in the world, happiness with misery in *Gaguritan Darmakaya* is mentioned in the following stanzas:

*To ada manyiring,
Ne sasar lawane luiwh,
Mapidanta mungguhing awak,
Kranane jani jumunin,
Magawe apang titib,
Mungpung salane ne redup,
Buine gumi saya wayah,
Tuara ngamangunang kerti, kija ruruh,
Melahe apang tawang.
(Gaguritan Darmakaya V.2).*

Translate:

There are symptoms, whether both miserable and happy, what they say is in line with what they are, that's why now, should start practicing discipline now, since there is still time, and the world is getting older, so if you are not dedicated, where can you go, to be happy.

*Brane sahang,
Suluhig Bali ring haji,
Sampunang mengawang - awang,
Apang manutlinggingan haji,
Fatosang besik - besik,
Tingkahe makejang mungguh,
Ne ada lingingsastra,
Nyandanggugu ajah sami,
Anggentenun, Natasang sarwa cerita.
(Gaguritan Darmakaya, V.3)*

Translate:

Seek happiness,
Be guided by the provisions,
Do not be indifferent,
To comply with the guidelines,
Take it to heart one by one,
These attitudes are all listed,
These are instructions from the literature,
Should be believed together,
Used to interpret, determine various stories.

In addition, it is also reminded that everyone must carry out their duties in accordance with their responsibilities. If you become a priest, be a good priest conveying the holy teachings to achieve redemption. A warrior (*ksatria*) must fight and defend safety and peace for the nation's welfare. A *wesya* must work diligently to obtain these good results. If everything can be done well, it will transform into a good person. To achieve the goal of a happy, peaceful, prosperous life, someone must first have knowledge, especially knowledge of nobility (*Dharma*). By being guided by the teachings of *Dharma*, eternal prosperity and happiness can be enjoyed in the afterlife. In the teachings towards redemption, it is said that God, as the principle of life found in humans, is called *atman*. *Atman* is God who is real, eternal, finite, and immortal, so humans are often called microcosmos (small universe), while the universe is called macrocosmos.

Atma in humans is in a state of silence, and calm does not participate in human actions. Humans act because there is an urge that comes from God's teachings in humans from outside themselves, "*Tri Guna*". "*Tri Guna*" urge is caused by the existence of objects. "*Tri Guna*" binds the atman in the body, making the atman's view blurred so that all human actions seem to be done by the atman because the ignorance caused by the nature of *rajas* encourages worldly desire, makes the karma bound to the *atman* to be born again. This rebirth depends on their *karma* results. It is what causes such suffering, so studying knowledge that leads to the path of redemption is recommended.

2. Ethical Values of Hinduism and Tolerance in *Gaguritan Darmakaya*

Ethics is a form of self-control in social life together. Humans, often called homo socius, are creatures of friends. Humans, as the highest creature of God's creation, cannot live alone but are always together with other people. They can live well and have meaning if they can live together with other humans in society. It is inconceivable for a human being to live alone without contact and without associating with other human beings. Only in living together that human beings can develop naturally. It has happened that from birth to death, humans need the assistance of others to complete their lives. This assistance is not only in the form of assistance in meeting physical needs but for spiritual needs. In living together, humans must regulate themselves in their behavior. Although as the

highest God's creations, humans cannot do whatever they want. They must adapt to the environment and obey the rules that apply in society. Therefore, when someone acts, he must pay attention to as well as implement the various rules in society. The rules for good behavior are commonly called "moral" or ethics, which are closely related to *Tri Kaya Parisuddha*.

Hinduism has various moral or ethical teachings, such as *Tri Kaya Parisuddha*. *Tri Kaya Parisuddha* means three behaviors that must be purified. These three behaviors are *Kayika* (behavior related to the body), *Wacika* (behavior related to words), and *Manacika* (behavior related to the mind) (Sura, 1992). If the concept of *Tri Kaya Parisuddha* is assessed with the criteria of ethical values. In this case, there are value parallels between the two, so there are terminal and instrumental values. These definitions contain a wise value in terminal value and capable, logical, and reflective value in instrumental value (Sena, 2020). In the criteria of terminal value, there are values of inner peace and true love which is parallel to *Manacika Parisuddha*; Social recognition, true brotherhood is parallel to *Wacika Parisuddha*; and Welfare of life, enthusiasm for life, and world peace is parallel to *Kayika Parisuddha*.

With a good mind, good and right actions and talks will also arise. Therefore, the connection of thoughts to actions and speech should be maintained so that the form of actions and words is based on good and holy thoughts. With the foundation of a good and holy mind, good and right actions and good and right words will arise. Purity of mind in *Gaguritan Darmakaya* is mentioned as follows:

*To ada manyiriang,
Ne sasar lawane luwih,
Mapidarta mungguhing awak,
Kranane jani jumunin,
Magawe apang titib,
Mungpung salane nu redup,
Buine gumi sayan wayah,
Kija ruruh,
Melahe apang tawang.
(Gaguritan Darmakaya 4.2).*

Translate:

There are symptoms,
The miserable and the happy,
His words suit himself,
That's why now,
Start practicing discipline now,
Since there is still a chance,
Besides, the world is getting old,
If without devotion,
Where to look,
To be happy.

Based on the quotation from *Gaguritan Darmakaya* above, happiness can be achieved by adjusting between actions, words, and thoughts. In addition to *Tri Kaya Parisuddha* values, *Gaguritan Darmakaya* also contains the value of "*Wiweka*", is the ability to weigh and distinguish between wrong and right, good and bad, and others (Sura, 1992). Based on *Darmakaya*'s characterization, it can be seen that his character contains ethical values. He is very wise in responding to the advice of his priest. In addition, he is also skillful in speaking, logical in thinking, and reflective in determining steps.

Wiweka is very important in human life. The importance of *Wiweka* in *Sarasamuccaya* is stated as follows:

Pratyaham pratyarekseta hyatmano vrttamātmana
Kinnu me pasubhistulyam kinnu satpurusaih samam
Matangnyam haywa tan pawiweka, awakta
Ta pwa umangen - angena ulahny awakta
Sari, linganta, salah kariki ulahta,
Yukti karika, pada lawan pasu kariki
Ta mangke, pada lawan sang pandita
Kunang, deniki prawrttinta, mangkana
Linganta sari yatna tutura ri prawrttinta
(*Sarasamuccaya*, 315).

Translate:

Therefore, do not without consideration or investigation, you should think about your daily actions, you should think, “Whether my actions are wrong or right; whether I am like an animal or like the Priest (*Pandita*) is my behavior”. Thus, in this way, you should do from day to day, and you should constantly advise yourself about your actions (Sura, 1992).

Humans behave during their lives on different paths. These two different behaviors are commonly called *Subha Karma* (good deeds) and *Asubha Karma* (bad deeds). *Subha* and *Asubha* are human’s good and bad actions. As the highest creature with creativity, taste, and spirit, humans must be able to use their consciousness to weigh between good and bad, right and wrong actions. Humans can weigh it based on three abilities, namely the ability to think, the ability to say, and the ability to do.

Considering that humans have abilities to obey *Rwa Bhineda* (two different things), these abilities should be directed towards *Subha* (good deeds). In daily life practices, although it is realized that *Subha Karma* is good behavior, humans are often dragged by bad deeds (*Asubha Karma*). If *Subha Karma* is the target of our thoughts, words, and actions, then the abilities that exist in humans will transform into good and right behavior. On the other hand, if *Asubha Karma* is the target of our thoughts, words, and actions, then the ability will turn into wrong (bad) behavior.

The knowledge of *Rwa Bhineda* is mentioned in *Gaguritan Darmakaya* as follows:

Dening cai tonde tatas,
Mengerangsukang sastra kalih,
Ne madan rwa bhineda,
Ida Sanghyang Geni Banyu,
Manyupat sarwa mala
Ento pinehin
Ribuwana alit magenah
(*Gaguritan Darmakaya*, 1.22).

Translate:

Because you are not yet clear,
Bearing two knowledges in mind,
The one called “*Rwa Bhineda*”
He is “*Sang Hyang Geni Banyu*”,
Cleansing all defilements,
That needs to be contemplated,
That’s where you belong.

Based on the description above, one aspect of human life as an emanation of their thinking power is the ability to differentiate, weigh, and choose between good and bad, right and wrong, and so on. As thinking creatures, humans must certainly be able to control, direct, and master the mind itself. The mind is the source of all good and bad words and deeds. Bad thoughts can plunge people into the abyss of sin. Therefore, do not be enslaved by bad thoughts. Since the mind is the key that determines the good and bad of words and actions, it must be held, monitored, and directed or controlled. *Sarasamuccaya* shloka 80 states that the mind as the source of the senses is referred to as follows

*Mano hi mulam sarwesam,
Indriyanam piawartate
Cubha cubha swawasthasu karyam,
Tat suwyawasthitam”.*

Translate:

Since the mind is the source of Indriya, which is the one that drives good and bad actions. Therefore, it is the mind that is immediately tried to control.

As a thinking creature in accordance with human existence, it must control its mind so that the words spoken are realized in its actions are always good and holy and can reflect as a noble and main creature. After describing the value of *Tri Kaya Parisudha* and *Wiweka*, the value of *Karma Phala* will be explained as follows. *Karma Phala* comes from the words *Karma* and *Phala*. *Karma* means action or work, and *Phala* means fruit or result. *Karma Phala* is the result of all actions and activities performed, both consciously and unconsciously (Maulana, 2017).

Every action, good or bad, right or wrong, always brings results or rewards. Good deeds or *Subha Karma* will bring pleasant results or rewards, while bad deeds or *Asubha Karma* will bring misery. *Asubha Karma* influences the Atma to fall into the hell realms experiencing all kinds of torment. When the good deeds are exhausted, then he reincarnates in the world as an excellent person. The belief in the law of *Karma Phala* in *Gaguritan Darmakaya* is mentioned as follows:

*Nene perot pongkos picah,
Masih gawen nyame nguni,
Langgah tekening kawitan,
Pedih nyekjek maninjakin,
Krana temuang ne jani,
Malihne kikilne dungkul,
Tekaning batis alawas,
Demem maulah mamaling,
Bikas ngagu,
Kranane jani temuang,
(Gaguritan Darmakaya, II.5)*

Translate:

The lame and blind one,
Still working as before,
Brave to the ancestors,
Angrily stomping and kicking,
Until now,
And yet his leg is lame,
And has one leg,
Enjoys stealing,
Being evil,

We now receive the result.
*Kuping perut mapriretan,
Sobeken ngenah ngasingil,
Bongol tuara ningeh parah,
Tuah gawen nguni,
Gedog ningehang kekawin,
Saluiring sastra kidung,
Demmen ningehang ne kotor,
Peta misuh bapa kumpi,
Sangkan perut,
Timitisane menyadma
(Gaguritan Darmakaya, II.6)*

Translate:

Deformed earlobe,
Looks imperfect,
The deaf does not hear at all,
As a result of past deeds,
Does not like to listen to *Kekawin*,
Nor the song of philosophy,
Loves to listen to dirty words,
Reviling his parents,
Which caused his ears to be deformed,
Born as a human being.

The law of *Karma Phala* is also stated in the *Manawa Dharmasastra* XII, 54 as follows:

*Bahun warsa ganam ghoran
Narakam prapya tar ksayat
Samsaran pratipadyante
Mahapata kinastwiman.*

Translate:

Those who commit sins in this life, after passing several years of life through the terrifying sufferings of hell, will attain the next birth, having completed their punishment (Sudharta & Parida, 2002).

Based on the description above, *Karma Phala* is not only a punishment in the *Sekala* realm or the real world but also a law in the afterlife. Regarding the timing of the action results, *Karma Phala* is divided into three types, namely *Sancita Karmaphala*, *Prarabda Karmaphala*, and *Kriyamana Karmaphala*. *Sancita Karmaphala* is the *Phala* of the previous action results or *Karma* that we enjoy in our lives in our present lives. If the previous *Karma* was good, our present life would also be good. Conversely, this life would also be bad if our previous deeds were bad. *Prarabda Karmaphala* can be interpreted as quick *Karma Phala*; in this case, it means quickly getting results. While still being able to reap the results/rewards of *Karma* made now. Instill virtue in others now and immediately, or some time will also receive its reward in the form of virtue. Now commits a sin, then while he is still alive, has received the consequences of the sin he has committed. *Kriyamana Karmaphala* is a slow *Karma Phala*, where the *Karma* did in the present life, and its reward cannot be enjoyed in the present life. However, the reward can only be enjoyed after the person dies after incarnating again into this world in the next birth. In the stories, it is described that bad deeds cause the soul to fall into hell, and there will experience various sufferings and torments. After the sins caused by his *Karma* are exhausted, he will be born again into this world.

Thus, any *Phala* from someone's *Karma*, either good or bad, must be received sooner or later. If not in this present life, then it will be in the future life. For humans, it is difficult to determine when rewards will be received. All actions are only determined by the Creator, God. Meanwhile, humans can only accept and carry out.

Based on the description above, all human behavior will undoubtedly bring results according to their actions. Good or bad, consciously or unconsciously, there will be fruits or results that merit from the actions performed, both in the *sekala* (seen) and *niskala* (unseen) realm. Whether someone's actions are good or bad, *Subha* and *Asubha Karma* will always bear results that must be accepted and lived with. *Subha Karma* will bring good results. On the other hand, *Asubha Karma* will get bad results, such as the various types of torment and punishment experienced in hell later after death, which *Sang Hyang Yama* and his soldiers carry out in all kinds of horrible ways.

3. Relationship Between Hindu Ethics and *Gaguritan Darmakaya*

Ethics is human life. In life, ethics is used as a guideline for behavior and even in etiquette, manners, and polite norms, procedures for good behavior, and social rules, which lead human beings to become noble personalities, ethical, and so on. Humans even lead towards the achievement of physical and mental happiness.

In Hindu literature, which is based on the Vedic scriptures, it is emphasized that humans in their lives must practice *Dharma*. *Dharma* is a law that regulates humans to achieve nobleness of mind and physical and mental perfection. The rule of *Dharma* is a sacred teaching with the firmness and certainty of the law of truth because it is based on the law of *Karmaphala*. Whoever violates the rules of *Dharma* will receive suffering. Actions that are not based on *Dharma* can be seen in *Sarasamuccaya* shloka 47 as follows:

Ye tu dharmmasuyante bhuddhimohanvita janah apatha gacchatam tesam anuyatapi pidyate

Translate:

People who despise *Dharma*, because of their arrogance, and continue to commit actions that are contrary to the *Dharma* and its followers, will inevitably suffer.

Behavior should be based on the *Dharma*. Behavior becomes part of human lives, regardless of whether they agree or disagree. *Dharma*-based behavior is a requirement in daily life and has even risen to become a requirement of society everywhere and at any time, day and night; children, adults, and older people. All of them have to practice it.

Therefore, ethics is the foundation and guidance for humans in carrying out daily activities. Thus, actions must be based on a norm, which is physically and mentally binding. Ethics or morality is a text that describes the basics of good behavior. In this case, it does not deviate from the norms or conditions that apply in society and does not deviate from religious orders that come from God's revelation. When it comes to the good and the bad, as well as the reward, humans must choose the good and avoid the bad. Good deeds will be praised, while bad deeds will be criticized. Therefore, it is not enough for humans to distinguish between good and bad deeds, but they can do good deeds and avoid bad ones. Humans are *homo socius*, who are creatures that cannot live alone, but together with others. In life, people must regulate themselves when they behave. In this case, no one does what they want but must adjust to the environment and submit to the applied rules. In this ethical goal, people are judged by their behavior, which can be considered good and which are bad.

Based on the description above, humans live in this world full of various goals, namely a happy and prosperous life in the mortal world/*Jagadhita* and the afterlife/*Moksa* according to religious goals. Religion is a very solid ethical or moral foundation. *Gaguritan Darmakaya* includes a wide range of life. For example, the rule of law to

improve the nobility of character is one of the ways to uphold dharma. In addition, it also contained the noble teachings of the priest given to *Darmakaya*. *Darmakaya* should be polite and friendly in serving people who need help. *Gaguritan Darmakaya* also explains the teaching of *Karmaphala*, which is a reflection that always results in an attitude or action based on the results in accordance with someone's *Karma*. The teaching of *Karma Phala* in *Gaguritan Darmakaya* is mentioned as follows:

*Ne salit tong dadi sambat,
Masih gegawene nguni,
Mapugpug mamungkat sanggah,
Sangkan tawang buka jani,
Sakit tong dadi ubadin,
Mawak was cetik racun, luwih ngaletehing jagat,
Manggih sayah tan pabukti,
Tuwah katuduh,
Krana tong kanggoang sesa.
(Gaguritan Darmakaya II.4).*

Translate:

Those who are sick should not be mentioned,
That old job,
Always tearing down holy buildings,
To know as it is now,
Sickness cannot be treated,
Disabled (*uas*) due to poisoning,
Polluting the world too much,
Encountering unequaled squalor,
Because they are cursed, because there is no blessing from God.

Based on the quotation above, any kind of human action, good or bad, whether we realize it or not, will result in accordance with our actions. Therefore, people must have the nobility to always get good results. The cultivation of noble ethical teachings can be done starting from within the family to the broader community. Hindu ethics, in principle, is an education of character and morality, which according to the purpose of Hinduism, is to achieve a *Jagadhita* (happiness obtained during life in this world). Spiritually, happiness is obtained after humans return to *Sangkan Paraning Dumani* (God) as the source of everything. For Hinduism, *Moksa* and *Jagadhita* are ultimate goals that can be achieved based on *Dharma*. All the characteristics of Hinduism are *Dharma*-oriented. The source of happiness in birth without suffering is also based on the teachings of *Dharma*.

Conclusions

Based on the explanation above, ethical values in *Gaguritan Darmakaya* can be concluded as follows. *Gaguritan Darmakaya* is one of the literary works of a poet who has very high ethical values. As well as being supported by a priest who is very wise, noble, calm, and patient in guiding his disciples. Thus, the Priest is respected and honored by his disciples. Likewise, the character I Darmakaya is a disciple who always respects the teacher (the Priest), is friendly to others, has broad insight, and is skilled and noble. His words are sweet and polite. *Gaguritan Darmakaya* tells the life of a handsome but poor young man named Darmakaya. Although I Darmakaya was a poor man, he tried to complete and perfect his shortcomings by serving and studying with a priest. Thus, the priest did not mind voluntarily guiding, teaching, and conveying knowledge to I Darmakaya. The teachings given by the priest were the teachings of purification, the

teachings of *Karmaphala*, and the teachings of redemption. Ethical values of Hinduism in Gaguritan Darmakaya were Tri Kaya Parisudha, Wiweka, and Karmaphala values.

Gaguritan Darmakaya had a relationship with Hindu religious values, which showed that a believer should not forget *Ida Sang Hyang Widhi Wasa*, the origin and end of this life. In addition, people should be able to apply religious teachings, such as *Tri Kaya Parisudha*, because it motivates every Hindu always to practice and implement religious teachings. Thus, the importance of the ethical value of Hinduism in *Gaguritan Darmakaya* can be studied through the meaning of poems (*pupuh-pupuh*), which are developed or sung in groups and individuals in a *persantian*. The main character I Darmakaya is a disciple who always respects the teacher (the priest), is friendly to others, has broad insight, is skillful, and speaks sweetly and politely.

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