

Niti Sataka Text (Ethical Education Perspective)

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Abstract

One of the efforts made to re-explore *Susastra* texts is the *Niti Sataka* text because the *Niti Sataka* text discusses 100 *Shlokas* about ethics and morals. Before practicing ethics in the community, it is better to apply it daily at home or with their family. These two words have a relationship with each other. In meaning, ethics and morals are often interpreted as the same even though they are different. Ethics are moral philosophy, while morals are our good and bad behavior. For example, Hinduism does not allow killing. Morally, it is not justified but can be justified ethically, such as killing animals for sacrifice during the war. In the *Niti Sataka* book, one of the teachings is that every educator needs to pay attention to students as they pay attention to their own children. Creating intelligence for all students is the main task of educators. Ethical and moral education is essential and related to one another because ethical education is related to human behavior or actions, namely good and bad deeds. In comparison, moral education makes humans moral or humane, especially in attitudes and how their daily behavior. Based on the explanation above, this study examined (1) what is the structure of the *Niti Sataka* text, (2) what are the main points of Hindu teachings in the *Niti Sataka* text, and (3) what is the form of ethical education in the *Niti Sataka* text. The theory used in analyzing the problem formulations was the theory of structuralism and the theory of hermeneutics. The type of research used was literature research. The method used in this study was the literature study method and the interview method. The study results indicated that (1) the structure of the *Niti Sataka* text is a shloka on ethics. The researcher chose several ethical shlokas, namely appropriate behavior, respecting good people, always doing good, helping selflessly, and being humble. (2) the main teachings of Hinduism in the text of *Niti Sataka* were *manacika* (thinking well), *wacika* (good speech), and *kayika* (good deeds). (3) the form of ethical education in the *Niti Sataka* text was descriptive ethics of ethics that can be seen critically and rationally in human attitudes and behavior and what human goals were precious in life. Normative ethics, attitudes, and behavior based on applicable norms or rules and ideal morality must be carried out by humans/society. Individual ethics, all things related to your daily life, will change according to your desires without being ordered by other people or your own family. According to all its dimensions, social ethics made humans aware of their responsibilities as humans in their lives as members of society.

Keywords: *Niti Sataka* Text; Perspective; Ethical Education

Introduction

In everyday life, we often hear the word ethics whether in the family environment, organizations, educational institutions, companies, and the government. Many incidents of behavioral phenomena deviate from ethical behavior. For example, there were many incidents in society at this time, such as drunkenness, rape, and making Tiktok with vulgar clothing. It is due to weak supervision and a lack of ethical understanding in the family, school, and community. One of the efforts made to re-explore *susastra* texts is the *Niti Sataka* text because the *Niti Sataka* text discusses 100 *Slokas* about ethics and morals.

Before practicing ethics in the community, it is better to apply it daily at home or with their family. These two words have a relationship with each other. In meaning, ethics and morals are often interpreted as the same even though they are different. Ethics are moral philosophy, while morals are our good and bad behavior. For example, Hinduism does not allow killing. Morally, it is not justified, but it can be justified ethically, such as killing animals for sacrifice during the war.

Basically, ethics is a science that seeks orientation, and ethics wants to understand why we should understand certain moral teachings or how we can take a responsible attitude towards various moral teachings. Ethics is a science that investigates what is good and bad by looking at human actions as far as the mind can know. Ethics can also be understood as character or disposition. Thus a person with character is a person who has character, personality, or disposition. Ethical education is often called character education, which results from human efforts in developing and perfecting moral values within themselves. All these efforts are made to produce a human being as a whole, virtuous, with good moral and spiritual qualities, and able to adapt positively to their social environment.

There are several books on ethics and morals in Hinduism, including *Slokantara*, *Bhagawadgita*, *Sarasamuscaya*, and many more teachings on ethics and morals in Hinduism. However, the interesting thing for the researcher to examine ethics according to Hinduism using the *Niti Sataka* text is because, according to the history of the *Niti Sataka* text, *Niti Sataka* text not only discusses how Hindu education generally but from an ethical point of view. Understanding the values contained in the *Niti Sataka* text for students has been done in various good ways through lectures (*dharma wacana* and *dharma tula*), including through learning media for ethics in Hinduism. This way can let learners or students know the ethical and moral teachings in the *Niti Sataka* book. In addition to students, the researcher can also introduce in the community with the same method to expand the understanding of ethics and morals in the entire Hindu community.

Niti Sataka is not very popular in the community. Therefore, it needs to be studied more deeply as it discusses universal ethical and moral teachings. These teachings can be used as a guide by students in stepping as a student who can carry and place themselves, especially in the community. Understanding ethics begins with knowing the Hindu ethics teachings in the *Niti Sataka* text. Dissecting a text begins with understanding the teachings on education contained in the text. This understanding aims to make it easier to find the values contained in the text. After being understood, we also need to know the true function of the discussion. Many people do not understand the true purpose of education from the *Niti Sataka* text perspective.

Method

Research methods are defined as scientific ways to obtain data with specific purposes and uses. This research is an effort to develop knowledge, develop and test theories. The types and approaches of research include as follows. The type of this research was Literature Review. Literature research or literature review is research that examines or critically reviews the knowledge, ideas, or findings contained in the body of academic-oriented literature and formulates its theoretical and methodological contributions to a particular topic. This research approach was descriptive qualitative. Qualitative descriptive research seeks to describe and interpret objects in accordance with the main objective of describing the facts and characteristics of the object or subject systematically under study precisely. With research methods, the researcher's work becomes more practical in collecting, managing, and presenting data that is carried out systematically and objectively in order to obtain optimal results and final goals.

Data collection techniques are ways of collecting data needed to answer the problem formulations in ongoing research. The method of determining research subjects is used to determine subjects or individuals who can provide information or details related to the problems to be studied. In this research, the research subject was the *Niti Sataka* text because all information and research data were obtained from the *Niti Sataka* text and informants. This research was a study of ethical education, and the *Niti Sataka* text, which made this research location refers to a literature study, which caused a library as the research location to be conducted. Data collection methods are ways to collect data. Data collection techniques are ways that can be used to collect data. Interview research methodology is also defined as a process of interaction and verbal communication with the aim of obtaining important desired information. The presentation of research data analysis obtained in this research was the data presentation obtained and processed according to the needs of the research conducted. In this context, it was said that the presentation of research data results was the presentation of research data results according to the topic being studied. The systematization of research results was in the form of descriptive or narrative with creative and in-depth and showed scientific characteristics.

Results and Discussion

1. *Niti Sataka* Text Structure

a. Theme

In *Kamus Besar Bahasa Indonesia* (The Great Indonesian Dictionary), the word theme means the main idea, the basis of the story used as the basis for writing a story. Examining the text, the position of the theme, including the direct elements that make up the text itself, as long as it is calculated for the success of the text, then the theme is an intrinsic element. Theme is an element that is equal to the other elements as the structure of an organism. Theme can also be interpreted as the meaning of a story. Basically, theme is a type of commentary on the subject matter, either explicitly or implicitly. Theme contains the author's attitude towards the subject of the story.

Two thousand years ago, Bhartrihari was a king in the Ujayini kingdom, now known as the city of Ujain in India. The king had a younger brother named Vikramaditya, who was very famous for successfully protecting India, defeating and repelling foreigners. King Bhartrihari was well known as a king who was very good at leading, thus he was loved by his people. He was also an expert in philosophy and Sanskrit. Scholars also believed that the very famous philological book '*Vakya Padiya*' was his work. In his book, he first introduced the theory of *spotha*. He mentioned that *Sabdha* was God Himself because, without *Sabdha*, the name of God cannot be mentioned. Hence in the book, he gave the name of *Sabda Brahma* (Somvir, 2003).

Based on the explanation of the theme above, the researcher can conclude that the theme can be taken in the first paragraph of the storyline. In addition, the theme can be found in the synopsis story that describes a very famous king named King Bhartrihari, who had a younger brother named Vikramaditya. The king and his brother were very good at carrying out their duties as king and loved their people.

b. Incidents

Incidents are some of the events contained in a story, large or small as a whole, into a framework that builds the story structure (Sukada, 1982). Incidents occur because of the cause and effect of a movement, an action on a particular side accompanied by the actor who acts. Incidents in a story must develop causally, one related to the other until the story ends. Based on this concept, the incidents in the *Niti Sataka* text will be detailed based on the form of the story structure, as follows.

- 1) *Rsi* was amazed by the king's polite attitude, so without hesitation, he handed over the *amerta* to the king and said that if the king drank the *amerta*, then he would stay young and live a long life. After *rsi* left, the king pondered *rsi*'s words asking him to drink the *amerta*. The king who loved Pingala very much, thought of giving her the *amerta* so that she would remain durable and her beauty would not be disappeared. After deciding, the king finally gave the *amerta* to Pingala. On the other hand, Pingala, who received the *amerta* gift from the king, was confused by the blessing. Unbeknownst to the king, Pingala had been having an affair with the warlord of the kingdom, and she was very much in love with him. Therefore, the king's concubine decided to give the *amerta* to the warlord's palace, whom she loved very much. Then, the warlord who received the *amerta* from Pingala gave it to a comfort woman who was also in a relationship with him as a token of his love. Eventually, the *amerta* fell into the hands of a comfort woman who felt she did not deserve the gift. She thought that if she drank the *amerta*, her life would be long and she would commit more sins in this world. Furthermore, the comfort woman who admired the king very much decided to give the *amerta* to the king so he would be blessed with health and longevity. She went to the palace to hand over the *amerta* to the king. The king was very surprised to find that the *amerta* he had given to Pingala was in the hands of a comfort woman.
- 2) He felt very sad because he realized that the wife he loved so much had betrayed him. After these events, King Bhartrihari handed over his reign to his younger brother, and he left the kingdom to meditate for many years in the forest. After a long period of meditation, Bhartrihari wrote a hundred shlokas (*Niti Sataka*) on life and the ethics to be followed by human beings. Incidents in the story of the *Niti Sataka* text that showed the events presented in the story were 1) There was *Rsi* who was very amazed to hear people's stories about King Bhartrihari, and *Rsi* decided to meet him to give him the *amerta* that *Rsi* felt was appropriate for the king. 2) After the king knew the *amerta* given by *Rsi* to the king, and the king gave the *amerta* to his wife because of his affection for his wife, it fell into the hands of a comfort woman so the comfort woman told him about getting this *amerta* from a warlord in the palace. The king was very regret for his actions and knowing the true nature of his wife. Then, the king decided to go to the forest for meditation.

c. Plot

Plot is a very important element of fiction for a story. In fact, only a few people think that plot does not need too much attention in examining the intrinsic elements of a literary work (Adnyana, 2020). Based on these limitations, it can be concluded that the most important thing for a plot is a series of events that show sequential logic. Therefore, the plot will be described in the *Niti Sataka* text. Based on the plot of the *Niti Sataka* text, the researcher pointed out that the events presented in the story were arranged sequentially and orderly, resulting in an effect and showing logical consistency at the beginning, middle, and end of the story.

d. Setting

Setting is any form of information about time, place, and atmosphere in a literary work. Based on these limitations, it can be seen that there is an emphasis on the elements of place and time as elements of the setting. There were several elements of place that can be seen in the story of the *Niti Sataka* text. The research observed was in the form of incidents in the *Niti Sataka* text's story. Then, it will obtain the names of the places in this story, namely the land of Ujayini. The researcher could explain that the *Niti Sataka* text story utilized complete places to describe the events experienced and carried out by the characters in the story. In addition to the place-setting elements described above, there

was also a time-setting element in the *Niti Sataka* story, which the researcher considered its functions.

e. Moral Value

Moral value is very important and becomes the core that a author wants to convey to his readers (Suarjaya, 2018). Thus, the position of this moral value is a fundamental point of knowledge that exists in every literary work. It must consider approaches to examine a moral value in a literary work (Yasa, & Sumartana, 2022). Yoniartini (2020) states that the mandate in literal is conveyed for moral and character improvement.

Moral value contained in the *Niti Sataka* story will be directly related to the author himself. It is because the moral value is an important and main thing or message that the author wants to convey to his readers. On that basis, the author will convey the message to his readers using understandable language.

Based on the explanation of the moral value above, the researcher could conclude that the *Niti Sataka* text story reminded the events that existed in ancient times and were repeated now at this time. It was because when the world was experiencing problems in the *Kali Yuga* era, many people committed crimes, such as corruption, robbery, murder, etc. The researcher introduced *Niti Sataka* as a guideline for the importance of good ethics and morals for people in society or as a leader nowadays. Moral values were expressed in shlokas (verses). It means that as a king, he must be able to keep the mandate from a Rsi or other people so that the people we will leave behind can be guided and able to find their own way of truth (Jayendra & Semadi, 2019).

2. The Main of Hindu Teaching

The essence of ethics and morality contained in the *Niti Sataka* text is essential and suitable to be applied amid moral degradation that has hit many millennial generations these days. The shlokas in *Niti Sataka* contained elements of ethical values and morality that were very good for all human beings regardless of age and religion in the current era of globalization and modernization (Bhattacharji, 1980).

The researcher, in examining the second problem formulation, used hermeneutic theory to reveal the main of Hindu teachings contained in the *Niti Sataka* text. Thus, through this theory, it could describe the teachings of *Tri Kaya Parisudha*. Basically, *Tri Kaya Parisudha* is one of the main Hindu teachings that can be explained in the shlokas of several shlokas contained in the *Niti Sataka* text.

a. Manacika (Thinking Well)

Life of every human being is faced with various problems with their life opportunity, especially when viewed from the perspective of the younger Hindu generation, especially at a young age that is still in the process of self-discovery, and the problem will look more complex. The problem will be faced if the heart or mind can be controlled by the lust that affects it. In the interview and discussion explanation of Manacika (thinking well) above, it is supported by the shloka in the of *Niti Sataka* text on Page 60, shloka 95 as follows:

*Gunavadagunavadva kurvata karyamadau
Parinatirava dharya yatnatah panditena Atirabhasakrtanam karmanamavipatter
Bhavati hrdayadahi salyatulyo vipakah.*

Translation:

A wise person, before starting any work, calculates the good and bad carefully because work done in haste will bring bitter rewards for life, like a thorn in the heart.

Before starting work, it is necessary to consider it first because decisions taken in haste can bring great difficulties. Hindus, especially the younger generation, through this life guideline, are expected to be able to maintain the sanctity of the mind, namely with the dharma teachings. It is because there is an old saying, From a clear lake flows clear water, which means that if a person's mind is pure or wise, the words and actions that will be done will definitely be in line too (Kandaswamy, 1989).

b. Wacika (Good Speech)

Words need to be considered and examined before being spoken out because they are an important tool for humans in order to convey everything in someone's heart and intentions. Through words, someone can gain knowledge, entertainment, and advice that very useful both for oneself and others. In addition, someone can make others look beautiful through words. As contained in the *Niti Sataka* text 15 as follows:

Keyurani na bhusayanti purusam harah na candrojvalah na snanam na vilepanam na kusumam nalam krtah murdhaja vanyeka samalankaroti purusam ya sanskrta dharyate ksiyante khalu bhusanani satatam vag bhusanam bhusanam.

Translation:

Not because moon-like sparkle of a bracelet or jeweled necklace, not the bath, not the sandalwood powder, not the flowers, but the smooth and kind speech that adds to someone's beauty. All other clothing will disappear, but good and true speech is real jewelry.

The poet explains that speech is the best clothing for humans. A person is not only judged by the beautiful or luxurious clothes they wear but also by their speech. Therefore, humans should try to control every utterance or think first before speaking. Also, words are spoken smoothly and properly. Through the *Wacika Parisudha* teaching, Hindus, especially the younger Hindu generation, are directed to always maintain the sanctity of their words. In addition, there are four kinds of actions through words that should be controlled, namely: (1) do not abuse, (2) do not speak harshly to anyone, (3) do not demonize, especially slander other beings, and (4) do not break promises or tell lies.

c. Kayika (Good Deeds)

In essence, doing something is a must. No one can live without doing something because the word 'life' itself is a verb. How can humans give meaning to their lives without doing something.

As contained in the shloka 18 of the *Niti Sataka* text.

Daksinyam svajane daya parijane sathyam sada durjane

Pritih sadhujane nayo nrpajane vidvajjanesvarjavam

Sauryam satrujane ksama gurujane narijaneadhrstata Ye caivam purusha kalasu kusalatesveve lokasthitih.

Translation:

Treating family well, loving others, being firm with criminals, respecting good people, being wise with leaders, being honest with the wise, being brave in facing enemies, forgiving teachers, and honoring women, based on these qualities, life goes on.

This world exists because most humans have good traits, namely mutual respect and love for fellow living beings. Crime cannot last long or be covered forever because it will definitely be exposed or destroyed one day. We must uphold honesty, wisdom, and compassion and apply them in our daily lives. In this case, being firm with bad people means being able to be fair and wise in eradicating evil and injustice or arbitrariness in society. It is also emphasized that people should respect women because they are the first teacher of humans. While forgiving the teacher here means not holding grudges even though the teacher sometimes scolds us because a teacher's anger aims to correct wrong behavior.

3. Ethical Education in the *Niti Sataka* Text

Education is help or assistance that has responsibility for the child's growth, both physically and mentally. Education has an expansive meaning with a broad scope as well. Education is something that can never be exhausted and will always develop along with the advancement of technology and science. Ethics is often called moral and character education, which results from human efforts in developing and perfecting moral values in themselves. All these efforts are made to produce human beings who are whole, virtuous, with good moral and spiritual qualities, and able to adapt positively to their social environment. There are four forms of ethics education, namely descriptive ethics, normative ethics, individual ethics, and social ethics.

a. Descriptive Ethics

Descriptive ethics is ethics that can be seen critically and rationally in human attitudes and behavior, and can know that human goals are very valuable in this life. Ethics can provide facts as the basis for making decisions about behavior or attitudes to be taken. Basically, ethics describe the actions of various traditions, customs, and cultures. Descriptive ethics approach is more about discovering how different traditions deal with the same issue because it never blames an existing culture. The explanation above regarding *Yadnya* with different opinions but with the same explanation can be supported by shloka 98 of the *Niti Sataka* text as follows:

*Majjatvambhasi yatu merusikharam satrumjayatvahave vanijyam krsisevanam
ca sakala vidyah kalah siksatu akasamvipulam prayatu khagavatkrtva
prayatnam param nabhavyam bhavatiha karmavasato bhavyasya nasah kutah.*

Translation:

Even if someone dives into the ocean to find pearls, climbs Mount Semeru for gold, defeats enemies in war, studies and succeeds in business, agriculture, or flies into the sky like a bird, in this world everything is bound by karma, what does not happen will never happen and what does happen no one can stop it.

Even though humans possess various kinds of knowledge and are experts in warfare and other powers, but no one can resist destiny in this world. What will happen will happen, and what will not happen will not happen. It can be concluded from the researcher that descriptive ethics talks about the facts as they are, namely about values and patterns of human behavior as a reality related to cultured-concrete situations and realities, talking about the reality of value appreciation. In addition, without judging people's attitude in facing this life in society, and about the conditions that allow humans to act ethically.

b. Normative Ethics

According to *Kamus Besar Bahasa Indonesia* (KBBI) (2007) states that normative is sticking to the norm, according to the norms or rules that apply: the action has been conducted. Balinese arak generally serves to warm the body when the weather turns cold. Balinese arak is also often drunk daily because it functions only to be drunk once a day to warm the body at night. Many people in Bali abuse the Balinese arak for parties and big events held in the Bali area to fill the event. Thus, if we consume too much Balinese arak, there will be dizziness in the head, and the body will stagger (drunk).

There are eight stages of drinking alcohol and ten types of drinking alcoholic procedures starting from *Eka Padmasari* and *Dwi Angermetani*. It means that this drinking stage is for health, warming the body, and refreshing. The next stage is *Tri Raja Busana*, characterized by arrogance, red eyes, and a red nose in the drinker. In this drinker's condition, people can provoke his secrets to be revealed. Furthermore, there is *Catur Kokila Basa*, where the sign of this drinker has begun to speak unclearly and tends to reveal other people's secrets or his own secrets. Looks like a *crucukunyah* (drunk

bird), so it is dangerous because it can cause conflict. Then, there is *Panca Wanara Konyer*. When the drinker has reached this stage, he will show characteristics such as *bojog* (monkey), dancing, and grinning at himself. The next characteristic is *Sad Wanara Rukem*, characterized by the drinker already feeling a severe headache. Next is *Sapta Ketoya Basa*. People who have drunk up to this stage have uncontrollable emotions. Lastly, there is *Asta Kebo Dangkal*, where the drinker is so drunk that he/she does not move because they fall asleep and snores. The explanation above can be supported in shloka 3 of the *Niti Sataka* text as follows:

*Prasahya mani muddharen makarvaktra damstrantarat samudramapi santaret
pracaladurmimalakulam bhujangamapi kopitam sirasi puspavad dharayet na tu
pratinivista murkhajana cittamaradhayet.*

Translation:

It is possible to take a gem from the base of a crocodile's tooth, and it is possible to swim across a sea with fierce waves, and it is possible to hang a nasty snake, but it is difficult to turn a foolish person with bad habits into a good one.

Normative ethics are norms that can guide humans to act well and avoid bad things based on the rules or norms agreed upon and prevailing in society. Normative ethics do not describe but determine whether an action is right or wrong. Normative ethics aims to formulate ethical principles that can be rationally justified and can be used in practice.

c. Individual Ethics

Ethics, whose object is human as an individualist and related to the meaning and purpose of human life. According to Notogoro (in Herimanto, 2008), anything useful for humans to carry out activities. Individual ethics is ethics whose object is humans as actors related to the meaning and purpose of life. For example, being ethical to myself means that I have to get up early in the morning, not the one who tells me to get up early but I intend to get up early, I am diligent, I am eager to learn, and no one tells me of my own accord.

Based on the explanation above, the point is that humans must do individual ethics with their own desires. Humans act based on their own abilities, known as individual ethics, which is explained in shloka 22 of the *Niti Sataka* text as follows:

*Svalpasnayu vasabaseka malinam nirmamsamapyasthikam sva labdhva
paritosameti na ca tattascya ksudha santaye singho jambukamamkamagamapit
yaktva nihanti dvipam sarvah keccha gato api vanchati janah sattvanurupam
phalam.*

Translation:

A dog is very happy when it gets a dirty bone with no meat at all, even though it cannot quench its thirst. While a lion releases a wolf from its clutches and tries to devour an elephant. In adversity and hunger, everyone expects results that match his strength.

Applying individual ethics to oneself is done without the command of others and it is done with one's own will to improve bad traits into good traits.

d. Social Ethics

Social ethics concerns human relationships with other humans both directly and in institutional forms (family, society, and the State), critical attitudes toward world perspectives, ideologies, and human responsibility for the environment. Social ethics are ethics when we are with others we do not know. Someone who talks to other people should know good manners when they talk to older people. How should someone speak politely and well when talking to younger people, and how should we talk with them, whether with good and correct language.

Based on the explanation above, social ethics is very important for human life to start from people communicating well and correctly with unrecognized people or with younger people than ourselves. In addition, respecting others when living life now towards other people and friends (Mallikārjuna, 1996). This explanation is found in shloka 51 of the *Niti Sataka* text as follows:

*Vancha sajjansangame paragune pritirgurau Namrata vidyayam vyanam
svayositi ratirlokavadad bhayam bhaktih sulini saktiratmadamane samsarga
muktih khale ete yesu vasanti nirmalgunastebhyo narebhyo namah.*

Translation:

Desire to associate with good people, admire the good qualities possessed by others, respect teachers, desire to continually seek knowledge, love his wife, fear his name being tainted in society, worshipping Lord Siva, have the ability to control all the senses and keep away from the association of bad people. We honor people who have these qualities.

In the interview explanation, there are similarities with the discussion of the sloka above, which reinforces the explanation of the interview results. Thus, people can apply these social ethics so that all people can be ethical with each other during meetings conducted officially and unofficially. It can guide someone to speak well and correctly and respect the people around the community.

Conclusions

Niti Sataka text was not certain when it was compiled when viewed from the story of King Bhartrihari's journey. In composing this text, he did a long meditation after deciding to hand over the government completely to his younger brother. Therefore from that meditation, King Bhartrihari wrote 100 shlokas about life and ethics that must be held by humans, especially for educators when living their daily lives.

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