

The Concept of the Oneness of God in the Geguritan Krama Selam Text As Reinforcement of Religious Moderation

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ABSTRACT

Balinese literature in terms of content is divided into Purwa Balinese Literature and Anyar Balinese Literature. Geguritan is a part of Purwa Balinese Literature. Geguritan cannot be separated from stories, traditions, or Hindu religious values. But one of them, there is a Geguritan containing Islamic teachings which is a unique one. This is certainly interesting to study, especially in terms of content analysis methods and literary reception theory. Based on the analysis conducted, Geguritan Krama Selam teaches the concept of the oneness of God, how the mention of the names Hyang Widi and Allah is used interchangeably and also it is said that Hyang Widi and Allah are one. Understanding the oneness of God will indirectly avoid blaspheming, harassing, or insulting the beliefs of other people who do not share the same faith because in fact all come from one source.

Keywords: Balinese literature, Geguritan Krama Selam, Religious Moderation

I. Introduction

The island of Bali has many literary works, both traditional and modern, because the process of inheritance or preservation of literary works is still carried out from generation to generation. Balinese literature in terms of content can be grouped into two, namely *Purwa Balinese Literature* and *Anyar Balinese Literature*. The heritage of Balinese literature which contains many traditional values from Balinese society itself, such as: *geguritan*, *kakawin*, *kidung*, etc. is known as *Purwa Balinese Literature*. Meanwhile, *Anyar Balinese Literature* contains new elements and modern culture or literature, namely: short stories, novels, novelets (Granoka, 1981: 1).

Geguritan is one form or part of the case of traditional Balinese literature (*Purwa Balinese Literature*) which contains the traditional values of the supporting community. According to Zoetmulder (2006:320) "*Geguritan* comes from the word *gurit*, which when viewed in old Javanese has the meaning of writing, composing, essay and *wineit* which means composing poetry". *Geguritan* comes from the word *gurit* which undergoes a *dwipurwa* reduplication process and gets the suffix-an to become *geguritan* which means an adaptation of a story in the form of a song or *pupuh* (Anom, 2009: 251). *Geguritan* is said to be a traditional literary work that contains one or more

pupuh in it. As a traditional literary work, of course, *Geguritan* is bound by the conventions of *pupuh* and *padalingsa*. One of the literary works in the form of *Geguritan* found in Bali is *Geguritan Krama Selam*.

Unlike the case with the *Geguritan* text which is commonly found in Bali, it cannot be separated from the teachings of Hinduism, but the *Geguritan Krama Selam* text contains teachings in Islam. This is unique when viewed from the contents of the *Geguritan*. How does a teaching of Islam enter into the treasures of Balinese literature. If you look at the existence of Islamic teachings in the form of *Geguritan* texts, in fact there are also other texts that breathe Islam including *Geguritan Aman Muhammad* and *Geguritan Siti Badariah*. The existence of Islamic texts in the Balinese literary treasures is a unique feature of how Balinese language and literature are able to unite the existing differences. This uniqueness of course contains an implied message that must be dissected from various sides. In dissecting the *Geguritan Krama Selam* text, the method used is content analysis method. The content of the method consists of two kinds, namely latent content and communication content. Latent is the content contained in documents and manuscripts, while the content of communication is the message contained as a result of the communication that occurs. The basis for implementing the content analysis method is interpretation. The interpretation in the content analysis method pays attention to the content of the message (Ratna, 2021: 48-40). Meanwhile, the theory used in dissecting the contents of the *Geguritan Krama Selam* text is literary reception because it is related to the reader's response, ways of giving meaning to the work.

II. Discussion

Summary of the story of *Geguritan Krama Selam*

There was a story of a Rsi Agung in the Gandamayu area. In his Pasraman, a beautiful angel descended from Siwaloka. The priest knew that the nymph was an honorable person incarnate Hyang Pertiwi, sent to accompany the priest. In the end they gave birth to twins named I Wiradnyana and I Wiracarita. I Wiradnyana studied the Vedas, I Wiracarita was taught the Qur'an. The husband and wife, the parents from the Wiradnyana and Wiracarita, finally Moksha, and the life journey of the twin brothers

continues. The stories highlight the life journey of I Wiracarita when he meets the priest who becomes his teacher named Priest Resyamuka.

The position of Islamic teachings in Balinese literature is unique, as seen in the *Geguritan Krama Selam* text, how literature enters without regard to race, ethnicity, and religion. A work of Balinese literature which is usually closely related to Hindu culture, but in fact there are several works of Balinese literature that are full of Islamic teachings, which in this paper specifically focuses on *Geguritan Krama Selam*. This indicates that in Bali itself, literature is not only closely related to the teachings contained in Hinduism alone. Islamic teachings are also conveyed in Balinese verses, as a sign that Balinese language and literature are able to unite existing differences. When language and literature are able to unite these differences, humans themselves as the creators of these literary works are also expected to be able to unite and enrich each other's cultural traditions as a noble ancestral heritage. This indirectly gives a message that literature is able to unite existing differences, Islamic teachings are able to enter into the Balinese literary treasures. If it is associated with religious moderation, people are taught not to make these differences as divisive, but how the existing differences can be packaged to enrich the treasures of art and culture as a noble ancestral heritage. Through the existence of Islamic literature in Balinese literary treasures, readers are taught to make existing differences in order to enrich the existing culture in the archipelago. All complement and perfect each other. This implicitly, has actually taught religious moderation, by not contradicting existing differences.

Geguritan Krama Selam begins with *Pupuh Sinom* which describes the rules in Islam and also mentions the religion that applies in Bali. The story begins with the existence of a priest in Candamayu with his very beautiful Pasraman with various kinds of plants.

*Wênten mangkin kacarita,
Purwa saking tatwa lêwih,
Papalihan bangsa Islam,
têkêning igama Bali,
mimitanya ring nguni,
wêntên rêko Rêsi putus,
ring Candamayu kalumbrah,
pasraman Idanê lêwih,
wêkas wibuh antuk soroh sarwa sêkar*

The priest was then visited by an angel, and they finally married and gave birth to two sons, named I Wiradnyana and I Wiracita, which are told through the *Pupuh* excerpt below.

*Lanang-lanang warna kêmbar,
Twah waluya Sang Hyang Smara pinalih,
Bisêkanê sampun anut,
Kapuji ring Asrama,
Nê duuran I Wiradnyana jêjuluk,
Nê alitan wiracita,
Lunas-lanus makakalih.*

Anak laki-laki kembar,
Sungguh seperti Sang Hyang Smara kembar,
Namanya telah pantas,
Dipuja di asrama,
Yang lebih tua bernama I Wiradnyana,
Yang lebih muda bernama I Wiracita,
Keduanya tumbuh sehat.

However, the writer's attention to the Geguritan Krama Selam text is the teachings given by his parents who are the main priests. When they were 10 years old, the twin were taught the main literatures. I Wiradnyana was taught about Vedic knowledge, and I Wiracita was taught knowledge in the Kroan book or the Qur'an. Both were given different teachings even though their parents were the main priests. At the end of the line in the *Pupuh* stanza which describes the teachings given by the priest, it is emphasized that it is the truth that should always be carried out "*patutê patitis sai*".

*Mangkin gêlis ing carita,
kararayan rarênê makakalih,
sampun jangkêp dasa taun,
Pranda raris nyambutang,
mangurukang putranê kakalih sampun,
pagêh ngiring pakahyunan,
mangaji sastra nê lêwih.*

Translation:
In short,
The growth of the two children,
It's been ten years,
The priest then made a Nyambutang ceremony,
Educate his two sons,
Firm in controlling desires,
Studying sacred teachings.

*I Wiradnyana nyambutang,
sastra Wêda paican Pranda Sakti,
I Wiracarita kauruk,
ban sastra kitab Kroan,
sawacanan pitêkêt Padanda puput,
patutê patitis sai.*

Translation:
I Wiradnyana studied,
Vedic teachings of the holy priest,
I Wiracarita was taught,
With the teachings of the Qur'an,
The advices of the Priest have been completed,
Truth is aimed at every moment.

In the course of his story, his father died, and so did his mother. I Wiradnyana has finished absorbing the teachings of the priest about the Vedas, but I Wiracita has not finished absorbing the teachings of the main priest and hastily left him in the Sunya realm "*moksah Pranda guru istri kakung*". Wiracita was feeling sad, and in the end wandered and met with Padanda Resyamuka who mastered the science of priests. Wiracita then studied with Resyamukalah and asked about procedures for being Muslim, asked about Sadat, and procedures for becoming Muslim, and continued learning about Islam.

The interesting thing in the early part of the story contained in *Geguritan Krama Selam* is how it is described as two brothers of one blood, then given a different path by teaching different books or libraries. If you refer to what is common in today's society, especially in Indonesia, parents will certainly teach the religion that their parents follow to their children, even in Indonesia in general children will follow the religion of their parents. However, in the story presented in *Geguritan Krama Selam*, how two brothers are taught different divine teachings, I Wiradnyana is taught about Vedic knowledge as a provision in navigating life which is the holy book of Hindus. Meanwhile, his younger brother, I Wiracita was taught about the divine knowledge contained in the Qur'an which is the holy book of Muslims.

This indirectly illustrates that the path given and the path chosen in seeking the path or the teachings of God itself, are traversed by various paths, but in essence they have the same goal because God is essentially One. This story gives a message to mankind, so that they do not then demean, abuse or insult the teachings of other

religions because in essence all of them have the same goal and originate from one thing. All religions essentially teach goodness, how to do good which always takes precedence.

When referring to the notion of religious moderation, it means the middle way of religion. With religious moderation, a person is not extreme and does not go overboard when carrying out his religious teachings. People who practice it are called moderates. A person can also be called excessive in religion when he intentionally demeans other people's religion, or likes to insult sacred figures or symbols of certain religions. In a case like this he has been trapped in an extremity that is not in accordance with the principles of religious moderation (Tim Penyusun, 2019 : 1-3). By understanding and practicing the story messages contained in *Geguritan Krama Selam*, humans are actually expected to know the essence of the real source is one. This is clearly seen in the story in *Geguritan Krama Selam* who taught the Vedas to I Wiradnyana and who taught the Qur'an to I Wiracita are the same person, namely his parents. Regarding the difference in the paths taken by the two, it gives the message that the difference in the decision taken does not mean breaking the brotherhood. The concept of all are brothers can also be found in the *Maha Upanisad*.

"Ayam bandhurayam neti ganana laghuchetasam,
Udaracharitanam tu vasudhaiva kutumbakam"

Translation

"The thought that he is my only brother, other than that he is not my brother is the thought of a narrow-minded person. For those who are broad-minded, they say that the whole world is one big family" (*Maha Upanisan* 6.72)

Moderate people will treat those of different religions as brothers and sisters and will treat people of the same religion as brothers in the faith. Moderate people will really consider the interests of humanity in addition to religious interests which are subjective. In fact, in certain situations, humanity's interests precede religious subjectivity (Tim Penyusun, 2019 : 14). By carefully understanding the contents of *Geguritan Krama Selam*, of course that sense of brotherhood will be able to be fostered between people of the same religion as well as those of different religions.

In another *Geguritan Krama Selam*, it is also emphasized what should be done, all are expected to understand the real purpose of life, namely to seek Sunya, Nirvana, towards the beautiful nirvana "*mangrugah sunyane lewih*".

*Madempuk maraga tunggal,
aketo tingkah katatwanê alih,*

*apang êda salah surup,
tingkah mandabdab sastra,
patambêhin brata kirti yasa saluki,
pilih ta dadi katilad,
manrugah sunyanê lêwih.*

Translation:
Join in single form,
That is the essence of what is sought,
In order not to make a mistake,
The conduct of studying the teachings,
Propagated by abstinence and doing good,
Choose an exemplary
Reach a beautiful nirvana.

In the next part of the *pupuh* it is explained that all forms are allowed, but all must be based on cleanliness and purity, because it is behavior that is very decisive. How in the teachings of the Vedas and also the Qur'an, the action or behavior that is most prioritized, does not see what book is studied, as in the *pupuh* excerpt below.

*Sarupa-rupanya wênanang,
sakêwala malingga ban sarwa rêsik,
ditu karwan andap luur,
sila karma ngantênang,
pawêtunê saking Siwaloka nurun,
apan jati sasêlikên,
ne wênanang katin Sang Rêsi.*

Translation:
Everything is possible,
But based on all holiness,
That's where it must be high and low,
Attitudes and behavior determine,
Originally descended from Siwaloka,
Because it's really a choice,
Who deserves to be a friend of the Resi.

The next part of the *pupuh* explains that love is the basis of everything. No wrongdoing is allowed. Humans are expected to know the nature of being human. How to cultivate a sense of love for all creatures should be prioritized, because with actions based on love, God will be close to His creation.

1. *Pitrêsnanê katatwanya,
da mêmbahang idêpê laku lêlih,
êngsap têkên iwang patut,
niskalanê tuptupang,*

*to awanan Widinê pacang mangruruh,
anakê nêtatas nawang,
ring katatwan manumadi.*

Translation:

True love,
Don't give up wrong thoughts (and)
Forget about right and wrong,
The facts are gathered
That is why the Lord will welcome,
People who clearly know,
Of the nature of being human.

The next part of the *pupuh*, one can find the title of God Allah which is alternately called Sang Hyang Widi, the names are alternated as in the part of the *pupuh* below.

*Twara pisan dadi hirsya,
Wirêh ngêmban sapta akasa adi,
Mraga Nabi Allah tuhu,
To têngêsê pra Allah,
Sang Hyang Widi ngimbangin jagatê ditu,
Madan jagat ya di awak,
Wyakti rimbit yan wilangin.*

Translation

never be jealous,
For carrying the seven heavens,
In the form of a true prophet of God,
Meaning of the form of God,
Sang Hyang Widi balances the world there,
The name of the world is self,
It's really complicated to explain .

*Napas asruh puji ing Hyang Widi,
ndatan pêngat napas iku ya,
têtali ning hurip kabêh,
ya tinut ing arukun,
mwang têngêsê banyu iki,
tinut sujud ing allah,
dudu banyu ing buh,
lan tumêdun saking wyat,
maring buni banyu tan kêna sat lêwih,
maring bumi banyu tan kêna sat lêwih,
banyu urip arannya.*

Translation:

Breath loudly in praise of Sang Hyang widi,

there is no cessation of him that breath,
the rigging of all life,
who follow the pillars,
and the meaning of this water,
followed by prostrating to Allah,
is not water on earth,
and descend from the sky,
on earth the precious waters will not recede,
water of life.

The existence of the title Sang Hyang Widi and the title Allah is mentioned alternately in the Geguritan Krama Selam text, and gives the message that God is One, but with different names. In the excerpt of the *pupuh* above, it is also explained about the concepts of the macrocosm and microcosm which in Hindu teachings are called Bhuwana Agung and Bhuwana Alit "*Madan jagat ya di awak*". By understanding the oneness of God, of course there will be no harassment, humiliation or the like against other religious beliefs, which of course strengthens religious moderation in Indonesia.

The next part of the *pupuh* clearly states that Sang Hyang Widi and Allah are one.

*Iya Widi iya Allah,
Allah mêngêt ya Kaki,
ikang anggawê buwana,
bwana agung alit Kaki,
maka miwah lan kangin,
taru wintang awun-awun,
miwah sadaging ing bwana,
kali pasir lawan ukir,
Samangkana tan ilang takonakêna.*

Translation:
He is Widi He is Allah,
Allah reminds us grandpa",
"who created the world,
Grandpa's macrocosm and microcosm,
And again the moon in the east,
Trees star cloud,
And the whole world,
Sea mountain rivers,
That's what he didn't forget to ask."

The oneness of God in the *pupuh* passage above equals Widi and Allah, who is the creator of the macrocosm and microcosm, the creator of everything in this world. This equation strengthens the moderate nature of people, which will of course allow

people to live in harmony and support each other, without any barriers due to different religions, because essentially the basic idea of moderation is to seek similarities and not sharpen existing differences. Why does the Indonesian nation in particular, need a moderation perspective in religion?

In general, the answer is that diversity in religion is necessary, it cannot be eliminated. The basic idea of moderation is to look for similarities and not to sharpen differences (Tim Penyusun, 2019 : 8)

The oneness of God is again reaffirmed in the next passage of the *pupuh* "*Karana sahêka Tuwan, pan tunggal kadadyanêki*" Because God is one, Because his form is single, as in the following excerpt.

Surya ya ana ring siyang,
ulan ya ana ing wengi,
Karana sahêka Tuwan,
pan tunggal kadadyanêki,
Ana bumi ana langit,
punika panyêpanipun,
Ajana wruh sasigar,
tatasana dên ajati,
panutugê punika dahat utama.

Translation:

"The sun is at noon,
The moon appears at night,
For God is one,
Because it is singular,
"There is an earth there is a sky,
Those are the signs,
Do not understand halfway,
fully understand,
The ultimate goal is very noble."

The *pupuh* passage above implies that all processes of life, all processes that exist in the world, day and night, the earth and the sky, are all by the will and under the power of the One God, all natural events are by the will of the One God. The oneness of God which if able to be believed by all religious people becomes an important and fundamental point in respecting existing differences, respecting different beliefs and paths among religious people.

Religious moderation must be understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle ground in

religious practice will undoubtedly prevent us from being excessively extreme, fanatical and revolutionary in religion (Tim Penyusun, 2019 : 18).

As a very heterogeneous nation, since the beginning the founding fathers of the nation have succeeded in inheriting a form of agreement in the nation and state, namely Pancasila in the Republic of Indonesia, which has actually succeeded in uniting all religious, ethnic, linguistic and cultural groups. It was agreed that Indonesia was not a religious state, but it also did not separate religion from the daily lives of its citizens. Religious values are maintained, combined with the values of local wisdom and customs, several religious laws are instituted by the state, religious and cultural rituals are intertwined in harmony and peace (Tim Penyusun, 2019 : 10).

The character of religious moderation requires openness, acceptance, and cooperation from each different group. Therefore, every individual who adheres to a religion, regardless of ethnicity, culture, religion, and political choice, must be willing to listen to each other, and learn from each other to practice the ability to manage and overcome differences in religious understanding between them (Tim Penyusun, 2019 : 14).

III. Closing

Based on the results of the analysis of the Geguritan Krama Selam text that has been described above, it can be concluded that the understanding of the oneness of God which is one of the messages in the Geguritan Krama Selam text is expected to be able to cultivate a moderate nature, so that there will not be an attitude of humiliating or insulting other people's religions or beliefs that are different from their own beliefs because essentially everything comes from one source. Likewise, another message that can be taken from the Geguritan Krama Selam text is that it is more concerned with the level of action. How in all the paths taken, must continue to walk in the path of goodness.

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