Movement of Hindu Religious Education in The Era of The Kingdom of Majapahit

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Abstract

The history of the Hindu-Buddhist Kingdoms in the Archipelago does not only talk about politics but also about civilization and efforts to improve education. Education is a human need since ancient times. Leaders from various eras attempted to build Educational centers to educate citizens. During the time of the kingdoms in the archipelago, educational centers had been built to develop superior human resources. Majapahit was a large empire in the archipelago that was able to survive for several centuries. As a large empire, Majapahit has a good education system with its institution called *mandala kadewaguruan* (Education Center). *Kadewaguruan* is led by a mahāresi who is also called *śiddharesi*, dewaguru, therefore this education center is called *Kadewaguruan*. Based on information from various texts, the identifying elements of a religious education center (*mandala kadewaguruan*) are: (1) a large place; (2) pottery-ceramics were found; (3) various religious artifacts were found; (4) away from the crowds; and (5) reported in the text. *Mandala Kadewaguruan* as an educational institution in the Majapahit era divides the education stage into 2 stages, which are called the preparatory stage and the core stage. The article examines in more depth the Hindu education center in the Majapahit era by conducting field research, analyzing research, documents and texts related to Hindu education in the Majapahit era. In this era, education is carried out comprehensively with learning taking place throughout the day. Students can learn various values of life in addition to learning according to the level taught.

Keywords: Hindu Education; Majapahit; mandala

1. Introduction

The Majapahit Kingdom was the last Hindu-Buddhist kingdom to rule the archipelago and is considered one of the largest states in Indonesian history (Sukarno & Setiawan, 20014:1). The history of Indonesia during the Hindu-Buddhist

period is one of quite a long historical journey, spanning around 1000 years. The impact of such a long span of time gives rise to a picture of complex dynamics of life. Images of splendor, celebration, plurality, diplomatic missions, cultural wealth are interspersed with tragic images of rebellion, succession, civil war, conquest, and war and the fading of hegemonic domination (Wahyudi, 2013, 88). Social life at that time was highly structured so that patterns were formed in various systems of life, both religious, economic and social.

The Majapahit Kingdom, the largest and last Hindu-Buddhist kingdom in Java, is thought to have been located in Trowulan today. This agro-maritime nation was founded by Raden Wijaya in the village of Tarik in 1294 AD. This kingdom existed for approximately 400 years, and during the reign of King Hayam Wuruk (1350-1389), Majapahit reached the peak of its greatness. However, after Hayam Wuruk died, the Majapahit kingdom withdrew due to a war for the throne, and also because of natural disasters. According to research, Mount Kelud erupted eight to ten times during that time (Sartono & Bandono 1995: 50-53).

As a large and influential empire in history, Majapahit inherited values and a spirit of unity that continue to be explored today. Besides that, Majapahit has a good education system with its institution called *mandala kadewaguruan* (Education Center). *Mandala kedewaguruan* is an educational center as an intellectual light and truth in the era of the Hindu-Buddhist kingdoms in the archipelago. In Indonesia, the researchers identified that the largest Hindu religion is adherents of Exoteric Saiwa-Siddhanta, where a person who is nominated as a *Brahmin* teacher must study religious books for years and this is done in a *kadewaguruan mandala* or an education center complex (Wahyudi, 2014).

Based on traceable historical evidence, a number of relics such as the Panataran Temple were one of the most important *kadewaguruan mandalas* during the Majapahit period. Findings regarding reliefs with Hindu-Buddhist breaths can lead to indications that this place was used as a shrine as well as a religious center. We can pay attention to these reliefs as a message that is in line with the behavior of a teacher, brahmin or rishi.

Based on indications from various texts, the identifying elements of a religious education center (*mandala kadewaguruan*) are: (1) a large place, as an indication of the building complex; (2) pottery-ceramics were found, as an indication of the existence of a community; (3) various religious artifacts were found, as an indication of religious activities; (4) away from the crowds, as an indication of the requirements for boarding houses; and (5) reported in the text as an indication of public recognition (Wahyudi et al., 2014).

Likewise, there are a number of gaps in this religious education system. Before studying philosophy and the concepts of Ultimate Reality, students must go through the preparatory stages of etiquette and ritual. Tata morals are teachings regarding good life attitudes, namely parārtha which means "thinking about the happiness of

others rather than one's own happiness", and if you hold fast to kasatyan (truth) then success will be achieved. Thenrahita which means "doing good deeds for others", especially for those who will become leaders, and should be started by meditating invoking the gods' grace, and eliminating the nature of rajah and tamah. Tamah, the lowest quality, should be exterminated by *kasatwikan* (piety), *sahisnu* (patience), and *mudita* (joy), while rajah is exterminated by *metri* (virtue), *karuna* (compassion), and *kaśantan* (peace of mind). It is further taught to eliminate "the enemy within oneself", namely *moha* (confusion), *mada* (drunkenness), *rāga* (lust), by directing *the trikāya* namely *manas* , *wāk* , *citta* (thoughts, words, attitudes) towards goodness. The importance of directing *the trikāya* for good with the aim of attaining kalopean is also mentioned in the Kakawin Nirarthaprākṛtya. Likewise, all soft and rough temptations must be faced by means of samadhi *doing* Śiwārcana (worship of Lord Shiva) (Santiko, 2012) . It is very important to identify educational centers in the era of kingdoms in the archipelago in order to explore the education systems and patterns that were developed in the archipelago.

2. Methods

This research is a qualitative research with data collection through observation, interviews, Focus Group Discussion (FGD) and literature studies. Observations were carried out by observing activities at multiple sites on the island of Java, the Dieng Kailasa Museum, the Prambanan Temple Complex, the Prambanan Museum, the Indonesian National Museum in Jakarta and at various important sites on the island of Java. Interviews were conducted with figures, experts/researchers, archaeologists, curators and museum staff. The FGD was carried out by involving a number of interdisciplinary researchers, namely history, archeology, epigraphy and Hindu theology. The research process was carried out based on the Wallace empirical cycle which had been adapted for this study. Research begins with the problem, then looks for the right theory that can be used in this research. Through logical deduction trying to draw a hypothesis. Starting from the hypothesis then making observations, and from the results of the observations generalizations are made with the help of statistics to look for correlations to get research directions. Data analysis used Ethnographic Content Analysis (ECA).

3. Results and Discussion

3.1 Majapahit as the Center of Civilization

Wahyudi, Slamet Sujud, Munandar, Ninny Soesanti (2014) in his writing "Majapahit Period Religious Education Center" stated that Majapahit was one of the major kingdoms in the archipelago during the period of Hindu-Buddhist influence. In the history of Majapahit it is known that there are quite a lot of remains of religious sacred buildings. But it is not known exactly where the location of the center of religious education is. This information can be extracted through historical archaeological studies by combining abundant data sources, both artifacts and textual. So it appears that there are several sacred buildings that show

characteristics as centers of religious education based on artifactual findings and support for textual data sources in the form of inscriptions and manuscripts.

The religious life of the Majapahit period was recorded in detail both in textual data in the form of inscriptions, manuscripts and foreign chronicles. It can also be identified through the findings of artifacts and building structures that reveal the religious life. Based on this, we come to the idea that the diversity of religious findings has culminated in how the religion is studied and where it is studied. We can use these data records as material for the reconstruction of religious education centers during the Majapahit period. Based on known indications from various texts, the identifying elements of a religious education center (mandala kadewaguruan) are: (1) a large place, as an indication of the building complex; (2) pottery-ceramics were found, as an indication of the existence of a community; (3) various religious artifacts were found, as an indication of religious activities; (4) away from the crowds, as an indication of the requirements for boarding houses; and (5) reported in the text as an indication of public acknowledgment. Panataran Temple is considered a kadewaguruan mandala because it is reported in various texts as rabut Palah which is a religious center. This is reinforced by the findings of building structures that were imitated by temples in Bali. Findings of various reliefs, statues of gods and pottery fragments indicate a community with its religious activities in the past. Its existence as a kadewaguruan mandala is supported by its large area and possibly connected to the findings around it. Sand Cave is considered a mandala of kadewaguruan because it has a large enough courtyard and is actually a hermitage. The existence of reliefs and the finding of statues is increasingly convincing as a religious center. The findings of brick structures in the yard are strongly suspected as the foundations of settlements and fences around the complex. This is supported by the findings of pottery shards which indicate human activity in the past. While the findings of hermitage caves indicate this place as a hermitage complex, in the concept of wanasrama, Sanggrahan Temple is considered a kadewaguruan mandala because it has 3 large courtyards and may even be connected to several other buildings in the vicinity. The findings of a brick structure believed to be a stupa as well as a Buddha statue indicate that this complex was a Buddhist religious center. The findings of pottery and supporting artifacts explain the existence of a religious community that carries out religious activities there. Its existence is even more evident with the news of Kakawin Nagrakretagama as one of the hajj prasadhas named Kuti Sanggraha.

Wahyudi (2013) in his writing "The Kingdom of Majapahit: Dynamics in the History of the Archipelago" stated that a considerable number of images of Majapahit in inscriptions were recorded. The inscriptions have been issued from the first king to the last. From these inscriptions it is recorded the names of the reigning kings or royal families who issued them, the existence of sima lands whose locations are

some of which can still be identified based on toponymy or which still reveal similarities in sound, several buildings both sacred and profane or other historical events . Progress in the field of literature can also be seen from the quantity and quality of works composed at that time or after. Some of these texts directly contain events in the Majapahit era or earlier, life stories and some contain religious issues.

Hariani Santiko (2012) in her writing "Religion and Religious Education in the Majapahit Period" stated that during the Majapahit era, religious education played an important role. Education can be done individually, you can also attend education at a religious education center called "Mandala or Kadewaguruan". The location of Kadewaguruan is far from settlements/cities, located in a quiet place in the forests, on hilltops, on mountainsides, by the beach and so on. Kadewaguruan is led by a mahāresi who is also called śiddharesi, dewaguru, therefore this education center is called Kadewaguruan. In his daily life, the dewaguru is assisted by senior students called para ubwan, female priests, and manguyu, male priests. Students who are still beginners are called kaki, tapaswi (men) and, endang or but, kili (women). Knowledge is taught in stages, in the early stages (supporting teachings) "ceremonial procedures" (dīksā-widhi-widhāna) are taught, then the next stage is in the form of core teachings about the concept of the Highest Reality and efforts to merge (kalĕpasan, moksa) with the Bhattara. A summary of the teachings of the dewaguru is found in religious books called Tutur.

Saptono, Nanang (2012) in his research "The Peaks of Civilization on the North Coast of West Java and the Process of the Journey of Hindu Society" states that diachronically the emphasis is on Protohistoric society, Classical society, and Islamic society. Specifically on the problems of society during the Classical period, the research is based on initial data that in Karawang there was a center of civilization which was originally based on Hinduism and then Buddhism also developed. Meanwhile, previous studies have obtained data regarding the existence of Hindu communities in the interior of West Java. Based on the research results, it was concluded that the Hindu community, which was originally located on the north coast, after being pressured by the Buddhist community, moved inland and finally succeeded in building a center of civilization in the interior of West Java.

3.2 Majapahit Era Education Centers

Educational institutions are very important throughout history. The Hindu-Buddhist kingdoms in the archipelago built educational centers as the light of knowledge. In the era of the Majapahit Kingdom, a number of places were identified as centers of religious education known as *mandala kadewaguruan,* a center for religious education led by a qualified teacher.

Kakawin Nagarakrtagama, Arjunawijaya and Sutasoma imply the existence of *a Mandala* which is located in the middle of a shady and beautiful forest, the huts are

arranged in a row. In each house there is a porch, the pillars are decorated with reliefs of beautiful stories. The porches are also usually a place for reading kakawin. Many of the buildings on the facades are written with the nicknames of their inhabitants, there are also pañcâksara inscriptions (the five letters form *na-ma-siwa-ya*). In the courtyard of the pañcâksara, flowers grow, including the nagakusuma which grows on the bank of the pond, there is also an ivory coconut tree that has low, dense yellow fruit (Nagarakrtagama 32:4-5; Arismunandar 2001,102). This fits with the characteristics of Hindu Educational Institutions known as pasraman, dormitories or gurukula which are located in quiet, beautiful, beautiful places that support the learning process.

The type of teaching in Buddhism is different from Hinduism. A monk could teach Buddhism to local rulers after establishing a sangha and establishing his community of monks. Then these monks invited local priests to study Buddhism in India. In Hinduism it is the opposite. People become Hindus because of birth, not because they embrace Hinduism, this is actually interesting in the case of the archipelago (Indonesia). In contrast to Buddhist monks, Hindu brahmanas are obliged to spread Hindu teachings.

In Indonesia, the biggest followers of Hinduism are Saiwa-Siddhanta and the sect is exoteric. A person who is nominated as a brahmin teacher has to study religious texts for many years and this is done in a kadewaguruan mandala or an educational center complex. Based on various reports, it is known that Panataran Temple is one of the most important Kadewaguruan mandalas during the Majapahit period. Findings regarding reliefs with Hindu-Buddhist breaths can lead to indications that this place was used as a shrine as well as a religious center. We can pay attention to these reliefs as a message that is in line with the behavior of a teacher, Brahmin or Rsi (Wahyudi, 2014:109).

Based on known indications from various texts, the identifying elements of a religious education center (*mandala kadewaguruan*) at Panataran Temple are indicated as one of the educational centers of the Majapahit era which has the following elements: (1) a large place, as an indication of containing a building complex; (2) pottery-ceramics were found, as an indication of the existence of a community; (3) various religious artifacts were found, as an indication of religious activities; (4) away from the crowds, as an indication of the requirements *for wanasrama* ; and (5) reported in the text as an indication of public acknowledgment. This can be explained as follows:

1) Spacious yard
   The main complex of Penataran Temple is divided into 3 courtyards with an area of about 1 ha. Most likely this complex was wider in the past because many ancient structures and artifacts were found around it. This indicates a vast educational complex.

2) Pottery & ceramic findings
   Pottery and ceramic shards can still be found in the courtyard of the temple, some are kept in museums and are mentioned in restoration reports. This indicates the presence of human activity in the long term.

3) Findings of various religious artifacts
   Pendapa buildings were also found which were indicated as stages, terrace buildings as bale-bale, temples as religious centers, and patirthan as purification buildings. Apart from that, there were also various reliefs with religious inspiration in several religious schools of the time, as well as findings of statues of gods as aspects of worship. This indicates the presence of human activity in the long term.

4) Away from the crowds
   A special area for the holy community of religious adherents was also known during the Majapahit era, such an area was called *a mandala*. Penataran Temple is located on the slopes of Mount Kampud (Kelud), this indicates that sanctity is a prerequisite for a *kadewaguruan mandala*.

5) Reported in the script
   The Penataran Temple is reported in the Palah Inscription dated 1197 AD which was issued during the Kediri period. Briefly, the Palah Inscription contains the story of the king *of Sṛngga* which was witnessed by several royal officials. Reports about the existence of the Penataran Temple are also mentioned in texts such as the Nagarakertagama kakawin, the Parthayajnya kakawin, and the Bhujangga Manik manuscript so that it is known as Rabut (sacred complex) Palah. This indicates its function as *a kadewaguruan mandala* as evidenced by textual data (Wahyudi et al., 2014).

Based on this description, it can be strongly suspected that Panataran Temple was included in the group of religious education centers during the Majapahit period. This is reinforced by the news contained in the Bhujangga Manik Manuscript which identifies Panataran Temple as a religious center because it was still visited by Hindus until the end of Majapahit.

Wahyudi et al., (2014: 115) confirms that in kakawin Nagarakrtagama pupuh 76: 1 it is mentioned the names of sacred buildings which are *darma lpas* , namely temples built by the community and supported (managed and enlivened) by the community as well. *Darmma lpas* was composed in the Nagarakrtagama era (14th century during the Majapahit era) in various forms. According to pupuh 76: 1a1b, the names of the Hindu-Saiva *darmma lpas are mentioned, namely Kuti balay in Kanci and Kapulungan, in Rome, in Wwatan, Iswaragrha, Tanjung, in Kuti Lamba and in the Taruna area.* Canto 76:1c mentions parhyangan (place of worshiping ancestors), namely Kuti Jati, Candi Lima, Nilakusuma and especially Harinandana. Meanwhile, pupuh 76: 1d mentions prasada haji, which is a sacred building for kings (regions)

that looks like a tower. It is very possible to call it prasada because of the shape of the roof that rises up like a tower. The roofing material of the building can be made of stone/brick or other easily weathered materials. In the description of pupuh 76: 1d it is stated that the prasada haji are Sadang, Panggumulan, Kuti Sanggraha, and Jayasika. Thus the name of the Kuti Sanggraha building is mentioned in Nagarakrtagama and includes darma lpas in the form of prasada haji. Thus, educational centers in the Majapahit era can be found in a number of locations with distinctive characteristics as places of education at that time. Surpi (2019:32) emphasized that the Hindu education system continued to find its breath at different times and a number of figures dedicated themselves in the light of science.

3.3 Educational Stage in the Majapahit Era

Spiritual knowledge forms the basis of all knowledge in the Vedic civilization. Hindu writers describe Hindu knowledge as a blend of the sacred and the rational. The Hindu education system emphasizes holistic learning between divine knowledge as human development from within, while knowledge, science and skills are education from outside oneself in order to develop a fully superior human being (Surpi, 2017: 172-173). *Mandala Kadewaguruan* as an educational institution in the Majapahit era divides the education stage into 2 stages, which are called the preparatory stage and the core stage. In summary, the stages of education in the Majapahit era are as follows:

a) Preparation Stage (supporting teachings)

Before studying philosophy and the concepts of Ultimate Reality, students must go through the preparatory stages of etiquette and ritual. Tata morals are teachings regarding good life attitudes, namely *parārtha* which means "thinking about the happiness of others rather than one's own happiness", and if you stick to *kasatyan* (truth) then success will be achieved. Then *rohita* which means "doing good deeds for others", especially for those who will become leaders, and should be started by meditating *invoking* the gods' grace, and eliminating the nature *of rajah* and *tamah* . *Tamah* is the lowest quality, it should be exterminated by *kasatwikan* (piety), *sahisnu* (patience), and *mudita* (joy), while the nature of *rajah* is exterminated by *metri* (virtue), *karuna* (compassion), and *kaśantan* (peace of mind). It is further taught to eliminate "the enemy within oneself", namely *moha* (confusion), *mada* (drunkenness), *rāga* (lust), by directing *the trikāya* namely *manas* , *wāk* , *citta* (thoughts, words, attitudes) towards goodness. The importance of directing *the trikāya* for good with the aim of attaining kalopean is also mentioned in the Kakawin Nirarthaprākṛtya. Likewise, all temptations that are soft and rough must be faced by means of samadhi doing *Śiwārcana* (worship of Lord Shiva (Santiko, 2012) .

After the moral rules are taught the rituals are taught to cleanse the body and spirit of the students, namely by developing parārtha and rohita, eliminating evil (hala) and creating goodness (hayu) in the mind. Purification of the body can be done by washing the body of water/holy water called matīrtha and doing puja 3 times a day (trisāndhya). Purification of the mind with yoga, until the dhyānayoga stage ends, the disciple's soul is clean (pure). After being clean physically and spiritually, samadhi is taught so that the soul achieves the release of oneness in śunya. In carrying out the ceremony, it must include mūdra (hand gestures), mantras and japa11. Meditation is highly recommended to cleanse the soul from sin/kleśa and achieve kawiratin (eliminate worldly desires) (Adiwimarta 1993:133,155-200, 193).

b) Core teaching stage

When the preparatory stage (supporting teachings) has been completed, students are ready to receive the core teachings, including philosophy and religious knowledge, commonly called tattwa. Various concepts in the Śaiwasiddhānta religious system, including paśa (fetters that prevent the human soul from reaching kareleasean, in kakawin it is called tali/dadung), māya, punarbhawa (rebirth), kalĕpasan, moksa. Furthermore, elements of religious philosophy are taught, including the concept of transcendence and immanence in the relationship between humans and the Highest Reality, about the relationship between the micro and macrocosm, and so on. The Supreme Reality called Bhattara has the nature of wibhuh, which means "which permeates everything, which fills the entire universe", sarwagata means "present everywhere", sangkan-paran means "where did all beings come from, (and) becomes the destination of all beings after died", and so on (Adiwimarta 1993:172-179). The stages of knowledge about divinity are important learning in the stages of human life (Surpi, 2020: 52).

The two stages of the teachings mentioned above, in practice cannot run separately, because they are interrelated with one another.

3.4 The Values and Characteristics of Hindu Education in the Majapahit Era

The ancient Hindu education system was essentially based on *man making* and not just for survival. *Man making* is considered as a true educational goal. Education should be a means of self-realization, a means for the highest ultimate goal of life (Suwantana, 2017:11). So do not be surprised if the location of *the Kadewaguruan mandala* is far from settlements/cities, such as a quiet place in the forest, on a hilltop, on a mountainside, by the beach and so on. *Kadewaguruan* is led by a mahāresi who is also called *śiddharesi* , *dewaguru* , therefore this education center is called *Kadewaguruan* (Santiko, 2012:123).

Based on various reports, it is known that Panataran Temple is one of the most important *Kadewaguruan mandalas during the Majapahit period.* Findings regarding reliefs with Hindu-Buddhist breaths can lead to indications that this place was used as a shrine as well as a religious center. We can pay attention to these reliefs as a message that is in line with the behavior of a teacher, *Brahmin* or *Rsi.*

Educational values and characteristics of the Majapahit Era

1. *Acarya* is a moral example, not just a teacher;
2. *Sisya / Brahmacari* must obey and follow the teacher's orders;
3. *Svadhyaya* (system of conscious and independent repetition of lessons);
4. *Tapa* , students exercise self-restraint such as not having sex or getting married during their education, especially in the first 12 years;
5. Students live in the mandala during the Education period;
6. Paying homage to Gurus and Gods every day, starting the day and starting learning;
7. *Parārtha* , concerned with the happiness/interests of others;
8. *Satya* , the disciple must be one in thought, speech and action;
9. *Parahita* , doing good deeds for others; And
10. Practice *kasatwikan* (piety), *sahisnu* (patience), and *mudita* (joy), *metri* (virtue), *karuna* (compassion), and *kaśantan* (equanimity).
11. Directing *the Trikaya* eliminates "the enemy within oneself", namely *moha* (confusion), *mada* (drunkenness), *rāga* (lust).

4. Conclusions

Majapahit was a large empire in the archipelago that was able to survive several centuries and is considered one of the greatest states in Indonesian history. As a large empire , Majapahit has a good education system with an institution called *mandala kadewaguruan* (Education Center). *Kadewaguruan* is led by a mahāresi who is also called *śiddharesi* , dewaguru, therefore this education center is called *Kadewaguruan* . Based on known indications from various texts, the identifying elements of a religious education center (*mandala kadewaguruan*) are: (1) a large place; (2) pottery-ceramics were found; (3) various religious artifacts were found; (4) away from the crowds; and (5) reported in the text. The Hindu education system emphasizes holistic learning between divine knowledge as human development from within, while knowledge, science and skills are education from outside oneself in order to build *a* fully superior human being with the preparatory stage and the core stage.

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