

The Study of Myths and Cultural Values in Tantu Panggelaran Manuscript

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Abstract: In brief, *Tantu Panggelaran* talks about the inhabitation of humans in the land of Java by Bhatara Guru, the lecture about the human life system, and the translocation of Mount Mahameru from India to Java which was compiled with various stories about the lives of Bhatara Guru and his consort, namely Bhatari Uma along with the gods while they were in Java. At first, it was stated that in ancient times the island of Java was still vacant with no humans inhabited. Because of that, Batara Guru sent Sang Hyang Brahma and Vishnu to create a couple of humans as the trailblazer of humanity in the land of Java. They immediately clenched the soil to create humans. Batara Brahma created a male being while Batara Vishnu created a female being. Be a couple of humans with stunning appearances looking likely a perfect form of a god, they brought mankind to Java. The place where Batara Brahma and Vishnu made humans was then called Mount Pawinihan. Moreover, this text also contains myths, religious values, and cultures.

Keywords: teks, myth, values, Tantu panggelaran.

I. Introduction

Tantu Panggelaran is one of the various Javanese literary works quite famous within the scope of Javanese literary treasures. The work was written in 1557 in Central Java in prose form. Central Javanese is a term of the Javanese language which formed between Old Javanese and modern Javanese. The text thrived during the rise of the Majapahit empire (Poerbatjaraka, 1952: 57). The text which was studied in this research is taken from the Cultural Documentation Centre of Bali (1996:29). In Denys Lombard's book (1996:29), it is stated that *Tantu Panggelaran* is a guidebook about all the *dharmas* or sacred buildings on the island of Java. The contents of this text are fairly interesting because the existence of kingly power wasn't mentioned. Still, various communities (along with their oral traditions and fairy tales) were described as independent regions from all central power.

It was stated that at that time the island of Java was still shaking and swaying because there was no settled pressure over the island. Because of that, Batara Guru ordered the gods to turn around Mount Mahameru which is located in India to then be moved and nailed upon the island of Java. The top of Mount Mahameru was cut off and carried upon the land of Java, placed at the western tip of the island making the island of Java tipped over, while the eastern part rose to the top. Then, on Batara Guru's orders, the mountain was carried eastward. The parts that fell apart in this way became Mount Katong, Mount Wilis, Mount Kamput, Mount Kawi, Mount Arjuna, and Mount Kemukus.

II. Discussion

2.1 Myths in Tantu Panggelaran Manuscript

According to the Indonesian Dictionary (1995:660-661) the word "myth" means the story of a nation about ancient gods or heroes, which contains an interpretation of the origins of the universe, humans, and the nation itself containing a deep meaning expressed in a magical form. Meanwhile, Panuti Sudjiman (1990:52) defines the word "myth" in two senses, namely: 1) legendary or traditional folk tales, usually featuring extraordinary creatures and telling stories of events that are not explained rationally, such as stories of the occurrence of something; 2) a belief or faith that is not proven but which is frankly accepted at face value.

So as seen in the story, the elements of myth contained in *Tantu Panggelaran* are: 1) the myth about the origin of humans on the island of Java, 2) the myth about the existence of culture in Java, 3) the myth about the origin of paddy and rice in Java. 4) the myth of the origin of the eclipse, 5) the myth of the origin of several mountains in Java, 6) the myth of the origin of certain trees in Java, 7) the myth of the origin of the names of the Saptawara sart in Java

Myth of the Human Origin in Java

It is initially stated in the manuscript that Bhatara Guru wanted to give humans life in the land of Java as it was still desolate, with no inhabitants. Then Bhatara Brahma and Bhatara Vishnu were ordered to make a couple of humans to fill the land of Java. It is said that Bhatara Brahma and Bhatara Vishnu made people from the ground into fists. Bhatara Brahma made human men, and Bhatara Vishnu made human women. Become a couple of humans whose form is very beautiful, and perfect, just like the form of the gods, the pair of artificial humans are then brought together until they finally have children, grandchildren, and chirps and their offspring reproduce from time to time until there are many.

The narrative surrounding the origins of humanity in Java, as depicted in *Tantu Panggelaran*, appears to be an adaptation of the belief that the first human, Adam, was created by God from a lump of earth. In this belief system, it is recognized that God was the creator of Adam. In the narrative of *Tantu Panggelaran*, this belief transforms, portraying God, referred to as Bhatara Guru, as

not directly involved in the creation of humans, but rather delegating this task to divine functionaries. Specifically, Bhatara Brahma and Bhatara Vishnu are mentioned as his sons, responsible for this creation.

Similarly, the account of the creation of the first woman in human belief centers around Siti Hawa, Adam's wife, believed to have been created from one of Adam's ribs. This concept is altered in *Tantu Panggelaran*, where the first female human is depicted as also being created from soil. According to this narrative, Bhatara Brahma creates a male human while Bhatara Vishnu creates a female human, who are subsequently united in betrothal.

Myths Regarding the Origin of Mularsaga Culture

According to Koentjaraningrat (1974: 79) culture is the totality of human behavior and the results of human behavior, which are regulated by codes of conduct, which must be obtained by learning, and those are all structured in the life of society. Culture consists of seven types of elements, namely: (1) Tools and equipment for human life (clothing, housing, household items, weapons, production tools, transports, and so on); (2) Livelihoods and economic systems (agriculture, livestock, production systems, distribution systems and so on); (3) Social systems (kinship systems, political organizations, legal systems, marriage systems); (4) Discourse (oral or written); (5) Arts (fine arts, sound arts, movement arts and so on); (6) Knowledge system and (7) Religion.

In the *Tantu Panggelaran* narrative, it is asserted that the initial human couple fashioned by Bhatara Brahma and Bhatara Vishnu proliferated into a populous community. Despite this expansion, their existence persisted in a rudimentary state. They lacked acquaintance with domiciles as habitable abodes, were unacquainted with domestic implements such as edged tools or weaponry, lacked a structured linguistic framework, and had yet to articulate verbal expressions. Succinctly put, they had not yet developed a discernible system of sustenance, attire, or artistic expression.

Tradition has it that they lived naked, taking cover in the lush embrace of the forest. Their only food was leaves and berries that they plucked from the forest's canopy. Their way of life had not yet been absorbed into the social mores that define human existence. Thus, Bhatara Guru sent his descendants to Java specifically to teach and serve as role models for the emerging society so that they may emulate human behavior and way of life.

Bhatara Brahma was entrusted with the responsibility of acquiring the skill of iron forging, aimed at crafting weaponry and domestic implements. Bestowed with the title of master, he assumed the persona of an adept iron artisan, known as an "iron *pande*." Bhatara Wiswakarma received directives to erect habitations, earning the epithet "Undagi" for his proficiency in construction. Additionally, he was tasked with imparting rudimentary linguistic knowledge and facilitating the articulation of simple words and expressions. Within the Buddhist doctrine, he disseminated the "pancasiksa" (five precepts) and "dasasila" (ten precepts), earning reverence as Gurudewa. Bhatara Vishnu was instructed to serve as a paragon of virtuous conduct, ensuring adherence to his exemplary behavior by all. Bhatara Mahadewa's mandate was to assume the role of a "*pande mas*," specializing in the creation of jewelry and attire for humanity. Painter Bhatara Ciptagupta was counseled to pursue her artistic aspirations diligently.

This description shows that it is God who blazed the trail and educated people in Java to live in a cultured way, namely to comprehend and apply the housing system, the weapon system, household equipment, the social system and government system, the clothing and jewelry system, as well as to get to know art, such as painting.

Myth of the Origin of Rice

Myths about the origin of rice can be found in many variations. In *Tantu Panggelaran* it is said that it comes from grains found in the cache of a bird, Bhatari Sri's vehicle bird. Bhatari Sri is Bhatara Vishnu's spouse. When Bhatara Vishnu came down to Java to lead humans, Bhatari Sri also participated. Bhatara Vishnu became king with the title Kandyawan. Bhatari Sri's name is Kanyawan. Living in the kingdom of Medang Gana, the people there were taught by Bhatari the specifics of weaving and appropriate dress. Five children were born to King Kandyawan, who ruled this domain: Mangukuhan, Sandanggarba, Kantung Malaras, Karungkala, and Wreti Kadayun. One day the island collared dove, the black dove, the merang dove, and the turtledove were the four bird manifestations of Bhatari Sri's celestial chariot. The hunting endeavors of the royal descendants were directed at these birds.

Wreti Kadayun took a slingshot to the birds, shooting at them until one gave up and dropped its prize. The caches of each bird revealed unique seeds: black from the black dove, white from the turtledove, red from the red-tailed turtledove, and yellow, with a sweet scent, from the last bird. All five children wanted it. So they ate the yellow seeds and finished them all.

The Mangukuhan sowed the seeds. White seeds grow into paddy (rice). Black one grows into the black glutinous rice paddy. Red seeds grow into brown rice. The yellow seeds have been eaten, leaving only the skin. The skin is then planted, and it grows into a turmeric tree.

This story is similar to the story of the origin of rice in Bali. The only difference is that the four birds are not mentioned as vehicles belonging to Bhatari Sri. However, the four birds belonged to Hyang Kesuhun Kidul who was sent to deliver grain to King Pretu, the incarnation of Bhatara Vishnu. On the way, the birds met Bhatari Sri who was also visiting King Pretu. Because it happened that their destination was the same, the birds asked Bhatari Sri to rest on the seeds they brought to keep them safe until they reached their destination. The yellow seeds grew into turmeric due to the curse of Sang Hyang Kesuhun Kidul because he fell when he was attacked by a *Gandharwa*.

The Myth of the Origin of the Eclipse

An eclipse is a natural event that occurs when the sun's rays that shine on the moon are blocked by the earth's shadow or the sun that shines on the earth is blocked by the moon. And the eclipse will end itself naturally. A hint about eclipses is given in *Tantu Panggelaran*; it describes a celestial event in which the sun or moon is said to be swallowed by the head of the gigantic Rahu. The celestial body in issue is said to come out of Rahu's swallowing unharmed because it is made of no material and enters the giant's throat quickly.

In addition, a story in the book describes a mythological occasion in which gods drank the life-giving fluids from the cupu manik kamandalu, which is said to have sprung from Sang Hyang Mahameru's delight. This potion, which was said to grant immortality and prevent death, drew angels as well as a disguised giant who surreptitiously entered the celestial assembly. The one who disguised himself as drinking was a giant named Rahu or Kala Rahu whose no Gods knows was an evil spirit. However, Hyang Raditya-Wulan (the god of the sun and the god of the moon) who kept watching over him saw that the gods drank using *banyan* leaves while the giant Rahu drank using *awar-awar* leaves. So the giant Rahu rebuked him. Then Bhatara Vishnu shot him an arrow until his head was cut off.

The giant Rahu had managed to drink the holy water of life but had not had time to swallow it. Therefore, when his head was cut off, his head continued to live because it had drunk the holy water of true life. Meanwhile, his body immediately died because the water had not been swallowed and entered his body. The giant Rahu was very angry with Hyang Raditya-Wulan who he thought had caused him misery. He was very vengeful towards them. Because of that, even though he was left with a head without a body, he continued to chase Hyang Raditya Wulan. The goddess was quickly swallowed by the gigantic Rahu when she became concerned. But because Rahu is a spirit devoid of material form, the goddess quickly regained her physical form after ingesting the object.

This story describes how lunar and solar eclipses are interpreted mythologically in *Tantu Panggelaran* stories. According to the story, Hyang Raditya's abduction and subsequent consumption caused a solar eclipse, while Hyang Wulan's entrapment and ingestion caused a lunar eclipse. It seems that this belief is very popular among Javanese people, especially those who live in rural areas. When an eclipse occurs, either solar or lunar, people get together and make noise using things resembling clappers. This collective action is believed to evoke fear in the giant Rahu, prompting the timely reemergence of the sun or moon from its spectral grasp.

Myths of the Origin of Several Mountains in Java

In *Tantu Panggelaran* there is a lot of story about the origin or occurrence of the first mountain, Mount *Pawinihan*. This mountain is where Bhatara Brahma and Bhatara Vishnu created humans. It is called Mount *Pawinihan* because that is the place where the seeds (winih) are made in the form of a couple of humans who eventually reproduce from generation to generation bringing down the human inhabitants of the land of Java. It is said that Mount Brahma is where Bhatara Brahma worked as an "iron forge". In working as an "iron *pande*", Bhatara Brahma asked for help from the earth, water, light, wind, and space. The earth is the base, the water is the clamp, the light is the fire, the wind is the carrier, and space is the batter. It is said that the wind always comes out of the cave and the fire is always there day and night.

The three are Mount Hyang and Mount Limohan. It is said that even though there are Mount Pawinihan and Mount Brahma, the island of Java continues to shake and tremble. The position of the island is not yet solid. Bhatara Guru wants to strengthen it. He does yoga. The realm of emptiness circled until it became foam and finally became a mountain called Mount Hyang. The land at the foot of Bhatara Guru became Mount Limohan. Next, Mount Kelasa, Mount Katong, Mount Wilis, Mount Kampud, Mount Kawi, Mount Arjuna, Mount Kemukus, and Mount Mahameru.

It was said that even though Bhatara Guru had created Mount Hyang and Mount Limohan, the island of Java was still not solid and was always shaking and floating. Then he sent the gods to lift Mount Mahameru in India and then moved it to Java. The gods immediately flocked to move it. Mount Mahameru was also carried to Java, arriving at the western tip of Java Island. The feet of the gods appeared shining (*makilah-kilah*) Then the mountains are called Mount Kelasa. With Mount Kelasa standing at the end of the West, then the island of Java becomes tilted, the western part is lower and the eastern part is higher. Because of this, Bhatara Guru ordered the peak of the mountain to be cut to be built in the eastern part of Java Island. So it was cut and the peak of Mount Kelasa (Mahameru) was cut to the east.

On the way, the top of the mountain fell. The first collapse became Mount Katong. The second collapse became Mount Wilis. The third collapse became Mount Kampud. The fourth collapse became Mount Kawi. The fifth collapse became Mount Arjuna. The sixth collapse became Mount Kemukus. Finally, Mount Mahameru was built at the eastern tip of Java Island, leaning against Mount Brahma because the bottom was compressed by repeated falls. Finally, Mount Mahameru, also called Mount Nisada, stood firmly

It is said that Mount Kemukus emits sulfuric smoke which comes from the urine of Bhatara Guru. It is said that Bhatara Guru meditated at the top of Mount Kemulus. Where he pees. The smoke from Bhatara Guru's urine then became sulfur smoke. The other mountains are Mount Wlahulu, Mount Sanjaya, Mount Walangbangan, and Mount Pamrihan or Mount Mawulusan. It is said that these mountains were begotten by Bhatara Shiva, Bhatara Iswara, Bhatara Brahma, and Bhatara Vishnu. It is said that after the gods drank the holy water of true life, they immediately gave birth to a mountain, Mount Wlahulu, which was begotten by Bhatara Shiva. Mount Sanjaya was begotten by Bhatara Iswara. Bhatara Brahma begot Mount Walangbangan, and Bhatara Wisnu begot Mount Pamrihan or Mount Mawulusan

Apart from that, there are also other mountains, namely Mount Merapi, Mount Jata, Mount Wihanggamaya, and Mount Anggang-anggang. It is said that Mount Merapi emerged from a mound of land filled with Bhatara Guru's semen at the time Bhatara Guru was transformed into a cowherd named Kumara Gohpala. Once upon a time, Bhatara Guru would give instructions to Pancadewata, namely the five gods created by Hyang Gana, to defeat the giant created by Bhatara Fahma named Mahakalasa. Bhatari Uma was not allowed to hear these instructions. Therefore she was told to look for the milk of a black heifer.

Bhatari Uma was unable to get the milk even though she had searched for it in heaven and the seven layers of the world. Then Bhatara Guru transformed into a cattle herder named Kumara Gohpala. Finally, Bhatari Uma fell in love with him and they had done intimate relationship. However, Bhatari Uma did not serve him with her femininity, but with the folds of her calves and thighs. Because of this, Kumara Gohpala's (Bhatara Guru) semen spilled onto the ground. The semen was buried in the ground by Bhatari Uma, then became Mount Merapi.

Mount Jata emerged from the jata (twisted hair) of Bhatara Guru. It is said that when Bhatara Guru was meditating on the pole, he threw the strands of his hair (jatu) towards the East, and then Mount Jata emerged. Mount Wihanggamaya emerged from the ashes of the Trinity giants. It is said that Bhatara Guru held yoga. His soul was split, and then Bhatara Darmaraja came out. He was given the name the Resi Sidawangitadewa. Bhatara Tritunggal (Brahma, Vishnu, Iswara) wanted to kill him. They created the giant Kalalodra from Bhatara Brahma, Kalasambu from Bhatara Vishnu, and Nalagamaya from Bhatara Iswara. However, the three giants were unable to defeat Bhatara Darmaraja. Likewise Bhatara Tritunggal. Finally Bhatara Tritunggal reported it to Bhatara Guru

Bhatara Guru ordered Bhatara Tritunggal to kill the three giants. Bhatara Tritunggal only wants to kill the giant if Bhatara Darmaraja is dead. Then Bhatara Guru took Darmaraja's life. So Bhatara Tritunggal was willing to kill the giant. Bhatara Tritunggal killed the giant with her poisonous eyes. Instantly the giant trinity of ashes burned. The ashes of the Trinity giant became Mount Wihanggamaya.

Meanwhile, Mount Anggang-anggang emerged from Mount Batu which originated from Bhatara Guru's iron mace. Once upon a time, Bhatara Uma caught up with Bhatara Guru on Mount Mahameru. Bhatara Guru reprimanded him because Bhatara Uma came before he was invited even though it had previously been ordered that you were not allowed to follow before being called. Due to this reprimand, Bhatari Uma became angry. The peak of Mount Kampod was cut off and thrown to the southwest to become Mount Lebeng. Then he pushed the side of Mount Kampud until it penetrated the southern ocean. Because of this, the water of Mount Kampud flowed, killing humanity. Humanity wails for God's help. Bhatara Guru, who was meditating on Mount Kemukus, heard the wailing.

Bhatara Guru became the breathtakingly gorgeous son of the deity Dewaputra. He carried Bhatari Uma's rage within him. He then strengthened the slopes of Mount Kampud by building large, towering iron columns. Then these iron constructions transformed into Stone Mountain and sent steamy vapor clouds above. At times when the sun sets further to the west, Mount Cadawesi washes off Mount Mahameru's illumination. As a result, Mount Cadawesi was moved and anchored in the water, where it became a coral reef. The remaining part was terrestrialized, resulting in Mount Anggang-anggang's creation.

Apart from those instances, the text describes several cases in which certain mountain names are intrinsically associated with significant events. Among these is the story of Gunung Wurih Ati, which is said to be the place where Bhatari Uma, a goddess, developed a loving relationship with Kumara Gohpala, who represented Bhatara Guru. In addition, it is said that Bhatari Uma had an affair with Kumara Gohpala in the mountainous region of Pasanggaman. The place where Cintamani, the child of Kumara Gohpala and Bhatari Uma, is shown rolling is Mount Gulingandara. Furthermore, Mount Rereban takes into significance as a heavenly dwelling, offering heaven's creatures a somewhere to rest while they are visiting marcapada.

The Mythology Surrounding the Existence of Various Tree Names

The origins of certain trees mentioned in *Tantu Panggelaran* are the names of Nagasari tree, Gadung tree, and Enam tree. The Nagasari tree is said to have come from a dragon that attacked Bhatara Guru. It is said that when Bhatara Guru was in Pacira there was a wild dragon that would attack him. Bhatara Guru fought him using a machete. The dragon died. The dragon's body turns into a tree and grows flowers. Then it was called the Nagasari tree.

It has been said that the Gadung tree was created from the leftover rice that Bhatari Uma threw away after dinner with Bhatara Smari and Sang Hyang Kamadewa. After traveling west from Pacira to Macing, it is believed that Bhatara Guru remained in meditation with Bhatari Uma there as well. Bhatara Guru wanted to have a gorgeous child. Bhatari Uma then gave birth to two children, Sang Hyang Kamadewa and Bhatari Smari, a boy and a girl. When Bhatari Smari was being fed, she cried, prompting someone to throw away the rice, which was subsequently planted. From this rice, a luxuriant creeping tree, known as malung kumendung, emerged, eventually leading to the tree being designated as the gadung tree.

On the other hand, the enau tree, as narrated in this text, is purported to have originated from Bhatari Uma. Legend has it that while residing in the Agung Hermitage, Bhatara Guru, and Bhatari Uma bore two sons named Gana and Kumara. Upon descending to the plains to procure root crops for Sang Gana Komara, Bhatari Uma collected leaves and flowers. Suddenly overwhelmed by sorrow, Bhatari Uma shed tears without understanding the cause. Consequently, the leaves and flowers were scattered, following which Bhatari Uma returned to Sang Gana Kumara. Upon returning, Bhatari Uma was immediately greeted by Anara, who asked for food. Bhatari Uma responded, stating that the steamed rice was stale.

As soon as he found out about Bhatari Uma's behavior towards Gana Kumara, Bhatara Garvu immediately left her. Bhatara Uma lived at home with Gana Kumara, Bhatari Uma considered Gana Kumara her husband. Sang Gana told this story to Bhatara Guru who was in Geger. Sang Gana was told to stay at Geger's hermitage. Bhatara Guru moved to a hermitage in Tandes. The Kumara expressed his regret to Bhatara Guru, and then Bhatara Guru changed the form of Kumara to a woman. Suddenly the Kumara suckled.

He returned to breastfeed Bhatari Uma. After being satisfied with breastfeeding, he returned to Bhatara Guru. Suddenly he wanted to breastfeed again. He was forced to come back to Bhatari Uma. Goddess Uma knew about Sang Kumaru's arrival. Annoy her. So she then changed his form into a tree. The Kumara knew that Bhatari Uma had changed into a kalpataru tree. Then Bhatari's milk was obtained. The kalpataru tree seemed to be bleeding (sap?). Then the sap was inhaled by the Kumara. Kanon tastes the same as Sang Bhatari's milk. It was taboo for the Kumara that Bhatari Uma turned into wood. So finally the kalpataru tapped him. While waiting for a long time to get his mother's milk, water appeared (*non duh duk amungguk susu ning indung karing dangu*). Therefore, the tree is called "kano" (enau), its feathers are called "duk" (ijuh), and its tops or shoots are called "dangu".

The mythological narrative surrounding the original name of saptawara in Java

In Javanese life, there are two systems for calculating days, namely pancawara and saptawara. Pancawara is a five-day count, namely Pon, Wage, Kliwon, Legi, and Paing. Meanwhile, saptawara is a count of seven days, namely Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. Regarding saptawara day, in Javanese society, the names of the days are known such as Soma, Anggara, Buda, Respati, Sukra, Tumpak, and Radite. The names of these days seem to be related to the story in *Tantu Panggelaran*. It is said that when Bhatara Guru was living as a hermit in Sukayajta, many people wanted to make themselves *wiku*. Bhatara Guru then ordained it. Those who were ordained were Bagawan Wrhaspati, Bagawan Soma, Bagawari Buddha, Bagawan Sukra, Bagawan Riditya, Bagawan Saniscara, and Bagawan Hanggara.

The names of the wiku correspond to the saptawara days. For instance, Soma Day (Monday) is associated with the Bagawan Soma fastbihan. Anggara Day (Tuesday) is linked with the enthronement of Bagawan Hanggara, while Buda Day (Wednesday) is related to the enthronement of Bagawan Buddha. Respati Day (Thursday) is connected to the enthronement of Bagawan Wrhaspati, and Sukra Day (Friday) is related to the ordination of Bagawan Sukra. Tumpak Day (Saturday) is associated with the enthronement of Bagawan Saniscara, as evidenced by the designation of Sabtu Day as the name day of Saniskara in Balinese culture. Meanwhile, Radite Day (Sunday) is tied to the inauguration of Bagawan Raditya.

2.2 Study of Cultural Values in Tantu Panggelaran

The definition of cultural values according to Koentjaraningrat is the core of the entire culture (Koentjaraningrat, 1987: 2). Meanwhile, the cultural value system is part of the cultural system and is the most abstract level of custom. This cultural value system consists of conceptions that live in the minds of most citizens regarding things that are considered very valuable in life. Cultural value systems usually function as the highest guide or animate all guidelines, which regulate the behavior of the citizens concerned. Because the cultural value system functions as the highest guideline for members of society, a person's outlook on life is also influenced by what is considered ideal in that society's way of thinking.

Values are characteristics or items that are significant or beneficial to humanity, according to the Comprehensive Indonesian Dictionary (KBBI, 1995: 690). On the other hand, the word "culture" originates from the Sanskrit word "buddhi," which means "logic" (Koentjaraningrat, 1982: 9). The definition of "culture" according to the KBBI is ideas, logic, traditions, or any aspect of culture that has progressed (becomes civilized, sophisticated).

According to (KBBI, 1995: 679), cultural values are defined as abstract ideas about matters that are highly significant and desirable in human existence. Consequently, if one were to study the contents of this old text, it would become clear that the ancestors of the Indonesian people had long-held opinions on the kind of picture that was considered appropriate at the time by the community in which they lived. According to Pigeaud, classical literary works span a wide range of topics, including social science, literature, art, punishment, history, mythology, religion and ethics, folklore, customs, and other subjects (Pigeaud, 1967: 45).

Although the author wrote classic literary works in the distant past, future generations can still benefit from what is said, nevertheless. In other words, when an author creates something, he or she also moves in the direction of his objective, whether consciously or unconsciously. This goal is known as the mandate or meaning of the teachings (Andre Hurdjana, 1983: 13). If we look closely, "Tantu Panggelaran" teaches moral principles, religious principles, self-control, and loyalty—all of which are highly beneficial to society.

Religious Values

The *Tantu Panggelaran* manuscript contains significant Hindu religious values. This is evident in its narratives, which depict Shiva's teachings and efforts in establishing a hermitage, serving as a model for the creation of sacred sites or mandalas spanning from west to east across Java. Additionally, the manuscript is noted for its numerous accounts depicting the origins of Hindu hermitages on Java Island. On the first page of the *Tantu Panggelaran* text (Pigeaud, 3.924: 57) it is told about Bhatara Jagadpramana who meditated and then gave orders to Hyang Brahma and Vishnu so that the island of Java would be inhabited by a Mahaguru

(Shiva). He also gave orders to the gods to come down to earth and teach humans about many things, such as weaving, spinning, making houses, and so on.

Hinduism is also evident in attempts to relocate India's sacred mountain, Mount Mahameru, to Java island. The high peak Mandaragiri, "which has become a lingam for the world" (Pinakalinggiing Bhuwana), has since been embedded on the Java island. It is stated that the hazardous Kalakuta water spilled from Mount Mahameru, killing each deity that drank it. The water was subsequently transformed into the sacred water of real life by Bhatara Parameswara. After being sprayed with holy water, every god was resurrected. The ability to create holy water is exclusive to Shiva (Prijuhutomo, 1953: 129).

In Sukayajna, Shiva created the first mandala in the guise of Dewaguru and Bhatara Guru (Mahaguru). It is Shiva's right to ordain humans as Wiku. After that, Vishnu was chosen by Shiva to serve as the god-guru for emotions, and Iswara took over. Bhatara Iswara resides in the Bhatara three patra-mandala, Brahma in the Jala parwana-mandala and Vishnu in the Mangka parwana-mandala. Bhatara Tritunggal established the site's devotion in this manner (Pigmund, 1924: 90). Every time a new master enforces new policies or *paksa guru* establishes a new one, an entirely novel institution or mandala is created. Apart from that, the new mandala is merely a portion of the previous mandala.

Apart from having a Hindu religious background, *Tantu Panggelaran* also mentions Buddhism. A statement that can support this is the order given by Bataru Guru to Hyang Iswara to come down to Java to teach about "dasasila" (ten prohibitions in Buddhism) and "pancasiksa" (five lessons), as written by Pigeaud (1924: 59),

"kunang kamu yang Hyang Iswara, turun pwa ri Yawadipa, pawarahwarah tika mamusa warah ring sabda wruhanya ring bhasa. nguniweh warah ring dasasila, pancasiksa"

Another indication of the presence of Buddhism and Buddhists surfaced with the emergence of the "Sogatapaksa" or Buddhist (Sogata) sect (Pigeaud, 1924: 109, 112). In addition to Hinduism and Buddhism, *Tantu Panggelaran* also presents a literary work that contains numerous "original" forms of belief (Kusen, et al, 1993: 100). The term "original" belief refers to beliefs that evolved before the advent of Shiva (Hindu) and Buddhist religions. The fundamental concepts underlying the "pure" belief encompass the belief in spirits or entities inhabiting the universe. Furthermore, Koentjaraningrat (1958: 62) asserts that these entities possess powers surpassing those of humans (supernatural).

The belief in the presence of spirits and entities constitutes a fundamental aspect of belief systems, encompassing notions regarding ancestors, deities, benevolent and malevolent spirits, as well as ideas about cosmogony and cosmology. These spiritual concepts engender a human inclination to establish a connection with the universe. In native beliefs, there is also the assumption that mountains are the place of the spirits of ancestors or deified ancestors. Thus the mountain is a deified element or Mountain of God.

If this belief is related to the content of "*Tantu Panggelaran*" which is related to "original" beliefs, it can be seen in the emergence of conceptions of gods in Java. The existing conception of gods cannot be returned to the conception of gods in India. Thus, gods or holy figures do not depict gods in religion (Kusen, et al, 1933: 100). The portrayal of the gods and goddesses is trustworthy and related to the condition in Java.

One of the tales in the book "*Tantu Panggelaran*" is that of Dewi Sri, who imparts the knowledge that people on the island of Java may cultivate crops. The tale of the Gods (Brahma, Vishnu, and Iswara) who attempted to stop the God Kala from destroying Javanese humanity, and the story of the Goddess Uma who was cursed by Bhatara Guru to turn into a giant. Puppets are being played with as an effort. Even now, wayang performances are still performed for the same reason. Specifically during the Sukerta children's ruwatan event from Kroda Bhatara Kala, when the Murwakala tale is told (Kusen, et al., 1994: 101).

In India, Lord Shiva is considered the ruler of the mountains (lives in Mahameru), and as written in the previous section, in *Tantu Panggelaran* there is a section that tells about the transfer of Mount Mahameru from India to Java by the gods (Denys Lombard, 1996: 61). The concept of belief in "mountain lords" can also be seen in the part that tells about the Mahameru peak which is called pewitra which means "pure" or "clean" (Pigeaud, 1924: 66). It can be explained more clearly that the peak of Mount Mahameru is a holy place.

Self-Control Values

In the *Tantu Panggelaran* manuscript, there is a section about self-control. This is reflected in the actions of the Triune God (Brahma, Vishnu, and Iswara) when trying to eliminate a hermit named Psi Siddawangsitadewa. The quote below contains self-control.

"Sdêng rumgép samaddi nirmmala sang rsi Siddawang sitadewa, tuminghal ta bhatara Iswara Brahma Vishnu ri polahira sang rsi Siddawangsitadewa, ri sdêng rumgep samaddi nirmmala "Sumadya syuhan ing bhuwana" mangkana idép bhatara trisamaya, ndah tan wruh ta sira yan bhatara Darimaraja sang matapa : " kewala samanya pandita", ri hidepnya, "sumadya syuhan ring bhuwana", ri hidepnya sang hyang trisamaya. Wikalpa ta manahnira; yata matangnyan mijil tang kila trisamaya. Kala Lodra mtu saking bhatara Brahma, kala Sambu mijil saking bhatara Wisnu, kala Samaya mijil saking Bhatara Iswara, rêp yeki mangke bhawanira. Yata kinonira humjahana sang rsi Siddiawangsitadewa, ndah tan wihang ta sang kala trisamayi (Pigeaud, 1924: 92-93).

While the sage Siddawangsitadewa engaged in deep meditation, focusing on his sacred intentions, Bhatara Iswara, Brahma, and Vishnu perceived in his meditative state an intention to bring about the world's destruction. Mistakenly identifying him as Bhatara Darmmaraja, the Trinity became perplexed. Subsequently, Kala Lodra emerged from Bhatara Brahma, Kala Sambu from Bhatara Vishnu, and Kala Samaya from Bhatara Iswara. These Kalas were tasked with eliminating the sage Siddawangsitadewa.

From the incident above, a conclusion can be drawn regarding the importance of being critical and researching a problem first, before taking further action to avoid things that cause harm either to oneself or to others, including the wider community. Herein lies the importance of self-control. Still about self-control, it is expressed in "Tantu Panggelaran" namely when the god Tritunggal attacked sage Siddawangsitadewa, then continued with the advice given by Bhatara Guru to the god Tritunggal.

"Jag, lès, lumampah tang kala, prapta ri kahanan sang rsi Siddawangsitadewa sdang mangrêgêp samadi nirmmala. Tka tang kala sahasa hamigraha, pada taya mamrp mangdêdêl mapupuh manahut mandêkung: nirwikara sang rsi sira. Mamrêp tang kala kaprêp rowangnya dawak, mandêdêl kadêdêl rowangnya dawak, maupuh kaiupuh rowangnya dawak, manahut kasahut rowangnya dawak, manujah katujah rawangnya dawak, ndatan kawrang sang panddita wirigrahan. Kerangan buddi sang kala dening tan pjah sang rsi Siddiawangsitadewa, jag lès lungga tang kala, mungsir i sang hyang Brahma Wisnu Iswara; mawarah taya dugaduga yan tan kawrang winigrahan sang rsi (Pigeaud, 1924).

The Kalas erupted in a frenzy, heedless and indiscriminate, striking, groaning, assaulting, biting, and kicking. Yet, the sage remained unaffected, impervious to confusion. Hence, Bhatara Tritunggal conspired to eliminate the sage. Immediately, Sang Hyang Brahma transformed into a figure ablaze, intent on immolating the sage. However, the sage remained unscathed, as Sang Hyang Brahma could not consume him with fire, being impervious to its effects. Thus, Sang Hyang Brahma was astonished and fearful. Sang Hyang Vishnu then intervened, manifesting in a wrathful form with a thousand heads and two thousand arms, armed to the teeth. Despite this, the sage was assailed. Hyang Darmmaraja proved vulnerable to Vishnu's wrathful deeds. The advice from Bhatara Guru is as follows:

"Uduh, tunayanku kita hyang Brahma Vishnu Iswara, sang rsi Siddiawangsitadewa hika kanyu sêngguh masadya syuhan ing bhuwana? Taha, tan mangkana hika, apa bhatara Dharmmaraja sang rsyatapa. Nimitanya tan alah denyu, apan saksat kami sang rsyatapa, apan pamalihan mami hajnana hika, matangnyan tan alah denyu, Kita pwa manganakên raksasa, byaktawas kita kala; matangnyan haroharaning bhuwana, apan saksat kanyu raksasa hika. Matangnyan pjah ikang kala denyu" (Pigeaud, 1984.94).

"Oh no, my children, Hyang Brahma, Vishnu, Iswara, and the Sage Siddiawangsitadewa, do you truly intend to catalyze the world's demise? No, such notions are unfounded, for the Resu Tapa embodies Bhatara Darmmaraja. Therefore, your defeat is not imminent. Just as forgiveness resonates within me, so too within the sage, for he is my spiritual counterpart, hence not inferior to you. Despite the creation of a colossal entity, your essence is revealed as malevolent, as echoed by the nature of the giant."

This description contains teachings about how dangerous the consequences can be due to Bhatara Tritunggal's lack of good self-control. It's not just misery for the people who are attacked, but it can be much wider, even if the world is in chaos. Therefore, the advice given by Bhatara Guru to Bhatara Tritunggal is that they "kill the monster within themselves. In other words, they can kill the anger that is lodged in Bhatara Tritunggal. Therefore, it is important to maintain self-control to create peace and maintain harmonious relationships with the environment. In another part, it is recounted that Bhatara Uma's anger caused the waters of Mount Kamput to flow so rapidly that it resulted in the demise of humanity (Pigeaud, 1924: 101). This anger, which had fatal consequences, was solely triggered by her emotions or impulse to reunite with Bhatara Guru, simply because she could not control her feelings. The destruction of humanity ensued as a result.

Moral Values

The text "Tantu Panggelaran" is full of moral teachings. Morals themselves have several meanings, first, morals are a set of ideas (moral thinking) about life behavior with certain basic colors which serve as a guide and guide for people in certain ethnic groups. Second, morals as behavior (moral behavior) that is based on the awareness that he is bound by the necessity to achieve the good following the values that apply in his cultural environment. The third aspect, morals, is related to good behavior based on a view of life and religion (Wila Huki in Daroeso, 1968).

Tantu Panggelaran's moral ideals are demonstrated in the meeting between Sang Hyang Teken Wuwung, Sang Hyang Iwwara, and the Brahmins from Jambudipa. This section describes how Sang Hyang Teken Wuwung, a native of Jambudipa, believed he had a better "position" than the residents of Jawadipa. As a result, the Brahmin expressed extreme conceit and disdain for the Javanese priests. Notwithstanding the Iswara priest's warning not to offend him, the Brahmin Sang Hyang Teken Wuwung ate, drank, and defecated in the sky above his domain, water trickling underneath it, but the Brahmin was not paying consideration.

Because of the Brahmin's actions, the priest Iswara tried to make the Brahmin aware. The water and dirt thrown away by the Brahmins are returned to the top (to the place where Sang Hyang Brahmana Teken Wuwung). Immediately Sang Hyang Teken Wawang was surprised by the priest's supernatural powers. Lessons can be drawn from this incident so that people should always be polite and respect other people.

Loyalty Values

It is said in *Tantu Panggelaran* that when the Pancadewata approached Bhatara Guru to ask for guidance, it turned out that Bhatari Uma was listening, even though that was not allowed. Therefore, Bhatari Uma was ordered by Bhatara Guru to look for the milk of a black heifer. Bhatari Uma looking for the cow's milk in order from Swargaloka to the seven worlds, but it hasn't been found yet. Finally, she arrived at Madyapuda, and Bhatari Uma's loyalty was tested by Bhatara Guru. Bhatara Guru transformed himself into an incomparably handsome shepherd, and when Bhatari Uma passed by, Kumara Gohpala (the shepherd's name) was milking a black heifer. The Kumara Gohpala will give the black heifer's milk requested by Bhatari Uma with the condition that Bhatari is willing to fulfill his wish. Bhatari Uma is loyal to Bhatara Guru, then the Kumara Gohpala's wish is carried out using her calves and knees (looks like feminine equipment), not with her feminine nature. It was as if he was loyal to Bhatara Guru. After sexual intercourse, Bhatari Uma was given the milk of a black heifer and the Kumara Gohpala disappeared again and became Bhatara Guru.

Another example illustrating the concept of loyalty emerges from the encounter between King Taki and his spouse. The queen engaged in an extramarital affair with Empu Tapa Pelet, resulting in her pregnancy. King Taki accused the queen of infidelity, arguing that the child in her womb could not be his offspring. It is reported that while the queen did not refute the accusation, she also did not affirm it. Thus, King Taki concluded.

"*Lah, yan kita satya hiri kami, mtuha rare paripurna lituhayu, han ulih ning kidun isine wtangta hiku. Kunang yan tan ulihning (hulun, kita tan) satya, astu mtuha salah rupa*", (Pigeaud, 1924: 119).

"Well, if you are loyal to me, a beautiful child will be born if it is the result of my actions that fill your stomach. If it is not the result of my actions, you are not loyal, it will be born in the wrong form"

Upon the empress's delivery, a striped cow emerged instead of a human child, leading to her expulsion from the palace. The encounter between King Taki and his wife underscores the significance of spousal loyalty, emphasizing it as a paramount obligation. The empress's expulsion from the palace serves as a consequence of her breach of loyalty.

III. Conclusion

Based on the description above, it can be seen that *Tantu Panggelaran* is a work of Javanese literature that contains various age myths and contains many cultural values. The work was written in 1557 in Middle Javanese. The mythical elements contained in *Tantu Panggelaran* include the myth of the origin of humans on the island of Java, the myths about the origin of Javanese inhabitants getting to know the culture, myths about the origin of rice in Java, myths about the origin of eclipses, myths about the origin of several mountains in Java, myths about the origin of the Nagasari, gadung and enau trees, as well as myths relating to the name day of saptawara in Javanese culture. The cultural values contained in *Tantu Panggelaran* include religion, morals, loyalty, and others.

Overall, *Tantu Panggelaran* is one of the various Javanese literary works with Buddhist influences. Apart from this, it can be seen in the whole story which mentions a lot of certain figures who are adherents of the Buddhist sect. At the beginning of the story it is also mentioned that Bhatara Guru sent his son, Bhatara Iswara, to teach the ten teachings of Buddhism called "dasasila" and the five prohibitions in Buddhism called "pancasiksa".

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