



Archetype of Priest as seen in Pararaton

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Abstract

The research focuses on archetype of Priest as seen in Pararaton. The researchers apply theory of archetype, and priest and use a qualitative research. The result of research shows archetype of priest as seen in a Pararaton is that firstly, Dang Hyang Lohgawe delivers god Vishnu's messages. Second, Dang Hyang Lohgawe serves himself and Ken Angrok as his adopted son to Akuwu Tunggal Ametung. Third, Dan Hyang Lohgawe forecesst . Fourth, Dan Hyang Lohgawe approves Ken Angrok as a king entitled Sri Rajasa Batara Sang Amurwabhumi and Dang Hayang Lohgawe becomes palace priest

Keywords : archetype, priest, Pararaton

INTRODUCTION

A priest in every religion has important role in a society both in social and religious (Baniak, 2016) in which Chandrasekara Mayya (2019), a Hindu intellectual on his study on Hindus priest in India, states that Priesthood is kind of system where the priests have experienced the various process of priest ship.

From the related quotations, it can be concluded that a priest is created from a social system and undergoes process that he has to achieve and has important role both in religious and social function in a society. It is more important as Hinduism, a scholar or priest in religious issues is closely related to Hindu concept of castes that priesthood is easily achieved based on the bloodline (Bellenoit,2023)

By understanding his function in religious and social matters, therefore a priest is a bridge, functioning as a tool to intercommunicate among God and human beings. Like prophets in the ancient Theban Greek stories, a priest in relation to God's revelation, has to reveal the message to King and can forecast future (like in Sophocles' stories). Therefore, as an archetype, the presence of priest in many societies is to deliver the three points.

The archetype of a priest as a pattern role of someone who delivers message of God, forecast future, and advisor of the king can be found in many stories since the old Mesopotamia (Atrahasis story), and the ancient Greeks (Oedipus Rex) and also many other nations' stories (Zhang, 2022) Therefore, the similarities have become an archetype of priest that are cultivated in many cultures. This idea is related to Archetype is a second physic system of collective, universal, and impersonal nature that is identical in all individuals (Fleer, 2014, Andriani, 2020).

While though an intellectual like Marx and politicians like Pol Pot and Enver Hoxha were against religion and its auxiliary like priesthood, religion and priest still play social role in many countries (Mateo, 2021, Francis, 2020). Mateo states that in Spain priest has important role even in a liberal society, therefore this study is still relevant as the issues of priesthood and its function in society still in modern society like what happens in the ancient societies.

The priesthood as an archetype, therefore is related to the idea that human beings in many nations hold the same idea about the priesthood as the same basic pattern that creates up an archetype

The research of archetype has been written by some researches such as ;, Archetype as seen in Novel Xi You 1 : The story of a journey to the west and

Novel Hanoman : a comparative Literature (International Journal of English and Education : 2020) ; Archetype of As seen in a historical Roman entitled Pararaton (Proceeding International Seminar ECKLL VIII : 2021), Archetypes of Nareswari Seen in A Historical Roman Entitled Pararaton..Proceeding International Seminar ECKLL VIII.IV.Vol.4 ; Priesthood satisfaction and the challenges priests face: A case study of a rural diocese in the Philippines. Religions, MDPI (2022); Revisiting Carl Jung's archetype theory: A psychobiological perspective. Journal of Analytical Psychology, 65(1), 45-58; Ethical judgments of sexualized ads featuring women: The role of archetypes. Journal of Business Ethics, 160(3), 629-645; Narrative archetypes in modern media: A comparative study. Media and Communication, 10(4), 231-245; Jungian Archetypes in Digital Media: The Case of Video Games. Journal of Media Psychology, 33(3), 221-235 and Archetypal Criticism: A Modern Reassessment. New Literary History, 53(1), 35-50.

This research focuses on Archetype of priest. It tells the journey of Dang Hyang Lohgawe as a priest from Jambudwipa (India) to Jawadwipa in order to find out Ken Angrok as the reincarnation of god Vishnu. Dang Hyang Lohgawe serves himself and Ken Angrok to Akuwu Tunggul Ametung who leads Tumapel. Dang Hyang Lohgawe forecast Ken Dedes as Nareswari, whom marrying her, he will be the great king. As Ken Angrok becomes the king of Singasari, Dang Hyang Lohgawe approves Ken Angrok as a king entitled Sri Rajasa Batara Sang Amurwabumi. The last story is that Dang Hyang Lohgawe lives in Singasari and he is appointed to be the Palace priest in Singasari kingdom. Dang Hyang lohgawe as the worshipper of god Vishnu lives with Ken Angrok as the reincarnation of god Vishnu. The novelty of this research is that this research revives the priest's role which has been under attack of the secular intellectuals who depise the role of priests. This research, on the contrary shows that a priest still holds important role in this sevular world.

METHODS

Pickard (2007:XV1) in his book *the two basis of methodologies are Quantitative and Qualitative research* stated that

Qualitative researchers use a language of cases and contexts, examine social processes and case in their social context, and look at interpretation or the creation of meaning in specific settings. Instead of trying to convert into variables or numbers, qualitative researches borrow ideas from the people the study and place them within the context qualitative data are empirical. They involve documenting real events, recording what people say (with words, gestures, and tones), observing specific behavior, studying written documents, examining visual images.

John W Creswell & Creswell, J.D (2018) say that

A qualitative approach is an approach that is carried out to further explore and find out the meaning that can be given by a person or group of people on a social problem.

Both qualitative research or approach do not give priority to tables and number. Instead, they involve documenting real events recording what people say, searching specific attitude, etc. The source of data is *Kitab Pararaton (Terjemahan)*. Pustaka Pribadi Notaris Herman AALTH Tejabuwana. It consists of 54 pages. The researchers take some quotations in the form of sentences.

FINDINGS AND DISCUSSIONS

The Archetype of Priest is identified as the following below:

Dang Hyang Lohgawe delivered god's Vishnu's message

Dang Hyang Lohgawe was a priest in India (*Jambudwipa* (India)). When he worshipped god Vishnu's statue, god Vishnu said :

Wahai Dang Hyang Lohgawe, hentikan kamu memuja arca Wisnu, aku telah ada disini, aku telah mnejelma pada orang di Jawa,, hendaknya kamu mengikuti aku ditempat perjudian (p.13)

O Dang Hyang Lohgawe, stop worshipping Vishnu Statue, I have already here, I have reincarnated a Javanese, you should follow me in the gambling place (*Pararaton*, English translation, P.13).

It means that Dang Hyang Lohgawe was so religious and the devotee of god Vishnu. So it was obliged for him to obey god Vishnu's instruction. Dan Hyang Lohgawe, living in India (*Jambudwipa*), knew how cross the ocean and to come to the vast island of Java (*Jawadwipa*), he could not fly or cross by boat. So he saw his priest archetype as stated in *Pararaton* (old a Javanese literary work) as follows :

Pada waktu ia menuju ke Jawa, tidak berperahu, hanya menginjak rumput kekatang tiga potong, setelah mendarat dari air, lalu menuju ke daerah Taloka dan Dang Hyang Lohgawe betrkeliling mencari menari Ken Angrok (*Pararaton* : P. 13).

Reaching the island of Java, he did not cross by boat, he just stepped on the cut grass of *kakatang* and after landing in the water, he went to Taloka region and he looked for Ken Angrok (*Pararaton*, English translation, P.13).

Dan Hyang Lohgawe was not ordinary priest, he was chosen by god Vishnu to guide Ken Angrok. After landing in the water, he went to Taloka region, and he should find Ken Angrok. It was also stated in *Pararaton* as follows:

Kata Dang Hyang Lohgawe : ‘ Ada seorang anak, Panjang tanganya melampaui lutut, tulis tangan kananya cakera dan yang kiri sangka, bernama Ken Angrok. Ia tampak pada waktu aku memuja ia adalah penjelmaan Dewa Wisnu (*Pararaton* :P.13)

Dan Hyang Lohgawe said : “ there was a child. His arm was long beyond his knees. The right hand was written *cakera* and his left hand was *sangka*, he was Ken Angrok. He appeared at the time when I worshipped god Vishnu. He was the reincarnation of god Vishnu (*Pararaton*, English translation, P.13)

Dang Hyang Lohgawe served to Tunggul Ametung

The second archetype of priest is that Dan Hyang Lohgawe and and Ken Angrok as regarded his son served to Tunggul Ametung to appoint Ken Angrok as stated in *pararaton*.

Kepala daerah di Tumapel yang Bernama Tunggul Ametung: “Selamatlah tuanku brahman, Dimana tempat asal tuan, saya baru kali ini melihat tuan.

Menjawablah Dang Hyang Lohgawe : Tuan Sang Akuwu, saya baru saja datang dari Seberang, saya ini sangat Ingin menghamba kepada sang akuwu” menjawablah Tunggul Ametung: ‘Nah, senanglah saya, kalau tuan Dang Hyang dapat bertempat tinggal dengan tenteram pada anaknda ini’. Demikianlah kata Tunggul Ametung. Lamalah Ken Angrok menghamba kepada Tunggul Ametung yang berpangkat akuwu di Tumapel (*Pararaton* : P.14)

Tunggul Ametung is the ruler of Tumapel. Congrutation, My lord priest, where are you from lord, this is the first time I have seen you. Dang Hyang Lohgawe answered I have just come from foreign country, I really want to serve to the ruler of the Region. Tunggul Ametung answered. Well, I will be happy if my lord priest live peacefully with

me. Ken Angrok has lived to serve the ruler 'Tunggul Ametung for long time (*Pararaton*, English translation, P.14).

From the conversation, it is concluded that Tunggul Ametung, the ruler of Tumapel only knew Dang Hyang Lohgawe from foreign country and want to serve in Tumapel, but Tunggul Ametung did not know about Ken Angrok. He regarded Ken Angrok was the brahmain's son. He did not know Who the brahmain's son was. Ken Angrok, in his journey to achieve the greatest fortune, committed criminal in the region of Tumapel and Tunggul Ametung tried hard to find the criminal as stated in the following quotation.

Makin lama makin berbuat rusuhlah Ken Angrok, kemudian ia memperkosakan orang yang melalui jalan, hal ini diberitakan sampai di negeri Daha, bawasanya Ken Angrok berbuat rusuh itu, maka ia ditindak untuk dilenyapkan oleh penguasa daerah yang berpangkat akuwu, bernama Tunggul Ametung (*Pararaton*, P.7).

As time went on, Ken Angrok became more and more riotous, he raped a woman who were passing by on the road. It was reported to Daha kingdom. As a result, Ken Angrok started to riot, so he was prosecuted by a ruler of the rank *Akuwu*, named Tunggul Ametung (*Pararaton*, English translation, P.14).

Tunggul Ametung also did not know that Ken Angrok would kill him as stated in *Pararaton* as follows:

Selanjutnya Ken Angrok pada waktu malam hari pergi ke dalam rumah akuwu, saat itu baik, sedang sunyi dan orang-orang tidur, kebetulan juga disertai nasib baik, ia menuju ke peraaduan Tunggul Ametung, tidak terhalang perjalannya, ditusuklah Tunggul Ametung oleh Ken Angrok, tembus jantung Tunggul Ametung, mati seketika itu juga (*Pararaton* :P.19).

Next time, Ken Angrok went to *Akuwu's* house at night when it was good and quite. It was good luck and the people were sleeping. Ken Angrok stabbed Tunggul Ametung through the heart. Tunggul Ametung died instantly (*Pararaton*, English translation, P.14)

It was according to god Vishnu's plan that he asked Dan Hyang Lohgawe, who was in India (*Jambudwipa*) came to the island of Java (*Jawadwipa*) to look for Ken Angrok who was the reincarnation of god Vishnu identified with *Cakera* sign in his right hand and *Sangka* sign in left hand. God Vishnu

instructed to guide Ken Angrok to be the king in Java, including serving Tunggal Ametung.

Dang Hyang Lohgawe predicted *Nareswari*

At Tumapel, Ken Angrok looked at that Ken Dedes's Calves was shinning. Ken Angrok ran away to meet Dang Hyang Lohgawe to ask about the woman whose calves was shinning. Ken Angrok Asked :

Bapak Dang Hyang, ada seorang Perempuan, yang kelihatan rahasianya oleh hamba. Kata Dang Hyang: ' jika ada perempuan yang demikian, buyung, perempuan itu namanya Nareswari, ia adalah Perempuan yang paling utama, buyun, berdosa, jika memperistri Perempuan itu, akan menjadi maharaja: (*Pararaton* : P.15).

My father Dang Hyang : there ia a woman whose secret I saw through. Dang Hyang said: if there is a woman like that, son, the woman's name is *Nareswari*. She is the most important woman. If son is a sin if you marries that woman, the son became the King of the kings (*Pararaton*, English translation : P.15).

It is true that Ken Angrok does believes that Dang Hyang was a priest. Dang Hyang can predict what will happen in the future. Ken Angrok also does believe that Dang Hyang's prediction is true. Dang Hyang who devotee of god Vishnu was so amazing. God Vishnu believed and sent Dang Hyang to Java to guide Ken Angrok, god Vishnu's reincarnation, to serve Tunggal Ametung, and Ken Angrok marries Ken Dedes as *nareswari*. By marrying Ken Dedes, Ken Angrok legally becomes king of Java.

Dang Hyang Lohgawe approved Ken Angrok as a king of Singhasari and he becomes the palace priest

The best achievement and Dang Hyang's successful in leading Ken Angrok to approve Ken Angrok as the king of Singhasari and he was appointed to be the Palace priest living in Singhasi kingdom. It is also Ken Angrok's best achievement that he becomes king of Singhasari and marries Ken Dedes and Ken Angrok becomes king of the king with his title Sri Rajasa Batara Amurwabumi. The Quotation shows the event as follows:

Tak lama sesudah itu Ken Angrok direstui menjadi raja di Tumapel, negaranya bernama Singasari, nama nobatanya Sri Rjasa Batara Amuwabumi, disaksikan oleh para puyjabngga pemeluk agama Siwa dan Budha yang berasal dari Dha, terutama Dang Hyang Lohgawe. Ia diangkat menjadi pendeta istana (Pararaton :P.21)5

Not long after that, Ken Angrok was blessed to become king in Tumapel, his country was called Singasari, his title Sri Rajasa Batara Amurwabumu, was witnessed by Shiva and Buddhist Pets frm Daha, especially, Dan hayang, he was appointewed as Palace brahmmain (Pararaton,English Translation : P.21)

CONCLUSION

A priest in every religion has important role in a society both in social and religious. Priesthood is kind of system where the priests have experienced the various process of priest ship. Priests serve as intermediaries between God and humans, conveying divine messages, predicting the future, and advising leaders. This archetype is present in numerous cultures and stories since ancient times, highlighting the universal nature of the priestly role as spiritual and social guides. This study analyzes the priest archetype through the character of Dan Hyang Lohgawe as a prirst in *Pararaton*. The archetype of priest can be identified as follows : Dang Hyang Lohgawe delivers god Vishnu messages ; Dang Hyang Lohgawe serves himself and Ken Angrok to Akuwu Tunggal Ametung who lead Tumapel ; Dan Hyang Lohgawe forecesst Ken Dedes as *Nareaswari*; Dan Hyang Lohgawe participates in approving Ken Angrok as the king of Singasari entitled Sri Rajasa Batara Sang Amurwabhumi ; and Dang Hayang Lohgawe becomes palace priest of Singasari kingdom.

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