

EDUCATION IN ANCIENT INDONESIA CULTURE (700-1700)

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ABSTRACT

Within 1359-1364, Hayam Wuruk did a quest monitoring Majapahit, either to the east side, or the west side. From the many objects he visited, in addition to visiting authorities and local villagers, he also visited religious sacred places. Prapanca, who worked as Dharmadyaksa ring Kasogatan was one of the higher authorities in the kingdom who followed him (Pigeaude, 1963, IV, 150-153). The king's quest was also followed by many authorities, and they were certainly intellectual prominent figures in their era. The position of saptopapati, for instance, was occupied by those who were entitled to as pangei or sanget. The term was derived from the root words of (V pgat) meaning: putus (Jw) mastery (Van Naerssen, 1933: 239-258). Furthermore, the terms of ppat is also defined by Van Nseassen as notable (Naerssen, 1933: 239-258). Within various epigraphs, authority titled with pamget or samget was under the third position of kingdom higher authority: rakryan katrini, namely rakrayan kartini (three higher authority), rakrayan mamantri I Hino, Rakryan I halu, Rakryan I Siikan. Within Nagarakratagama, pupuh 68, the second syair noted :” ... wanten bodda Mahayana ppat/rin tantra yogiswara ... was an expert (Jw. Mumpuni) of Buddha mahayana's lesson on Tantra and Yoga ...” (Pigeadu, 1963: 52). The terms refer to educated people who have comprehensive and mastery knowledge, so that they can take a decision based on their expertise independently, either in the field of science or governmental problems. Accordingly, if they master their knowledge (Jw. Putusing ngilmu), they will have the authority to make decision towards a problem whenever they are needed. The question is: what kind of knowledge, how can they attain it, and where they learn it? In many sources it was known that one kind of education spread within the age was mandala. During his quest, Hayam Wuruk, for example visited mandala segara. The term mandaleng (mandala – ing) was also found in Serat Pararaton. This article focuses on studying education in ancient Indonesia.

Key words : mandala, ancient Indonesia, education

Introduction

Djumhur and Danasaputra in their book entitled *Sejarah Pendidikan* state that every generation inherits culture through education as time goes by (Djumhur & Danasaputra, 1959: 1). Education as an institution of the transfer of cultural development can be formal and informal as well as communal and individual (Hariani Santiko, 1990: 156-171). Education is a medium in achieving

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the purpose of education that was also as the purpose of society. In the ancient time, because of the limited demographical factor where the nature and all of the resources within were well preserved, the purpose of education can almost be ensured to include religious aspects. Therefore, it was not impossible if the content of education at that time was characterized by spiritual-humanism such as religion with all *dharma*, superstitious, arts, literary, *konogran*, governmental, etc. in line with the mission of those respective communities. Those who had graduated from a certain kind of higher education were then titled as *pamget*, *samget* derived from the root word of V *pgat* or finish, where in this time (200-an) it was termed as mastery (Master MA – MSc, in the level of post graduate). Furthermore, in the time of Majapahit (Java), there was also the term of *janggan*, a doctoral student who had the title of rural doctor because he or she had taken *mandala* or *shramnanya* in the hinterland or villages. After finishing the education, he or she gained other professional title: Mpu, thus he was entitled as *pujangga* or poet such as Mpu Kanwa, Mpu Shendok, Mpu Triguna, Mpu Sedah, etc. they were all great masters (great poets) in their time.

Within the study of ancient Indonesia, there are interesting data of the existence of experts as of artist (of gold, silver, undahagi, etc.), academician, school teachers or counselors who had written or mastered certain kind of knowledge. They lived alone or in a small group in the jungle or mountain far from society that were usually visited by youngsters, either from nobleman or common people to gain knowledge. By and large, the students (Jw. *Cantrik*, Islam (Jw) *santri*), different from other people in villages and cities, craved for knowledge and freedom. However, they were presumably interested in ideologies spread within the trade chains thus at the later time, a certain kind of retreat metamorphosed into *pesantren* such as ampyaldanta, Surawiti, Bonand and Giri.

Kitab Tantu Pagelaran (early 12th century) that was as old as *Pararaton* listed a number of different retreats that can be classified by *paksa* or the number of people within, i.e. based on the type of community or association. Among them are *rsi*, *saiwa*, *saugata*, *bhairawa*, *tyaga*, *kasturi*. The ritual groups along with the sites were defined by Lombard as a form of *mandalah* who worshipped the founding father or the ancestors.

The implemented system, however, was either individualistic or classical. From the physical source as of the rubble of the facilities, it is known that the education could cover a mass number of people of different social classes. The facilities included sacred places such as *Palah* (*Panataran*), *mandala*, *ashrama*, that were all scattered within Gunung pananggungan and *vihara* which had existed since 7th century, such as Sari and Plaosan temples.

From the limited sources and through the juxtaposition of the education system in *pesantren* in the early periods (15th and 16th century), it can be estimated that the teaching learning methods were conducted individually and classically, as what is written in *serat Nawaruci*, *Heti Boek van Bonang* or *Early Mulem Code Ethics*. In the terms of knowledge, based on the sites, the knowledge learned

and taught comprises the type of pilgrims, meditations, and retreat. Regarding this, besides *Nawaruci* and *Cabolek*, there were also *Centhini*, *serat Cabolek* and *Bhujanggamanik*. Among the existing leveraging is the retreat of knights as of Baladewa in Grojongansewu, Hanuman and Kendalisada, Sakuni in Sokalima, Rsi Bisma in Talkanda, etc.

A certain kind of media was also invented in order for the message of education to be followed by other people or the next generation such as of literary, relief and *tutur*. The educational board of *mandala* along with its traditions existed in Indonesia, especially in Java, based on certain data, survived until the next period, i.e in the form of *pesantren*. The tradition following the development including the physical structure, social, educational system, as well as intellectual practices such as pilgrimage of the higher education students (the poet or doctoral candidate) from one *mandala* to the other *mandala* or from one *pesantren* to the other, and the discussion among academicians that is now usually called as seminar, one of the examples is the visit of Bagus Burham to lumajang, Blambangan, and Bali.

The Purpose of Education

General goal

The general goal in the era of ancient Indonesia was based on the life cycles and aims determined by religious lesson, namely to get *ke-IPAS-an* in the end of life based on the lesson of Hindu-Budha, especially Hindu Siwa. Within the Hindu lesson, since the era of Weda, the life cycle was based on how to get, implement, and get *keIPASAN* based on (religious) knowledge in the end of one's life. The life cycle that can be classified based on age levels and one's responsibilities was as follows:

1. Brahmacin, the teenage or youth, that is the time to get education
2. Grahasta, the adolescent that is the time to make a family
3. Wanaprastha, about to enter the old period that is the time to get the personal aim
4. Pariwrajaka, or Sanyasin, about to death that is the time to reach the freedom and the unity with the highest element through a certain act.

As the religious life received changes, there were four *Vedas* (Rigveda, Yajurveda, Samaveda, and Atharveda) in the era of Veda that was followed by the era of Brahmana, Upanishad (philosophy), as well as various understanding of religion especially those which pertained to man's life cycles, either micro or macro. The changes then resulted in new theories which were then written in holy book, namely:

Weda, Brahmana, Upanishad (Purana) and Agama. Based on the lesson of Hindu, the four books were for the era of *krta, dwapara, trea* and *kaliyuga*. The book was also called as *tantra* that refers to spreading knowledge. Within *tantra*, there were explanations on *tattwa* (reality), *mantra*, and the rid of the

binds.

In general, Religion comprised the creation of the nature, nature fusion, and worship towards Gods that was the absolute way to get the power and unity with the highest element. To achieve this, a person should get through three ways of *trimarga*, namely *jnana marga* (act the knowledge and the truth of the highest element), *bhakti marga* (that is gained through caring and the worship towards the highest soul), and *karma marga* (the way of beating personal intention and go to the God's way). This belief was followed by *rsi* (retreater). Based on the content of *tutur: Siwa Sidhanta*, the life goal of *rsi* was to achieve the freedom of soul by uniting with the highest element. Therefore, most of *rsi* became *cisya* (student) in a certain *mandala* to learn from *maharshi*. *Maharshi*, who were practicing the lesson from guru, was also called as *mahaguru*. Furthermore, their skill in the ritual of yoga as to get *kelpasan* made them also be called as *Mahayogin* (compare the title of mahaguru or the great guru in the recent time).

Maharsi in the society of ancient Indonesia were also considered as the source of knowledge; therefore they also got the title of *Pujangga*. They were often visited by kings or their family, as well as those who wanted to study knowledge in religion. The lesson of *rsi* was spread among society outside keraton or palace. It was then influenced by another belief in society such as: *ruwat, jampi – jampi*, etc.

In java, the above pattern then became a basic curriculum for education.

Specific Goal (Basic Competences)

In line with the condition of cultures in Indonesia around 16th to 15th century which was influenced by the culture of Hindhu – Budha, there was also a transition to Islam during the 15th century. Accordingly, the specific goal of education during the time could not be separated from the existing culture (*geis en cultuutgebondenheit*) and the highest goal was then to gain a perfect life and the *ke-ipas-an* in the end of life and a fusion with the highest element or *mahatman*.

Curriculum

Based on a certain kinds of Hinduism literary, what had been taught in education within the Hindu time in Indonesia, especially in Java, was suggested to include:

1. The guidelines and the way of doing sacrificial act and religious life including *Regveda* and *Atharvaveda*
2. The story of gods, myths, and knowledge on the creation of this world.
3. Various kinds of work fields.
4. Various kinds of prays, chants and mantra within ceremony.
5. Prays for curing sick people, beating spirits, giant, desire, etc.

6. Brahmana which includes theory, system, and rules made by Brahmana
7. Knowledge about the highest elements and the knowledge to understand it.
8. Knowledge on the way of *kelpasan* as to unite with God (*mahatma, Jiwa Besar*) the way of getting it.
9. The way to hail god, ghost and spirits.

Educational Stratas (Levels)

Based on the final goal of human life, i.e. *kelpasan*, therefore, the curriculum or teaching materials or the content of the teaching also relates to the achievement of the highest element and the way how to get *kelpasan* which is mystical or confidential. In line with the *pesantren* which was considered as the continuation of the educational system of *mandala*; therefore, the educational levels within Hindu time, as well as within the era of Majapahit was suggested as follows:

1. Basic level, where the lesson was about elementary level of religion lessons such as articles of faith, the five pillars, stories of Prophet, stories within holy book.
2. Knowledge of god (tauhid), worship (fiqih), Arabic, etc.
3. Intermediate level, where the lesson includes analysis of various worshipping, tauhid, language, akhlak or deeds, hadits, tafsir or meaning of al Qur'an, etc.
4. Advanced level, where the lesson was a part of religion
5. Special level, where the lesson was specific such as tasawuf / sufi.

Pesantren			Mandala	
	Lesson	Student	Lesson	student
Basic	Elementary religious lesson : stories within holy book stories about prophet, Reading Al-Qur'an, five pillars, articles of faith	Santri	Story about gods, myths, legends, the creation of the nature, spells, ceremony and tradition	Cantrik
Intermediate	Lesson on worships (ushul fiqih), tauhid, Arabic, tafsir of al - Quran	Santri	Sacrificial acts based on the lesson of Reg, Sama, Yajur, and Atharvaveda. Various of work field.	Cantrik
Advanced	Specific study of worship, tauhid, philosophy, tasawuf (tarekat) and tafsir.	Santri	Theory and system of laws including governmental rule canonized by Brahmana, literary works, etc. The highest knowledge of highest element and knowledge to understand the freedom way.	Janggan
Specific level (takhasus)	Specific lesson including sufi / knowledge of makrifat		The way to invite god and the freedom way as well as the way to get it	Poet / Maharsi

The Mandalas was used either as the center of religion and education or the place for literary writing.

Educational Levels

How is the form of the lesson? Is it individual or classical? It seems to be reflected from the condition of the building of *mandala* as an independence community and *patapan* or *kasiran* to achieve personal goal; therefore, the teaching would be individual and classical or communal.

Individual teaching was in the form of lesson or *wejangan* (from the teacher to the student), dialogue, and a certain acts should be done by the students, for example: retreat. Classical teaching based on tradition in a *pesantren* was suggested to be in the form of *wejangan* containing a number of *cantrik* and *mangguyu* and *ubwan-ubwan*, *tapwanan* and *janggan* for the advanced students. The teaching system for the advanced students was conducted individually. Furthermore, the inherited knowledge was also confidential.

NR “*Anak mami sang bayusta, ngong-wastoni kita rumangsuka maring garbha ning ulun.*”

Bm “*Atut, Bapa Nawaruci, maka kuwacaa kita, apan agung carira ningong*”

NR “*Anakku sang Senopati, kawaka siwa rumangsuka, rat bhuwana iki kuwaca rumangsuka ring carira ning ulun. Kita rika apan alit, tan kawaka rumangsuka? Saksana rumangsuk sang Wrkodara.*”

NR “*Anakku sang Bayusuta, parang katingaan denta, anakku sang bhima?*”

Bm “*Apadang nawarang angawang-awang katinggalan ningong*”

NR “*Aanggapa si tan mongkonoa, apan kita wus angrengo cabda kang utama ning utama, wekas ningtutur kalepasan. Marepa magetan, anakku sang Wrkodara! Paran rupane?*”

Etc.

2. Teaching through *Musyawah* (Conference) or Discussion

Teaching through *musyawarah* (conference) had not been found in every sources of Majapahit era. However, by analyzing the root tradition underlying the spread of the culture in Java from time to time, it will not be impossible if the acts spread continuously in the transition time from Hindu to Islam which was indicated by the appearance of “*wali sanga*”. The way how the format of *musawaratan* was carried out by the *wali* can reflect the way how the teaching to *musawaratan* or conference was carried out. The following is noted from G.W.J. Drewes in An Early Javanese Code of Muslim Ethics:

1b.

“*...nika sakatahing para wali, sami apaguneman ing Girigajah ring Gunung kadaton, kang pinagunemaken tingkahing mangarifat. Kang karihin Pangeran ing Bonang, kaping kalih Pangeran ing Majagung, kaping tiga Pangeran ing Cirebon, kaping pat, Pangeran ing Kalijaga, kaping lima she Bentong, kaping nem Molana Maghribi, kaping pitu Sek Lemah bang, kaping*”

wolu Pangeran Girigajah ing Gunung Kadaton. Duk Paguneman ing dina jamaat, tanggal ping lima ing wulan Ramelan tahun Wa(w)u.

Kang ndika Pangeran Ratu Ing Girigajah maring para wali sadaya: paneda mami prasanak sadaya, den sami amicara tingkahing mangarifat, den sami mufakat, sampun dados parebatan, den sami amelingi-pnelingan, wong punika den dados sawiji, sampun wonten kumalamar, pangawruhe den sami waspaos ing kakaning Pangeran, den sami waskita.

Angadika pangeran ing Bonang: Tingkahing pangawruh iman, tohid iku ora koniga dening wong alul-mangarifat kang sampun waspada kawruhe

....

Wontensikang andika Pangeraning Cirebon: jeneng makhluk mangarifat, lamun wong alul iman kawula lunikikapurbah kareh/sampurnanging mangarifat nora aninggali tinibgalan, nora amuji pimuji

Anapon kang andika Sek Lemah Bang: Iya i(ing)sun iku Allah, endi si malih mapan orana manih, saki(ing)sun iki.

Kang Andika Molana Magheribi: Eh...arane puniki?

Kang andika Sek Lemah Bang: Nora amba angrasani jisin malih, punapa sangkane winicara malih, mapan dede jisin kang winicara malih, mapan sami amiyak tetebang, ajana rasa-rumasa, den sami tumeka ing pamanggih.

Kang andika Molana Magheribi: Inggrih leres tuwan punika, anging tanpa raos kapirsa yen tuan ucapaken den anuksme ing tingkah kewala, ampun kapiarso dening wong.

Anapon angandikanira Pangeran ing Girigajah: Pastine kang ran Allah iku kang iki gambuh, anacebaken, talajung amak ngucap sapa weuha ananingsun, yen tan ingsun angranana, iya iku pasti (a)was pisan, ingsun malih ajujuluk prabu Satmata.

Sami angestoken sakatahing para wali sadaya, na(ng)ng kang cinegah pinalang-pinalang ujarira Sek Lemah bang, anging boya idep panyagahe para wali sadaya.

Opportunities in the ancient time were gained through the learning and pilgrimage from one *mandala* to other *mandala* as to comprehend the knowledge. This way was still conducted in the transition era between the 19th and 20th century. In the 16th century, the teaching through pilgrimage was described in Serat Bujanggamanik. Bujanggamanik was a Hindu monk from Pajajaran who did the quest to the East Java, visited and lived in various *mandala*, *patapan*, and *karsia* around the valley of mount Pananggungan (Pawitra).

The other source which can also describe the atmosphere of *pesantren* within the transition period was Cabolek, Centhini, and Babad Ranggawarsita. In Cabolek, it is stated that along the north Java sea shore, there were two big Islamic education centers (*Pesantren*): Surawesti and Sidaresma. Habib Mustopo identified Surawesti as Surawiti that was known as sacred sites in the back of Kendeng Utara Mountains (3 km southern from Kecamatan Panceng, Sidayu Gresik), while Sidoresmo was located in Surabaya.

The other form of *musawaratan* was presumably also conducted by Bhujangga Manik, She Amongraga, Mas Caolang, and Bagus Burham also known as Ranggawarsita.

a. Bujangga Manik

Bujangga Manik, a Rsi of noble family in Pakuan, went to Jawaguna to comprehend his knowledge. He visited various sacred places, *mandala*, *perguruan* or institution and retreat places. His quest was started from Pakuan, through Citarum, Pemali (Brebes), south Pekalongan, Pandanarang, Prawata (Demak), Medang Kamulan (Purwodadi, Grobogan), Daha (Kediri), Majapahit. From Majapahit, Bhujangga Manik went to Penanggungan, Bromo and Blambangan. In that place he took a rest for a year. He then continued his quest to Bali. From Bali he went through southern East Java. He was arrived in palaj (Blitar), in a sacred place where people learn religion and do some worship. Bhujangga Manik lived in Palah quite long and then went home through Gunung Wilis, Gunung Lawu. He passed Central Java through Bobodo (Solo). Finally, by tracing the Java southern sea shore after crossing Segera Anakan, he went to Pakuan.

Those episodes reflect the geographical condition and the description of the visited places and the intellectual works of a teacher and scientist as to find data and purpose.

The illustration of the pilgrimage of Bhujangga Manik, Jayengresi, Mas Caolang and Bagus Burham was depicted in the appendix.

The other figures who tried to widen their knowledge through pilgrimage and discussion with other clerics in certain places in Java were Syek Amongraga and Mas Cabolang as has been told in *Serat Centhini*.

b. R. Ng. Ranggawarsita

Ranggawarsita was the last Javanese poet (15 March 1802 – 24 December 1873) as there was no other poet appearing and exceeding him. His child name was R. Bagus Burham, the son of Sunan Pakubuwana IV. His father had actively helped the Diponegoro War (1825-1830) causing a clash with the king and the fall of his carrier. Bagus Burham got his education from Kyai Kasan Besari from Pesantren Tegalsari Ponorogo and through pilgrimage towards many well known institutions, either the institution of Islam Kejawen or Hindu around Central Java, East Java and Bali. One of his work than caused religious conflict around the end of 19th century was *Serat Wirid Idyat Jati*. Within the work, Ranggawarsita was succeed in integrating concepts of god and the *exoteris*/creation of Indonesia, Hindu – Budha, and Islam. His rivals then attacked him through the other work such as *Dharmo Gandhul* of Kyai Kalamwadi, Gotholoco of Prawitaruna an *Babad Dhoho* of Ki Sumasentika of Daha known as Kediri. Within the conflict, there was a concept offered by Ranggawarsita that was claimed as the lesson from Kyai Kasan Besar (19th century), the student of Sunan Bonang (16th century).

3. Classical Teaching (Bandonga:Preach/Wejangan)

The sources from the era of majapahit have not been found yet. However, it was estimated that it was not too different from the lessons delivered by *walis* who were also known as *pandita* or monk. One of the teaching forms cited in Het Boek van Bonang is as follows:

“E.Ridjal mitraningsun kabeh! Den sami amirsaha ing toetoeringsoen iku! Kalawansapisan ingsoen loemampah ing ara-ara iman, soetingali tindakingsoen ika sarta lan idining sih noegrahaning pangeran. Samsampoeningsoen loe mampah ing ara iman, toemindak ingsoen ing ara-ara tawhis.: jata soetingali tindakingsoen ika tan katon: kang katingalan dengn ingsien ika kahaning Alla keawala. Sasampoeningsoen loemampah ing ara-ara tawhid ingsoen: tingalingsoen kang maring pangeran pon nora ana. Tegese ikoe dening sampoen anoenggal tinggal dadi nir tingalingsoen ika ing tingal toenggal kang tiningal kang sada andoeloe ing pandoelmira.

Mangka aketjap Shaich al-bari: E.Ridjal kadi palajaraning wong arifin (al-arifu) gharaqtu fi bahri ka’I adami, wong arif iku karem sagara ora.

Mankana matoe(r) Ridjal: ja goeroe amba! Kadi peondi sang aiptaning “sagara ora “poenikoe?”

(Mangka aketjap Shaich al-bari): E.Ridjal! Sang Siptane ikoe patemoning ‘arif kang ora ikoe dening djinaten dadi nir anane, malah kadi doek doeroeng ana mangkana”.

Educational facilities

As to get the description and to understand the villagers around the ancient time, as well as to understand the educational practice conducted in Java and its connection with the central authority, there were some sources of epigraph of *sastra kakawin* that can be used. Regarding this, *sastra kakawin* describes the hinterland lives comprising various data of retreat as of: *wanaasmara, patapan, paajaran, pangalusan, parhyangan, katyagan*. Those places were the place where the retreaters did the *semedi* or isolation for meditation, either individually or communally. Cantrik and female retreaters were taught by an old retreaters called as *dewaguru, kakihyang, hyang atuha, wiku wrddha*. In general, the retreats played as one of the educational media in the places well known for its scenery as have been described in *kakawin Siswaratrikalpa*.

The educational media here refers to rubble, relief and vihara framework which was used as vihara within the 8th – 9th century. The rubble of *mandala* includes a gate within the valley of a chasm, around 400 meters from *pathirtan Blahan*. The site was suspected as the dormitory of Raja Airlangga who quitted his position in the end of his ruling and decided to be a retreaters as a part of *vanaprastha* and *samyasin* that was known as Rsi Gentayu.

The site has a big gate where the land within the valley can also be lived by some houses, huts, and fields that could fulfill the basic needs of the community of *mandala*. The life was described by *Siwaratrikalpa* as follows:

1. Lughalampah ikanawetan angalor ramya-ng lurah kongkulan.
Taman mandala parhyangan pangalusna katyangan ande lengon
Thanyagong suku ing gunung-gunung aneka tanduran tut hiring
Lwah gong-gong tumedun saking wukin anak tusyanganeb tanduran.
2. Desapweki kunen katungkulon I sor munghwin slewan ning geger
Nyasararja tinon hateb rahab I rangkangnyalamuk katruhan
Lumlrn laden ikang kukus malimun sampun mamisren tawang
Hob ning wandira tang bale kinalakah pinten pagoshyan sada.
3. Kilyenyeki geger-gegr pasawahanyakrep galengnyalaris.
Kubwanyarneb adaanta-danta tirinyakweh galengnyalaris.
Kuntul mor kumeda-kedap leyep adoh mungwing tengah ning rmen
Muksamisra lawan limut kadidepanyapan tn katon
4. "sadinnyeki kadewagurwan amunan lwh gong banynyadalem
Dwaranyanilihan wisuddha maruhur tan babra purnalaris
Tanjung campaka bana naga kusuma mrik mar sekarnyanenden
Kapwatut lalayan binanjar alano kumban humun tan pegat
5. Mungwin jronya arja hineduk sksat gelar nin tulis.
Lun nin jangha lume ri lamban awilet kamban sugandhawangi
Aglar tan sekar in Katanga ri hadepnyapan ruru kaninan
Himper dyah masusup-susup geluran ande harsa nin wwan muat
6. Karnah lornya payajnan arsik I natarnyatandes asryahijo
Tunkub-tunkub ikaluhur kalamukan de nin himarantayan
Sunnyanhin pananis nikh hepin asabdanhrik swaranyalaleh
Sankarsan kareno masanghyani lawan ghanatri tan pantara.

The free translation is as follows:

1. The quest brought him to the west east, the ravines showed beautiful scenery as we look down, and the gardens, the circular rest houses, statues and retreat place amazed him. Wide field was around, like tier on the slope of the mountain, a big river went down from the hill and water the trees.
2. There was a village that can be seen from the top, right below the feet, at a valley, within the back of a hill. The building was so beautiful; the roof was made of grass covered by pouring rain. A wisp of smoke flew left some traces in the sky. The public hall was covered by a banyan tree, the roof was made of wild sugarcane, there was often discussion held there.

3. In the west side, there was back of the hill full of rice fields, the bund was clearly steep. The gardens stood side by side, neat, the coconut tree was hidden by mist. The wings of burung kantul sparkling as they fly, there was a wisp of cloud in the far, then they were gone fading in the mist and disappear.
4. Next to him, there was kadewaguruan near a big deep river. The gate was point to the sky, white and clean, the wall was made of sand and covered the place thoroughly, tanjung, campaka, bana and nagakusuma spread the aroma as the floweres were blooming, the trees stands circling the temple along with the wall, and the bittle continuously buzzed.
5. Inside the wall, there were slender huts; covered by ijuk enau looked like a painting. Bud of jangga bowed through the paga, the bale stood hand to hand, the aroma was very soft. Leaves from katangga spread on the top laid within the wind. The roof was as if the maid put some flowers in their hair.
6. In the north, there were clean neat worship places, green in the middle of dried place. The temple looked so grandeur hazed by mist. Peaceful, only weep of *heping*.

It was a high sad sound.

The sound of sangkha blew hardly and continuously, along with with the ring of the bell, hailed men to pray.

The depiction of mandala above clearly shows slope of a mountain. But where? In the third verse, there was phrase of : *ilatul hiring in wukir lari nikalen umulati ramya nin pasir, anan matra kattunkulan banu nikan jalzadhi kadi mawor lawan lanit* (and after he gleefully down the slope there was a beautiful scenery, where there was only rippled of sea water unite with the sky).

Supposing that the sentences of *sriwaratrikalpa* was ended with northeast as has been stated by Werta Santjaya “*rarahen I lanen in wukir patapan leyep, yadi katekaha din lajadhy aparajita* (seen by him, hazy hill and the retreat place, if you see the northeast there was sea...) thus it is undoubtedly that the *mandala* was situated in the slope of Penanggungan or Arjuno ruled by Sri Ai Suraphawa, the heir of Giridrawangsa, in the end of Majapahit era.

Conclusion

Along with the spread of Islam in Java (also in Sumatera), the system of *mandala* continued to exist in line with what had been said by Pararaton (1613). Moreover, *babad Tanah Djawi* also informed that Jaka Tingkir known as Mas Karebet who then became Sultan Adiwijaya of Pajang (1546-1582) spent his young age to learn from one retreat to another. Educational system was in the form of student-teacher, living in the dormitory (*pondok* or hut), as the part of independent and isolated community. It is strongly believed that at the time before Islam, there was no educational system which then metamorphosed into *pesantren*.

Regarding this, some pedagogic states that were apart from the terminological definition, it is undoubtedly accepted that based on the physical structure of the *ashrama* and the *system, pesantren* was developed from education on Hindu or *mandala*. Addition to its educational system of teacher-student, *ashrama* system, there were some other features, namely its location which was far outside the city, the lesson given that was about religion, the teacher who also got fixed salary, respect to the teacher and the tradition of pilgrimage as well as discussion about knowledge between junior and senior, especially in terms of confidential knowledge, such as *makrifat*.

One of the *pesantrens* that existed in the middle of the 19th century was *pesantren* Tegalsari in Ponorogo under the control of *kiai* Kasan Besari. The ancestor of the *Kyai* in the middle of the 18th century also gained *triman* from Pakubuwana III as they had defended Pakubuwana II when he had to refuge to Ponorogo because of Chinese riot in Kartasura in 1742. The *pesantren* then became the place where the last Javanese Pujangga R. Ng. Ranggawarsita studied.

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