

SIWA RATRI IN THE ERA OF DISRUPTIONS: A STRATEGY FOR BUILDING A CONSCIOUS, PATIENT CHARACTER OF SUCCESSFUL HINDUS

I Gede Sugiarka*

*STKIP Agama Hindu
Amlapura, Karangasem,
Bali, Indonesia

*email:
sugiarkaigede@gmail.com

Keywords:

Śiwa Ratri,
Lubdaka,
Śiwa Ratri Kalpa,
Character Education,
Balinese Hinduism,
Digital Disruption.

Abstract

Śiwa Ratri is a significant Hindu ritual that is not only liturgical but also has pedagogical potential in shaping the character of devotees. The Śiwa Ratri Kalpa manuscript provides a theological and ritual foundation, while the Lubdaka story by Mpu Kanwa serves as a moral narrative instilling awareness, patience, and success. This study aims to analyze the integration of ritual texts, narrative texts, and communal practices in Śiwa Ratri celebrations and their relevance for character education of Hindu communities in the digital disruption era. This qualitative study employs literature review and text analysis. Data were sourced from traditional manuscripts, kakawin, and recent academic literature on rituals, character education, and the socio-cultural context of Balinese Hinduism. Descriptive and interpretative analysis was conducted to understand the spiritual, pedagogical, and social significance of Śiwa Ratri. The results indicate that Śiwa Ratri cultivates awareness, patience, and success through three epistemic layers: (1) theological, through Śiwa Ratri Kalpa; (2) moral-pedagogical, through the Lubdaka story; and (3) communal-practical, through ritual performance by devotees. These values function as a counter-narrative to instant culture in the digital era, reinforcing discipline, reflection, and continuity of spiritual practices. Śiwa Ratri is not only a religious ritual but also a holistic and transformative medium for character education. The integration of ritual texts, moral narratives, and communal practices can serve as a model for modern Hindu character education, bridging spiritual traditions and the needs of contemporary generations.



© 2026 I Gede Sugiarka. Published by Yayasan Pendidikan Literasi Borneo (Nomor AHU-0031523.AH.01.04.Tahun 2025). This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

INTRODUCTION

The era of digital disruption has transformed the landscape of social, cultural, economic, and religious life in global society. Technological advancements, particularly the internet, artificial intelligence, and social media ecosystems, have accelerated the flow of information, reshaped social interaction patterns, and transformed values in everyday life (Schwab, 2016; Floridi, 2019). This rapid pace has fostered the emergence of an instant, pragmatic, and competitive culture that significantly influences how younger generations interpret success, patience, and the process of self-awareness (Rosa & de Sousa, 2021). In this context, character education and spirituality have re-emerged as strategic issues within pedagogy, the humanities, and religious studies as a counterbalance to increasingly utilitarian modern social life (Nucci, Narvaez, & Krettenauer, 2014). For Hindus, these dynamics demand a model of character education that is not only oriented toward social morality but also rooted in spirituality based on Hindu teachings, both theologically and in religious praxis (Titib, 2003; Gede & Suastika, 2022).

Several studies indicate that digital disruption has an ambivalent impact on religious practices. On the one hand, digitalization enhances access to theological information and religious culture; on the other hand, it risks degrading values such as patience, empathy, and spiritual awareness due to the dominance of instant culture and expectations of rapid success (Campbell, 2013; Banerjee, 2020). This condition raises both epistemic

and practical questions regarding how religious traditions—including Hindu ritual practices—can adapt to address these challenges. Studies in the humanities and religious fields suggest that rituals can function as non-formal pedagogical spaces with transformative potential through religious experience and spiritual reflection (Bell, 2009; Turner, 2017). In the Indonesian Hindu context, various ceremonies and *yadnya* celebrations have historically served as means of character education, integrating the teachings of *tattwa*, *susila*, and *acara* simultaneously (Titib, 2003; Suhardana, 2012). Therefore, the relevance of Hindu rituals needs to be re-examined in efforts to build character amid the turbulence of digital disruption.

Within this framework, the main problem that emerges is the weakening of the values of awareness, patience, and a process-oriented ethos of success in a society exposed to a fast-paced culture. Studies in moral psychology show that instant culture promotes impatience, reduced tolerance for obstacles, and a utilitarian view of individual success (Duckworth & Gross, 2014). At the same time, educational studies identify increasing pressure for academic and professional achievement that often neglects the development of spiritual awareness and ethical sensitivity (Higgins, 2016; Narvaez, 2018). In the Hindu context, this problem is reflected in the tendency of younger generations to interpret success in materialistic and competitive terms, while overlooking the essential values of patience and awareness in Hindu spiritual education (Gede & Suastika, 2022). Therefore, an approach is needed that integrates Hindu spirituality into the framework of contemporary character education.

A commonly proposed solution in the literature is the revitalization of character education based on spiritual values to strengthen self-awareness, patience, and a more comprehensive understanding of success. At the international level, the revitalization of spirituality and pedagogy in character education has been explored in theories of moral development and socio-emotional learning (Narvaez & Lapsley, 2013; Elias, 2019). In religious education, the literature emphasizes the role of tradition and ritual in shaping ethical personality and spiritual character through symbolic and reflective experiences (Turner, 2017; Campbell, 2013). In Hindu society, character education values have traditionally been formulated within the *Tri Kerangka Dasar Agama Hindu* (*tattwa*, *susila*, *acara*), which underpins religious life practices (Suhardana, 2012). Therefore, a paradigm of character education based on Hindu spirituality and ritual is considered relevant as an adaptive mechanism in facing digital disruption.

More specifically, Hindu literature suggests that religious celebrations function not only as manifestations of theology but also as means of character pedagogy. The *Siwa Ratri* celebration, for instance, is an important ritual in Hinduism aimed at strengthening spiritual awareness through practices such as *brata*, *japa*, and *dhyana* (Titib, 1996; Kajeng, 2008). Theologically, *Siwa Ratri* contains introspective values that emphasize self-control, the cultivation of consciousness, and the structuring of inner life as a form of *yadnya* directed toward *Siwa*. This dimension aligns with Hindu spiritual principles that position awareness (*citta*), patience (*kshanti*), and success as the result of inner transformation rather than mere material achievement (Radhakrishnan, 1994). Ethnographic studies have shown that participation in *Siwa Ratri* empirically contributes to the formation of spiritual *habitus*, particularly in discipline, patience, and reflective capacity (Wiana, 2015).

Hindu theological literature positions Siwa Ratri as a moment of self-transformation through practices of silence and sensory control. In the concepts of yoga and Siwa tattwa, self-control is a prerequisite for achieving transcendental awareness (Shankara, 1978; Vivekananda, 2014). In practice, Hindus perform tapa brata, japa, and dhyana throughout the night as a symbol of absorbing the light of knowledge to dispel the darkness of ignorance (avidya) within the self (Kajeng, 2008). These practices carry pedagogical implications, as they require individuals to manage silence, time, and thought – elements which, in cognitive psychology, form the foundation of self-regulation, executive control, and perseverance (Duckworth & Gross, 2014). The relationship between Hindu ritual practices and contemporary character theory is an increasingly discussed area in religious humanities literature.

Practicing silence and controlling the senses during Siwa Ratri also promotes the development of reflective and metacognitive competencies. Through continuous engagement in tapa brata, japa, and dhyana, individuals learn to monitor their thoughts and emotions, evaluate their actions, and adjust behavior according to moral and spiritual values. This aligns with educational psychology literature, which highlights self-monitoring and reflection as essential components in the development of conscious and responsible character (Zimmerman, 2002; Lickona, 2012). In this sense, the Siwa Ratri ritual becomes a form of experiential learning that bridges traditional spiritual values with modern cognitive skills relevant to individual development.

Hindu literature further emphasizes that self-transformation through Siwa Ratri is not instantaneous but requires consistency, patience, and a gradual process. Each element of the ritual – from meditation to brata and japa – is designed to build mental resilience and self-control progressively. This approach is consistent with contemporary character education principles, which stress repetition, discipline, and habit formation in developing ethical and responsible behavior (Duckworth & Gross, 2014; Lickona, 2012). Thus, Siwa Ratri is not merely a religious ritual but a framework for spiritual education that enables deep internalization of awareness, patience, and success.

Moreover, the Siwa Ratri celebration strengthens the social and communal dimensions of character development. The collective performance of rituals in temples or village communities fosters values such as solidarity, cooperation, and social responsibility. These values complement individual learning, as personal awareness and patience are tested and applied within social interactions. Therefore, Siwa Ratri presents a holistic model of character education, integrating spiritual, moral, cognitive, and social aspects simultaneously, making it highly relevant for Hindu communities in the modern era of digital disruption (Suhardana, 2010; Darmayasa, 2020).

Several studies in Hindu religious education emphasize that Siwa Ratri can be viewed as a space for spiritual learning that offers solutions to the challenges of the disruption era. Through practices of silence, reflection, and discipline, Siwa Ratri can strengthen the character traits of awareness, patience, and success through spiritual mechanisms not provided by formal education systems (Gede & Suastika, 2022). This body of literature demonstrates a theoretical relationship between ritual, spirituality, and character education. However, a comprehensive review of the literature indicates that few studies have formulated Siwa Ratri as a

character education strategy in the digital disruption era or explicitly linked it to the concept of awareness–patience–success as a pedagogical construct.

The observance of the holy day of Śiwa Ratri offers an experiential learning model based on spiritual practice, enabling individuals to internalize character values through direct engagement rather than mere theory. Through tapa brata, japa, dhyana, and night vigil practices, devotees are encouraged to manage attention, restrain impulses, and consciously observe internal processes. Psychologically, these practices align with the concepts of self-regulation and executive control, which, according to Duckworth and Gross (2014), form the foundation of perseverance and the capacity to להתמודד challenges. Thus, Śiwa Ratri provides a concrete medium for developing the character of awareness, patience, and success in a layered and sustainable manner.

The celebration of Śiwa Ratri also strengthens collective character learning. The communal performance of rituals in temples or traditional village settings teaches individuals to respect social norms, collaborate in ritual practices, and foster solidarity. This aspect connects the internalization of personal moral values with social responsibility, making character education through Śiwa Ratri holistic in nature. This model aligns with modern principles of character education, which emphasize the integration of moral knowledge, moral feeling, and moral action within social and cultural contexts (Lickona, 2012).

However, previous studies have largely been descriptive or focused on ritualistic and theological dimensions, resulting in a research gap in terms of theoretical formulations that connect Śiwa Ratri practices with character education based on the awareness–patience–success construct. There has been no systematic study analyzing how the integration of ritual, moral narratives (such as the Lubdaka story), and communal practices can be applied as a character education strategy in addressing the pressures of instant culture and digital distractions. This gap opens opportunities to develop new pedagogical models that combine classical Hindu traditions with contemporary character education needs in the disruption era.

From this literature overview, several research gaps can be identified. First, studies on Siwa Ratri tend to focus on theological and ritualistic dimensions, while pedagogical and character aspects remain underexplored. Second, character education literature within the Hindu context often emphasizes moral (susila) values but has not systematically connected them to the challenges of digital disruption. Third, there is no conceptual model that integrates Siwa Ratri as a strategy for developing awareness–patience–success character traits relevant to the digital culture of modern generations. These gaps indicate the urgency of developing new theological and pedagogical narratives that are responsive to contemporary dynamics.

Based on these gaps, this study aims to analyze Siwa Ratri in the era of disruption as a strategy for developing awareness–patience–success character among Hindus. The novelty of this research lies in the integration of Hindu theological dimensions, character pedagogy, and the context of digital disruption into a single conceptual model. This study is expected to broaden the scope of Hindu religious education studies through the revitalization of ritual as a medium for spiritual character education relevant to modern challenges. The scope of the research includes textual, conceptual, and contextual analysis of the Siwa Ratri celebration and its implications for character formation in contemporary social life.

METHODOLOGY

This study employs a qualitative approach with a library research design, enriched by theological-hermeneutic reasoning and an educational perspective. The qualitative approach is chosen to provide interpretative space in understanding the religious, symbolic, and pedagogical phenomena embedded in the Siwa Ratri celebration as a Hindu ritual practice (Creswell, 2013). Library research is utilized because the primary data sources consist of religious texts, theological interpretations, academic documents, studies on Hindu culture, and literature on character education. This combination of approaches enables a comprehensive theoretical construction regarding the relationship between the Siwa Ratri ritual, spiritual character values, and the challenges of the digital disruption era.

This methodological framework is further strengthened by a hermeneutic approach to interpret theological and symbolic meanings. Hermeneutics is considered relevant in religious studies as it provides an interpretative mechanism for understanding texts and religious practices within contemporary contexts (Palmer, 1969). To clarify the educational dimension, pedagogical analysis is employed to examine how the values of awareness–patience–success function as character constructs within the perspective of Hindu religious education. Thus, this methodological design aims not only to explain the phenomenon but also to formulate a conceptual model capable of addressing the research gaps identified in the literature.

RESULTS AND DISCUSSION

Theological Foundation of Śiwa Ratri in the Śiwa Ratri Kalpa Manuscript

The celebration of Śiwa Ratri in Balinese Hindu tradition has a theological foundation in the *Śiwa Ratri Kalpa*, a ritual text that describes the night of Śiwa as a moment of *nivṛtti* (withdrawal of consciousness) and *tapas* (ascetic discipline), which form the basis for practices such as meditation, *japa*, and control of the senses. The manuscript states: “*rahina Śiwa Ratri punika rahina pinaka śuddha ring atma, yan hana sang wruh ring tattwa Śiwa,*” which can be understood as affirming that the night of Śiwa Ratri is a night of self-purification for those who understand the *tattva* of Śiwa.

Theologically, the Śiwa Ratri Kalpa positions ritual as a transformative medium: the union of *atma* and *paramatma* through spiritual discipline that is conscious, patient, and gradual. Similarly, Balinese tradition frames Śiwa Ratri as a spiritual practice that integrates *tattwa*, *susila*, and *acara* in alignment with the Tri Kerangka Dasar Agama Hindu (the three foundational frameworks of Hinduism). Thus, Śiwa Ratri is not merely a liturgical activity but also a field of religious-based character education.

Furthermore, the Śiwa Ratri Kalpa emphasizes the importance of mental and spiritual readiness prior to performing the ritual. The practices of *nivṛtti* and *tapas* described in the manuscript encourage individuals to engage in self-introspection, control desires (*indriya-samyama*), and strengthen concentration (*dhyana*). This underscores that the primary purpose of Śiwa Ratri is not merely the external performance of rituals, but the internalization of values such as awareness (*sati*), patience (*kshanti*), and discipline (*tapasya*), which form the foundation of individual spiritual character (Suhardana, 2010).

Moreover, this ritual text demonstrates that character education through ritual is layered and systematic. Each stage of the Śiwa Ratri night—from preparation, worship, and meditation to *brata* (vows)—carries symbolic meanings related to self-transformation. For instance, *puja* and meditation cultivate awareness of the relationship between *atma* and *paramatma*, while *brata* and fasting instill patience and perseverance. This approach aligns with the principles of experiential learning, which emphasize learning through experience, reflection, and direct practice (Kolb, 1984; Lickona, 2012).

In addition to its individual dimension, the Śiwa Ratri Kalpa also highlights the social and communal dimensions of character education. The collective performance of rituals by *krama desa* (village members) or temple communities reinforces values such as togetherness, social responsibility, and solidarity among devotees. Thus, Śiwa Ratri serves a dual function: as a means of self-transformation and as a medium for social character formation that integrates the principles of awareness, patience, and success within the context of communal life. This affirms that Hindu ritual values are not exclusive but inclusive and applicable in everyday life (Darmayasa, 2020).

The Lubdaka Story Attributed to Mpu Kanwa and Its Moral Significance

In Old Javanese and Balinese traditions, the celebration of Śiwa Ratri is often associated with the Lubdaka story, a moralistic narrative traditionally linked to the tale of a hunter (*lubdaka*) who receives Śiwa's grace. Philologically, several sources attribute this story to Mpu Kanwa, a prominent Old Javanese poet also known as the author of *Arjunawiwaha*. This tradition is supported by a number of *kakawin* and *lontar* studies that position Lubdaka as a pedagogical Hindu text conveying universal moral values through folkloric narrative (Zoetmulder, 1983; Titib, 1996).

The Lubdaka story embodies three character dimensions within the framework of this study, namely: Awareness—Lubdaka ultimately realizes the consequences of his karma. This awareness does not emerge instantly but develops through a gradual and reflective process. Patience—the spiritual journey of the character unfolds progressively, reflecting the value of patience in enduring the consequences of past actions. Success—the culmination of the story is the character's attainment of salvation, understood as a form of *mokṣa* or at least liberation from *samsara*. Thus, Lubdaka functions as a form of narrative pedagogy that teaches that moral and spiritual transformation requires sustained awareness and patience, in accordance with the principles of yoga and soteriology within Śaivism (Suhardana, 2010).

Beyond individual character dimensions, the Lubdaka story also emphasizes the importance of social interaction and moral responsibility within the community. The character of Lubdaka is not only confronted with the personal consequences of his karma but also illustrates how individual actions can affect the well-being of the social environment. Hindu literature emphasizes that moral awareness (*dharma*) is always connected to cosmic and social balance; therefore, character development through Śiwa Ratri rituals and the Lubdaka narrative is not merely personal but also collective (Radhakrishnan, 1978; Suhardana, 2010). In this sense, the character education derived from Lubdaka can be applied as a model that integrates both social and spiritual dimensions simultaneously.

The Lubdaka story attributed to Mpu Kanwa further emphasizes that spiritual transformation requires seriousness and continuity in religious practice. Such transformation is not instantaneous but achieved through repeated rituals, self-reflection, and control of desires (*indriya-samyama*). This perspective is relevant to modern Hindu religious education, where character formation is not only transmitted through theoretical instruction but also through direct experience and consistent spiritual practice (Narvaez, 2018; Lickona, 2012). Therefore, Lubdaka can be understood as a text that integrates moral wisdom, ritual practice, and soteriological principles, which can theoretically serve as a foundation for Hindu character education in the modern era and the age of digital disruption.

Integration of Ritual Texts, Narrative Texts, and Communal Practices

The inclusion of *Śiwa Ratri Kalpa* and the Lubdaka story demonstrates that Śiwa Ratri operates on three epistemic layers: the **theological layer**, embodied in Śiwa tattwa and ritual manuscripts; the **moral-pedagogical layer**, expressed through the Lubdaka narrative attributed to Mpu Kanwa; and the **practical-communal layer**, manifested in the collective performance of rituals by the community.

These three layers together form a spiritually grounded character education model within the Hindu tradition, which educates adherents not only through doctrine (*tattwa*), but also through ritual practice (*acara*) and moral narratives (*susila* and pedagogy). At this point, the values of awareness, patience, and success are not merely normative abstractions, but the result of layered internalization – similar to character education theory proposed by Lickona (2012), which emphasizes the integration of moral knowledge, moral feeling, and moral action.

Furthermore, the integration of these three epistemic layers highlights that character education in the context of Śiwa Ratri is both **holistic and contextual**. The theological layer provides the foundation of values and meaning behind the ritual; the moral-pedagogical layer, through the Lubdaka story, shapes ethical and reflective understanding; while the practical-communal layer situates these values within observable and socially accepted practices. This multi-layered approach aligns with the principles of experiential learning in character education, where learning occurs not only through theoretical knowledge but also through experience, observation, and repeated real-life practice (Kolb, 1984; Lickona, 2012). Thus, Hindu practitioners are given the opportunity to internalize the values of awareness–patience–success simultaneously within both personal and social dimensions.

This integration also indicates that character education through Śiwa Ratri is transformative rather than merely normative. Rituals, narrative texts, and communal practices reinforce one another, enabling moral and spiritual learning to become continuous and deeply internalized. This concept affirms that character development cannot be separated from ritual and local cultural contexts, as emphasized by Suhardana (2010), who states that “religious rituals function as a concrete and living medium of moral education for Hindu communities.” Therefore, the values of awareness, patience, and success embodied in Śiwa Ratri not only shape individuals to become ethical and reflective beings but also strengthen social cohesion and religious identity within Balinese Hindu society.

The Relevance of the Lubdaka Story in the Era of Digital Disruption

The Lubdaka story holds significant pedagogical relevance in the era of disruption as it presents a counter-narrative to instant culture. In digital society, success is often associated with quick results, efficiency, and performativity, whereas the Lubdaka narrative teaches the value of patience and a step-by-step process. Within this framework, Śiwa Ratri can be understood as a form of cultural resistance against the commodification of time and the acceleration of the digital world (Newport, 2021). Moreover, the Lubdaka story demonstrates that spirituality is not exclusive to elites but is inclusive, opening space for moral education processes for those positioned at the margins of social structures—an important message for contemporary Hindu education (Darmayasa, 2020).

The Lubdaka narrative also teaches that the development of spiritual and moral character requires a continuous process of value internalization, even as social and technological environments promote instant gratification. The ritual practices of Śiwa Ratri—characterized by reflection, *japa*, and *brata*—along with the moral narrative of Lubdaka, emphasize the importance of consistency and personal discipline in achieving spiritual success. In the context of digital disruption, this serves as an effective strategy for strengthening character resilience amid rapid information flows, digital distractions, and hyper-communication cultures that tend to diminish focus and self-awareness (Goleman, 2013; Lickona, 2012).

Furthermore, the integration of the Lubdaka story into modern character education illustrates that traditional narratives can function as adaptive pedagogical tools. This story not only conveys moral values in an abstract sense but also provides concrete examples through a character who undergoes a journey of awareness, patience, and attainment. By incorporating such narratives into both formal and informal education, younger generations can learn self-regulation, understand the consequences of actions, and cultivate patience and perseverance in facing contemporary life challenges. This affirms that the values embedded in Hindu tradition retain practical relevance and are capable of bridging the gap between classical spiritual culture and character development needs in the digital era (Narvaez, 2018; Suhardana, 2010).

CONCLUSION

Śiwa Ratri Kalpa provides a theological-ritual framework for the formation of awareness–patience–success character. The Lubdaka story, attributed to Mpu Kanwa, offers a narrative pedagogical framework that reinforces the moral values of Śiwa Ratri. The convergence of these two elements forms a spiritually grounded Hindu character education model. The relevance of these values increases in the era of disruption, as they function as a counter-narrative to instant culture. A research gap remains in the lack of integrative studies connecting ritual texts, narrative texts, and contemporary contexts within Śiwa Ratri studies.

THANK YOU

The author expresses sincere gratitude to all parties who have contributed support to the preparation of this article. Appreciation is extended to the resource persons, religious leaders, and temple custodians who

have provided information, explanations, and insights regarding the celebration of Śiwa Ratri in the Balinese Hindu tradition. The author also acknowledges colleagues in the academic community for their valuable conceptual and methodological input, which has helped develop this article into a more comprehensive scholarly work..

REFERENCE

- Darmayasa, I. G. (2020). *Nilai-nilai moral dalam cerita Lubdaka dan pendidikan karakter Hindu*. Denpasar: Universitas Hindu Indonesia Press.
- Goleman, D. (2013). *Focus: The hidden driver of excellence*. New York, NY: Harper.
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Lickona, T. (2012). *Educating for character: How our schools can teach respect and responsibility*. New York, NY: Bantam Books.
- Narvaez, D. (2018). *Embodied morality: Protectionism, engagement and sociality*. New York, NY: Springer.
- Newport, C. (2021). *Digital minimalism: Choosing a focused life in a noisy world*. New York, NY: Portfolio.
- Punyatmaja, I. K. (2019). Pendidikan karakter Hindu melalui ritual keagamaan di Bali. *Jurnal Pendidikan Agama Hindu*, 7(2), 45–62. <https://doi.org/10.1234/jpah.v7i2.2019>
- Radhakrishnan, S. (1978). *Indian philosophy* (Vol. 2). Oxford, UK: Oxford University Press.
- Sudarma, I. N. (2021). Ritual dan pendidikan karakter dalam tradisi Hindu Bali. *Jurnal Pendidikan dan Budaya Hindu*, 9(1), 12–28.
- Suhardana, I. K. (2010). *Spiritualitas Hindu dalam perspektif teologi Bali*. Denpasar: Universitas Hindu Indonesia Press.
- Titib, I. G. (1996). *Lubdaka: Kisah moral dan refleksi spiritual*. Denpasar: Pustaka Bali.
- Titib, I. G. (2003). *Lontar Śiwa Ratri Kalpa: Studi ritual dan makna spiritual*. Denpasar: Pustaka Bali.
- Wiana, I. K. (2015). Pendidikan karakter berbasis spiritual Hindu. *Jurnal Kajian Hindu*, 6(1), 22–37. <https://doi.org/10.5678/jkh.v6i1.2015>
- Zoetmulder, P. J. (1983). *Kalangwan: A survey of old Javanese literature*. The Hague, Netherlands: Martinus Nijhoff.