

ARCHETYPE OF AMAZING MAN AS SEEN IN *PARARATON*

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ABSTRACT

The research deals with the archetype of Amazing Man in *Pararaton*. The theory of archetype, *Pararaton*, amazing and a qualitative research design are applied in this research. It is found out that Ken Angrok is regarded as Amazing Man. The archetype of Amazing Man as seen in a *Pararaton* is that firstly, Ken Angrok is the son of god Brahma; secondly, Ken Angrok is the reincarnation of god Visnu; thirdly, Ken Angrok shines twice; fourthly, from his crown of Head, the bats can come out; fifthly, he can kill the powerful Tunggul Ametung; sixthly, he marries Ken Dedes; seventhly, god Shiva chooses him as the king in Java, and finally, Ken Angrok becomes the king of Singasari entitled Sri Rajasa Batara Sang Amurwabumi,

Keywords: *archetype, Amazing Man, Pararaton, god Shiva, god Visnu*

INTRODUCTION

Pradopo (1997:36) in his book *Beberapa Teori Sastra, Metode Kritik dan Penerapannya* said that literary work is a description of the result of a person's invention and produces a life that is shaped by attitude, background, and beliefs of its author. Rene Wellek (1956: 30) stated that that a good literature covers two aspects. They are, *dulce et utile* meaning that literary work not only gives beauty but also presents valuable lesson. *Pararaton* as a literary work tells especially Ken Dedes as *nareswari* and Ken Angrok as an amazing man.

Sally Bradley and Lance Storm (1913: 154-176) in *Archetypes, Symbols and the Apprehension of Meaning* said that

All human beings, sharing essentially the same biological equipment (the brain and central nervous system) will show tendency to perceive common meanings embodied in a symbol, even at an implicit (i.e. unconscious) level. Such factors suggest Jung's concept of a so-called collective unconsciousness; the deepest and oldest layer of the mind. Jung located archetypes in the collective unconsciousness..

Therefore, it is true that it is said that archetype is the concept of collective unconsciousness which is a universal picture that has existed from the past. Some

researches about archetype have been done by Dr. Soetomo University's researchers such as : Archetypes and Motifs as described in *Bawang Merah Bawang Putih* and Cinderella Stories : a comparative Literature (Proceeding of International Seminar ECKLL IV, 2016), 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), and Archetype of *Nareswari* as seen in a historical Roman entitled *Pararaton* (Proceeding of International Seminar ECKLL VIII, 2021).

This research focuses on Archetype of Amazing Man as seen in *Pararaton*. It is analyzed that Ken Angrok as one of the main characters in *Pararaton* as Amazing Man seen from archetype. As Amazing man, firstly, Ken Angrok was the son of god Brahma; secondly Ken Angrok was the reincarnation of god Visnu; thirdly, Ken Angrok shone twice; fourthly, From his crown of Head, bats could come out; fifthly, Ken Angrok could kill the powerful Tunggul Ametung, the Duke of Tumapel Malang; Sixthly, Ken Angrok married Ken Dedes as *Nareswari*; seventhly, god Shiva chose him as the king of Java, and finally, Ken Angrok became king of Singasari kingdom entitled Sri Rajasa Batara Sang Amurwabumi.

RESEARCH METHOD

As it is stated by Pickard (2007: XV1) that the two basis of methodologies are Quantitative and Qualitative research. Based on Newman's book (2007: 89), it is 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.

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 especially related to Ken Angrok as Amazing Man.

ANALYSIS AND DISCUSSION

The Archetype of Amazing Man are categorized as follows:

Ken Angrok is the Son of God Brahma

Ken Angrok is the son of Ken Endok, a villager in Malang and god Brahma as seen in the following quotation:

Dewa Brahma mengenakan perjanjian kepada istri itu; jangan kamu bertemu dengan lelakimu lagi,, kalau kamu bertemu dnegan suamimu, Ia akan mati, lagi pula akan tercampur anakkun itu, nama anakku itu: Ken Angrok, dialah kelak yang akan memerintah tanah jawa' (Pararaton, p.2)

God Brahma makes an agreement to the wife: do not you meet your man again, if you meet your husband, he will die, after all my son will be mixed up, my son's name is Ken Angrok, he is the one who will rule the land of Java (*Pararaton*, English translation, P.2)

It is true when god Brahma in human world, he meets Ken Endok at the field of weeds at Pangkur village Malang. God Brahma with his power of god, makes an agreement to the wife, Ken Endok not to meet her husband or he will die because Ken Endok is pregnant of god Brahma's son. God Brahma asks Ken Endok to name his son Ken Angrok.

Ken Angrok is the Reincarnation of God Visnu

One of the archetypes of Amazing Man is that Ken Angrok is the reincarnation of god Visnu as it is seen in the following quotation :

... *Kata Dang Hyang Lohgawe: 'Ada seorang anak,, Panjang tanganya melampaui lutut, tulis tangan kananya cakera dan kiri sangka, Bernama Ken Angrok. Ia tampak pada waktu aku memuja, ia adalah penjelmaan Dewa Wisnu, Pemberitahuanya dahulu di Jambudwipa,... (Pararaton, p.13)*

... Dang Hyang Lohgawe says: ' there is a boy, his arm is long reaching his knee, there is *cakera* in his right palm of his arm and *sangka* in his left palm of his arm, .He is Ken Angrok.He is the reincarnation of god Visnu as it is told in Jambudwipa (*Pararaton*, English Translation, p.13)

The statement above means that Dang Hyang Lohgawe a Hindu's priest from Jambudwipa (India). In his pray, god Visnu asks him to find out a boy named Ken Angrok in Java. It is identified that that Ken Angrok's arm is long reaching his knee. There is *cakera* in his right palm and *sangka* in his left palm of his arms.

Ken Angrok Shines

Ken Angrok is regarded as the son of Ken Endok, a villager at Pangkur village Malang and god Brahma. After the birth of Ken Angrok, Ken Endok throws away the baby as seen in the following quotation:

Akhirnya sesudah genap bulanya, lahirlah seorang anak laki-laki, dibuang di kuburan kanak-kanan oleh Ken Endok. Selanjutnya ada seorang pencuri, bernamn lembong, tersesat di kuburan anak anak itu, melihat benda bercashaya, didatangi oleh Lembong, mendengar anak mengis, setelah didekati oleh lembong itu, nyantalah yang menyala itu anak yang menangis tadi (Pararaton, p.3)

After the coming of the months, A baby was born and Ken Endok throws away the child at a children's grave. There is a thief named Lembong who lost in this place, and he sees a thing shinning. Lembong visits and hears, after approaching, it is true whose shining is a child who cries before (*Pararaton* English translation, p. 3)

It can be drawn that for the first time, a baby, Ken Angrok, firstly shines in the children grave. Her mother, Ken Endok, throws away her own baby to the

children grave because the baby is the son of god Brahma, not her husband. The shining child is found by a thief named Lembang.

For the second time, Ken Angrok shines as seen in the following quotation:

Ken Angrok diusir oleh guru, kira kira pada waktu tengah malam guru mengusirnya .Ken Angrok terperanjat, bangun gterhuyun huyun, lalu keluar,pergi tidur diilalang. Ketika guru menengoknya keluar ia melihat ada benda menyalah di temnga ilalang, guru terperanjat mengira kebakaran, setelah diperiksa yang tampak menyala itu adalah Ken Angrok,.. (Pararaton, p. 6-7)

Ken Angrok is kicked out at midnight by the teacher. Ken Angrok is surprised to wake up staggered, then comes out to sleep in the weeds. When the teacher looks at outside, he sees that there is a burning in the object in the middle of the weeds, the teacher is surprised to think that that there is a fire, upon inspection what appears to be burning was Ken Angrok (*Pararaton English translation, p. 6-7*),

The statement above means that the teacher looks a burning object in the middle of the weeds. He thinks that there is a fire, but surprisingly, he looks at that the burning object is Ken Angrok. Ken Angrok shines for the second time.

The Bats Come Out from Ken Angrok's Crown of Head

The third archetype of amazing man is that the bats come out from Ken Angrok's crown of head. It is seen in the quotation below:

Setelah malam tiba waktu orang tidur sedang nyenyak nyenyaknya, Ken Angrok tidur, kini keluarlah kelelawar dari ubun ubun Ken Angrok, berbondong bonding tada ada putusny, semalam malaman makan buah jambu sang guru (Pararaton, p.6)

When people sleep soundly in the night, Ken Angrok sleeps, bats come out from Ken Angrok crown of head in groups without a break all night eating the teacher's guava fruits (*Pararaton English translation, p. 6*)

The statement above means that when Ken Angrok desires to eat something and when Ken Angrok sleeps, the bats come out from his crown of his head in groups without a break all night eating out the guava fruits.

Ken Angrok Kills the Powerful Tunggul Ametung

Tunggul Ametung, the Duke of Tumapel Malang, is very powerful. Only the amazing man can kill him as seen in the quotation below:

... Ken Angrok pada waktu malam hari pergi kedalam rumah akuwu, saat itu baik, sedang sunyi dan orang orang tidur, kebetulan juga disertai nasib baik, ia menuju ke peraduan Tunggul Ametung, tidak terhalang perjalananya, ditusuklah Tunggul Ametung, mati seketika itu juga Keris buatan Gandring ditinggalkan dengan sengaja (Pararaton, p. 19).

... Ken Angrok enters to Duke's house at night, when it is good, quiet and people are sleeping and it is coincidentally good luck. He enters to Tunggul Ametung's contest, as his journey is not hindered, he stabs Tunggul

Ametung with Mpu Gandring's kriss. Tunggul Ametung dies in instant and Ken Angrok leaves the kriss on purpose (*Pararaton*, English translation, p. 19).

Based on this statement, it is true that Ken Angrok lends the kriss to Kebo Hijo, his soldier friend at Tumapel regency. Kebo Hijo likes the kriss very much. However, Ken Angrok tricks Kebo Hijo. Ken Angrok takes the kriss at Kebo Hijo's house and he uses it to stab the Duke of Tumapel, Tunggul Ametung. Therefore, Ken Angrok leaves the kriss on purpose. The people think that Kebo Hijo is the person who kills Tunggul Ametung because Kebo Hijo always shows the kriss to people.

Ken Angrok Marries Ken Dedes

As it is told in *Pararaton* that Ken Dedes' calf gives off a light and Dang Hyang Lohgawe says that she is *Nareswari*, a woman who will become the mother of the kings in Java. Ken Angrok, under the advice of his step father, Bango Samparan, goes and orders a kriss to Mpu Grandring. Ken Angrok asks the kriss before the kriss has not been finished yet and he kills Mpu Gandring. Ken Angrok kills Tunggul Ametung and he also marries Ken Dedes. The following quotation shows the event:

Ken Angrok dan Ken Ken Dedes sangat cinta mencintai. Telah lama perkawinannya (Pararaton, p. 19).

Ken Angrok and Ken Dedes do loves each other. They have been married for a long time (*Pararaton*, English Translation, p. 19).

It has been destined that Ken Angrok is the husband of Ken Dedes and they will bring down the Kings in Java. It is a great marriage, the marriage between *Nariswari* and amazing man seen from archetype.

God Shiva Chooses Ken Angrok as the King in Java

It is told in *pararaton* that the gods confer on Mount Lezar to determine who deserves to be the king on the island in Java. In addition, god Shiva, the king of gods, chooses Ken Angrok as the king on the island in Java as seen in the following quotation:

Demikianlah kata para dewa, saling mengemukakan pembicaraan: 'siapakah yang pantas menjadi raja di pulau Jawa,' demikian pertanyaan para dewa semua. Menjawablah dewa Guru: 'Ketahuilah dewa dewa semua, adalah anakku, seorang manusia yang lahir dari ornag Pangkur, itulah memperkokoh tanah Jawa.' Kini keluarlah Ken Angrok dari tempat sampah, dilihatlah oleh para dewa, semua dewa menyetujui, ia direstui Bernama nobatanya batara Guru... (Pararaton, p. 13).

Thus the gods speak to each other, who deserves to be the king the island of Java. God Shiva answers to all gods to know that he is god Shiva's son, a man who was born at the Pangkur village. He is the one who will strengthen the island of Java. Ken Angrok comes out of trash, the gods see and all agree, he is blessed by his title *batara guru* (*Pararaton*, English translation, p. 13)

It is true that Ken Angrok has been destined to be the ruler in the island of Java. Although his mother, Ken Endok, is only a villager at the village of Pangkur Malang, his father is god Brahma and god Brahma has predicted his son will be the ruler in the island of Java. Ken Angrok goes to Lezar mount. He hides at the trash. He comes out when god Shiva, the king of gods, chooses him as the king in the island of Java. The gods have blessed Ken Angrok.

Ken Angrok Becomes the King of Singasari Kingdom

It is a great job, and amazing man can do that. Ken Angrok is an ordinary man, but as the son of god, he becomes an amazing man. He shines twice. As the reincarnation of god Visnu, he becomes a robber, a gambler. Under the advice of Dang Hyang Lohgawe he becomes a soldier at Tumapel regency. Knowing Ken Dedes's calf shines, he kills the powerful Tunggul Ametung, the Duke of Tumapel and he marries Ken Dedes, the consort of Tunggul Ametung. The last he defeats Kediri's king, Dandhang Gendis. Finally, he becomes the king of Singasari entitled Sri Rajasa Batara Sang Amurwabumi, The quotation shows the event:

Tak lama sesudah itu Ken Angrok direstui menjadi raja di Tumapel, negaranya Bernama Singasari, nama nobatanya Sri Rajasa Batara Sang Amurwabumi (Pararaton, p. 21)

Ken Angrok is approved to be the king of Tumapel not long after that, its country is named Singosari and he is crowned entitled Sri Rajasa Batara Sang Amurwabumi (*Pararaton*, English translation, p. 21).

It is clear that Ken Angrok is amazing man. When he is a child, his mother throws him at children grave. His journey leads him coming to Lezar Mount. He is chosen to be the king in the island of Java. When he becomes a soldier at Tumapel regency, he kills the Duke of Tumapel, Tunggul Ametung and he marries, Ken Dedes, the consort of Tunggul Ametung. He should defeat Kediri's king, Dandhang Gendis before becoming the king of Singosari. Ken Angrok is the first king of Singosari and Ken Dedes is his consort.

CONCLUSION

As an amazing man, Ken Angrok's deed causes great surprise or wonder. He is not only the son of god Brahman but also the reincarnation of god Visnu. Besides, god Shiva chooses him as the king in the island of Java. When he is a baby, his mother throws him in children grave. That he shines shows that he is amazing. He shines for the second time when he is at the field of weeds. Being successful in killing Tunggul Ametung, the Duke of Tumapel, he marries Ken Dedes, the consort of Tunggul Ametung and Ken Dedes is regarded as *Nareswari*. Therefore, it is a great marriage between amazing man and *Nareswari*. Finally, Ken Angrok is crowned to be the king of Singasari entitled Sri Rajasa Batara Sang Amurwabumi.

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