



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies
Vol. 5 No. 2 October 2021

IDEOLOGICAL STRUGGLE FROM STRATIFICATION OF CATUR WANGSA AND CATUR WARNA IN POETRY GEGURITAN CHANDRA BHAIRAWA

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Received: May 25, 2021	Accepted: May 29, 2021	Published: October 31, 2021
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Abstract

Balinese society has debated on *Warna*, *Kasta* (caste), and *Wangsa* stratification has been going on for a long time because of a lack of understanding about cultural differences. Bali's social stratification is focused on *Wangsa*. The title inherited the male line. This fits the ancestral scheme, *Purusa*, or patrilineal. The author is interested in investigating one of Catur Wangsa's issues in the *Candra Bhairawa* text focused on group polemics about *Warna*, *Kasta* (caste), and *Wangsa* stratification discourse. The issues addressed in this study are how to stratify *Catur Wangsa*'s duties and responsibilities in *Candra Bhairawa* text. This study aimed to determine the ideological struggle to stratify *Catur Wangsa* and *Catur Warna* in Bali. The method used in this research is to study literature by gathering primary and secondary data. This study results in (1) identifying and charting *Catur Warna* and *Catur Warna* (2) Duties of *Wangsa Brahmana*, *Wangsa Ksatria*, *Wangsa Waisya*, *Wangsa Sudra* (3) The *Wangsa* philosophical conflict in society poses two points of view, notably, the desire to retain the *Wangsa* and release the *Wangsa* with several stages of the *Diksa* Ceremony.

Keywords: catur warna, catur wangsa, bali, poetry, stratification, geguritan

I. INTRODUCTION

The Balinese society's polemic about the *Warna*, *Kasta* (caste), and *Wangsa* stratification debate has been going on for a long time. This led to cultural tensions in society due to a lack of in-depth understanding of *Warna*, *Kasta* (caste), and *Wangsa* stratification. This dispute can lead to groups that consider themselves the highest and look down on other groups. *Warna* means selecting society grouping based on their occupation. *Kasta* (caste) means an expert association in a specific field. *Wangsa* means separating population groups based on birth or lineage (Wiana, 2006). *Wangsa* has no vertical social stratification (higher *Wangsa* and lower *Wangsa*). It can not be denied, however, that there are still community members who believe there is a *Wangsa* considered higher than other *Wangsa*. Socializing and unifying expectations is essential to prevent conflict. *Kasta* (caste) in India and *Wangsa* in Bali usually refers to a hierarchical type of social stratification defined by marriage strata. (Subardini, 2011).

The male line is taken in *Wangsa* by ancestral, *Purusa*, or patrilineal scheme according to Bali's social stratification (Parta, 2013). Patrilineal is a community custom that regulates the flow of descent from the father's side. This word is often equated with patriarchy or patriarchy, although basically, the meaning is different. Patrilineal comes from two Latin words, namely *pater*, which means father, and *linea*, which means line. This patrilineal system causes Balinese people to prefer boys over girls indirectly.

Regarding the *Catur Warna* in *Bhagavad Gita* XVIII.41, it is said that: "O Arjuna, duties are divided according to the essence and character of his birth as *Brahmana*, *Ksatria*, *Waisya*, and even *Sudra*." In Hinduism, the word *Kasta* (caste) is not described in the Vedic scriptures describe word *Warna*. When we refer to the *Bhagavad Gita* Text, what *Warna* means is *Catur Warna*, which is of person's *Swadharma* (profession) division

of society. Another case in Balinese life is believed to be *Wangsa*, a lineage-based kinship system. This four-class division is not only present in Hinduism, but a common characteristic. The classification depends on personality and ability at birth. These four classes are determined not by birth, but psychological characteristics (Mantra, 1981). With DPRD Decree No 11/1951 issued and reinforced with *Bhisama Sabha Parisada Hindu Dharma Pusat* Number 3 X/2002 October 28, which contains the Application *Catur Warna*. In *Bhisama* explained that the *Catur Warna* is a teaching on the division of duties and responsibilities of society based on *guna* or ability and *karma* or job following his life choices (Putra et al., 2006).

Focusing on the collective polemic of *Warna*, *Kasta*, and *Wangsa* stratification discourse, the author, is interested in investigating one of the issues related to *Catur Wangsa* that exists in the text of the traditional Balinese literary works. One of the traditional Balinese literary works whose content includes theological struggles over *Catur Wangsa* is the *Candra Bhairawa* text. For this study, the *Geguritan Candra Bhairawa* text was chosen. *Geguritan Candra Bhairawa* addresses theological conflicts between figures regarding *Catur Wangsa* duties and obligations. This dispute occurred between Bima from the Hastinapura Kingdom and Patih Brahma and Patih Wisnu from the Kingdom of Gods. Therefore, the issue discussed in this study is how to stratify *Catur Wangsa's* duties and responsibilities in the text of *Candra Bhairawa*. This study aimed to decide the ideological struggle to stratify *Catur Wangsa* in Bali in *Candra Bhairawa*. The advantage of this research is to preserve traditional Balinese literary works in *geguritan* form, particularly in literary works. Add to the treasury of study on the struggle of *Catur Wangsa* philosophy in Bali.

II. METHODS

This study is qualitative by using literature's sociological theory to learn more about *Catur Wangsa* and *Catur Warna*'s ideological stratification struggles in Bali in the *Candra Bhairawa* text. The approach used in this research is to review literature by collecting some primary and secondary data. The literature method is the first step in data collection. The literature analysis method was the focus of this research by searching for primary data, namely, *Geguritan Candra Bhairawa*. Meanwhile, secondary data, i.e., information through written documents, such as books and journals, as well as electronic records that support the writing process (Sugiyono, 2005). A symbolic struggle is a struggle between individuals as social agents in their respective roles. Any social agent conducting symbolic battles will use tactics to build social power or truth (Fashri, 2014). The relationship between literary works and society, both as negation, innovation, and affirmation, is important. Literary works have an essential task in their efforts to become a pioneer of reform and provide recognition of social symptoms. The freedom and ability of literary works to include almost all aspects of human life make literature very close to the aspirations of society. The main characteristics of literary works are aspects of aesthetics. However, intensely literary works also contain aspects of ethics, philosophy, logic, and even science (Ratna, 2004).

In connection with the word stratification, it can be said as (1) dividing the population or society into graded classes; (2) the process or consequence of the gradual separation of group members on the basis of authority, special rights and prestige; (3) distributive processes of values that are scarce in society; (4) horizontal and vertical division of society into strata with certainty or uncertainty (Hasjir & Pusat Bahasa, 2003). The stratification used in this analysis includes differentiating population or community into stratified

classes and grouping elements of society into groups centered on different levels.

A literary work has moral parallels to culture, influenced by the situation and social climate. Homology or similarity between situations that produce ideology and social class environments in which the structure of the social class is reinforced (Bourdieu et al., 1991). Homology demonstrates the synchronous relationship between social roles, social values, and cultural symbols (Barker, 2004). Thus, the homology or theological relation between the conflict between *Catur Wangsa* and *Catur Warna* in *Candra Bhairawa* and the conflict in Balinese society.

III. RESULTS AND DISCUSSION

3.1 Definition of *Catur Wangsa* and *Catur Warna* in Bali

3.1.1 Definition of *Catur Wangsa*

A community grouping method called *Catur Warna* and *Catur Wangsa* is recognized in the Hindu community in Bali. This collective grouping structure has started to be accepted by the Balinese people since the Hindu influence began. In its growth, the Balinese society is confused, preferring to equate *Catur Wangsa* with *Catur Warna*. *Catur* means four, and *Wangsa* means separating community groups by birth or lineage (Wiana, 2006). Thus, *Catur Wangsa* means the four divisions of birth or lineage-based cultures. That is why the word *Catur Wangsa* is often confused with caste, related to descent or ethnicity. *Catur Wangsa*: *Brahmana*, *Ksatria*, *Waisya*, and *Sudra*. The *Wangsa* title is divided into two, *Tri Wangsa* title and *Jaba* title. Name *Tri Wangsa* is *Brahmana*, *Ksatria*, and *Waisya*. *Jaba*'s fourth *Wangsa* title was *Sudra* (Bagus, 1977). For more details, see the chart below.

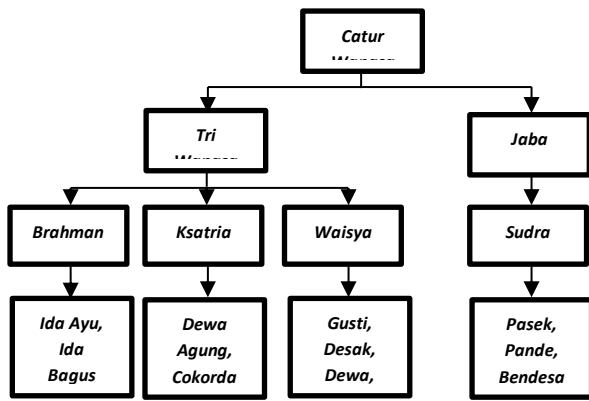


Figure 1. Classification of *Catur Wangsa*

3.1.2 Definition of *Catur Warna*

Catur Warna consists of two words, *Catur*, meaning four, and *Warna*, meaning a work. Thus, *Catur Warna* means a method of dividing society into four classes or groups based on the principle of *swadharma*, consistent with responsibilities and skills (Agung, 2001). According to the *Catur Warna* system, society is divided into four groups or classes based on (1) *Brahmana* is a community of people responsible for religion and scientific creation, such as priests, *sulinggih*, or head ritual performers; (2) *Ksatria* is a category of people responsible for government and military affairs, including rulers, courtiers, or officials; (3) *Waisya* is a collective of people with community welfare responsibilities including merchants, producers, (4) *Sudra* is a group of people who have to support *Brahmana*, *Ksatria*, and *Waisya* groups, including servants and employees. For more info, see below.

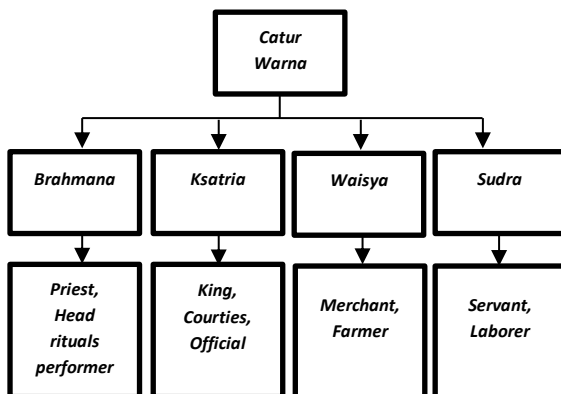


Figure 2. Classification of *Catur Warna*

3.2 Stratification of Duties and Obligations of *Catur Wangsa* based *Geguritan Candra Bhairawa*

Geguritan is a narrative poem in terms of form. It is poetry, though it is narrative in content. *Geguritan* is also a traditional Balinese literary work created by *pupuh-pupuh* in different ways to be seen from the form and narrative structure. (Parta, 2014). In *Geguritan Candra Bhairawa*, a *pupuh* (verse) describes *Catur Wangsa's* division of duties and obligations.

3.2.1 Duties and Obligations of the *Wangsa Brahmana*

*Sane kasengguh Brahmana,
ring Dewantara nagari,
asing-asing anak prajnan,
sane sampun madwijati,
manggeh ngamelsolah suci,
pawikan ring tatwa tutur,
salwir tatwan kaBrahmanan,
puja mantra pangastuti,
teleb kukuh,
ring ne dados kapatutan
(Pupuh Sinom, Verse 21)*

*Babratane kamanggehang,
makadi satya tan mari,
lana pageh ngret indriya,
lila natakin panas tis,
ngudepang kayune brangti,
ngawe hiwang tan ja purun,
swabawane nudut manah,
tan makanten irihati,
jagat nungkul,
ring sang dados panabebean (Pupuh
Sinom, Verse 22)*

Translation:

The so-called Brahmana,
in this country of the gods,
all-wise society,
who has performed *dwijati* (birth
twice as a priest),
those who do practice holiness,
who is good at the essence and holy
words,
all the essence of divinity,
puja mantras and offerings,

the truly persistent,
on who deserves to be justified
(*Pupuh Sinom*, Verse 21).

All obligations are firmly acting out,
as if not denying loyalty,
always firmly bind the senses,
always looking up hot and cold,
dims the anger of the mind,
dare not do wrong,
his true nature controls the mind,
do not look jealous,
whole society respect,
to them who became a spiritual guru
(*Pupuh Sinom*, Verse 22)

The above quotation defines the duties and responsibilities of the *Brahmana* performed by the *Dwijati* ceremony. The *Wangsa Brahmana* is responsible for doing what is good and holy and resisting all the prohibitions of Hinduism. The birth of *Wangsa Brahmana*, later to become a chief at a ceremony or a priest / *pedanda*. However, in this day and age, the responsibility of being a priest in society must not be based on *Wangsa Brahmana*. This is because not only can the *Brahmana* perform this task, but other *Wangsa* members can also perform the duties of the *Brahmana* as long as they perform the *Madwijati* ceremony. *Madwijati* or *Diksa* means to be born again. The firstborn is born to a mother-father (*guru rupaka*). Secondborn is become recognize as spiritual guru's (*nabhe*) student. While *Diksa* is a walaka (ordinary man/woman) purification ceremony and rituals becoming a *Pandita* (holy people), there are also regulations made by the *Parisada Hindu Dharma Indonesia*, which must follow. (Girinata, 2020).

3.2.2 Duties and Obligations of the *Wangsa Ksatria*

*Sang Ksatria mungkin bawosang,
sasaran ratu kanutin,
nabdabang krahaywan jagat,
purusa tan papakering,
Catur naya asteswaryi,*

*ring panjak satata rungu,
dados pembonan sang lara,
malih ne nista kasyasih,
tiwas lacur,
krana kapuji ring jagat (Pupuh
Sinom, Verse 23).*

Translation:

The Kesatriya now explained,
obey the behavior as a king
(nobleman),
make the world peaceful,
has a brave nature
four qualities of a leader,
always pay attention to the
community,
be a shade for the troubled,
and also pity the poor,
the reason is praiseworthy in the
world (*Pupuh Sinom*, Verse 23).

The quote above describes *Wangsa Ksatria's* duties and obligations. They understood a leader's duties and obligations, being able to enhance the welfare of society, always paying attention to his people, loving his people, and upholding the facts. *Wangsa Ksatria's* birth will be king or emperor. Just a few places in Bali still have a king. That is because Indonesia is now independent and a republic state. All kings have to report to the state and president. Today's roles are somewhat different. In ancient times, a king had to enhance his people's health, be fair and wise. However, government structure headed by a regional head named Regent and Governor and the president-led state. Becoming a regent, governor, and the president does not have to be a *Wangsa Ksatria*. However, as long as people elect it, everyone can become a regional or state leader.

3.2.3 Duties and Obligations of the *Wangsa Waisya*

*Sang Waisya madadagangan,
wenten makarya ring carik,
nedayang panganing jagat,
mwanng lwir ne saratang gumi,*

*twara ngimpasin swakardi,
makrana jagate landuh,
rikala jagate sayah,
sang Waisya gelis ngedumin,
sami patut,
ring lumbung padrewen jagat (Pupuh
Sinom, Verse 24).*

Translation:

The *Waisya* is merchant,
some work in the fields,
provide food (food),
as well as everything that is needed
by the country,
who does not deny what has been
done,
that causes a prosperous world,
when the country is experiencing a
period of famine,
The *Waisya* immediately shared,
Rice to whom that needed,
in the state-owned rice barn (*Pupuh
Sinom, Verse 24*).

The quotation above describes the duties and obligations of the *Wangsa Waisya*, namely knowing how to grow crops, provide food, and bring prosperity to the country. The obligations of the birth of a *Waisya*, namely to become a farmer and trade. However, the reality that exists in today's society is no longer in accordance with the obligations of *Catur Wangsa*. This is because everyone has the right to determine their life path. A job as a farmer is not very promising for survival, especially in urban areas. There are very few rice fields, and plantations found. People are more likely to leave their rice fields and are more interested in making rented houses, villas, and hotels. Being a farmer and trader was not aimed at the *Wangsa Waisya*. Anyone can become a farmer and trader because it is a job or a profession.

3.2.4 Duties and Obligations of the *Wangsa Sudra*

*Sang Sudra ne dados jagal,
wenten mamencar mamancing,*

*praya mangaturang pangan,
ne kasaratang di gumi,
yadyastun mamati-mati,
nanging tatujuone luhur,
ngardi kaledangan jagat,
sida manggih suka trepti,
tan mamunuh,
ne dados tatujuon manah (Pupuh
Sinom, Verse 25)*

Translation

The *Sudra* became a butcher,
some are fishermen and fishing,
together offer food sources,
needed for the country,
despite killing,
but with a lofty aim,
can achieve happiness and peace,
not seizing,
which is his goal (*Pupuh Sinom,
Verse 25*)

The quote above describes the duties and obligations of the birth of the *Wangsa Sudra*, namely becoming a fisherman. Work as a fisherman today is not only done by the *Sudra*, but everyone can become a fisherman. This is because working as a fisherman is very promising for survival. However, it has become a hobby for someone who likes fishing. Therefore, the duties and obligations of each birth of *Catur Wangsa* today cannot be applied to Balinese society anymore. This is due to various factors of the situation and social conditions behind each of the *Catur Wangsa* descendants who are no longer able to follow their *swadharma*. It can be concluded that the inherent duties and obligations of the *Catur Wangsa* lineage can not be imposed, and everyone already has the choice of taking the best path for themselves.

3.3 The Ideological Struggle for the Stratification of *Catur Wangsa* and *Catur Warna* in Bali

The ideological struggle between *Catur Wangsa* and *Catur Warna* in Balinese society is a sensitive matter. The

concept of *Wangsa* is very contrary to the concept of *Warna* in Hinduism. Differences in perceptions and understanding of *Warna* and *Wangsa* are still ongoing today can lead to conflict, division, and chaos in society. The concept of *Catur Warna* in Hinduism is placing social functions in life in society. A person has the right to choose any function according to his abilities. This social function can change. At first, all will be born as *Sudra*. After studying science according to his interests and talents, he was able to improve himself as a merchant, governor, or become a priest. This social function cannot be inherited and attached to oneself. If the parents are *Brahmana*, their children can become *Sudra*, *Ksatria*, and *Waisya*. Likewise, if the parents are *Sudra*, the child can be a *Brahmana*. That is the *Catur Warna* concept in Hinduism according to the profession he chooses. The ideological struggle regarding the *Wangsa* in society raises two perspectives, namely wanting to maintain or release the *Wangsa*.

3.3.1 Perspective of Maintaining *Wangsa*

The perspective of society to maintain the *Wangsa* in modern times as it is today is an obligation passed on from ancestors to their descendants. This is an ancestral message," which is found in several written sources. The written sources include Message of *Mpu Kuturan* to Balinese *Bhujangga*, Message of *Aji Brahma Purwana Tattwa* to Kings, Message of *Mpu Gnijaya* to descendants in Java and Bali, Message of *Bhatari Subali* and *Sang Anom* to descendants of *Satrya Taman Bali*, Message of *Mpu Sedah* to descendants of *Wangbang Pinatih*, Message from *Ki Bandesa Mas* to the descendants of *Ksatria*, Message from *Mpu Saguna* to the descendants of *Pande*, Message from *Babad Bandesa* to the descendants of *Pasek Bandesa* (Palguna, 2018). Some of the sources above are very clear to describe how to maintain the *Wangsa*. The ideology of defending the *Wangsa* is written in every chronicle. The pattern is the same in each chronicle to

convey messages to defend the *Wangsa*, as follows:

1. Describe the nobility of the lineage of each *Wangsa*, by telling the strengths of the ancestors of each *Wangsa*
2. Affirming to the offspring, what things must be done in order to become a good and true descendant
3. Maintaining the *Wangsa*, with the promise of giving gifts to their descendants who obey the ancestral orders and giving sanctions on heavy curses for offspring who violate (Palguna, 2018)

This is the general pattern of the *babad* in conveying the message of the ancestors so that the *Wangsa* is maintained in society.

3.3.2 Perspectives on Releasing *Wangsa*

The perspective on releasing the *Wangsa* is expressed in the *Lontar Bongkol Pangasrayan*, which contains the teaching. In the *Tingkahing Adiksa* text, there is a discourse on eliminating *Wangsa*. To give up the *Wangsa* is like giving up the skin. Going through several stages to be able to remove the skin, until finally, it seems skinless. This skinless state is called *Wangsa Pandita-Dewata*, or *Windu Dewa*, or that is a *Wiku*. So, a *Wiku* means a person who has shed his skin. Removing *Wangsa* is a climb from the bottom to the top, or an infiltration from the outside in, or from the skin to the inside (Palguna, 2018). The process of eliminating *Wangsa* with the *Diksa* Ceremony contained in the *Bongkol Pangasrayan* text with several stages, as follows:

1. The stage of *Ndilah* in the *Diksa* Ceremony is to eliminate *Wangsa Sudra*. The means to get rid of it with *Ongkara Gni*. So, the name *Wangsa Sudra* was burned with the power of fire from *Ongkara*.
2. *Nuhun* stage in the *Diksa* Ceremony is to eliminate the *Wangsa Waisya*. The means to get rid of it with *Windu Amerta*. So, the *Wangsa*

Waisya was carried away by the flow of water from *Windu*.

3. The *Matirtha* stage in the *Diksa* Ceremony is to eliminate the *Wangsa Ksatria*. The means to get rid of it with *Tirtha Acintya Paramashunya Nirbhana*. After carrying out three stages to release three *Wangsa* in one series of the *Diksa* Ceremony, *Wangsa Pandita Dewata* finally clung to him during the *Jaya-Jaya* Ceremony. Thus giving up the *Wangsa* as a meaning. The disappearance of the *Wangsa* is in the procession of the *Diksa* Ceremony.

IV. CONCLUSION

There are some of the ideological struggles for stratification of the *Wangsa* and the *Warna* in Bali:

1. The definition of *Catur Wangsa* means four class divisions of society based on birth or by lineage. *Catur Warna* means a system of dividing society into four groups or groups based on the concept of *swadharma*, which is following obligations, talents, or types of work.
2. (1) The duties and obligations of the *Brahmana*, know and apply religious teachings, and not do things that are prohibited by religious teachings. The birth of the *Wangsa Brahmana* will become a leader in a ceremony or can be called a Priest/ *edanda*. (2) Duties and obligations of the *Wangsa Ksatria*, know the duties of a king or leader, can improve the welfare of society and can uphold the truth. *Wangsa Ksatria* is a king or leader. (3) Duties and obligations of the *Wangsa Waisya*, to know how to cultivate crops and work towards bringing prosperity. The birth of a *Wangsa Waisya* must become a farmer and trader. (4) Duties and obligations of *Wangsa Sudra*, to be

a fisherman who can provide food to the state. It was concluded that the duties and obligations of each birth of *Catur Wangsa* today cannot be applied to Balinese society anymore. This is due to various social circumstances and conditions behind each of the *Catur Wangsa* descendants no longer being able to follow their *swadharma*.

3. The ideological struggle regarding the dynasty in society raises two perspectives, namely the wish to maintain the *Wangsa* as stated in several sources regarding gifts and sanctions for forgetting their *Wangsa* or letting go of the *Wangsa* with several stages of the procession at the *Diksa* Ceremony.

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