

Past Wisdom Taken From *the Saga of Kalilah and Dimnah*

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ABSTRACT

This article discusses *the saga of Kalilah and Dimnah* which is a fable contains much wisdom and this wisdom although comes from the past, yet it is still relevant till today. *The saga Kalilah and Dimnah* is originally written by Baidaba. He is a scholar and a wise man who give advice to the king. He created the saga to give lesson to the king who was known to be a cruel king. The story is intended to be a lesson for the king so that the king didn't feel to be lectured. This study uses qualitative content analysis research. This theory will be utilized to answer a research question, it is: what are the past wisdom of *the saga Kalilah and Dimnah* to face global challenges? The result of this study is *the saga of Kalilah and Dimnah* consist of 32 wisdoms which spread out in this 22 fable stories by coding that should and should not be done by people who want to live right. The 32 wisdoms found cover all aspects of life, such as: politic, economy, social relation, education, law, culture, and security. This wisdom intended to be an example or parable for those who need it. This wisdom can be used for individual and social life.

Keywords: *Past Wisdom, The Saga of Kalilah and Dimnah, Coding of Wisdom.*

1. INTRODUCTION

Many past community experiences can be used as lessons and a method in solving current problems. Old literary works are one aspect of depicting the past. In old literary works, the life experiences and conditions of the people who support it are reflected throughout the ages [1]. This includes framed stories which contain a main story, but which contain interpolated stories [2]. *The saga of Kalilah and Dimnah* is manifested in a series fable or framed stories. Taslim [2] asserts that framed stories have high wisdom values with fortitude, loyalty, honesty and justice that can be used as provisions to face the challenges of the future.

In recent years, the phenomenon of bizarre cases emerge, such as corruption happened during covid-19 pandemic, the racism behaviour shown in public, the harassment for women or other weakling occurred every day, etc. Dated August 24th, 2021; the perpetrators of social fund corruption during covid-19 pandemic named Juliari Batubara only sentenced for 12 years with the fine of 500 million rupiah. How a

minister could do a corruption? Isn't he swearing in front of God to do goodness for the people? This many immoral acts which happened everywhere give a sign that people need wisdom to be learned. In this case, people can learn from the past wisdom that still relevant till today from *the saga Kalilah and Dimnah*.

Previous researches on *the saga Kalilah and Dimnah* have been done by people from time to time and in various parts of the world. There are at least three categories of previous studies. First, previous study focuses on the technical aspects of language and literature of *the saga Kalilah and Dimnah*. Abdul Shukor, S. S., Muhamad Romli, T. R., & Mohamed, A. A. [3] analysed the explicit meaning of translating Arabic-Malay proverbs in the book *Kalilah Wa Dimnah*. Muhammad Alhadi, N., Syed Abdullah, S. N., & Ismail, M. Z. [4] investigated the problem of Arabic Collocation Translation in *Kalilah Wa Dimnah*. Likewise, Scott R [5] doing a research about the translation of *Kalilah wa Dimnah*. Meanwhile, Trisari S, Rustandi [6] examined the symbolism of transformation meaning in *the saga of Kalilah and Dimnah*.

Second, the research of *the saga Kalilah and Dimnah* focuses on moral education. Puriyadi [7] has commented on the author of this story that through fables, he can persuade people to use not only reason, but also emotion and imagination, as well as to understand ethics. Marzuki and Toklubok [8] said that *Kalilah wa Dimnah* is an important medium in moral formation. This is in line with the findings of Kurniawan [9] who said that *the saga of Kalilah and Dimnah* are a description of the ideal human, namely humans who understand and act in moral values, namely humans with character. Similarly, Toklubok et al [10] said that *Kalilah and Dimnah* are addressed to the audience as a guide in educating and shaping society towards prosperity as recommended by Islam. Mutiasari [11] also emphasize on the values of moral education in the saga of Kalilah and Dimnah.

Third, study examines *Kalilah and Dimnah* from a political point of view. This research conducted by J. London [12] analysed how Ibn al-Muqaffa' could use his version to suggest how to convey honest political expression. Next Marzuki, and Toklubok [8] as well as Luthfi and Muryadi [13] have investigated the learning process of politics community in *the saga of Kalilah and Dimnah*. From previous studies, no one has analysed the wisdom of all 22 stories.

This study tries to complement the previous research by expressing the following research question: what is the past wisdom of *the saga Kalilah and Dimnah* to face global challenges?

2. METHODOLOGY

2.1 Research Theme Selection

Wisdom in Kalilah and Dimnah was chosen as the object of study based on several considerations. First, although many previous studies on fables have been carried out, no one has specifically explored the wisdom of all stories. It turns out that this fable has undergone quite a significant change, starting from what was originally written by Baidaba until now being translated into various languages. Third, *Kalilah and Dimnah* are monumental world heritage works. These fables written in 450 AD are still actively being read today. This proves that this work has a high value. This is evidenced by many languages used in translating the fables. This fable has been translated into Latin, Old Church Slavic and German. The Arabic version has also been translated into Syriac, Turkish, Malay, Japanese, Siamese, and Ethiopian [8].

In addition, this fable is still very popular and sold in the market. In Indonesia, people can easily get

Kalilah and Dimnah fables book both in offline and online bookstores. There are several types of variants that are offered, there are the original version and the simplified version. Likewise, there are also variations in prices and models; hard covers and soft covers. The three reasons for choosing the theme of wisdom from the fables of Kalilah and Dimnah are expected to make an important contribution to the cultivation of heritage values that are useful for the development of civilization.

2.2 Research Object

Table 1. The Complete Fable Stories Contained in *the Saga Kalilah and Dimnah*

No.	Title of the Story
1.	Hikayat Singa dengan Lembu (Tale of the Lion with the Ox)
2.	Dimnah hendak Menghadap Raja Singa (Dimnah comes to face the Lion King)
3.	Dimnah di Hadapan Raja Singa (Dimnah before the Lion King)
4.	Dimnah Mengajak Syatrabah Menghadap Raja Singa (Dimnah Invites Syatrabah to Face the Lion King)
5.	Dimnah Menjadi Dengki kepada Syatrabah (Dimnah Be Envy to Syatrabah)
6.	Dimnah Memfitnahi Raja Singa (Dimnah slander the Lion King)
7.	Dimnah Memfitnahi Syatrabah (Dimnah slander the Syatrabah)
8.	Syatrabah dibunuh Raja Singa (Syatrabah was killed by the Lion King)
9.	Memeriksa Perkara Dimnah (Checking Dimnah Case)
10.	Hikayat Burung Dara (The Tale of the Pigeon)
11.	Hikayat Gagak dengan Burung Hantu (The Tale of the Crow with the Owl)
12.	Hikayat Kera dengan Kura-Kura (The Tale of the Ape with the Tortoise)
13.	Hikayat Pertapa dengan Cerpelai (The Tale of the Hermit with the Weasel)
14.	Hikayat Tikus dengan Kucing Hutan (The Tale of the Mouse with the Jungle Cat)
15.	Hikayat Raja dengan Burung Kakaktua (The Tale of the King with the Cockatoo)
16.	Hikayat Singa dengan Serigala yang Saleh (The Tale of the Lion with the Godly Wolf)
17.	Hikayat Raja Balad dengan Permaisuri Irah (Tale of King Balad with Empress Irah)
18.	Hikayat Singa Betina dengan Pemburu (The Tale of the Lioness with the Hunter)
19.	Hikayat Orang Alim dengan Jamunya (The Tale of the Pious with the Herbs)
20.	Hikayat Musafir dengan Tukang Mas (A Traveller's Tale with a Goldsmith)
21.	Hikayat Anak Raja dengan Teman-Temannya (The Tale of the King's Son with His Friends)
22.	Hikayat Burung Dara dengan Rubah dan Bangau (The Tale of the Pigeon with the Fox and the Stork)

The research object of this paper is *the Saga of Kalilah and Dimnah*. It was translated from Arabic to Malay by Ismail Djamil, the sixth edition of Balai Pustaka in 2002. This research uses the twelfth printed edition of 2012 which consists of 198 pages and contains 22 stories.

The Fables of *Kalilah and Dimnah* were originally known as 'Panchatantra' in Hindu circles or the 'Five

Discourses' containing the 'Five Animal Stories'. This work was originally a Hindu work written in Sanskrit by a philosopher named Baidaba, to fulfill the request of an Indian king known as Maharaja Dabshyalim. This fable was later translated into Persian by al-Barzawy, a trusted healer of King Anusyirwan and given the title *Kalile va Demne*. Furthermore, this fable was translated and given additional stories by Abdullah Ibn al-Muqaffa and given the title *Kalilah wa Dimnah* which was taken from the names of two wolves who became the main characters in the first story [8]. The complete fable stories included in *the saga Kalilah and Dimnah* is in the table 1.

2.3 Research Approach

This study uses qualitative content analysis research. The qualitative content analysis used in this study pays attention to the statement that stated the interpretation procedure of content analysis does not always have to analyse the visible text, but can also analyse the meaning and context behind the words. The qualitative content analysis will be used to answer the first research question, which is, what are the past wisdom of *the saga of Kalilah and Dimnah* to face global challenges?

2.4 Research Process

Taking into account the principles of qualitative content analysis research, this research was conducted with the following process: first, the researcher conducted repeated readings and interpretations of the topics or domains being analysed. Although the researcher has determined the objectives or research questions, the findings of the qualitative analysis based on the results of the raw data analysis are not influenced by expectations or assumptions or theories, but the researchers are loyal to the data found.

Second, the researcher performs the main analytical technique by developing categories from the raw data into a framework or model. This framework will contain the main themes (key themes) and the identification and construction processes carried out by the analyst during the coding process. Third, the researcher conducts a qualitative analysis by prioritizing the researcher's interpretation, so that the findings are shaped by assumptions or the researcher's personal experience. In order for the findings to be

more useful, the researcher determines which data is more important and which data is not or less important. The four, researchers made coding.

2.5 Data Analysis

The data analysis process begins with the preparation stage by reading the data several times to get the overall meaning, then latent and manifest content in data analysis, the content analysts can choose between manifest (develop categories) and latent content (developing a theme) before moving on to the next stage of data analysis. Next, the researchers carried out the organizational stage. This stage is done by opening coding and creating categories, grouping codes under higher headings, formulating general descriptions of research topics through making categories and subcategories as abstracts. The last stage is reporting which is done by reporting the analysis process and results through models, conceptual systems, concept or category maps, and storylines.

3. RESULT AND ANALYSIS

3.1 Past Wisdom Found in the Saga Kalilah and Dimnah

The saga of Kalilah and Dimnah which contains 22 fable stories offer wide range of past wisdom. The first 9 stories are related with the main characters of Kalilah and Dimnah, the wolves, the lion king, and the fox. While the 13 remaining stories are independent stories which the main characters are still the animals. These past wisdom reflected in the story done by the animals, such as the ox, the fox, the lion king, the turtle, etc. Each fable originally consist not only the main story but also it is inserted with other story. So it can be said that within this fable, there is another fable. In this way, *the saga of Kalilah and Dimnah* appear to be very interesting because the past wisdom given is based on such situation to emphasize why we as human need to apply those wisdom or not.

In the process of research, the researchers read the saga carefully to not missing the point of past wisdom delivered in the story. These past wisdom then modified into coding and then this coding will be interpreted whether it should be done or not. The coding of 22 fable stories is shown below.

Table 2. The Coding of 22 Fable Stories

No.	Coding of the Past Wisdom	Should Be Done	Should Not Be Done
1.	Kesetiakawanan (Solidarity) Pengkianatan (Betrayal) Tanggung Jawab (Responsibility)	Kesetiakawanan (Solidarity) Tanggung Jawab (Responsibility)	Pengkianatan (Betrayal)
2.	Tidak mencampuri urusan orang (Don't meddle in people's business) Konsekuensi (Consequence) Keberanian (Courage)	Tidak mencampuri urusan orang (Don't meddle in people's business) Konsekuensi (Consequence) Keberanian (Courage)	-
3.	Kepatutan (Appropriateness) Sifat alamiah yang baik (Good nature) Sifat alamiah yang jahat (Bad nature)	Kepatutan (Appropriateness) Sifat alamiah yang baik (Good nature)	Sifat alamiah yang jahat (Bad nature)
4.	Penyesalan (Regret)	-	Penyesalan (Regret)
5.	Ambisi jahat (Bad Ambition) Prasangka (Prejudice) Pengkianatan (Betrayal)	-	Ambisi jahat (Bad Ambition) Prasangka (Prejudice) Pengkianatan (Betrayal)
6.	Pencari kesempatan (Opportunity seeker)	-	Pencari kesempatan (Opportunity seeker)
7.	Adu Domba (Bring into Conflict)	-	Adu Domba (Bring into Conflict)
8.	Sifat seseorang dipengaruhi lingkungan (A person's character is influenced by the environment)	Sifat seseorang dipengaruhi lingkungan (A person's character is influenced by the environment)	-
9.	Kebenaran meskipun ditutupi akan muncul juga ke permukaan (The truth even though it is covered will also come to the surface) Taubat (Repentance) Hukuman (Punishment)	Kebenaran meskipun ditutupi akan muncul juga ke permukaan (The truth even though it is covered will also come to the surface) Taubat (Repentance) Hukuman (Punishment)	-
10.	Persahabatan Sejati (True Friendship) Loba dan Tamak (Covetous and Greed) Kesabaran (Patience)	Persahabatan Sejati (True Friendship) Kesabaran (Patience)	Loba dan Tamak (Covetous and Greed)
11.	Rasa aman (Sense of security)	Rasa aman (Sense of security)	-
12.	Ceroboh (Careless)	-	Ceroboh (Careless)
13.	Memeriksa kebenaran (Checking the truth)	-	Memeriksa kebenaran (Checking the truth)
14.	Bijaksana (Wise)	Bijaksana (Wise)	-
15.	Dendam (Revenge)	-	Dendam (Revenge)
16.	Memafkan (Forgive)	Memafkan (Forgive)	-
17.	Cinta, kasih sayang, dan sopan santun (Love, affection, and manners)	Cinta, kasih sayang, dan sopan santun (Love, affection, and manners)	-
18.	Empati (Empathy)	Empati (Empathy)	-
19.	Jangan mengerjakan pekerjaan yang sia-sia (Don't do useless work)	-	Jangan mengerjakan pekerjaan yang sia-sia (Don't do useless work)
20.	Jangan mengerjakan pekerjaan yang sia-sia (Don't do useless work)	-	Jangan mengerjakan pekerjaan yang sia-sia (Don't do useless work)
21.	Percaya pada takdir (Believe in destiny)	Percaya pada takdir (Believe in destiny)	-
22.	Kebodohan (Stupidity)	-	Kebodohan (Stupidity)

The saga of Kalilah and Dimnah is analysed using qualitative content analysis research. Here the researchers read the content of the story and then interpret it. As it stated above, the code making is to help the researcher arrange the past wisdom contained in the story in detail manner.

The past wisdom contained in the first story entitled *Tale of the Lion with the Ox* is in the quotation below:

“My lord, worship Baidaba. If two people who are faithful friends are mediated by a liar, then the friendship indeed cannot broken be broken, and the two of them are enemies” (Djamil, 56).

Baidaba is a scholar and a wise man who give advice to the king. He created the saga to give lesson to the king who was known as a cruel king. The story is intended to be a lesson for the king so that the king didn't feel to be lectured. The first story, Baidaba told that if there are two good friends but meddled by other friend who is not faithful, the friendship can be broken. The wisdom then suggests us to filter our friends. If people want to be surrounded by good friends, he/ she should choose friends who have good heart. The next quotation is as follow:

"Hi my son, he said. Man seeks three things by using four things as tools. The three things he seeks are abundant sustenance and blessings, noble degrees, and provisions for the hereafter. And the four tools to find it are good at finding wealth, good at maintaining it, good at running it, and good at spending it in a useful place" (Djamil, 56).

The quotation above explains that to live a good life in the world, man should look for three things by employing four things. They are abundant sustenance and blessings, noble degrees, as well as provisions for the hereafter. While the four tools are good at finding wealth, good at maintaining it, good at running it, and good at spending it in a useful place. In this first story, the coding which appears is solidarity, betrayal, and responsibility.

The second story entitled *Dimnah comes to face the Lion King*, this story is the continuation from the first story. The wisdom in this story is shown in the quotation below:

"We servants of the people must try to please the king, and keep everything that will trouble him. It's not us who should meddle in the king's matters and say it. So don't ask about that either. Know that people who like to meddle in the affairs of people, who are not in their own business, may be like an ape that interferes in the work of a carpenter" (Djamil, 59).

The quotation above happened when Dimnah worried about the lion king. Dimnah wants to ask directly to the lion king what exactly on the king's mind. But Dimnah is stopped by Kalilah. Kalilah said that it is better a slave like them do not meddle in king's business. Their duty is in fact only to please the king. Yet, Dimnah didn't listen to Kalilah and he keeps on wanting to ask the king, the Kalilah warns Dimnah in the quotation below:

Kalilah also said, "If that's your stance, I have one more warning left. Close to the great king, there are dangers. Smart people say, three things no one wants to do, but a stupid person, and no one is safe from harm except a few, namely sitting near the king, entrusting

secrets to women, and drinking poison for trial." (Djamil, 62).

Dimnah is perseverance. He still wants to come to the lion king, although Kalilah has warned him. Yet, Dimnah will do what his heart tells. He replied Kalilah with the quotation below:

"You're right," replied Dimnah. "But people who fear danger will not achieve what is intended. There are three things that no one can achieve, except with high will and unwavering courage in the face of great danger. That is to be a servant of the king, trade by sea, and fight the enemy" (Djamil, 62).

When someone like Dimnah already has a firm intention; he will face all the consequence to do what he desires. Kalilah as his brother warns Dimnah for good but Dimnah did not listen. So Kalilah let Dimnah do what he want to do with the pretext of fear and courageous. In this story, it then appears the coding of don't meddle in people's business, consequence, and courage.

The third story entitled *Dimnah before the Lion King*. Dimnah asked the lion king, what problem trouble the king, and the king answer him. At first, the lion king hesitates to answer Dimnah but later on, He trusted Dimnah. In this story, the coding is appropriateness, good nature, and bad nature.

Then the king spoke. "Human nature is of two kinds, some are quick to heat up like a venomous snake. If it happens to be stepped on and it doesn't bite, don't step on it again. At that time he could not help but bite. Second, people who are cold in nature. But as a dry twig, if it is rubbed for a long time, fire will also come out of it. Therefore, if the king forgets to respect someone who really deserves respect, he should not keep forgetting. The sooner he redeemed his forgetfulness, the better for him" (Djamil, 66).

The fourth story entitled *Dimnah Invites Syatrabah to Face the Lion King*. Now, Dimnah knew what trouble the lion king. It is the sound of an ox named Syatrabah which bothered the lion king. The lion king has prejudice that the sound possessed by the lion king enemy. Dimnah knows that Syatrabah is not a threat for the lion king. So he invites Syatrabah to come to the king. While Dimnah away, the lion king feels regret because he did not take care Dimnah well before, so the lion king think that Dimnah will side with his enemy. This story has a coding of regret.

After Dimnah left, the king regretted what he had done. "I was wrong to believe it." He thought to himself, "I haven't been with him long and before that I didn't pay much attention to him either. Usually people who are treated like this hold a grudge against the king, no different from people who get angry, or

are exposed to their bad nature or are found to have sinned. I don't have to believe him. Who knows if he has hatred on me. If so, it would be easy for him to betray me and side with my enemy. Maybe the one with the voice is stronger than me. Of course he left me and went to my enemy." The lion king was restless (Djamil, 68).

The fifth story entitled *Dimnah Be Envy to Syatrabah* tells the lion king is getting close to Syatrabah after Dimnah brought him before the lion king. It turned out that Syatrabah is a wise ox and has a good heart so that's why the lion king happy to befriend with him. Dimnah is envy with the closeness between the lion king and Syatrabah. It is because at the beginning Dimnah approach the lion king, he wants to be close to the king. Not the other way around, Syatrabah who close to the king.

"My hopes of reaching a higher rank are gone," said Dimnah. "If I can even achieve my former position, I will be happy. There are three things that a reasonable person should not ignore. In the past, the loss can be a warning, the profit can be a whip to achieve even greater. In the present time, that is, trying, he should seek what is useful, keep away from what is harmful. And the future so that he is ready to attract the beneficial, avoids the harm. So when I think about my fallen status, and how reason will reclaim it, I see no way to harm the grass-eater" (Djamil, 70).

Dimnah is out of control and blind by his malice, he wants to take his place back. Dimnah wants to be close to the lion king again, to be the king's important figure. Thinking that way, Kalilah tries to stop Dimnah and his evil plan. Yet, Dimnah feels that his plan is not evil, it is the right plan because Dimnah thinks that Syatrabah is the one who try to trap the king.

"You're right," replied Dimnah. "But remember, there are six things that can destroy the king's power. First, the absence of a loyal person who can be trusted to be an advisor. Second, slander that often publishes wars that destroy the people's servants. Third, indulge in lust, very fond of all games and pleasures, fourth, rough mouth and evil hands. Fifth, the eternal age that weakens the strong, makes the old all the young. And sixth, less wise, soft where you have to be harsh where you have to be soft. As for the lion king, Syatrabah had captured his heart. So I said that it might bring him harm and loss" (Djamil, 71).

Kalilah tries to stop Dimnah not to bring harm to the lion king many times but Dimnah do not budge. He keeps going on about his plan, though Kalilah remind him not be a betrayer for the king. This story has a coding of bad ambition, prejudice, and betrayal.

"Okay," replied Kalilah. "I also agree with what you mean, but I warn you that your actions do not bring danger to the lion king. If it will be dangerous to the king, then do not do my advice, because its name is a

betrayal and his rottenness will affect both of us" (Djamil, 76).

The sixth and seventh story entitled *Dimnah slander the Lion King* as well as *Dimnah slander the Syatrabah*. Dimnah employs many ways to separate the lion king and Syatrabah. He even use bad trick to the lion king and Syatrabah. He slanders the both sides so that they do not trust each other again and their relationship will end, so Dimnah position will be back to normal.

"From a friend who is very trusted, I heard that one day the king of the lions said to his superiors, "How fat is Syatrabah's body, even though it is of no use to me that he lives any longer. Therefore I intend to kill him to feed all my troops. Hearing what he said, I grew afraid of you, and I remembered my promise, so I hastened to come tell you, so that from now on you may try to find a way to defend yourself" (Djamil, 84).

Dimnah succeed to slander the king, now he will slander the Syatrabah. Dimnah said to Syatrabah that the king can be untrustworthy, and perhaps bring danger to Syatrabah in the future. At first, Syatrabah knows that it can be Dimnah himself who tried to slander Syatrabah. But, Dimnah is going on and on in slandering the king in front of Syatrabah, so that in the end Syatrabah falls into Dimnah's trick. In these two stories, the coding is opportunity seeker and bring into conflict.

"Friendship with good people infects one's self, and friendship with bad people infects evil. The wind when it blows through the flower gardens, it smells good because of it, but when it blows through an unclean place, it blows only the stench. It seems that I have said long, and my advice to you is sufficient. So I stopped here." At that time the lion king had defeated Syatrabah, and the ox had rolled on the ground, lifeless. After the lion king lost his anger, his eyes filled with tears, his heart was very sad to see Syatrabah's condition" (Djamil, 100).

Syatrabah death made the lion king feels deeply sad and does not want to do his regular activities contained in the eighth story entitled *Syatrabah was killed by the Lion King*. It made everyone in the kingdom worried. The coding shown here is a person's character is influenced by the environment. In the ninth story entitled *Checking Dimnah Case*, the truth finally comes to the surface. Dimnah was arrested and put in the prison and the king summons all his people to testify if they know what Dimnah doing wrong.

In the middle of the road, when they reached the place where Kalilah and Dimnah were lived, Tiger heard that Kalilah was saying sorry for Dimnah's actions. "Hi my brother," said Kalilah. "Indeed, you have done something that would be very dangerous for you, if the

lion king found out. I'm afraid, sooner or later, it will smell your rotten deeds and at that time of course no one will want to protect you from his wrath again. Humiliation and torment will pile up upon you. It is impossible for me to be your brother anymore after today, because the pious have said, stays away from people who are not loyal. Therefore, do not blame me; if in order to protect myself from harm, as was the case with the lion king, I keep myself away from you" (Djamil, 101-102).

The tiger who became the sole witness when he passed by Kalilah and Dimnah house is keeping his silent. He does not have the courage to tell the king, so he tells the mother of the king. The mother of the king gives the tip to the king to arrest Dimnah. Dimnah was under arrest although the evidences have not been gathered.

"I can assure you that everything you say is true," answered Dimnah. "Even so, the pious people also say, do not grieve when you are punished, if you are really guilty. To receive the punishment of this world is more than the punishment of hell in the hereafter" (Djamil, 105).

The lion king is anxious because until now, the real witness of Dimnah wrongdoing is still hidden. Many have come just to testify Dimnah in their perspective, not in the main problem, which is the slandering action done by Dimnah to the king and Syatrabah. Finally, the tiger speak up and become a witness about what he heard. He heard a conversation between Kalilah and Dimnah in their house. In the conversation, Kalilah persuades Dimnah to come clean in front of the king regarding the problem of Syatrabah but Dimnah refused. In the end, the lion king ordered Dimnah to be killed. That's the end of Kalilah and Dimnah story which full of wisdom. The coding in this story is the truth even though it is covered will also come to the surface, repentance, and punishment.

So the king rejoiced to hear the answer of the two of them, and he ordered him to kill Dimnah. Dimnah was killed in prison. Thus, those who seek their own benefit by harming others, their actions will inevitably be rewarded as well (Djamil, 110).

The tenth story entitled *The Tale of the Pigeon*. The story tells about the pigeons that make friends with mice, deer and crows. Each of the animal trust another animal so that they can escape from the danger and their friendship is last forever.

"My lord," said Baidaba, "A sensible person values friendship more than anything else. A friend is a shelter from the rain, a shelter in the heat. People who have loyal friends, happy in their lives, are like pigeons that make friends with mice, deer and crows" (Djamil, 111).

Having a good friend can save someone's life; whether they are saving another friend from the danger of someone's bad, someone's greed, someone's trick, etc.

So from that day on my hatred for wealth arose, until every time I heard someone talking about wealth, my whole body trembled. Even more so when I think about it and remember, that all the misery of this world is just covetous and greed. People who are greedy for the world cannot help but be in trouble (Djamil, 119).

Friend can teach other friends to be patient, be good, and be loyal and faithful. Although the presence of friends is not always there, but true friends will always be there. The coding of the story is true friendship, covetous and greed, as well as patience.

And since there is no nobler quality than patience, so I am patient, and I move from that house into the forest. (Djamil, 119)

If the weak animal could not once or twice escape danger, solely by his friendly loyalty and determination, accompanied by a strong will, then what could not a man who was far more intelligent and powerful than the animal be able to do. If the friendship is like that in nature? Such is the parable of heartfelt and sincere friendship (Djamil, 123).

The eleventh story entitled *The Tale of the Crow with the Owl*. This story tells about the competency to seek security from the enemy. If people have enemy, they cannot live in peace, afraid that the enemy will make trouble and chaos. The coding in the story is sense of security.

"Thanks to your deception, God has given us security, even though in the past we never ate well, we never slept well. In the past we were sick, because it was the sick person who couldn't taste the delicious food until he was healed. We shall now be healed. The man who is protected from his enemy is calm in his heart" (Djamil, 139).

The twelfth story entitled *The Tale of the Ape with the Tortoise*. The wisdom taken from the story is that most human easily pursue what they desire without knowing to preserve what they have possessed. The result is most human lost the things that they have already possessed. The coding of the story is careless.

"Behold, my lord, the wise say, it is easier to covet something than to keep it once you have it. A person, who has obtained the things they want, but do not maintain them properly, is the same as a turtle who is befriend with monkeys. Because of his lack of wisdom, he also let go of what was in his hands" (Djamil, 141).

The thirteenth story entitled *The Tale of the Hermit with the Weasel*. Here, human is suggested to do

inspection before judging something. It can be the matter that easily judge, the truth is very different and it can cause regret. The coding of the story is checking the truth.

“That’s the fruit of a job that doesn’t have an inspection proposal,” said his wife. Thus, my lord, is the parable of the man who is hasty in all his work, without any investigation, it ends with regret (Djamil, 151).

The fourteenth story has a titled *The Tale of the Mouse with the Jungle Cat*. Two long enemies can be has an agreement together when they face danger. After the danger is gone, they are back becoming enemies. The coding of the story is wise.

“The shrewd man makes peace with his enemy, only when he sees that there is a need for it and there is no other way. Then when he has found a way, he hastened out of it” (Djamil, 156).

The fifteenth story entitled *The Tale of the King with the Cockatoo*. This story contained wisdom that two people who have revenge, forever they won’t trust each other. Although one of them has said forgiving the other party, the truth must be deep down in their heart, the revenge is still there. The coding of the story is revenge.

Thus, my lord, the parable of two people who both hold a grudge, will never believe each other again (Djamil, 161).

The sixteenth story entitled *The Tale of the Lion with the Godly Wolf*. The wisdom in this story is kind of similar with the *Kalilah and Dimnah* story as well as *The Tale of the Hermit with the Weasel*; it demonstrates the unity of those two stories. As a king, he should check the matter regarding his people, do not easily judge and give punishment. It could bring unfairness to the people if the king acts that way. The coding of the story is forgiving.

“Because it is clear to me how the lies of the slanderers, and now I know that you are a man of high wisdom. Such a person because of a kindness that wants to forget many mistakes. That’s why I trust you again. And believe me too. Then we will both be happy together.” Hearing this, the wolf was glad to forgive the lion king, and he returned to his former place. The lion king also increased his love for him, so that day by day his glory and greatness increased (Djamil, 169).

To become a king is not easy. King must have a wise characteristic which can protect his family and people. The ultimate character that king must possessed is loving and forgiving nature. This wisdom is embedding in the seventeenth story entitled *Tale of King Balad with Empress Irah*. The coding of the story is love, affection, and manners.

“It is this loving, forgiving nature that the king must first choose to be the joint of his greatness and power” (Djamil, 170).

The eighteenth story entitled *The Tale of the Lioness with the Hunter*. This story has wisdom that if someone does not experience the peril by himself/herself, he/ she won’t know the feeling someone who got the peril. The story teaches us to always have empathy and sympathy toward others. The coding of the story is empathy.

Only sometimes happens to the person that people do crimes as well as what they usually do to other people. Only then did he realize how wrong it felt, then he opened his heart, then repented from the situation he had been in, and lived happily until the end of his life (Djamil, 180).

The wisdom of nineteenth story entitled *The Tale of the Pious with the Herbs* and twentieth story entitled *A Traveller’s Tale with a Goldsmith* contains almost the same thing. People need to do what they master to avoid doing something in vain. The coding of these two stories is doing do useless work.

The elders said, stupid people who want to burden themselves do something that is not in accordance with him, which is not his job, nor has his parents ever set an example (Djamil, 184).

For intellectuals, the story above can serve as a warning, so that they are careful to put virtue in its proper place, both towards members of one’s own family, and other people. Only then can the planted virtues be reaped, and useless regrets can be removed far away (Djamil, 189).

The twenty first stories entitled *The Tale of the King’s Son with His Friends*. This story has wisdom that anything and everything planned by human will be defeated by the destiny created by God. Human can only put an effort; while the result is depend on the God. The coding of the story is believing in destiny.

“As for energy, beauty, and reason, in short whatever a person can do in his life in this world, is by God’s will alone. That belief is getting stronger and stronger after seeing what is happening to me right now” (Djamil, 193).

The last story in the *saga of Kalilah and Dimnah* is entitled *The Tale of the Pigeon with the Fox and the Stork*. In this story, the author warns the human who are good at helping other people away from danger but cannot do the same for themselves. People need to prioritize their own self in facing danger, although helping others is surely a good thing. The coding of the story is stupidity.

“People who are good at showing others the way out of danger, but are not good at finding ways of salvation for

themselves, are the same as the stork in the story of a dove with a fox and a stork” (Djamil, 196).

Those are the 22 stories which are include in *the saga Kalilah and Dimnah*. Those stories contain past wisdom which still relevant till today’s era. The proof is that the book circulation both offline and online of *the saga Kalilah and Dimnah* still going on.

4. DISCUSSION

This study has similarity with the study of Marzuki, and Toklubok [8] as well as Luthfi and Muryadi [13] because they investigated the politics aspect in *the saga of Kalilah and Dimnah*, although this study found the politic aspect through the wisdom found, this study does not go further in the politic discipline. This study found the wisdom which later on converted into coding, a political one.

Further, this study also discuss about education in general, not specific. This study found wisdom which can be a teaching value for human. Puriyadi [7] emphasize that this saga can persuade people to use not only reason, but also emotion and imagination, as well as to understand ethics. Marzuki and Toklubok [8] added that *Kalilah wa Dimnah* is an important medium in moral formation. This is in line with the findings of Kurniawan [9] who said that the saga of Kalilah and Dimnah are a description of the ideal human, namely humans who understand and act in moral values, namely humans with character. Similarly, Toklubok et al [10] said that Kalilah and Dimnah are addressed to the audience as a guide in educating and shaping society towards prosperity as recommended by Islam.

Based on the two previous studies above, no one has analysed the wisdom of all 22 stories. So that’s why this study tries to complement the previous research by investigating all the past wisdom contained in those 22 fable stories of *the saga Kalilah and Dimnah*.

5. CONCLUSION

This research is investigating the past wisdom contained in the 22 fable stories in *the saga Kalilah and Dimnah*. There are 32 wisdoms found in these 22 stories and all those wisdom is converted into coding. Each story has coding that should or should not be done. The coding could be applied in human’s life and it can become a direction. When human follow this coding, those human will be safe both living in this world and the hereafter.

The 32 wisdoms found cover all aspects of life, such as: politic, economy, social relation, education, law, culture, and security. This wisdom intended to be an example or parable for those who need it. This wisdom can be used for individual and social life.

The limitation of the study is only focus on finding the wisdom in all the 22 fable stories. So that’s why it does not include the topic outside the wisdom. Therefore, the researchers suggest that the future researcher could take the study with the focus on the author and translator of *the saga Kalilah and Dimnah*. It is because this saga is very interesting due to the process of creation and its translation which went through many processes. The process is essential to be investigated because there are many versions of it. Many people do not know which the original version is and which the added one is.

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