

*e-Journal of Linguistics*

**TEXT OF THE MYTH *BULU GELES* IN THE VILLAGE OF TAMBAKAN,  
KUBUTAMBAHAN DISTRICT, BULELENG REGENCY**

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**ABSTRACT**

Tambakan Village Community, District Kubutambahan, Buleleng believe the tradition of myth *sampi bulu geles* text contained in that village that vows payment using calf (*bulu geles*) as offerings at Pura Dalem. Text tradition believed myth *sampi bulu geles* existence for generations. Currently not only Tambakan villagers who professed and offer *bulu geles*, but is also done by people from outside the village of Tambakan.

This text of myth *bulu geles* tradition passed down from older generations to younger generation until now. Text of myth *bulu geles* contain *bulu geles*, *I dewa* offering. This kind of offering appear when troops from Buleleng kingdom and padanguah people lost in battle with Bangli kingdom and hide beneath the forest in Belong area. Belong area is the origin of Tambakan Village.

The kind of this research is qualitative with source of primary and secondary data. Data is collected using observation, interview, and literature study technique. Text of myth *Bulu geles* tradition need to reviewed because this text of myth is unique and the review is focused in four matter there are first the structure of text of myth *bulu geles* in Tambakan Village? Second text of myth *bulu geles* in Tambakan Village function? Third text of myth *bulu geles* in Tambakan Village meaning? Fourth the bequeathing system of text of myth *bulu geles* in Tambakan Village?

In term of issues reviewed, function, semiotic, and transmission theory are used. The result of the analysis gained that text of myth *bulu geles* in Tambakan Village has a narrative structure that is straight plot, primary and secondary figure, contain offering theme with place and time background. The sequence of ceremony in text of myth *bulu geles* in Tambakan Village that is cow release ceremony, calling process, catching and ended with *bulu geles* slaughter in *mungkah wali* ceremony.

The function text of myth *bulu geles* in Tambakan Village that connected with context consist of rite function, social function, *Tri Hita Karana* function, and education function. The meaning of text of myth *bulu geles* in Tambakan Village is religious increasing meaning, prosperity meaning, unity and solidarity meaning, and heritation meaning. The bequeathing system of text of myth *bulu geles* in Tambakan Village is done by oral through word from old generation to younger generation hereditary that consist of environment preservation, culture value preservation, and social preservation

Key words : *bulu geles, i dewa, mapanauran, mungkah wali*

## 1. Introduction

Oral tradition is a tradition which has developed in the society through transmission by the words of the mouth from generation to generation. Oral tradition is closely connected with the customs belonging inherently to its society (Okta Adetya, 2010). Oral traditions growing in a region could be in the forms of myths, tales, legends, customs, etc. The majority of those oral traditions carry their respective philosophical contents so trusted by local people that they take them as a kind of belief. From such traditions are derived certain functions and meanings.

Text of the myth *Bulu Geles* has become so well known, and in its development as text it is still known to a number of people, particularly to the elders; but for the young generation such a myth is barely known. Nowadays, the text of the myth *bulu geles* is more prominently expressed in terms of such rituals as the losing of the *bulu geles* and the ritual of *Mungkah wali* practiced continuously from generation to generation periodically conducted in the village of Tambakan, precisely on dead

moon days and once every two years on the full moon of the first local calendar month (*Purnama Kasa Day*). In its authentic context that myth is understood as a form of ritual which by the local people of Tambakan village is regarded as a unique tradition upon the fact that a such tradition is found only in that village of Tambakan.

In this research, four problems under concern in relation to the text of the myth *bulu geles* in the village of Tambakan are formulated as follows (1) how is the structure of the myth *bulu geles* in the village of Tambakan? (2) what are the functions of the text of the myth *bulu geles* in the village of Tambakan? (3) what meanings are contained in the text of the myth *bulu geles* in the village of Tambakan? (4) what system underlies the inheritance of the text of the myth *bulu geles* in the village of Tambakan?

This research is expected to be a source of inspiration, able to reveal and develop one of the various aspects of the Indonesian culture. This research is aimed at analyzing, understanding, and describing as well as preserving the various myths as the nation's cultural heritage from an agricultural village in the plateau region, which are of much benefit for the future generation. It is also expected that this research can contribute to the enrichment of our knowledge inventory as well as establish links with researches in the field of mythology as a science.

Theoretically, the result of this research can: (1) enrich our knowledge inventory concerning myth; (2) add to the existing references pertaining to the text of the myth *bulu geles* still maintained among the people of Tambakan village, inclusive of such aspects as its structure, functions, meanings, and its inheritance system in the village of Tambakan. Some practical benefits of this research includes the following: (1) For the local people this research gives them access to understanding and practicing various values contained in the myth as well as document it in the form of publication; (2) for the government this research can be used as the basis for preserving and developing the myth to the future; (3) for researchers this documentation can be used as the basis/model for further researches in the future.

## **2. Theoretical Frame**

### **2.1 Function Theory**

Functional theory deals with the function of the text of the myth in relation to its social context. By Teeuw (1984) the function of a text is considered to be that of providing benefit and entertainment, or what come to be termed *utile* and *dulce*, because in a text there could be found certain values which are of benefit for human life.

Koentjaraningrat (1987) has developed a theory about the very complex functions of the elements of culture. In principle, this theory concentrates on a series of instinctive needs of human beings in connection to establishing their whole life.

## **2.2 Semiotic Theory**

Barthes gives a lengthy discussion of the relation between myth and culture (ritual and culture) and on revealing meanings within a culture, in which an entity within a culture is comprehended in terms of double meanings (connotation).

According to Hoed (2011), semiotics is the science which studies signs in human life. Whatever is present in our life is seen as a sign, i.e. as a thing that should be given a meaning.

## **2.3 Transmition Theory**

This theory is based on Robson's ideas (1994) which was originally used in relation to studies on manuscripts. According to these ideas, in copying the manuscripts from generation to generation there have always happened such things as changes, additions, omissions, substitutions (through the intervention of the copyists). This is particularly true with oral tradition which through its oral transmission from generation to generation since time immemorial has undergone a lot of changes by the time it reaches the young generation at present, namely changes in the forms of missing parts, additions, and omissions. Such is the condition of the tradition inherited now. However, its gist can still be understood as it was originally perceived by the previous generations. Such really is the process of transmission of oral tradition.

## **3. Research Method**

The design of this research use qualitative method so if reviewed this kind of research is qualitative research. The informant in this research can be divided by two kind that are community figure and community member. The definition of informant from each of group using purposive sampling technique (the respondent that understand the text myth will be choosen). The next step is the definition of informant based on key informant information and then the same pattern used to next informant. This pattern is called snowball technique.

Data collection for this research is using several methods such as (1) observation; (2) deep interview; (3) literature study. There are three steps in analysis technique suc as (1) data classification; (2) data reduction that is data selection to keep away double data; (3) data verification that is verificate the data that appropriate for

the need in this research. The result in this research is presented in descriptive or narration, formally presented in flow chart, table.

#### **4. Result and Discussion**

##### **4.1 Structure of the Mythological Text *Bulu Geles* at Tambakan Village**

The mythological text *bulu geles* has a narrative structure, made up of plots, characters, theme, and setting. It has straight plots, meaning that the first events are followed by the following ones. It contains six events as follows (1) this plot starts with wars between the Buleleng kingdom and the Bangli kingdom; the troops of the Buleleng kingdom and the people living at Padanguang ran away and many entered the forest. (2) They were afraid that where they hid in the forest was identified by their enemies. They vowed to offer *bulu geles* if the enemies could not identify them. (3) The troops of the Buleleng kingdom and the Padanguang society felt safe where they hid; even they lived happily and prosperously; as a result, they offered *bulu geles*. (4) The Padanguah society returned to the village from where they hid; however, they felt unsafe and decided to stay at Belong, which then became Tambakan village where they have lived permanently until now. (5) In its development, those who pay the vow are those who come from Tambakan village and outside the village. However, a shift has taken place. Now many people pay for the vow in order to get jobs, promotions, pass the final examinations, to be accepted at any favorite schools, and have sons. Some also pay for the vow in order to be successful in politics, and businesses. (6) The people living at Tambakan Village also perform a ceremony called *Mungkah Wali* once in six months, every *Purnama Kasa* (the full moon of the first Balinese month). It is performed at *Mrajapati* Temple, Tambakan village. The text *bulu geles* has the main character and secondary characters. The main character is *bulu geles* or *i dewa* and the secondary characters are the troops of the Buleleng kingdom, the troops of the Bangli kingdom, and the Padanguang society. The theme on which the mythological text is based is the offering to *Ida Sanghyang Widi Wasa* (Almighty God), the safety of the nature and human beings. However, the dominant theme is the offering to *Ida Sanghyang Widi Wasa* through what is called *pecaruan i dewa*. The mythological text *bulu geles* also has setting (time and place). The event took place at Padanguang village, Belong village (now it is called Tambakan), *Tri Kahyangan* Temples, *Mrajapati* Temple, *Melanting* Temple, the forest where the lost troops hid and the forest where *i dewa* lives now. The society offered *bulu geles* on the day when there is the dark moon. The people living at Tambakan perform the *Mungkah Wali* ritual once in two years.

#### **4.2 Function of the Mythological Text *Bulu Geles* at Tambakan Village**

The functions of the mythological text *bulu geles* at Tambakan village is related to *Tri Hita Karana*, ritual, social and educational functions. The *Tri Hita Karana* function is implemented in the teaching of being balanced between man and Almighty God, between man and his fellow creatures, and between man and his environment. The ritual function in the life of those living at Tambakan village is always accompanied with *Sraddha* and *Bhakti*, as reflected by the ritual in which *bulu geles* is released and the *Mungkah Wali* ritual. The social function of the mythological text *bulu geles* at Tambakan village is that the activities done by the villagers are always based on the mutual assistance system. This can be seen from their religious and traditional activities, their individual and collective activities (helping one another). The educational function of the mythological text *bulu geles* is actualized when the village head (*Jro Mekel*) and the traditional village head (*Bendesa Adat*) implement their leadership democratically. The reason is that every activity is done together and involves the leaders and their people. They are all involved starting from when the ritual is planned, when it is prepared and when it is performed. Such a learning process is done from the old generation to the young generation.

#### **4.3 Meanings of the Mythological Text *Bulu Geles* at Tambakan Village**

The meanings which are related to the understanding of the cultural value of the mythological text *bulu geles* and the ritual performance are the meaning of enhancement of religiosity, the meaning of prosperity, the meaning of unification and solidarity, and the meaning of conservation. The meaning of enhancement of religiosity is that the Tambakan village offers *bulu geles* and performs the *Mungkah Wali* ritual based on *srada bhakti*, which is believed to enhance their belief in *Ida Sanghyang Widhi Wasa* (God) and His personifications. The villagers believe that they will be peaceful, safe, secured and tranquilized as the objective of this holy sacrificial ceremony is the spiritual and physical purification.

The meaning of prosperity of the mythological text *bulu geles* at Tambakan village is that the villagers believe that they will be prosperous and economically better. They believe that they will be safe, peaceful, comfortable and tranquilized as there will not be any natural disturbance. They also believe that their life will improve by performing this ritual.

The meaning of unification and solidarity; most people living at Tambakan village are Hindu worshippers. They believe that any ritual should be performed with mutual assistance, full devotion, sincerity and gratefulness. In understanding the meaning of unification and solidarity, they live peacefully and quietly, appreciating and respecting one another, and keeping the village secured. They believe that if they can do every activity collectively and they are fully responsible for it, they will be peaceful, secured, tranquilized, comfortable and prosperous.

The meaning of conservation, in this case, means the meaning of cultural, traditional, religious and environmental conservation. Such a tradition should be maintained at Tambakan Village as the society has understood such values since a long time ago which have been transmitted from generation to generation. Mutual assistance is bequeathed by the old generation to the young generation, as teaching how to prepare rituals will make them prosperous physically and spiritually, peaceful, and appreciate and help one another.

#### **4.4 System of Bequeathing the Mythological Text *Bulu Geles* at Tambakan Village**

The mythological text *bulu geles* is an oral tradition which has been known since a long time ago by Tambakan community. The old generation is still able to tell what the text contains. It has been bequeathed by the old generation to the young generation.

It has been bequeathed orally; it has been transformed in the form of a ritual at Tambakan village. Such a ritual is still conserved by the local people, in accordance with what has been accepted from their ancestors, which is stated to be “mula keto” (it should be like that). Such a myth and ritual tradition has been in existence since a long time ago until now from generation to generation, as described in this writing. It has been bequeathed through three systems of conservation; they are (1) the environmental conservation; the local people maintain the environment and what it contains well; the animals can live safely and comfortably; nothing has been exploited, making the plants and animals live safely and able to improve their habitats. The surrounding people become peaceful, tranquilized, safe and prosperous; the environment is conserved and natural. The cultural values which are conserved at Tambakan village are the great ones which need to be conserved. The local people do not dare change what has been inherited from their ancestors. They believe that if they change it a disaster will happen to them. It is necessary to respect and conserve the concepts inherited from their ancestors. They are great, although they have to be adjusted to the

current condition. The values which are bequeathed by their ancestors may be used as guidance to the local people's behavior; they are all bequeathed from generation to generation. If they are all well inherited, the local people will be happy, peaceful, safe, and prosperous. (3) The social conservation can be observed from the activities done by the local people when, for example, they hold a meeting attended by the village head (*Jro Mekel*) and the traditional village head (*Jro Bendesa Adat*), the priests (*Jro Mangku*) living around Tambakan Village, *Mancegra* and the ladies who are good at making *bantens (srati)* and the community leaders. What they talk about is the *Mungkah Wali* ritual and the ritual in which *bulu geles* is released. They help one another perform such rituals without expecting for any reward. If they are well performed, then the local people will be comfortable and prosperous from generation to generation.

## 5. Findings

The first finding is that the mythological text *bulu geles* at Tambakan village cannot be separated from text and context; it can give guidance to the local people's life. It is respected and inherited as a holy tradition, which means giving prosperity. The relationship between the mythological text *bulu geles* and the local people and their environment is in harmony, in accordance with the concept *Tri Hita Karana*.

*Bulu geles* is used to pay for a vow, indicated by the fact that it is performed at Dalem Temple, where God *Siwa* is believed to reside and the cattle are used as His vehicle. *Dalem* Temple and God *Siwa* worshipping reflects the Hindu cosmology the ritual contains. God *Siwa* is believed to be *Lingga Acala* with His five functions.

What the local people have understood of the mythological text has shifted if viewed from the aspect of worshipping orientation at the temple and the use of *bulu geles*. However, the function of God *Siwa* as described above still accommodates the temple's orientation and those who go there to pray. The temple is still used as the place where *bulu geles* is offered to pay for the vow which may have possibly been made by those living outside Tambakan village.

## Conclusion

The mythological text *bulu geles* at Tambakan village has a narrative structure, and contains the process in which *bulu geles* is released, the process in which a proposal for it is made, the process in which it is caught, and the process in which it is butchered (*Mungkah Wali*). The text has straight plots, made up of six events or episodes. It has the main character and the secondary characters. The main

character is *bulu geles* or *i dewa* and the secondary characters are the Padangiang society, the troops of the Buleleng kingdom and the troops of the Bangli kingdom. The theme of the text is about offering. It also contains the setting (the place and time). The places include Padanguah village where the war initially took place, the area of Belong which is now called Tambakan, Tri Kahyangan Temples, Mrajapati Temple, Melanting Temple, the forest where the lost troops hid and the forest where *i dewa* lives. The time when *bulu geles* is performed is on the day when there is the dark moon (*Tilem*) and every two years, that is, every the full moon of the first Balinese month (*Purnama Kasa*) the Mungkah Wali ritual is performed. In 2013 it was performed on 22<sup>nd</sup> July.

The function of the mythological text *bulu geles* at Tambakan village in the local people's life is related to the function of *Tri Hita Karana*, ritual function, social function, and educational function.

The meaning which is related to the understanding of the cultural value of the text and the ritual performance can be divided into the religious meaning, the welfare meaning, the unification and solidarity meaning, and the conservation meaning.

The mythological text *bulu geles* at Tambakan village is bequeathed through: the environmental conservation, the socio-cultural conservation, and the social conservation.

The findings of the study are as follows: the tradition of the mythological text *bulu geles* at Tambakan village is closely related to text and context. The text can give guidance to life to the local people. The text is highly respected and is inherited as a sacred tradition which functions to give prosperity. The relationship between the mythological text *bulu geles* and the local people and environment is in harmony, in accordance with the concept *Tri Hita Karana*. *Bule geles* is used to pay for a vow at Dalem Temple as the Hindu cosmology and God *Siwa* as *Lingga Acala*. How the local people define the myth of *bulu geles* and ritual has shifted; however, it still accommodates *Dalem* Temple and its worshippers outside the tradition, namely, the temple is still used as the holy place where *bulu geles* is offered when the local people and those living outside the village pay for a vow.

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**Thank You Note**

Thank you to Udayana University Rector and University Udayana Post Graduate Director for the opportunity and the facilities during Doctoral program in Linguistic Department Udayana University. Thank you for Prof. Dr. I Wayan Cika, M.S., as promotor, Prof. Dr. Nyoman Kutha Ratna, S.U., and Prof. Dr. I Made Suastika, S.U., as co promotor. Their guide and advice are very helpful in this dissertation writing process. Finally thank you to all colleague for the help in this dissertation.

