



## ***Gama Tirta Ideology in Ancient Myth of Ratu Gede Tengahing Sagara***

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### **Abstract\***

The Balinese can not be separated from their ancestral beliefs. The ancestral or idiological beliefs in Balinese society are conveyed through myths. One of the most well-known myths in Bali is the Ratu Gede myth. The myth of Ratu Gede is very trusted and believed in constructing worship rituals. The worship ritual that is routinely performed is the *Nangluk Marana* ritual. *Nangluk Marana* is a ritual handed down by the myth of Ratu Gede Nusa Penida. The myth of Ratu Gede is not limited to the figure of Ratu Gede Nusa Penida, but in Bali it also found a similar myth called the myth of Ratu Gede Tengahing Sagara. The name *sagara* which means the sea has shown its identity as the ruler of the ocean. The myth of Ratu Gede Tengahing Sagara as the ruler of the ocean is not only being told on the coast, but also spread out to the highlands. The idiological influence of Ratu Gede Tengahing Sagara's myth to the highlands cannot be separated from the intertwining of stories handed down from generation to generation. The intertwining that can be seen in the form of Ratu Gede Tengahing Sagara's sacred route is always related to water civilization.

## 1. Introduction

Myth in Balinese society has function in building spiritual discourse. Myth as a builder of spiritual discourse has been conveyed long ago by Eliade (1963), Dhavamony (1973), Dundes (1984), and Danandjaja (1991). One of the myths known, trusted, and believed by its adherents is the myth of Mayadanawa. The Mayadanawa myth is thought to have been passed on since the 10th century and is believed to be a forerunner to the formation of the trust of the old villages around the Petanu-Pakerisan River basin. Myth as a medium for conveying ideology continues, is believed, and has been passed down to the present.

Myth as a medium for conveying ideology can still be felt in the traditional practices of the Balinese people. Myths as constructing ideology have already been alluded to by Kusuma (2001), Ardika (2011), Yudari (2016), Wisnu (2018), and Dian (2019). One of the ideologies that can still be observed is the ideology of *Gama Tirta* in the interpretation of the myth of Ratu Gede Tengahing Sagara. The Myth of Ratu Gede Tengahing Sagara is a myth known and believed by the people of Kedewatan, Ubud. The myths left a legacy of spirituality and cognitivity in the Kedewatan community. The legacy of the myth of Ratu Gede Tengahing Sagara is a form of tradition that later become the identity of the Kedewatan community. Beside performing as an identity, myths also construct the values of the local wisdom of its adherents.

The ideology inherited through the myth of Ratu Gede Tengahing Sagara is important to be known. The above is related to the continuation of oral discourse which contains important knowledge about ancient civilization in Bali. As has been said by Sunarya (2019) that the old civilization in Bali according to archeology is the civilization of water, or *Gama Tirta*. Therefore, this article will discuss (1) the legacy of the mythical water civilization Ratu Gede Tengahing Sagara and (2) the Ideology of Gama Tirta. The two sections above will be discussed using the trichotomical meaning of Barthes's semiotic theory.

## 2. Research Methods

This research is a qualitative research. This research is field research, so researchers try to understand the meaning of an event through interaction in certain situations (Moleong, 2002: 9). Data of this research obtained from interviews with informants in Kedewatan, Ubud. Informants were determined by the purposive sampling method. The method of collecting data was done by applying interview method. The research procedures in this study were divided into three namely (1) preparation procedures, (2) data collection, and (3) data analysis and discussion (Endraswara, 2009: 225).

Procedures in the preparation of research include the process of preparation, technical guidance, and examination of research proposals to determine the feasibility of conducting research. Data collection procedure begins with the preparation of instruments and tools, preparing informants; determining the source, place and time of conducting the interview, the delivery of objectives, taking data, recording or communication, clarifying the results of the interview, and closing

The data obtained were in the form of records, transcriptions, and translations. The same data obtained pattern applies to all information until the data are sufficient. The procedure of analyzing and presenting data begins with preparing the data then analyzed with trichotomical meanings; denotative, connotative, and ideological theory of Barthes's semiotics (2007).

### 3. Synopsis

"Ratu Gede's journey began by passing the sacred rocks in the middle of Ayung river. F Betara Gede Tengahing Sagara was kept in Dalem Swargan temple for sometimes, the prosperous Kedewatan community. One day, when the holy journey was going on, some people broke the rules. The regulation is that you cannot sleep on the bed and in the streets at; *tengai tepet*; around 12 noon, *sandikala*; around half past noon; *tengah-lemeng*; around 12 pm, so that Ratu Gede was angry and allowed her ballast to catch *wong bobab*. Finally many people were affected by the disasters in the form of *sakit grubug*. Witnessing the disaster, the length of the Kedewatan is getting smaller, Ida Ratu Anom, who is a Barong Ket, is so sad that Kedewatan is sad, then goes to Dewi Samudra to beg for forgiveness. Soaked in the middle of the ocean, Mangku Gede who has a spiritual connection with Ida Ratu Anom experienced paralysis of the legs, body fat, and feet. His feet was also experiencing watery swelling (*beteg*). After this phenomenon occurs, the community will immediately carry out a ritual requesting salvation by presenting rituals in the form of grand glory, *segeh agung* and *aci* in Dalem Swargan temple.

The weather and atmosphere became strange when the holy journey lasted. The day feels hotter than usual, thus people call it *sasih panes*. A few days before Ratu Gede goes to Kedewatan, there will be people who are cashier; possessed by a holy spirit that will give directions. When that day arrived, everyone was ready to welcome the arrival of Ratu Gede in Kedewatan. From far away came the screams of young and old women possessed by a trance. They thrust *Pajenengan Ratu Anom* in the form of *Madik*, *Bandrang*, and his *Keris* into his body. It was to show the power of Ratu Gede Tengahing Sagara. Seeing the incident, Mangku Gede immediately take *pangadeg Betara Segara* to be upheld. Mbok Nyambreg is one of the upholders of *pangadeg Betara Segara*. When *Tirta Segara* stepped on its fontanel, at once the jar could not be released as it was stuck. While upholding Ida Sesuhunan, Mbok Nyambreg who is already in a trance will occasionally turn upside down, somersault, go up to the temples, and stand on one foot; *nengkleng* above *tedung*; Bali umbrella, without dropping the holy water.

One time there were individuals who objected to such rituals, it was considered burdensome and endangering the community. Hearing the crowd talked about it, making the community chaotic. Finally Pekak Gede, who at that time served as *Ratu Sedahan*, gathered the community to sit together to solve the problems. In the *paruman*, the community agreed to returning home (*mudalang*) Ida Betara Tirta Segara. This has received strong opposition, including in terms of noetic. To ask for directions, the community finally did a ritual to ask for talk through a person who perform as liaison of the spirit or ancestor world (*nunas baos*). One of the volunteers then dropped the word that reads: "*Yan Tuhu Cening makayunan Manira budal, iring Manira budal ke Segara Teges, Segara Jati, wus punika karyanang Manira linggih pangaci ring suang-suang lebu, pinaka cihna pangadeg Manira ring Jagat Kedewatan*". "If it's true you (the people of Kedewatan) want to take me home, take me to the *Teges* Sea, after that make me a sacred building at each exit of your house, as a form I still reside in Kedewatan" (interview with Mangku Puseh Kedewatan, 18<sup>th</sup> of August 2019).

### 4. Discussions

#### 4.1 Inheritance of the mythical water civilization Ratu Gede Tengahing Sagara in Kedewatan

Myth bequeathed trust in society. Trust inherited in the community can be in the form of norms, values, knowledge, habits, and also objects that contain elements of magic (Sukatman, 2009: 03). The above happened universally, including in the village of Kedewatan, Ubud which passed down the myth of Ratu Gede Tengahing Sagara. The inheritance of the myth of Ratu Gede Tengahing Sagara in Kedewatan can be seen from two aspects, namely (1) the inheritance of spirituality and (2) the inheritance of cognitivity.

#### 4.1.1 Inheritance of Spirituality

The inheritance of spirituality is a legacy associated with religious beliefs. The inheritance of spirituality is described in two forms, namely (1) worship media and (2) worship rituals.

##### a. Worship Media

The media of worship is a translation of the myth of "Ratu Gede Tengahing Sagara" into concrete objects that can be seen with the senses. The worship media referred to are the *ekofak* and artifacts which are told, used, abandoned, and have links with the trip of "Ratu Gede Tengahing Sagara" from Padanggalak Sea to Mount Batur which passed through the Ayung River, namely: (1) Padanggalak Sea, (2) Ayung River, (3) Mount Batur, and (4) The Shrine (*Palinggih*) Ratu Gede Tengahing Sagara.

##### 1. Padanggalak Sea

Padanggalak Sea means a stretch of coastline located in Kesiman, East Denpasar, which is located between Biaung Beach and Sanur Beach. Padanggalak Sea becomes the mouth of Ayung river, a place where mountain water (Batur) meets the ocean. The foregoing will lead to the linkage of civilizations as stated by Sunarya (2019: 112) the oldest civilizations are civilizations related to water sources such as springs, rivers and seas.

It is the spiritual territory of Pura Padang Galak, or better known as Pura Padang Kerta, Kesiman. It consists of two components; coastal areas and fields (*subaks*). Padanggalak Sea is one of the *ekofak* which has a connection with water civilization. In this case the existence of the myth of "Ratu Gede Tengahing Sagara" in Kedewatan became one of the binders of the upstream water society (Kedewatan) and downstream communities (Kesiman). The foregoing is a form of bond of beliefs and traditions inherited from the ancestors of Kedewatan through the myth of "Ratu Gede Tengahing Sagara".

The idiological meaning is related to the name Padanggalak which means male sea (*Lontar Purwa Adi Gama*). The Kedewatan community mentioned the place of *kabudalang* or the repatriation of the figure of "Ratu Gede Tengahing Sagara" with the name "Sagara Teges". The word 'teges' is an archaic name from teak in the classification of wood in Bali. Then the word teak is a synonym of the authenticity of men in the Old Javanese Dictionary (Zoetmulder, 2010: 416). Padanggalak Sea is believed to be a sea with male characters. In addition, the Kesiman community also believes that Padanggalak Beach is a beach with male characters. The above is related to the beliefs of the people of Kesiman about *Pasih Jati*, or *pasih malanang-wadon* between Padanggalak and Sanur. The beliefs have been trusted since generations to be the meeting place of "Ratu Cakra Gni", Kesiman with "Ratu Cakra Bawa", Singgi Sanur.

##### 2. Ayung River

It is the longest stretch of river that divides Bali, flowing from the hills of Kintamani on Mount Batur into Padanggalak Beach. Ayung River in the myth of "Ratu Gede Tengahing Sagara" is the path or path of the holy journey of the entity "Ratu Gede Tengahing Sagara" when heading to Batur. Ayung River is a river that stretches from Mount Batur through the regencies of Bangli, Badung, Gianyar, and empties into Denpasar.

It is a river that is purified by the people of Bangli, Gianyar, Badung, and Denpasar as the media used in various traditional rituals. Kedewatan Village is in direct contact with Ayung River, so that many people use Ayung River to become a source of irrigation, nature tourism, hospitality, and a place for carrying out religious rituals.

Ideologically the river is believed to have magical power, both from the ecofacts found in the river, the temples that stand on the banks of the river, as well as the mystical stories associated with the existence of Ayung River. Religious rituals that still utilize Ayung River as a medium are the *ngayut* ritual, which usually held as the part of after cremation series, *mapekelem*, in a temple festival (*piodalan*) procession, and painting; self purification. The Ayung River as the sacred route of "Ratu Gede Tengahing Sagara" bequeaths the sacred stones as the place where the figure of "Ratu Gede Tengahing Sagara" named (1) Batu Jaran, (2) Batu Barong, and (3) Batu Lempeh. Purification of the three stones in the Ayung river is a form of landscape utilization as a medium of worship.

### 3. Mount Batur

Mount Batur is ancient mountains in Bali, located in Bangli Regency, Kintamani District with a peak reaching 1717 meters above sea level. Mount Batur is surrounded by a village called "Bintang Ranu" (Sunarya, 2019: 112). The village has a spiritual connection with Mount Batur.

It is a mountain that is purified by all Balinese people as Mount *Lebah*, Mount *Rata*, and or Mount *Gempal*. The Kedewatan community believes that civilization in Kedewatan has a close relationship with the existence of Mount Batur. The foregoing is evidenced by the participation of the Kedewatan community in the implementation of the *Betara Turun Kabeh* ceremony which is held every year in both Ulun Danu Batur Temple, Ulun Danu Batur Songan Temple, and in Bale Agung Sukawana Temple while still presenting *atos*; offering of produce. The foregoing relates to the discourse of elders who say that the footing of "Bukit Cintamani"; Kintamani's ancient name and "Bintang Ranu" are in Kedewatan.

Mount Batur as an ecofactic heritage related to the myth of "Ratu Gede Tengahing Sagara" in Kedewatan is represented in the form of hills called "Bukit Buwung". Bukit Buwung is located east of Gunung Ratha temple or by the people of Kedewatan better known as Pucak Swargan Temple. In ideology, Mount Batur is part of three worship phallus in Bali, *Lingga Maha Agung*, *Maha Ratha*, and *Maha Awidya*. Mount Batur is *Lingga Maha Ratha* represented by Pucak Gunung Ratha Temple as a place to worship God in its manifestation as "Hyang Siwa Pramesti Guru"

### 4. *Palinggih Ratu Gede Tengahing Sagara*

It is a sacred building in the form of a *babaturan* style that can be found along the Kedewatan Highway, Ubud, right in front of each resident's house. The building is a concrete form of the mythical heritage of "Ratu Gede Tengahing Sagara" in Kedewatan. *Palinggih* is a form of representation of the figure of "Ratu Gede Tengahing Sagara" which has been delivered to Padanggalak Beach. The community believes that the building is a personification media of the figure of "Ratu Gede Tengahing Sagara".

The existence of Ratu Gede Tengahing Sagara palinggih was the result of an agreement between the Kedewatan community and Ratu Gede Tengahing Sagara when it was returned to Pasih Teges or Padanggalak sea. The shrine of (*Palinggih*) Ratu Gede Tengahing Sagara is a form of legitimacy of the myth of "Ratu Gede Tengahing Sagara" which confirms that the life of the Kedewatan community has always been inseparable from the role of the sea as the builder of civilization. Thus, the existence of worship media in the form of *palinggih* is a concrete form of the inheritance of the spirituality of the Kedewatan community which cannot be separated from the role of the sea, especially the Padanggalak Sea. Ideally, *Palinggih* Ratu Gede Tengahing Sagara is a personification of the figure of Ratu Gede Tengahing Sagara which functioned as a place to worship the figure. The sacred building as a sign of Kedewatan is a place under the authority of Ratu Gede Tengahing Sagara.

## **Worship Rituals**

Worship ritual is a translation of the myth of "Ratu Gede Tengahing Sagara" into social behavior that can be seen with the senses and norms of the Kedewatan people. The worship ritual referred to the sociofact that is told, acted, performed and or which has not been carried out in accordance with the "Ratu Gede Tengahing Sagara" trip from Padanggalak Sea to Mount Batur, namely (1) *Pamendak* and (2) *Pamelastian*.

### **1. Pamendakan**

*Pamendakan* ritual is a ritual (no longer carried out) with the aim of welcoming the arrival of Ratu Gede Tengahing Sagara in Kedewatan. It implies meaning of the welcoming ceremony which is held to welcome respected figures. Ratu Gede Tengahing Sagara is a respected figure in Kedewatan, so that the community conducts rituals and at the same time opposes *tirtha sagara* which is used as a symbol of Ratu Gede Tengahing Sagara. The ideological meaning in it is related to the carrying out of the *Pamendakan* ritual containing the knowledge of welcoming supernatural figures that are believed, respected, and believed to bring good and prosperity to the people of Kedewatan. *Pamendakan* also aims to honor Ratu Gede Tengahing Sagara who is the son of Dewi Samudra, which means the people of Kedewatan should respect the ocean.

### **2. Pamelastian**

*Pamelastian* is a ritual that is held once a year (now it has moved) on the *Nyepi* holiday series, exactly two days before the celebration by doing *Pamelastian* or taking *tirtha sagara*; holy water from the ocean carried out at Padanggalak Beach, Denpasar.

The implementation of the *Pamelastian* ritual held at Padanggalak Beach is a form of bond that arises between the Kedewatan community and Padanggalak Beach which is based on the myth of Ratu Gede Tengahing Sagara which is said to originate from *Pasih Teges* or also means Padanggalak Beach.

The ideology expressed in the *Pamelastian ka Pasih Padanggalak* ritual is (1) the form of discipline the community towards the realization of myths realized by the *melasti* ceremony, (2) the form of social and spiritual ties between the Kedewatan community and the Kesiman community which is guarded by ancestors by carrying out *Pamelastian*, (3) the concept of *Gama Tirtha* which glorifies water sources, mountains, rivers and seas which are actualized by rituals to the Padanggalak Sea, and (4) forms of maintaining water resources from upstream to downstream which are packed with the implementation of traditional rituals of the Kedewatan community, means maintaining cleanliness and the sanctity of Padanggalak Beach, Ayung River, and Mount Batur. These three are united water flow must be maintained by the Kedewatan community as a source of life and prosperity.

### **4.1.2 Inheritance Cognitivity**

Cognitivity inheritance is a legacy associated with the knowledge contained in the mythical text. Knowledge referred to in relation to the concept of folklore is a mindfact from the myth of "Ratu Gede Tengahing Sagara" in Kedewatan. Inheritance of cognitivity is described in four forms, namely: (1) marine knowledge in Kedewatan, (2) spiritual knowledge about mountain worship, (3) the essence of the Ayung River, and (4) knowledge about health.

#### **a. Knowledge of Padanggalak Sea**

Knowledge about the sea is generally inherited on the coast also inherited in the highlands such as in Kedewatan. This knowledge is inseparable from the myth of "Ratu Gede Tengahing Sagara" which originated from *Pasih Teges* heading to Mount Batur and the intersection in Kedewatan. The people of Kedewatan believe that the sea is a sanctified place in the conduct of *melasti* rituals. On the other hand, the sea is also the place where "Ratu Anom" was punished when he wanted to protect the public from the law of "Ratu Gede Tengahing Sagara" as mentioned in the mythical text. The sea has a dual function, in addition to being a place of purification as well as a place of execution of punishment.

The sea is described as something very powerful in Kedewatan. This is manifested in (1) Ratu Gede Tengahing Sagara's figure who came from the sea so respected and sanctified and (2) the sea has the authority to punish Ratu Anom which is a manifestation of God's manifestation believed by the people of Kedewatan.

Kedewatan is a village that is influenced by mountains and sea. The myth of Ratu Gede Tegahing Sagara in Kedewatan is a medium used to (1) understanding indepth knowledge about the authority of the sea in regulating land communities, (2) respecting the sea, which then means also respecting traditions believed at sea, and (3) legitimizing water civilization or *Gama Tirtha* adopted by the ancient Balinese people

### **b. Knowledge of Mount Batur**

The Balinese people generally regard the mountain as a sanctified place (Reuter, 2018: 1-5). Mountains become the orientation of the community to show the direction *kaja* or sometimes used upstream; holy direction in Bali. Three mountains that are used as a benchmark in the spiritual in Bali are Mount Agung in the east, Mount Batukaru in the west, and Mount Batur in the middle. Mount Batur in the myth of "Ratu Gede Tengahing Sagara" is a mountain that was purified as a place to end the holy journey of the figure of "Ratu Gede Tengahing Sagara".

Mount *Ratha* which is the archaic name of Mount Batur is a temple name that is now better known as Pucak Swargan. In the Pucak Gunung Ratha system there are patterns of worship of Mount Batur (the destination of Ratu Gede Tengahing Sagara's sacred journey) with the medium of "Palingih Baturan Suci" and "Palingih Siwa Bhujangga".

The myth of Ratu Gede Tengahing Sagara bequeathed a form of worship media and worship rituals related to Mount Batur, so that the mythological myth of Ratu Gede Tengahing Sagara bequeathed patterns of worship oriented to Mount Batur. Batur is one of the tri phallus in Bali with the manifestation of God being worshiped as the "Hyang Siwa Pramesti Guru" or "Hyang Siwa Bhujangga" which is embodied by Pucak Gunung Ratha Temple or Pucak Swargan as Mount Batur and *linggih Siwa Bhujangga* as an entity worshiped by the Kedewatan community

### **c. The Essence of the Ayung River**

Ayung River is a river that stretches from the Batur area into Padanggalak Beach. Ayung River in the myth of "Ratu Gede Tengahing Sagara" in Kedewatan is believed to be the sacred route of Ratu Gede when heading for Mount Batur. The word Ayung is believed to originate from the words *Ang* and *Ung* which means women apply to men. The meaning of women applies to men given to the Ayung River is a symbolic form of the function of the Ayung River which provides a lot of life as a symbol of a man (father) and at the same time maintains the continuity of civilization, in this case set forth in the myth of Ratu Gede Tengahing Sagara which binds between Mount Batur, Kedewatan Village, and Padanggalak Sea.

The *Ang* script in Bali is generally used to describe the holy scripture of Lord Brahma which is identical to the fire of creation, while the *Ung* script is generally used to describe Lord Vishnu which is identical to the water preserver (Jaman, 2010: 15). The *Ang* alphabet corresponds to the dynamic female character such as fire, while the *Ung* alphabet corresponds to the male character that flows more like water. Idiologically related to the myth of "Ratu Gede Tengahing Sagara" the Ayung River, which became the *pangunyan* route (along the Ayung river flow from Padanggalak beach to Mount Batur), serves as a caregiver for the figure of "Ratu Gede Tengahing Sagara" which means also as a "caregiver" and source of life for the Kedewatan community. So, the meaning of women applies to men in relation to the Ayung River is a form of independence, resilience and prosperity of the Kedewatan community while maintaining, and functioning the Ayung River properly and correctly.

#### **d. Knowledge about health**

Norms about manner telling should not sleep on the bed related to knowledge of health. Knowledge that can be obtained from the norm forbidden from sleeping in bed related to weather or temperature that occurs during the November-December is a month with extreme temperatures or so-called transition, so that activities related to maintaining health or the quality of rest is needed. The way to maintain the quality of rest is reflected through the norms narrated in the myth of "Ratu Gede Tengahing Sagara" such as not being able to sleep in bed and being prohibited from traveling at certain times; 12 noon, 5:30 p.m., and 24 p.m., the purpose of which is to maintain the quality of rest.

Ideally, health knowledge implanted in the myth of "Ratu Gede Tengahing Sagara" aims to protect the health of the Kedewatan community during the transition period. The foregoing reflects an effort to maintain good health with mystical matters, ask for the safety and protection of Ratu Anom or logically apply the health norms as a regulation of trust. Discipline applied in understanding the myth of "Ratu Gede Tengahing Sagara" is a form of maintaining public health in a mystical and logical way. The goal is that the community whose number was limited at that time did not experience a reduction or mass death; *gerubug* or *ketadah* by making the myth of "Ratu Gede Tengahing Sagara" as a media that holds the power of knowledge

#### **4.2 The ideology of Gama Tirtha in the myth of Ratu Gede Tengahing Sagara**

The inheritance of the myth of Ratu Gede Tengahing Sagara as described above shows the dominance of the water element. Water which has the same field of meaning as Tirtha implies that civilization in Kedewatan is very much related to water, both upstream and downstream. The association of water civilization was later named Gama Tirtha. Tirtha Gama is very closely related to mythology related to water (Ardika, et al, 2011: 227). The Ayung River is one of the water sources owned by Kedewatan Village, which on the cliffs sprung up a lot of springs or customs, which later became the sub-name of the Ayung River.

The myth of Ratu Gede Tengahing Sagara originating from the sea ideologically shows that the Kedewatan community has a connection with the sea. The destination of Ratu Gede Tengahing Sagara is Mount Batur which is the origin of the Ayung River. The three water elements mentioned above are explained in the myth of Ratu Gede Tengahing Sagara as a sacred journey pattern in which they contain local wisdom norms of the Kedewatan community. The Myth of Ratu Gede Tengahing Sagara also bequeathed the traditions carried out in connection with the existence of the Ratu Gede myth. This tradition is called Gama. Gama is a form of reconstruction of ancestral beliefs that is explained in a behavior pattern of the Kedewatan community.

Thus, the ideology of Gama Tirtha in understanding the myth of Ratu Gede Tengahing Sagara is a form of attachment to the spiritual ideology of the Kedewatan, Batur and Padanggalak communities as a system of utilization, tribute, and purification of water from upstream to downstream.

## 5. Novelities

Myth is an oral discourse that inherits ancestral identity. Each region in Bali has a myth in which the construction of ancestral knowledge and identity, then actualized in the form of inheritance they are: of spirituality and cognitivity. In this case, the myth of Ratu Gede in Bali which has always been oriented to Ratu Gede Nusa Penida turns out to be debunked by the existence of the Ratu Gede Tengahing Sagara myth in Kedewatan; that each region has a Ratu Gede entity that has its own story patterns and idiology.

## 6. Conclusion

The mythical water civilization inheritance of Ratu Gede Tengahing Sagara in Kedewatan can be seen such as: four inheritance of worship media, two inheritance of ritual worship, and three inheritance of knowledge.

2. *Gama Tirtha* ideology in the myth of Ratu Gede Tengahing Sagara in Kedewatan is an ancient understanding of Kedewatan's ancestors in purifying water as an upstream and downstream system in developing civilization and life, especially for the people of Kedewatan.

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