

# Revitalization of Local Wisdom in Balinese Short Story: an Anthropological Study

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## ABSTRACT

This research was motivated by the importance of revitalizing the local wisdom of Bali for the strengthening the Bali cultural identity in order to sustain Balinese culture and national values that characterize the culture of Bali. Bali as a major tourist destination has experienced a variety of physical and non-physical problems. Therefore, the revitalization of the values of local wisdom especially in short stories that use Balinese language becomes important to be redeveloped in order to strengthen the personal and culture of Bali. The literary work is an impersonation (*utnaturapoeisis*), imitation or *imitationaturae*. In relation to the cultural values, local wisdom is a fastener segment of the various forms of culture that already existed since a long time ago, the functions as a filter, anticipatory, transformative against elements of foreign cultures. Methodologically, the data was collected by direct observation, classification, and translation that assisted with note taking and reading techniques. The collected data was analytically interpretive and descriptive analyzed. The results were presented by an informal method with deductive-inductive techniques. Based on the classification, there were four short stories analyzed. The results showed that the Balinese stories were dominated by the topic of education, the importance of self-control on drugs; hedonic behavior is a bad portrait for teenagers.

**Keywords:** local wisdom, discourse/text, identity, social anthropological, revitalization.

## I. INTRODUCTION, CONCEPTS, AND THEORIES

### A. INTRODUCTION

The short story as a work of modern literature is included in the classification of prose with novel/romance. According to Nurgiyantoro (1995: 10) states that short story is a story that there is no rule in length, there is no agreement between the authors and experts. Furthermore, Nurgiyantoro (1995: 10) agrees with Poe's opinion that the short story is a story that is read in one sitting, roughly ranging from half an hour to two hours. Short stories can be defined as short narratives (less than 10,000 words) that give a single dominant impression and focus on one character in one situation (KBBI 2005: 210). The short story is a short form of prose not the origin of a little page but still requires the integrity of the story, and the problems are not very complicated (Siswanto, 2008: 142).

Since its first appearance in 1910, Bali's modern Balinese short stories have had ups and downs. The writing of modern Balinese short stories grew in the late sixties (Bagus and Ginarsa, 1978: iv). With the advent of new authors, the last of September 2014 has appeared in a collection entitled *Smara Reka* (Purnama and Citrawati (Ed.)) in which there are two short stories of championship results in the activities of the Bali Arts Festival in 2014. There is no exact data how many short stories published successfully. According to temporary records, there are about a hundred and fifty short stories with many authors of both male and female. From a gender perspective, the perspective of the short stories produced is different. Similarly, from a sociological perspective such as education, faith, work, age certainly give its own nuance in his work. In addition, the dimension of the short story periodization will be its own characteristics and deserve to be described. Considering the number of stories is quite a lot; it would be interesting to be examined and explored its values especially about local wisdom that being characteristic Balinese culture as well as strengthening the identity of Balinese culture to sustain National culture values.

Bali as a major tourist destination is certainly experiencing various physical and nonphysical problems. Non-physically, many studies indicate a declining tendency of Balinese cultural entities, for example, lack of good and correct Balinese language skills, pragmatic and hedonic urban trends, especially in urban areas. Therefore, the revitalization of the values of local wisdom, especially in the literature of Balinese short stories becomes important to be re-developed in order to strengthen the personal and culture of Bali. Literary work is the model (*ut natura poeisis*), imitation or imitation naturae (Ratna, 2011: 25). In relation to its value, Ratna (2011: 94) states that local wisdom is a binding segment of various forms of culture that have existed since for long with its function as a filter, anticipative, transformative to external cultural elements.

Based on background, the various issues to be conveyed by the author are more than a short story which focuses on one problem. Therefore, in this research, the problem to be studied is the forms of the local wisdom of Bali as a discourse/text by applying the theory of discourse/text with the theory of literary anthropology in the descriptive dimension of anthropological literature.

There are some writings related to the research that would be done both theoretically and applicative related to the value of local wisdom.

1) Sudewa (2011) entitled "Sajak Nyanyian Angsa Karya WS Rendra: Analisis Antropologi Sastra" in *Pustaka: Jurnal Ilmu-Ilmu Budaya* (Vol XII No 1 February 2012 pp. 65-82)"(Vol XII No. 1 February 2012 pp. 65-82). The result shows that anthropologically the figure of Maria Olive is as an individual who describes a culture such as upper-class society (doctor) and church culture (pastor) also give the nuance of the cultural journey of society (Indonesia) in general. The search for the identity of a stunned Maria Zaitun finally came to an eternal forgiveness, the forgiveness, and love of Jesus Christ so that she was raptured into the kingdom of Jesus, to the Garden of Eden.

2) Yemi (2015) entitled "Kearifan Lokal Sastra Lisan Papua: Relevansinya terhadap Pendidikan Karakter". The result shows that Papuan oral literature has a wide range and contains relevant and useful values for character education. Learning local wisdom should be implemented in an integrative manner in various aspects of the subject matter that refers to the concept of education based on the character of local culture. Local wisdom oral literature as a character education is a preservation of local culture as well as introducing and instilling the values contained in its supporters oral literature.

To explore the local wisdom in Balinese short story would be studied from the beginning of its existence in 1910 until now. Periodically, it can be argued that: (i) short stories in colonial times, (ii) in postcolonial times, (iii) millennium 3. The number of short stories in Bali to date is not less than one hundred and fifty titles. Thus, the description of local wisdom through the literary works of short stories became comprehensive as the identity of the Balinese community as part of the nation's overall development as a whole. The association of the author's sociological dimension is to find the cohesion and coherence of local-national wisdom.

### B. CONCEPTS AND THEORIES

#### (1) Local Wisdom

Local wisdom as stated by Sibarani (2012: 113) is the value of a local culture that can be utilized to regulate the life of society wisely. The life order that comes from the knowledge of community can be utilized to improve the welfare and peace of community as the coveted truth of society. This kind of truth is believed to be a pragmatic truth since practically indigenous knowledge, and local wisdom are the true truths and beneficial to human life to be wisely. Furthermore, Sibarani (2012: 114) divides local wisdom into three approaches, namely structural, cultural, and functional perspective. In this research, the local wisdom is focused on functional dimension, namely for people's welfare.

(2) Discourse / Text. Jorgensen and Phillips (2010: 2) state as a specific way to talk about and understand the world. Titscher, et al. (2009: 42) declares Vass's opinion of the discourse as follows. (i) in general are speech, conversation, discussion; (ii) discursive presentation of a series of thoughts using a series of statements; (iii) a series of statements or utterances, a series of statements; (iv) the form of a statement / expression which may be (artifact), imitation, poetic, religious discourse; (v) behavior that regulated by rules lead to the birth of a series or related

systems; (vi) the language as an ordained one: speech language; (vii) language as a totality; (viii) discuss or question the criteria of validity with the aim of generating consensus among discourse participants. With these various definitions, the short story is a discourse, especially from the language aspect.

(3) Cultural significance: It is the meaning that is bound to the cultural context of the speaker. Literature is a reflection of society. Ratna (2011: 24) justifies that literary works are society itself. In this connection, the short story in Bali shows the localization both regarding language and cargo. Between literary and community works there is a reciprocal relationship.

The theory used in this research is Literature Anthropology Theory supported by Theory of Text. Claude Levi-Strauss has done an anthropological approach to a literary work in 1963. Although relatively new, this theory match to be applied to various literary works (Sudewa, 2012: 65). Similarly, Ratna (2011: 32) agrees with Setya YuwanaSudikan that the essence of literary anthropology is important in analyzing literature. This theory assumes that literary works are not merely reflections, not only reflecting the reality but reframing, deflecting them so as to diversify cultural to be more meaningful successfully. In this term, there would be a reciprocal process, a dynamic balance between the strength of literature and anthropological aspects. In fact, in the good analysis, it seems as though it is unrecognizable whether what it is literature or anthropology. According to Luxemburg et al. (1984: 86) text is a language expression which is a unity of content, syntax, and pragmatics. Both spoken and written language as long as it is unity can be a text. Pragmatics concerns how the language is used in a particular context. Titscher, et al. (2009: 37) state that under certain circumstances the "concepts" (meaning) of the text elements are not explicitly expressed but rather implicitly bound through good intertextual causality Synchronous or diachronic. On the other hand, Jorgensen and Philips (2010: 3) state that discourse/text analysis is possible as a national identity. Barthes (Erfiani (ed., 2015: 35) text is multidimensional in which diverse writing were drawn from countless cultural centers.

## II. RESEARCH METHODS

Methodologically, there were three stages in this study. The first was data collection which was done by field observation by searching for Balinese short stories at the various bookstore, library, or personal store. In addition, there was a reading method that related the use of text. Tapping the use of language occurs since the Balinese text is in narrative form (Mahsun, 2005: 90-93). This method was also supported by classification techniques, note-taking, and translations. After classified, the sample will be measured from the quality of the short story based on frequent of discussions in seminars, scientific research, meetings, competition, publishing frequency, as well as random interviews of preferred short stories. Methods of data analysis were done by hermeneutic and qualitative method. The hermeneutic method was done to interpret the short story that has been listened. This method was used to identify the local wisdom of short story while qualitative method was used since there was no number calculation. These methods were assisted by descriptive analytic techniques, which describe the data obtained in detail and clear (Ratna, 2011: 49). The result of data analysis was done by the formal and informal method. Formal

method by using certain symbols while informal method by using ordinary words. This method was assisted by deductive and inductive technique or otherwise (Mahsun, 2005: 116).

## III. RESULTS AND DISCUSSION

### 3.1 Results

There were one hundred and fifty titles of short stories collected; however, ten short stories were used as the sample. Due to limitation, then presented only four short stories are described in the following sections of discussion.

### 3.2 Discussion

The Balinese short stories in the early 1910s and 1920s were written with Van Ophuijsen with one of the characteristic is the vowel / u / is written using / oe /.

#### A) Widya versus Awidya

In the short story, *Ajam Mapaloe* by I Made Pasek at the beginning of the story is shown by setting in Bali. The mention of Soma UmanisTolu is one of day system (wewaran) which are seven days (sapta), then the system of five 'Umanis' (*panca*) and Tolu (fifth week) of the thirty *pawukon* system. The use of the daily system of days is a grip of the Balinese community (read: Hindu community) in the implementation of certain events for religious ceremonies, holy days, as well as to determine the good of a day in relation to work.

As the main character of the story, Luh Sumerasih realizes that he has grown up and feels stupid. She realizes when she sees a chicken fighting his own shadow because of his reflection in the mirror. She presupposes herself like a young cock that has just grown up. In her mind, it would be like the chicken if someone lacked knowledge, do a futile job and harmed himself. It is well known that knowledge is important not only for rank but the provision of life in the future and also useful for others (aline 12-14).

In Balinese society especially Hindu is known as concept of 'widya' which means 'knowledge'. The opposite of the *widya* is *awidya* 'darkness'. Knowledge does not only belong to men or women. Knowledge belongs to everyone who aims for the welfare of mankind. It is true that the expression of 'long life education' due to the knowledge is unlimited, or the expression of the Indonesian people "*tuntutlah ilmu setinggi langit* (long life education)". Foolishness is the beginning of imperialism both physical and nonphysical.

The reverence of Hindu (Balinese) knowledge in Hindu (Balinese) community is done especially on the holy day of Saraswati (Saturday *Umanis Watugunung*) which is celebrated every 210 days. Personification of Saraswati is in the form of a very beautiful goddess riding a white swan and she holds musical instruments (*rebab*), literature, lotus, *ganitri* or the schains that symbolize its own meaning. Goddess symbolizes interesting knowledge, geese symbolizes wisdom, musical instruments symbolize beauty, the book symbolizes science, *ganitri* / chain symbolizes knowledge is endless.

In traditional texts it can also be seen the symbol of the science power as implied in the story of Ni DiahTantri. This story is not only famous in Bali, but it is also popular around the world (see Suarka, 2007: 1). Ni DiahTantri's beauty makes the king wants her. However, Ni Diah Tantri successes to awaken the king and does not marry her. That is the description of science which likes a very beautiful goddess who makes

everyone interested and chasing it. A strong desire to learn by Ni Luh Sumerasih should be exemplified in the globalization era, and market competition that requires the ability to innovate and improvisation; the keywords are knowledge and quality improvement.

The foolish caused of ignoring education is also shown in I Made Pasek's short story titled I Kelioid and I Teragia. The story tells how poor I Kelioid because of his stupidity. I Keliud and I Teragia are two pair friends, but they have the opposite nature and behavior. I Keliud is a lazy boy and never followed anyone's advice including his parents. In contrast, I Teragia is a diligent child so that when graduating school he gets a good job. I Keliud became his subordinate. One time I Teragia sent I Keliud to deliver some money and letters to the police station. There is seven ringgit written in the letter, but because of his stupidity, I Keliud corrupt it because he cannot read. Finally, I Keliud was arrested and jailed for three months.

Intelligence is also a central theme in the early emergence of modern Balinese literature. In addition to the short story presented by I Made Pasek, the matter of intelligence is also presented in Mas Nitisastro's short story entitled Anak Ririh 'Orang Cerdik'. Pan Karsa's ingenuity with her son is shown when they are able to make a well. With high wage, the well is done in three days. On the day, suddenly the well is broken by heavy rain. Pan Karsa feels so sad because he should dig it again and it would be very detrimental. With his ingenuity, Pan Karsa put his shirt and hat close to the well with his hoe and then hidden. When the owner has come, he does not see Pan Karsa and his son only look at the clothes and digging equipment. The owner thinks something terrible has happened and they are still in the well. With the help of people, they finally dig the well and certainly do not see him. After finish digging, then Pan Karsa comes and thanks him for helping dig the well.

#### B) Short story '*Mategul tan Patali: Between Lust (Kama) versus Loyalty (Satya)*

The story was written by I Gusti Ngurah Kaca Warsana from Peguyangan Denpasar. This short story is the first winner in the *Cerpen Berbahasa Bali* Competition held by Singaraja Language Research Center from February 3rd to 20th March 1975. The story is quite long but cannot be categorized as novelette or novel. The following is presented the synopsis of the story.

Luh Manik, a young widow with one child, lives with her two in-laws. Her husband dies drowned in the Lombok Strait when her son was only three years old. To suffice her daily needs, she opens a food stall business. Besides beautiful, the cuisine is also delicious. Luh Manik serves his buyers in a friendly and courteous manner. Therefore, her business is growing rapidly, and her life is better. Behind the success, there is just a squeaky by saying her business success is not by a delicious food but her beauty, gossiped a fad. However, she is ignoring it because she is not to do disgraceful acts. In addition to beautiful, young, and successful business, making the men hooked on him even by showing off his wealth. They are not only old or married man but also from teenagers. She refused all politely. Her heart will be loyal to keep her child as her promise to her husband when married until the end of life. As the expression "*seteguh batu karang akhirnya runtuh juga* 'a man of straw'." Likewise with Luh Manik, because of the

temptation of I Gede Parta, she faltering. I Gede Parta actually have been married for five years but have not been blessed with children. Besides, I Gede Parta is famous for his wealth, his way of talking is also polite and interesting. Moreover I Gede Parta's house is near to Luh Manik's house just across the street. Therefore, I Gede Parta has many opportunities to come and seduce her. Finally, Luh Manik is willing to be his wife and that also with the approval of I Gede Parta's wife. Luh Manik realizes that she wants to marry him not solely because of his wealth but because she likes him.

The day to propose her is coming. Luh Manik who is already impatience could not bear to imagine the happiness of them to enjoy the sweetness of love that had been so long never be felt. Luh Manik does makeup as beautiful as possible. The delusion of her love with I Gede Parta is discarded when her only child is sick. Everyone is in confusion. Her son delirious and ask her mother does not leave him. Her future husband, I Gede Parta is also there. Luh Manik immediately realizes it and promise not to leave him, remember with her loyalty to her deceased husband. After that, soon Luh Manik writes a letter to be given to I Gede Parta whose contents are an apology and suggested to seek a doctor. After the letter is finished, her heart relieves, her mind is free, apart from all the bonds especially when she sees his only child deep slept.

That is the inner conflict of Luh Manik, between fulfilling her biological desires with the sanctity of her love for her late husband. In his solitude for a long time made she tempted and almost forgot her main duty as a mother. During for being a widow, it would not be happy for Luh Manik, for anyone, certainly a lot of temptation. Moreover, young age and beauty are still radiated which invite male lust. Passing this phase is certainly very difficult, maybe only some people can pass it, for people who have strong faith, needed a strong determination and great sacrifice; only for steel-minded people with firm principles and strong beliefs. Luh Manik sacrificed her biological desires to maintain the sanctity of her love through her son, the result of her love with her husband so that happiness can be achieved. She realizes that through the child is her future who must be kept and educated as possible.

#### IV. CONCLUSION

Based on the analysis, it can be concluded as follows. (1) Knowledge (*widya*) is an important thing in life for happiness and welfare and can improve the quality of human life. (2) Drugs and so forth are very dangerous and can even kill lives; so it requires self-control based on intelligence of reason. (3) The loyalty to the pledge must be maintained as a form of accountability of integrity over the marriage, not the lust.

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