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Balinese Folklore Value Revitalization “Lubdaka” on Siwaratri Holy Day

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Abstract

The research aimed at finding out the essence of the Lubdaka story, as well as revitalize Balinese people understanding and finally be able to reveal the value of Lubdaka story, which initially worked as an animal hunter and could eventually enter heaven. Balinese literature bequeathed an oral tradition of *masatua* or storytelling folklore. A lately thanks to the increasingly sophisticated electronic media, the *masatua* tradition is almost extinct. This tradition is still deliberately contested in language varieties and literary activities, both at the school, sub-district, regency, and provincial levels. The Balinese *masatua* activities are still preserved because they are believed to have noble values that useful for fostering the moral ethics of the nation's children. The Lubdaka story is interpreted to contain philosophical values and character education. There are well known Balinese people. It is remembered every year when Hindus celebrate the Siwaratri holy day. The Lubdaka story values first are examined as Hindu teachings understanding are associated with the values of character education. The values are implied include religious values, hunter philosophy, clergy spirit pursuit, tough and hard work, literacy (*jagra*), self-control (fasting), tolerance, concentration (*monobrata*), love, darkness (*Shiva night*), and repentance to heaven.

Keywords: *lubdaka, masatua, philosophy, siwaratri, story, value*

1. Introduction

In Balinese purwa [traditional] literature there are old literary works that have been passed down for generations for the Balinese people. The literature is known as *satua* or *tuturan satua* [storytelling folklore]. This is the same as fairy tales or folklore. Having seen this one or the fable comes to the term oral tradition or storytelling Balinese folklore. Storytelling or *masatua* is an oral tradition in the form of past community activities carried out in the family. Almost every night grandfather or grandmother to their grandchildren, an old father or mother to their children. The *masatua* were quite effective in the past because children had no other choice. The children at that time could only watch folk entertainment during religious ceremonies that held traditional Balinese performances. At that time they also unintentionally received an ethics-moral education from the dialogue of the characters in the play.

Lately, thanks to advances in science and technology, the nation's children have a high and varied entertainment choice. It has led to the marginal traditions of Balinese *masatua*. This fact makes many people worry about the extinction of oral traditions that are believed to have noble values and meaning in social life. One of Balinese folklore is very close to the children's lives and is widely uploaded in Balinese textbooks. Balinese is a subject of compulsory local content study in Bali based on Article 4, Governor Regulation No. 20/2013. This is where a good basis to insert the meaning rules and moral-ethical values through the presentation of Balinese folklore texts.

The spirit of the Bali Regional Government to preserve, maintain, and revitalize the noble values of Pancasila that is implied in regional literature is very clear. Due to Bali relies on a culture-oriented tourism sector. Thus, at every Bali Arts Festival, the Bali Literature Contest will be held among the regencies and cities in Bali. One branch of the race is an old-age contest or storytelling of Balinese folklore.

Balinese masatua competition was also held to enliven the activities of the Balinese language month. In 2019 and 2020, the masatua contest was held at the district and city level, which also continued at the provincial level. The special thing is the masatua competition in the Balinese month involves participants from PKK [family welfare development]. The goal is for PKK to recognize and master the existence of Balinese singles and eventually be able to be older people in the presence of their children and grandchildren.

The basis for the preservation of storytelling activities on Balinese people is the belief that folklore has noble useful values for fostering the moral ethics of the nation's children. Balinese folklore is very well known for the Balinese people is one Lubdaka, which tells the hunter life who is associated with Siwaratri holy day celebrations. The Lubdaka story becomes very popular because every year it is discussed in many places while celebrating Siwaratri day, namely the worship day for Hyang Shiva, which falls on every Pangelong 14 or Prawani Tilem Sasih Kapitu.

This is an interesting reason to study the values implied in the Lubdaka story that will be linked to the values of national character education to be understood by educators. They can be inserted when teaching in class. Based on these reasons, the objectives to be achieved in this study are: (1) revitalizing the story synopsis of I Lubdaka and (2) describing the character education values in the Lubdaka story.

2. Method

This is qualitative research. According to Djajasudarma (2006) in Sofyan (2015), qualitative methods are procedures that produce descriptive data, both written and oral that develop in the community. Descriptive data mean to take a picture, painting systematically, factual, and accurate about the data, nature, and its relation to phenomena.

The descriptive method is equipped with three methods and techniques, namely data collection methods and techniques, data analysis methods and techniques, and methods and techniques for presenting data analysis results (Sudaryanto, 1982). The data collected in this study used the referencing method. This is in line with the opinion of Sudaryanto (1993) in Sofyan (2015) that in the method of listening, basic techniques are used which include tapping, competent involvement, free listening, competent involvement, recording, and note-taking. The research data analysis uses the equivalent method. It is a method used to study or determine the diagonal identity unit on using a determinant tool that is outside the language, regardless of the language concerned (Firdaus, 2011; Suryasa, 2019). The results presentation of data analysis using formal and informal methods assisted with inductive and deductive techniques.

3. Synopsis of Lubdaka Story

There was narrated a hunter named Lubdaka. Almost every day he did his life to hunt animals into the middle of the forest. Part of the hunting is exchanged with family items and partly to be eaten with relatives. In Pangelong 14, Prawani Tilem Sasih Kapitu, the story of hunting in Alas Sripit was very unfortunate. From morning till evening, he did not get the hunting at all. Because until the night had not

yet succeeded, he decided to spend the night in the forest. He saw a bilwa tree on the edge of a beautiful pond garden, where he rose to avoid the threat of wild animals.

The tree was standing on the pond water, he tried not to sleep until late morning. In order not to be sleepy, he picked one by one of the bilwa leaves and dropped it down until it piled up to form a phallus as Hyang Shiva's place. Lubdaka himself did not realize that night was Siwaratri night, where Hyang Shiva was doing tapa, brata, yoga, dan samadhi. At that moment, Lubdaka began to regret his actions, which had killed many animals. In the embrace of the bilwa tree Lubdaka began to repent and was determined to stop being a hunter. Lubdaka's long reverie of his sins seemed to shorten the time and the morning arrived. It illustrated his sins had committed were already too many and he could not remember one at a time in one night. Because it was already morning, he packed his bags home. Since that day, Lubdaka changed jobs, returning as a farmer. However, farming life did not give him much agility, his body began to stiffen and ache, which got worse from day to day, and eventually, he died.

Having narrated later, Lubdaka Spirit hovered in the sky, confused not knowing where to go. Cikrabala Hyang Yama came dragging him to the Candragohmuka crater in the hell realm. He was tortured, thrashed begging for mercy. A moment later the Surapsara Hyang Siwa troops came to defend him, seize him, and bring him before Hyang Siwa. Not long after, Hyang Yama came to question, why did the sinful Liubdaka be invited to heaven? It was said by Hyang Siwa, although at first, he made a mistake since he followed the status of Hyang Siwa on the eve of Siwaratri (prawani tilem sasih kepitu) he repented and turned into a good person until the end of his life.

Thus, Lubdaka story which is Siwaratri holy day is often talked about to deepen the understanding of the meaning of Siwaratri celebration. That is also why it is said that Siwaratri day means the night of fusion of sins. On that night like Hindus carry out three brata, namely: jagra, monobrata, and upawasa. Jagra means literacy, monobrata means concentration of mind, and upawasa means self-control.

Some also added that Pangelong 14 Tilem Sasih Keptitu was the darkest night of the year, so it was understood that it was then Hindus tried to be self-aware and be able to fight the seven enemies of mankind called Peteng Pitu or Sapta Timira, namely: (1) Dhana, wealthiness; (2) Guna, intoxication; (3) Kulina, drunk as a royal lineage, (4) Yowana, drunk himself young, (5) Surupa, handsome and beautiful drunk, (6) Sura, drunk on liquor, and (7) Kasuran, on the bed felt brave.

4. Value of Lubdaka's Story related to Siwaratri

Before knowing more into a study of the Lubdaka Story, it is necessary to have an understanding of the concepts of values and the character education values. KBBI (2003), the word nilai means traits or things that are important or useful to humanity. It can also be interpreted as an ethical value that is the value for humans as a whole person, for example, honesty, which is related to morals, values associated with right and wrong. Based on the above understanding, the analysis of the value in this paper means providing responsive actions in the form of a response related to the intrinsic values and the initiation of character education in the hunter's Lubdaka story that is often associated with Siwaratri holy day celebrations. This era of universal character education values deserves serious attention to ward off social behavior of the nation's children who tend to be arrogant and immoral.

According to Narwanti (2011), character education is a system of inculcating national character values to school members which include aspects of knowledge, awareness or will, and actions to carry out values, both towards God Almighty, towards oneself, fellow, environment, and nationality so that we become human beings. Kartadinata (2009), character education runs throughout life, as a process toward perfect human beings. The most sensitive and decisive period is an education in the family which is the parent's responsibility. Character education requires modeling and touch from an early age. People are said to

have character if they have good behavior, personality, or character. Thus, the characters are identical with morals or personality (Koesoema, 2007 in Darmawan, 2014).

The Indonesian Ministry of National Education (2011), has identified 18 items of national character education that need to be instilled in students from the noble values of Pancasila. All will be related to the meaning of the I Lubdaka story which includes the characters: (1) religious, (2) honesty, love, (3) tolerance, (4) discipline, (5) tough and hard work, (6) creative, (7) independent, (8) democratic, (9) intelligence and curiosity, (10) national spirit, (11) patriotism, (12) respect for achievement, (13) friendly and communicative, (14) patriotic and peace-loving, (15) fond of reading and love of science, (16) caring for the environment, (17) caring socially, and (18) responsibility.

4.1 Religious Value

The religious value intended here is religion. Following its title and the reality in the Hindu's life in Bali, this Lubdaka Story marks a religious meaning. This is due to Md Tanakung's Lubdaka Story, which is always associated with the celebration of the Hindu holy day, Siwaratri. The word Shiva means Hyang Siwa or Sang Hyang Pramesti Guru. While the word ratri means dark or night. According to various sources of Hindu religious literature, Prawani Tilem Sasih Kapitu is the darkest night of the year. On this night also Hyang Shiva does tapa, yoga, samadhi for the universe tranquility and its contents. On this night also the Hindu people performed the brata Siwaratri which began with monobrata (joint prayer), continued with jagra (staying up with literary reading), and accompanied by puasa (not eating or drinking) as a form of training for patience and self-control.

4.2 Value of Philosophical Hunter

In the Lubdaka story, the life of Si Lubdaka's story is as a hunter who every day does the work of hunting animals in the middle of the forest. This can be interpreted that in principle all human beings are hunters. A fisherman is a fish hunter, a passenger hunter driver, a position hunter politician, a news hunter reporter, and there are also love hunters, treasure hunters, and so on. So, in carrying out various activities of humanity's life, they are unlike hunter who is always trying to chase the results of his work. If Si Lubdaka is an animal hunter, then all human beings also hunt to fulfill the goals of his profession.

4.3 Value of Getting Budi Satwam

If speaking of hunters, what we have in mind is hunted animals that should be hunted until they are found. In other terms, animals are satwa. If it is interpreted related to the Hinduism teachings, there is a teaching called Tri Guna consisting of Satwam, Rajas, and Tamas. The Satwam teaching means kindness, nobility, polite people, kind, noble, full of love, having a forgiving soul, humble, honest, and sincere. That is what is implied in the word satwam. So, it is very good if someone who during his life always strives to hunt down the souls for a life that is always in harmony with others. Therefore, all will live comfortably safe, and finally, all the work that he does can succeed in accordance with their respective expectations.

4.4 Value of Tough and Hard Work

It is narrated the Lubdaka figure was a hunter who was very persistent in his life. Both when he was a hunter and when he returned to being a farmer, he was very diligent, persistent, and worked hard to meet the needs of his family's life. This is proven when he hunts and fails to get hunting, he does not want to go home empty-handed. He tried to get into Sripit's base to continue hunting until he succeeded. At the time of night and afraid of the threat of wild animals, he tried to find a way out and the spirit of climbing in the bilwa tree to find shelter. After being comfortable on top, not to fall into the pool, he was still excited to stay divided by picking bilwa leaves.

4.5 Literacy Value (Jagra)

The Lubdaka who was forced to stay in the forest and climb a bilwa tree must be literate until early morning to avoid the threat of wild animals and to keep from falling. Literacy called jagra is one of the three brata of Siwaratri celebrations. Philosophically, the word literacy can be interpreted as literacy, scientific literacy, and literacy in the sense of people who are always awake and remember. Literate people are people who always remember themselves as people of God, always remember doing their obligations as religious people, always remember at work according to the profession, remember having a harmonious relationship with the Creator, with others also with the natural environment.

4.6 Value of Self-Control (fasting)

On Shiva's night when Si Lubdaka spent the night in the forest and climbed into a bilwa tree, he did not eat or drink anything. He can curb his passions, both appetite and other desires. The ability to curb passions or desires and the ability to exercise self-control on various occasions is called mulatsarira. When reading religious literature, one of the meanings of Siwaratri Holy Day is fasting, which is not eating and drinking. This was done unintentionally by I Lubdaka because coincidentally at that time he was in a tree and his food and drink provisions were not there. So it is clear that I Lubdaka Story contains the value of self-control.

4.7 Value of Mind Concentration (Monobrata)

At the time of Shiva's night, when Si Lubdaka was in the bilwa tree, he was completely speechless. He was silent while picking meth bilwa leaves. It was during this time of silence that his mind wandered and introspected. The part of his life had been used to capture and kill animals, meaning that he had violated the teachings of Sad Ripu in Hinduism namely ahimsa means not to kill and not hurt. He began to realize that he killed a lot of animals, hurt a lot of young animals whose mothers were killed without sin. He began to realize that his work was not good to continue. He also accompanied him to return to live farming like generally the village community.

4.8 Value of Tolerance

Tolerance is one of the eighteen values of national character education. The bitter experience experienced by Lubdaka was when he had to stay overnight in the middle of the forest because of unsuccessful in hunting. It was God's will, he had to do it gracefully. It was this forceful condition that brought him to stay up late and without realizing it at the same time accompanying his yoga Hyang Shiva. The same night he had to contemplate his life and finally decided to stop hunting and return to farming like the surrounding community. Awareness for himself has made many mistakes due to hunting and slaughtering many animals, bringing himself converted, self-aware, and should be tolerant of others, including animals because everything is created by Hyang Widhi. This indicates the existence of a tolerance attitude owned by Lubdaka figures.

4.9 Value of Love

Love is also one of the eighteen values of character education. As long as Si Lubdaka lives his life as a hunter, both his wife and children lovingly bless him to do the work. Lovingly, his wife waited for his arrival even though he had to stay overnight in the middle of the forest. Arriving from hunting, he was still greeted lovingly by his wife and was asked about his hunting trip. The Lubdaka regretted that he had done a bad job for a long time. There was compassion for the hunted animal that he killed, reflecting he

also had a love for animals created by God. Lovingly, his wife also supported his intention to return as a farmer who had to work in the fields and while raising chickens, pigs, and cows.

4.10 Dark Value (Shiva Night)

According to some religious literature, Pangelong Patbelas Tilem Sasih Kepitu is the night of Shiva because the very dark night Sang Hyang Shiva did tapa, yoga, and samadi. That is also why it is called Siwaratri holy day. The word Shiva means Hyang Shiva and the word ratri means night or dark. This darkness exists in mankind so there is often a dark expression of eyes. In Hinduism, there are known teachings of darkness called peteng pitu or Sapta Timira. Sapta Timira's teachings include Dhana, Guna, Surupa, Kulina, Yowana, Sura, and Kasuran. Dhana means wealth drunk; Guna, intoxicated; Surupa, drunken good looks and beauty; Kulina, intoxicated with nobility; Yowana, getting drunk himself is still young; Sura, drunk on liquor; and Kasuran, drunk for his courage.

4.11 Value of Penance Entering Heaven

In living their lives, Hindus always go through four stages of life called Catur Purusaartha. The part that is the basis is the Dharma. Anyone must be able to carry out the dharmaning of life that is often called swagina or their respective professions. This dharma practice will bring artha or income. With artha then someone will be able to fulfill kama (desire). So, it is three practices of dharma, artha, and kama that will deliver life towards the final goal called deliverance or moksa. The Lubdaka has been proven able to carry out his dharma well enough to support his family. Diligently doing his dharma he was lost. This heresy eventually leads to a holy reflection which causes him to repent and believe in returning to his true self, farming well and at the end of the story he is told he achieved his goal of going to heaven.

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5. Conclusion

Based on the above explanation, it can be concluded the Lubdaka story is studied as an understanding of Hindu teachings related to the celebration of the Siwaratri holy day contains a value system of life. It should be revitalized and finally carried out to organize the life of the community and the state. The values that are implied in the Lubdaka story include religious meaning, hunter philosophy, the pursuing meaning of the satwam mind, the meaning of tough and hard work, the meaning of literacy (jagra), the meaning of self-control (fasting), the meaning of mind concentration (monobrata), the meaning of tolerance, the meaning of love, the meaning of darkness (Shiva night), and the meaning of repentance entered heaven.

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