

The Role of Women in Bali Folktale

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Abstract: *This study aimed to describe the role of women in the story I Siap Selem. To achieve its objectives used feminist theory. This research is classified as qualitative research. The object of his research is the Balinese folktale entitled the I Siap Selem. Data collected by the documentation method with the note taking technique. The data obtained were analyzed by verstehen and hermeneutics methods. Her findings are the role of strong, superior, responsible and alert women; Patient, independent women; Smart, smart and critical women; and Women who are able to determine attitudes and are able to make decisions. The nature and behavior of the figure I Siap Selem as a symbol of women is very well emulated and used as a guide in living this life. The behavior of the I Meng Kuuk character is not well emulated. The results of his research, presented descriptively with inductive-deductive techniques.*

Keywords: the role of women, Balinese folktale

1. Introduction

Literary work is a form of imagination and emotional creativity of the author. In it is reflected about human life. That is why, every reading a literary work, someone gets a picture of life. Every literary work benefits human life, especially for its readers.

Bali is part of the country of Indonesia. Bali as a small island, but very famous in the world. Bali is called Island of the Gods, Pulau Seribu Pura, Heaven of the World and other designations. Bali is famous for its distinctive culture. One of the cultures is in the form of literary works.

Bali has many and save quality literary works [1]. Balinese writers continue to work today. Judging from the form and era, Balinese literary works are divided into two, namely Purwa (traditional) Balinese literature and Anyar (modern) Balinese literature [2] - [3]. Purwa Balinese literature (traditional) has a distinctive form as regional characteristics, namely in the form of poetry (song), in the form of prose (gancaran), and in the form of lyrical prose (palawakia) [4]-[5]. Purwa Balinese literature (traditional) which was used as the object of this research is a literary work in the form of prose (gancaran), in the form of satua.

Satua is a folktale, often called a fairy tale. Folktale is divided into three groups, namely myths, legends, and fables [6]. Myth is a people's prose story that is considered to have really taken place after being considered sacred by its owner. Myth is characterized by gods or demigods. The event happened in another world or not in the world as we know it today and happened in the past. Legend is a people's prose that has characteristics similar to myth, which is considered to have really happened, but is not considered sacred. In contrast to myth, legends are inspired by human's even though sometimes extraordinary properties and often also assisted by magical creatures. The place of occurrence in the world that we know and the time of occurrence is not too long. A fairytale is a people's prose that is considered truly by the owner of a story and a story not related to time or place.

Folktale is stated to be loaded with life guidelines [7]. The statement raises the desire to dig deeper into the contents of a folktale. Bali has a lot of folktale. Folktale is often told when going to sleep children. Folktale very popular in Bali very much and is very much loved by children. One of them is titled *Siap Selem*.

The *Siap Selem* story is so remarkable that show of interest to study it more deeply. Story *Siap Selem* including fairy tales animals (fables).

Each literary work contains a language code, a literary code, and a cultural code [8] - [9]. Every literary work contains signs, such as icons, indexes and symbols. The icon is a natural sign between the marker and the sign. This relationship is a relationship of similarity. An index is a sign that shows a causal relationship (cause and effect) between a marker and its signifier, while a symbol is an arbitrary sign. The meaning of the sign is determined by convention [10]. Story *Siap Selem* including fairy tales animals (fables). In it dominant symbols are used. Animal figures are only a symbol, which is a symbol of human life.

As a good and civilized human society, in behaving, good thinking, acting and speaking should reflect the cultural values that he believes in his environment. Cultural values are values that are agreed upon and embedded in a society, the scope of the organization, the community environment, which is rooted in a habit, trust (belief), symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and a response to something [11]. The cultural values contained in the literary work, *Siap Selem*, are Hindu cultural values. The values contained therein are universal.

Value is a picture of what is desirable, appropriate, valuable, which influences the social behavior of people who have that value [12]. According to Fraenkel (1977), value is "A Value is an idea- a concept of what some think is important in life [13]. Danandjaja states that values are the notions (conceptions) that people live up to about what is more important or less important, what is better or less good, and what is more true or less true [14]. Connection

with this research, the concept of values reflected in the story of Selem Selem is the concept of Hindu cultural values. In understanding the story of Siap Selem also used the concept of value according to Danandjaja.

Values that a person believes can shape one's character. Character is a distinctive values, whether the character, character or personality of a person that is formed from the results of the internalization of various policies that are believed and used as a way of looking, thinking, behaving, saying and behaving in everyday life [15]. Story figure Siap Selem is a symbol of good character women.

Balinese folktale is full of life guidelines, about ethics and morals. In folktale moral teachings in Hinduism are outlined in the story of the character's life. From the behavior of the characters that story can be learned a good moral learning according to religious teachings. Moral learning referred to can apply to all humans on this earth (universal). The character's good behavior should be able to be emulated and set an example. Moral learning can be learned from a story and can be used as a guide in life and can also shape the character of self. Self-character is usually shaped by the culture around it (regional culture), while the nation's character is formed by regional cultures that exist in the nation's territory. Building the character of the self and the character of the nation can be done by tracking and imitating or imitating local wisdom (values of noble character), as contained in Balinese folktale.

In this modern era, many people experience moral degradation. To overcome this, the values in Balinese folktale are very interesting to study and very necessary raised to the surface. The values in Balinese folktale can be used as examples that should be used as guidelines in shaping human character. In this modern era there are many offers of life that are interesting, tantalizing, or maybe even misleading. Mistakenly making decisions there will be chaos in life.

The interest was manifested in the article titled "The Role of Women in Bali Folktale". The problem is about the role of women in Balinese folktale, especially the story of *Siap Selem*. The goal is to describe the role of women in the story of *Siap Selem*. To achieve its objectives used feminist theory. Feminism is a humanitarian movement that fights for equality between women and men.

The core purpose of feminism is to increase the position and degree of women to be equal or equal to the position and degree of men. Feminist theory is a generalization of various systems of ideas about social life and human experience developed from a woman-centered perspective. This theory is centered on women in three ways, namely (1) the main target, is the situation and experience of women in society; (2) the central goal is women, which means trying to see the special world from the perspective of women towards the social world; and (3) the efforts of women vested interests to try to create a better life for women [16].

2. Research Methodology

This research is classified as qualitative research. The object of his research is the Balinese folktale entitled *The I Siap Selem*. Data collected by the documentation method with the note taking technique. The data obtained were analyzed by verstehen and hermeneutics methods. The results are presented descriptively with inductive-deductive techniques.

3. Results and Discussion

3.1 Sinopsis

I Siap Selem Hen has 7 children. The youngest was given the name I Doglagan, because it did not have fur. One day, they searched for food together, until they passed a small river. It was late afternoon. Suddenly there was the sound of Thunder and cloudy skies. Heavy rain will soon fall. The child invites his mother home, but his mother invites his son to take shelter in a hut. The reason was that I was worried that I Doglagan would be sick because of the rain. And it's true, it rained very heavily. I Siap Selem to ask permission to those who have a cottage to be able to stay with their children. I Siap Selem is allowed to stay overnight and it turns out that the lodge belongs to Meng Kuuk. In the evening, Siap Selem could not sleep, because he was worried about the safety of his children. And it is true, accidentally I Siap Selem HeardI Meng Kuuk planned to kill his family to be eaten. I Siap Selem set strategy. He woke his children to fly across the river, except I Doglagan because he could not fly. I Siap Selem teaches Doglagan how to trick I Meng Kuuk when he wants to be eaten.

The I Meng Kuuk can be deceived by the Doglagan. He was raised to a large and grow feathers. As soon as I Meng Kuuk would eat it, I Doglagan also asked to be flown 3 times, with the excuse that the meat would be delicious if it was flown first. His advice was fulfilled by I Meng Kuuk. Finally, the I Doglagan can fly away. Meng Kuuk got angry and chased and pounced. What a pity that pounced on a rock so that he broke his teeth. Even IDoglagan mocks Meng Kuuk by singing.

3.2 Women in I Siap Selem story.

In the introduction has been presented that to achieve the objectives of this research are used Feminist theory. Thus the initial focus is the situation, problems and ways of solving the problems faced by the characters. Next, determine the role of women in the story.

1. Situations, problems and ways to solve problems

When I Siap Selem and her children look for food, they cross the river. The sky was cloudy and the sound of thunder was a sign of rain. I Siap Selem invites his children to shelter in a cabin owned by IMeng Kuuk. Below is a sample excerpt with a free translation.

*"Me, lanjanimulih. Entogulemegedegati"
ketopianaknekelihanngomong.*

“Ao me yang takutnyananiragaujanandini”
 pianakneliananmilumasaut
 “Ceningjakmekejang, lanjaniditu di
 umaheentomalumaembon. Yen
 janiiragamulihpedasiragaujanan. Tolihentoadine, I
 Doglagan. Iatusingngelahbulu. Yen
 iaujananpepesbisamati” keto I Siap

*Selemmaorahantekenpianak-pianakne. Lantas I Siap
 Selemtekenpianaknemakapitungungsikeumaheaneada di
 sisinpangkungeento.*

(Mother ... we go home, the sky is very thick, said the older son. Yes mother ... I'm afraid we will get rained on here, said the other children. Come on, our children take shelter in the hut. If we go home now, surely rain. Look at your brother, I Doglagan, he has no fur. He could get sick, said the mother. I Siap Selem and his seven children go to a cabin near the river ... they are allowed to stay by those who have a cottage).

“Ceningajakmekejang, petengeeneiragalakarpestabesar.
 Ne meme ngelahiappenginangajakpianakmakapitu”
 ketomunyneMeng Kuuk.

(All of my children, tonight we are having a big party, mother has a mother with seven children. Said the mother named I Meng Kuuk).

“Ningbangunning. EntoMeng Kuuknagihngamahiraga.
 Mai janiiragamegediulingdini.
 Ceningmalumekebernyanan Meme ngemilunin”.

(Son ... wake up son ... we want to be killed. We will go now. The children fly first, then mom will follow).

“CeningI Doglagan, jani Meme lakarngalahinceningdini.
 Nyanan yen lakaramahateken I Meng Kuuk, duegang bane
 madaya. Orahangebencaine nu pait, nu belig, sing
 pantesdaarmalu. Tundenlangubuhincaingantitumbuhbulu.
 Yen subatumbuhbuluncaine,
 ditulantascaikeberangibanemulih”.

(Doglagan ... now I'm leaving. If you want to be eaten by Meng Kuuk ... think smartly. Say your meat is still not tasty, not worth eating. Tell him to take care of you first. If it has grown your feathers, then fly home).

In short, it can be said that the situation, the problem and the solution is that I Siap Selem find food with his seven children, when it wants to rain. I Siap Selem asks for permission to take shelter in Meng Kuuk's cabin. At night, I Siap Selem hear Meng Kuuk's plan to kill his family. Blacksmith told his children to go, except I Doglagan, because he could not fly yet. Blacksmith tells I Doglagan how to deal with danger.

2. The Role of Women in the Story

I Siap Selem as an animal figure is the mother of seven chicks. In literature, I Siap Selem as a symbol of a mother, a symbol of women. Women assume the noble task, namely caring, guiding family members [17]. I Siap Selem

has a high sense of humanity. He invited all his children together to find food, without differentiating. He invited his children to take shelter at Meng Kuuk's house. He protected his children from danger, by sending all his children away, except I Doglagan after learning of Meng Kuuk's evil plans. He tells Doglagan how to deal with danger. All the behavior of the Siap Selem shows humanity, which is reflected in the recognition of equality, equality of rights, equality of obligation, mutual love, tolerance, respect, respect, respect and cooperation.

I Meng Kuuk is also the mother of kittens. I Meng Kuuk is also a symbol of a mother, a symbol of a woman. He has bad character. He wants to help someone, but behind that, he has an evil intention, which is to kill I Siap Selem and his family. Meng Kuuk's behavior does not reflect humanity. He only concerned with himself and his group. He does not respect and respect others, including the guests he receives in a soft and sweet voice.

From the behavior of Siap Selem, it can be seen the role of Siap Selem as a symbol of a mother as well as a symbol of women. Thus it can be described the role of women as outlined in the story of Siap Selem as Balinese folktale. The female characters in the story of Selem Selem are described as having the roles described below.

1. Strong, superior, responsible and alert woman

The role of women is strong, superior, responsibility, and alert reflected in the story. I SiapaSelem has seven children. He takes care of his child alone without a husband. He protects the child's safety from danger. Below is included an example.

.....

*I Siap Selemnyaknginepkeranaiaipedalemtekenpianakne.
 Petengne I Siap Selemtusingngidayang pules (I Siap Selem
 wants to stay overnight out of pity for her children. In the
 evening, I Siap Selem can't sleep).*

“Ningbangunning. EntoMeng Kuuknagihngamahiraga.
 Mai janiiragamegediulingdini.
 Ceningmalumekebernyanan Meme ngemilunin”. (Son ...
 wake up son ... we want to be killed. We go now. The
 children fly first, then mom follows).

2. Patient, independent women

The role of the patient woman is reflected in the story. I Siap Selem raise his children alone until the child is independent. Below is given an example.

*Sawai-wai I Siap Selemngalih amah
 ngantikedauhpangkunge. Sedekdinaamuritakala I Siap
 Selemtekenpanak-panakngalih amah dauhpangkunge,
 lantasingitemegerudugnyihmayanglakarujan. (Every day
 I Siap Selem looking for food until it passes in the West
 river. One day, when I Siap Selem with his children
 looking for food until passing in the West river, then
 thunder boomed in the sky a sign of rain).*

3. Smart women, smart and critical

Smart women, smart and critical are reflected in the story. As a symbol of a mother and a symbol of a woman, I Siap Selem is a symbol of a mother as well as a woman who is smart, clever and critical. After learning of Meng Kuuk's evil plan, I Selem Selem woke up all of his children and told him to fly across the river. So that their departure is not known by Meng Kuuk, then this is an example of smart, clever and critical behavior that is done by I Siap Selem.

Brrr.. Burr..Suuak... Ketopianakneane paling kelihamaakeber. (Brrr.. Burr..Suuak...so the oldest child flew)

"ApaentoSiap Selem?" metakonMeng Kuuk ("What is it Siap Selem?" Asks Meng Kuuk).

"Ento don timbuleulung" keto I Siap Selemnyautin ("The leaves that arise that fall" said I Siap Selem)

Brrr.. Burr..Suuak... ketopianaknelenanmakeber (Brrr.. Burr..Suuak...so her other son fly)

ApaentoSiap Selem?" Meng Kuukbuinmtakon ("What is it Siap Selem?" Meng Kuuk asked again).

"Ento don tiingeulung" pesautneSiap Selem (The bamboo leaves are falling "said I Siap Selem)

After his children flew, only the Doglagan remained. It cannot fly because it has no fur. I Siap Selem teaches Doglagan ways to overcome danger. After that, then the Siap Selemflew across the river.

4. Women who are able to determine attitudes and are able to make decisions

The role of women who are able to determine attitudes and be able to make decisions is reflected in the story. I Siap Selem raise his children alone. Every day invites their children to look for food without favoritism. He is able to determine attitude and be able to take decisions in dealing with dangerous situationshis family. All of these things, explicit and implicit in the story I Siap Selem. The example has been widely quoted and described above.

Behavior I Siap Selem that has been described above, is very good to be an example and emulated as a guide to live this life. I Meng Kuuk's behavior, as a symbol of women, does not have the characteristics and good behavior like I Siap Selem. IMeng Kuuk is only selfish. Such behavior is not good to imitate.

4. Conclusion

From the explanation of the above research results, it can be concluded that the roles of women are found, such as: strong, superior, responsible, and vigilant women; Patient, independent women; smart, smart and critical women; women who are able to determine attitudes and are able to make decisions. The role of the woman is reflected in the story I Siap Selem. The nature and behavior of the figure I Selem Selem as a symbol of women is very well emulated and used as a guide in living this life. The behavior of the I Meng Kuuk character is not well emulated.

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