

Conference Paper

The Myth of Prayer Etiquette at Pebini Temple in Catur Kintamani: Structure, Meaning, and Social Function

Ni Luh Putu Yuni Krisnayanthi, Ni Made Diana Erfiani, and Putu Chris Susanto

Universitas Dhyana Pura, Bali

Abstract

This study aims to explore the prevailing myth behind the proper etiquette of appearance and conduct that Balinese Hindus must observe when praying at Pebini Temple in Catur Village, Kintamani, Bangli. Worshippers who pray at this temple must avoid opulence by not wearing any jewelries, red articles of clothing, even undergarments. This relate to the myth of Pebini Temple as one of the sacred meditation sites of Dewi Danu, the goddess of fertility and ruler of Lake Batur. The study employs descriptive-qualitative analysis using the technique of observation, interviews, and documentations. Further, it uses The Systemic Functional Linguistic (SFL) approach based on the principle of semiotics to analyze the structure, meaning, and social function of the myth. The structure of this myth was established in such a way that conveys a certain meaning, which is still relevant today for the communities that worship at Pebini Temple. From the analysis, the structure, meaning, and social function of the myth of Pebini Temple can be revealed. Based on those components, it depict life in the palace and the everyday life of Balinese society in the past as well in the present. The myth of Pebini Temple text is the representation of culture and meaning in which the value of the Balinese society are inherent.

Keywords: myth, Systemic Functional Linguistic, Balinese Hinduism, structure, meaning, social function

1. Introduction

Folklore is a part of cultural and historical richness owned by the Indonesian Nation. It contains ethical and aesthetic values, which guide human behaviour in realizing ways of life. Folklore develops in certain communities and uses the local language as a medium of delivery. Folklore itself is part of a collective culture that is spread and passed down from generation to generation among any kinds of collective. In its development, folklore is part of an art system supported by elements of culture. As a cultural heritage, the people learn it and adhere to the norms and uphold the values that exist. In general, folklore tells the story of an event in a place or origin of a place. The characters in folklore

Corresponding Author:

Ni Luh Putu Yuni Krisnayanthi
Yunikrisna13@gmail.com

Received: 23 January 2019

Accepted: 26 February 2019

Published: 17 March 2019

Publishing services provided by
Knowledge E

© Ni Luh Putu Yuni Krisnayanthi et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the International Seminar on Language, Education, and Culture Conference Committee.

 OPEN ACCESS

are generally manifested in the form of animals, humans and gods. Musfeptial (2004:2) argues that folklore at least have some features which tied to a particular location, relating to a certain period or past, and there are participate of the whole community.

The story of people's prose can be divided into three major groups, one of them is myth. Myth is the story of people's prose that is considered really happened and sacred. Myth is usually closely related to the phenomenon of the peculiarities of the real nature and the unseen nature in relation to humans. Myths generally tell the occurrence of the universe, the world, the first human, the occurrence of death, the typical animal form, topography, natural phenomena, and etc. The myth tells the adventures of the gods, their romance, their kinship, their war stories, and so on. Myths also tell the occurrence of the universe, the formation of the gods, the world of the gods, the first human and cultural bearer and the occurrence of staple foods such as rice and so on.

Myth is a belief that exists in society or certain circles who believe. Myths will usually bring cultural traditions. The tradition can be traditional ceremonies and ritual traditions. As a part of culture, myth considered to have the truth about an event that ever happened in the past. Myth is regarded as a trust and absolute truth that is used as a reference, or is a dogma that is considered sacred and real.

Over many years, folklore has grown and evolved as part of Balinese literature. It encompasses prayers, advice, education, mantras, genealogies, normal practices, and beliefs. In the function of Balinese folklore is as a form of entertainment, an educational tool, a means for comparison and advice, and is often the tool for conveying a particular message. Literary myth is Balinese folklore handed down within the Balinese society from one generation to another generation in traditional word form that are closely link to the tradition of Balinese society. It cannot be denied that Balinese folklore of Balinese society is filled with beautiful language, containing educational, Hinduism and highly noble cultural values.

In the past, Balinese elders often tell their stories while putting their children to sleep or while chitchatting during the leisure time. Since it is now, the elders seldom or no longer narrate their story (myth) to their children or grandchildren. As time goes by they also forget the contents of the story. This is proven after the interview held with the local public figures. At this moment, Balinese culture is not being transmitted as smoothly as in the past. Many tools for transmitting Balinese culture used in the past are now disappearing or being forgotten. The advance of knowledge and technology are spreading rapidly and has brought a variety of changes in the system of life in this era. It will be able to change the way of thinking and behaviour of Balinese society which eventually will wipe out the identity and personality of the Balinese. With this

phenomenon as the starting point, it is necessary to make an analysis of one of the Balinese folklores “The Myth of Prayer Etiquette at Pebini Temple in Catur Kintamani” especially with regard to structure, meaning, and social function.

2. Literary Review

There are many reviews on the folklore in every area in Indonesia. A number of previous reviews about the folklore are described as follows. The first review is from Thyrhaya Zein, T. studied the oral of North Sumatran Malay. The result of this analysis was published in 2015 with the title “North Sumatran Malay: Its Structure, Social Function, and Meaning” (*Cerita Rakyat Melayu Sumatera Utara: Struktur, Fungsi Sosial, dan Maknanya*). On the whole, the study of this analysis focuses in the structure, function, and meaning of all the three NSM folktales “*Batu Belah Batu Betangkup*”, “*Putri Kuau*” and “*Sri Putih Cermin*”. This analysis use the Systemic Functional Linguistic approach. From this analysis it found that the structure, function, and meaning of all the three NSM folktales are similar. The material and verbal processes found in the texts of the folktales depict life in the palace and the everyday life of NSM society in the past as well as in the present.

The second review that related to this research is the analysis of Berdy Gustafito, J. entitled “Mood and Transitivity System in the Dialogue of Novel Entitle ‘The Fault in Our Stars’: Systemic Functional Linguistic Studies” in 2016, this research focuses on the analysis of the interpersonal meaning and transitivity system. This research aims is to describe the interpersonal meaning (mood) whether it is declarative (statement), interrogative (question), imperative (command), or subjunctive mood (wish/request) and the transitivity system in the dialogue between the characters in the novel that consists of process, participant, and circumstance. The theory used in this research is Systemic Functional Linguistic (SFL) proposed by Halliday that focusing on the text. The data were collected by note taking and randomly taken from the dialogue in the novel, after that, analyse to find the mood usage and transitivity system used in the dialogue. This research uses qualitative descriptive approach and the result shows that from the data sample there are five processes of transitivity system found namely: mental, material, existential, verbal, and relational.

3. Theoretical Framework

Theoretical framework is a frame of reference which state as a basis for observations, definitions of concepts, research designs, interpretations, and generalizations. There is a theory that can be used in order to answer and solve the problems in this research: Systemic Functional Linguistic (SFL) that developed by Michael Halliday (Halliday, 1978, 1994; Halliday and Matthiessen, 2004) as the linguistic theory. SFL offers a means of exploring meaning in language and of relating language use to social contexts so as to contribute to our understanding of language in social life. Systemic Functional Language theory is a suitable tools to use for analysing Balinese folklore. It is because language is an expression of social behaviour in context. Simply, language use is contextual, specifically, language is context-dependent. Another point is language exists to serve human needs. Therefore this study focuses on the importance of speakers understanding language usage.

At the language level, text analysed based on the transitivity system by Halliday. This system is consists of three components, which are process, participant, and circumstance. The concept of process, participant, and circumstance are semantic categories which explain in the most general way how phenomenon of the real world are represented as linguistic structure (Halliday, 1994:109). Firstly, process refers to the activity that occurs in a clause which is the meaning of the experience that determines the type of participant. It is expressed by verbal groups. Then, Halliday also divides the system of transitivity system or process into six processes: material, mental, relational, behavioural, verbal, and existential process. Secondly, participant refers to the people or things that involved in the process. Participants includes actors, goals, senses, phenomena, signs, values, carriers, attributes, owners, possession, beavers, words, and objects. Lastly, circumstance refers to an explanation and occurs in all types of processes. Circumstance occurs on a range that can be in the form of distance or time, location that can either be time, manner, cause, scope, participant, role, problem, and viewpoint.

At the level of context of situation, there are three components, which are field, tenor and mode. Field is what is being discussed and for what it is discussed that related to the organization of an object or social activity that interact. Tenor refers to who is taking part. Mode is the way the discussion is held that related to the role and function of language also covers planning, distance component, channel.

At the level of context of culture, this study refers to the genre offered by Martin (Martin, 1985b;1992). According to him, genre is defined as a staged and goal-oriented social process. Goal-oriented refers to the person who uses the genre that is able to

achieve the goal of communication and staged refers to the steps or stages in order to achieve the communication goal. In this study of Balinese folklore, the text is the representation of culture and meaning. The text and context have a strong relationship because context refers to the relationship between text and context of situational and culture.

4. Research Method

According to Polit and Hungler (2004:233), methodology refers to ways of obtaining, organizing, and analysing data. Methodology depend on the nature of the research question. Research method of this study relating to the problem that have been mentioned before.

The data source was obtained from various events or social activities. In this case, the data source is oral text and written text of Balinese folklore which is Pebini temple in Catur Village, Kintamani, Bangli. The data source that support the analysis is the result of interviews with the ethnic people of Catur Village. This study is a descriptive-qualitative analysis. The use of the descriptive method is to systematically describe the facts and data accuracy, nature and relationship of phenomena seen in the text used by Balinese speakers academically. This study uses four techniques: (1) observation (2) interviews (3) written document (4) analysis. The first step is doing the observation to the location of Pebini Temple in Catur Village, Kintamani, Bangli. The second step is doing the interview with the local people in terms of getting the additional information and the story of Pebini Temple. The third step is collecting the data from interview to the text by writing. The fourth step is analysing the data to find out the structure, meaning, and social function. The method and technique of analysing data is the process in order to find out and arrange the data systematically by organizing the data into categories, describing the data into units, arranging the data into patterns and making a conclusion.

5. Result and Discussion

As presented earlier, the text in this study is realized through its structure, meaning and social function in the myth of Pebini Temple based on Systemic Functional Linguistic (SFL) approach. The analysis of structure, meaning and social context of the myth of Pebini Temple are as follows:

5.1. Structure of the Myth of Pebini Temple

At the level of language, text is analysed based on the transitivity system that is made up of three components, which are process, participant, and circumstance.

5.1.1. Process

Process are central to transitivity. The total number of clauses in the myth of Pebini Temple is 28. The transitivity system analysis of process can be seen as follows:

TABLE 1: Transitivity of Process.

	Dewi Danu Dewi Danu	berstana lived	di danau Batur in Batur Lake
Function	Actor	Process: Material	Circumstance
Class	noun	verb	Adverb

The type of the process in the table above tend to be realized as a material process because it expresses the notion of happening and acting which can be realized through verbs. From the table above, the function and class of each clause have been mentioned clearly. The function of 'lived' is a material process because it is indicating an activity or a process of doing and class is a verb because it conveys an action or express an activity.

5.1.2. Participant

There are a number of specific ways in which a participant may take part in the process; it may act out the process, it may sense it, it may receive it, it may be affected by it, it may say it, and so on. According to transitivity system role, each process has their own participant role and related to each other. It could be seen on the table below:

TABLE 2: Transitivity of Participant.

	Dewi Danu Dewi Danu	berstana lived	di danau Batur in Batur Lake
Function	Actor	Process: Material	Circumstance
Class	noun	verb	Adverb

From the table above, it could be seen that the process tend to realize as material process indicating an activity or a process of doing. Somehow, it has two types of participants that consists of actor and goal. However, in the sentence above consists only one participant it is actor. 'Dewi Danu' realized as an actor for the reason that doing something or process (activity). From the table above, the function and class of each

clause have been mentioned clearly. The function of ‘Dewi Danu’ is an actor because doing something or activity and the class is noun because it identified as a person.

5.1.3. Circumstance

(Halliday and Matthiessen, 1999:54) explained that circumstances are typically less closely associated with the process and usually are not inherent in it. They specify the spatial or temporal location of the process, its extent in space or time (distant or duration), its cause, its manner of its occurrence, etc.

TABLE 3: Transitivity of Circumstance.

	Dewi Danu Dewi Danu	berstana lived	di danau Batur in Batur Lake
Function	Actor	Process: Material	Circumstance: location: place
Class	noun	verb	preposition

The type of the process in the table above tend to be realized as a material process because it expresses the notion of happening and acting or in the other hand, it is indicating activity or a process of doing which happens in the outside world of human beings. The type of the circumstance is realized as location which is adding the information about place. In this case, it denotes a place of settlement, activity or a place or situation occupied. From the table above, the function and class of each clause have been mentioned clearly. The function of ‘in Batur Lake’ is circumstance because of the fact that indicating kind of circumstantial type which is location and the category is place also the class is preposition because ‘in’ describes the relation between the other clause.

5.2. Meaning of the Myth of Pebini Temple

This study links the text with situational context. At the level of situational context, the text of Pebini Temple built up from field, tenor and mode. Combining those three things, will help in understanding the text.

5.2.1. Field

The field in the myth of Pebini Temple is about the woman that had a husband but accidentally her husband fell in love with the other girl right after the dead of their son. The woman didn’t like it and refused the marriage. As a result she cursed her husband

and that girl into statue known as Barong Landung. On the other hand, the woman had a place of meditation called Pebini Temple which she drew water to provide prosperity to the people who live in the area near the temple including the people who are in the south.

5.2.2. Tenor

There are several tenor in the myth of Pebini Temple. The first is Dewi Danu that cursed King Jayapangus dan Kang Cing Wei also she is the person which has a place of meditation known as Pebini Temple. The second is King Jayapangus who is cursed by his first wife into statue because he has the other wife. The third tenor is Mayadenawa as a son of King Jayapangus and Dewi Danu that is killed by the god. The fourth is Kang Cing Wei who is Chinese Princess also as the second wife of King Jayapangus. She is also cursed by Dewi Danu into statue.

5.2.3. Mode

The text of Pebini Temple is kind of myth because it plays a fundamental role in society and consists of sacred about god, nature and culture that were created together. This text of myth also considered to have the truth about an event that ever happened in the past and handed down by one generation to another generation.

5.3. Social function of the Myth of Pebini Temple

In analysing the social function, this study links text with culture context (genre). On a large scale, there is also the purpose and function of social text that is achieved by taking the advantage of lingual forms found in the text. The analysis of Pebini Temple text based on cultural context can be seen as follows:

5.4. The purpose and social function

In the Pebini Temple, it has a social purpose and function that is giving a moral lesson to the community in Bali as well to the listeners or readers. According to the story, the community in Bali believe that if they want to go to Pebini Temple, they will not wear any jewelries, red articles of clothing, even undergarments. The moral of that myth is to tell the community to wear simple dress because the purpose of going to the temple is

not to show whatever you have, but to worship the god with a sincere heart. Also, the story of Dewi danu and King Jayapangus tells the community that it is not a good way to have more than one wife. It is not wrong, however it is better if you only have one wife. Because having more than one wife is not as easy way. Sometimes, it can make some problems as well.

5.5. Generic Structure

The generic structure of Pebini Temple narration consists of some stages and the detail can be seen as follows: [Abstract]∧[Orientation]∧[Complication]∧[Resolution]∧[Coda].

The abstract of the narration begins with the depiction of Dewi Danu who has a husband as a King of Balingkang Kingdom named Jayapangus and they have a son named Prabu Mayadenawa. The orientation is in the role of Mayadenawa who has supranatural power influences the people not to worship the god and against with the god that makes him lose. The complication arise because of the dead of Mayadenawa, King Jayapangus wanted to remarry with Chinese Princess that makes Dewi Danu becomes very angry and cursed King Jayapangus and his new wife into statue called Barong Landung. The resolution is Dewi Danu has a place of meditation known as Pebini Temple for worship and has many taboos. In this place, he is looking for the relaxation and peace to forget about the problems. Lastly, the coda of this story is telling the readers or listeners when they want to attend this temple, they have to wear dress simply because the purpose is for worship the god, not to show whatever they have.

6. Conclusion

Based on the analysis and discussion of the data that have been mentioned before, it can conclude that this study analysed based on Systemic Functional Linguistic approach. At the language level, it is found that the myth of Pebini Temple have a structure that consists of process, participant, and circumstance. In process, the data is material process like lived. In participant, the data found is actor which is Dewi Danu. In circumstance, the data found is location which is in Batur Lake. At the level of context of situation, there are three components, which are field, tenor and mode that used to analyse the meaning on the whole of the story. Field is the summary on the whole of the story that depict life in the palace and the everyday life of Balinese society in the past as well in present. In the analysis of tenor there are some participants such as Dewi Danu, King Jayapangus, Mayadenawa, and Kang Cing Wei. The mode of this analysis is explain the kind of the

story which is myth. At the end, the level of context of culture which used to tell about the purpose and social context it refers to the genre. Most people do not notice that there are lots of folklore in every area in Bali. The writer suggests the reader to conduct the research in different story because there are many interesting aspects which can be analyse about the structure, meaning and social function itself.

References

- [1] Gustafito, J.B. 2016. *Mood and Transitivity System in the Dialogue of Novel Entitle 'The Fault in Our Stars': Systemic Functional Linguistic Studies*. Bali: Dhyana Pura University.
- [2] Halliday, M.A.K. 1978. *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. London: Edward Arnold.
- [3] Halliday, M.A.K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.
- [4] Halliday, M.A.K., Matthiessen C.M.I.M. 2004. *An Introduction to Functional Grammar, 3rd ed*. London: Edward Arnold.
- [5] Martin, J.R. 1985. *English Text: System and Structure*. Philadelphia/Amsterdam: John Benjamins Publishing Company.
- [6] Martin, J.R. 1992. *English Text: System and Structure*. Philadelphia/Amsterdam: John Benjamins Publishing Company.
- [7] Musfeptial. 2004. *Analisis Struktur dan Nilai Budaya Sastra Lisan Dayak Uud Danum*. Indonesia: Pusat Bahasa, Departemen Pendidikan Nasional.
- [8] Polit, D. and Hungler. 2004. *Nursing Research, Principles, and Methods*. Philadelphia: Lippincourt.
- [9] Thyrhaya, Z.T. 2015. *North Sumatran Malay: Its Structure, Social Function, and Meaning*. Sumatera: Universitas Sumatera.