

The Spirit of Hindu Religious Values in Balinese Folktale *Men Sugih Teken Men Tiwas*

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Balinese folktale is rich in moral and religious values. Thus, promoting it to the younger generation is crucial to cultivate character education. This paper discusses the Balinese folktale, *Men Sugih Teken Men Tiwas*. It was a famous folktale in Bali. However, nowadays, only a few Balinese parents still tell this folktale to their children. Specifically, this paper discusses the moral and religious values in the folktale of *Men Sugih* and *Men Tiwas*. These values were seen from the concept of Hinduism, which is universal and can be applied by anyone. In other words, this study aims to investigate and bring to light the values found in that folktale. The scope discussed is only about the values contained in the folklore of *Men Sugih Teken Men Tiwas*. This study followed a qualitative investigation method. The study data were gathered using documentation and note-taking techniques. Then, the collected data were examined using the hermeneutic and verstehen procedures. Inductive-deductive approaches were also used to portray the research findings descriptively. As a result, *Men Sugih Teken Men Tiwas* folktale embodies the spirit of Hindu religious principles in the sphere of ethics, especially the teachings of Subha Karma and Asubha Karma. The conclusion is that the teachings of Subha Karma, which are written and implied in the story, are Trikaya Parisudha and Dasa Yama Brata. Trikaya Parisudha includes kayika, wacika, and manacika. The Dasa Yama Brata includes anresangsya or arimbawa, ksama, satya, dama, ardjawa, priti, prasada, madurya, and mardawa. The figure who carries out the teachings of Subha Karma is *Men Tiwas*. It was these good qualities that caused *Men Tiwas* and his children to live happily ever after. The teachings of Asubha Karma that are expressed and implied in the story are lobha and matsarya. The figure who carries out Asubha Karma (lobha and matsarya) is *Men Sugih*. It was this greed and envy that caused *Men Sugih* to suffer in his life.

Keywords: values, folktale, men sugih teken men tiwas

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INTRODUCTION

Humans face numerous challenges in their daily lives. This is a fact of life, and how people respond to it varies significantly from one person to another. One of the numerous ways to respond to life's realities is to display a trait known as character. Since humans are both social creatures and individual beings, good manners must be fostered early. Humans, as social beings, can form and maintain relationships with God, other humans, and the environment, which Hinduism refers to as *Trihita Karana*.

Balinese culture is well-known worldwide, and its outcomes are well documented. Balinese literary works are one of the cultural products of Bali. The pattern of Balinese culture has the spirit of Hindu religious principles, which has become the collective consciousness of the Balinese people and been implemented in their social life as *pasidikaran* (Dwijja, 2019). *Pasidikaraan* is derived from the word *Sidikara*, which refers to kinfolk joined in joy and grief.

Balinese literature is also infused with Hindu religious ideas. The principles expressed in Balinese literary works are similar to those found in Hindu religious concepts, yet they are universal in character. One of the Balinese folktales that contain Hindu religious values is the *Men Sugih and Men Tiwas* folktale. The story is told anonymously and orally in the manner of folklore. Balinese literature is divided into two categories (Bagus, 1978; Karmini, 2019), namely Balinese *Purwa* literature (traditional) and Bali *Anyar* literature (modern). *Gantian* literature (oral) and *sesuratan* literature (written) are two types of Balinese *Purwa* literature. *Saa-saa*, incantations, *gegendingan*, *wewangsalan*, *cecimpedan*, and *satua-satua* are examples of *gantian* literature. The story of *Men Sugih and Men Tiwas* is categorized as *gantian* literature (oral), which is included in the *satua* (folktale) type.

Satua was originally a story spoken orally to the listener, and the action in delivering it is known in Bali as *mesatua*. *Mesatua* and bedtime stories are the same things since it is typically done to put the baby to sleep. However, because of the emergence of smartphones, which provide various entertainment that can be accessed easily, the tradition of *mesatua* or bedtime stories has been gradually forgotten.

Nowadays, in Bali, it is rare for parents to tell a story before their children go to sleep. One of the folktales that still survive and are still told by some parents to their children is *Men Tiwas and Men Sugih*.

Academics, educators, scholars, literary activists, and literary lovers, as well as students, have all expressed their admiration for *Men Sugih and Men Tiwas* folklore. Appreciation in the form of a discussion of the precepts of decency in *Men Sugih and Men Tiwas* folktale was written by Putu Sanjaya from Mpu Kuturan Singaraja State Hindu College, and it has been published in the *Maha Widya Duta Journal*, Volume 2, No. 2, September. Another appreciation for *Men Sugih and Men Tiwas* folktale was in the form of an android-based mobile picture story by Antare and Setiawan (Antare & Setiawan, 2021). Another appreciation took place during the 2021 Balinese Language Month, with one of the events was a virtual literary art program called *Men Tiwas, Men Sugih*, which was broadcast on the Disbud Prov YouTube channel. Bali. There were 35 persons involved in this project, including directors, actors, dancers, musicians, cameramen, editors, and an equipment crew. All of them are UHN I Gusti Bagus Sugriwa Denpasar students and members of the Sekdut Bali Performing Arts Community (Bali Express, 2021). On April 11, 2022, Indonesian Language and Literature Study Program students, IKIP Saraswati, produced a stage drama as a show of appreciation. The performance occurred as part of the IKIP Saraswati environment's introduction of new officials. Their appreciation primarily strives to bring noble qualities to the foreground and develop moral values in the nation's youngsters from an early age. The author is also interested in appreciating and discussing *the Men Sugih and Men Tiwas* folktale in deeper in the form of a study based on some of the above praises.

Considering the above explanation, a question arises: what values are conveyed in the *Men Sugih and Men Tiwas* folktale? These are universal values that everyone can apply. This study highlights the ideals found in *Men Sugih Teken Men Tiwas* folklore. The author hopes that the universal qualities found in the folk tale will be useful to readers and motivate them to implement the religious values of the story.

METHODS

This study is qualitative in nature and based on the phenomenological paradigm. Qualitative research's objectivity is based on conceptualizing specific situations as specific persons, or social groups experience them and are related to the study aims (Alsa, 2004). One of the essential aspects of the qualitative technique is that it focuses primarily on the meaning and message of the object, which is a cultural study (Ratna, 2019). The data for this study were gathered using a note-taking approach and then

evaluated using hermeneutic and verstehen methodologies. In addition, descriptive inductive-deductive approaches were used to present the research findings.

DISCUSSION

The Men Sugih Teken Men Tiwas Story

Once upon a time lived a rich woman named *Men Sugih* and a poor woman named *Men Tiwas*. The rich woman was extraordinarily wealthy but stingy, miserly, and enjoyed being resentful and envious of others. Many individuals disliked her. On the other hand, *Men Tiwas* was a poor one, but she was kind, free of jealousy and envy, and never disturbed others. Her job was to search the forest for firewood to be sold to the market.

One day, the poor woman went to the rich woman's house and asked for fire. "O, poor. Catch my lice!" exclaimed the rich woman. Your rice wages will be supplied if it is completed." Until noon, the poor woman searched for the lice, but only a tiny amount of rice was given to her. The poor promptly returned home. Then the rice was cooked.

When the poor woman came home, the rich woman again looked for lice in her hair and managed to find one. Then, she went to the poor woman's house right away. Then say something like, "Hi Poor, I got lice here." Now return my rice from earlier." "Well, the rice has been cooked," the poor woman said. "Yes, that rice can be used as a substitute!" said the rich woman once more.

The rich woman took the rice away with the steamer and brought it to her house. A few moments later, she returned and said, "Hi Poor, earlier you borrowed fire and firewood. My fire and firewood should have children. Please return my fire, firewood, and its children to me!"

The rich woman then took the poor woman's fire. It was a large bundle of firewood. The poor woman pensively thought about how unfortunate her fate was that day.

The poor woman was told to pound rice the next day by the rich woman. The poor woman was promised to be rewarded with two cones of rice. The poor woman pounded rice. She worked until the evening. The poor woman received rice as wages, then quickly went home to cook. The rich woman at her house looked for unhusked rice and found two grains of unhusked rice in the rice that the poor woman had pounded. The rich woman quickly went to the poor woman's house. As soon as she arrived, the rich

woman said: "Hi Poor, this has two unhusked rice. Now give me back my rice. When it's cooked, I'll take the rice!" Finished talking like that, the poor woman's rice was taken at once with the pot.

One day, the poor woman went to the forest, looking for firewood here and there, and made a noise. Immediately a deer came and said: "Hi Poor, what are you looking for?" The poor answered carefully and politely, "I'm looking for firewood and ferns." "What's the fern for?" The poor replied, "I will cook it into vegetables." "Hey, poor, if you want to put your hand in my ass, I have something in there I want to give you!"

Then, the poor woman put her hand into the deer's ass. The poor woman's hands were full of gold and silver as soon as it was pulled. After that, the deer disappeared. The poor woman was very happy and went home. When she got home, she went to a goldsmith to make bracelets, rings, and necklaces. The poor woman is now rich because she has a lot of gold and silver. All of her children wear gold bracelets, rings, and necklaces. Then, she went out shopping.

The rich woman saw the poor woman in the shop. The Rich woman's face was unsightly, and her eyes narrowed at the sight of the poor woman's children, who were wearing gold jewelry. The next day, the rich woman went to the poor woman's house and asked: "Hi poor, where did you get so much silver?" The poor woman replied: "Look, Sis, yesterday I went to the forest looking for vegetables. At that moment, there was a deer telling me to put my hand into his ass. Then I put my hand in his ass and got gold and silver." Hearing this, the rich woman quickly returned to her house.

The rich woman preceded the poor woman into the forest the next day. The rich woman pretended to be poor. There she looked for firewood and ferns. Suddenly the deer came and asked: "Who is that noisy?" As she approached the deer, the rich woman replied, "I am the poor woman. I have not eaten for two days." The rich woman was pounding because she was so happy. The deer replied: "Hi Poor, come here, put your hand in my ass!" Without hesitation, the rich woman immediately put her hand on the deer's ass.

As soon as the rich woman's hand came in, the deer's ass shrunk. The deer immediately ran. The rich woman was dragged into the thorny bushes. The rich woman cried loudly while begging for mercy, "I'm sorry, have mercy on me, please let me go!"

Arriving at a deep abyss, then the new rich woman was released. The rich woman's vision was blurry, and her body was injured and battered. After she regained consciousness, she crawled home. When she got home, she was sick for a long time. That is the result of being a greedy and envious person.

Values for Character Development

A literary work expresses human and human problems and the meaning of life and life. In kakawin Niti Sastra (Agastia, 1987), it is stated that someone who lives literature can be measured by his words. A *sastrajna's* words are like pleasant amreta, while a literary alpaca's words are harsh, meaningless, and without amerta. Furthermore, it is also stated that literature occupies a vital role in the effort to humanize humans. According to other experts, something conveyed in literary works still has something to do with the real world that can be understood and accepted by the reader (Luxemburg, et al, 1992).

An author conveys the values of life through literary works. That's why literary works describe the sufferings, struggles, love, lust, and everything humans experience. By understanding literary works, the meaning of life and the nature of life can be interpreted. Literary works can provide pleasure, indirect benefits and broaden the reader's horizons on human, social, and intellectual issues (Luxemburg, et al, 1992; Teeuw, 1984).

From the explanation above, it is obvious that literary works can provide pleasure and benefits to the audience. Literary works can provide pleasure because the audience can be entertained. Literary works also have benefits for literary connoisseurs. The advantage is that it can shape the character of the connoisseur/reader. This paper discusses the teachings of Hinduism, which are implied and expressed in the stories of *Men Sugih* and *Men Tiwas*. After careful scrutiny, it turns out that the story of *Men Sugih* and *Men Tiwas* contains the spirit of Hindu religious teachings, namely the teachings of Subha Karma (good behavior) and Asubha Karma (bad behavior) which are part of the teachings of Ethics in Hinduism. The spirit of Hindu religious values that can be gleaned from the story is described below.

Subha Karma's Teachings (Good Behavior)

Judging from the ethics in Hinduism, the story of *Men Sugih* and *Men Tiwas* is written and implied by the teachings of Subha Karma (good behavior). After careful scrutiny, the concept of Subha Karma included the concepts of Triakaya Parisuda and Dasa Yama Brata.

Triakaya Parisudha is three good behaviors (deeds), which include kayika (good behavior), wacika (kind words), and manacika (good thoughts). Kayika is three kinds of self-control in behavior: not killing (ahimsa), not stealing, and not committing adultery. Wacika is four kinds of control through words, namely not insulting others, not speaking harshly even though it is true or vice versa, not speaking softly but lying, not slandering, and not breaking promises. Manacika is three kinds of self-control through the mind, namely not wanting anything that is not lawful, not thinking badly of others, and not denying the law of karma phala (Adia Wiratmaja, 1988; Parisada Hindu Dharma, 1967). Triakaya parisuda's teachings are written and implied in the stories *Men Sugih* and *Men Tiwas*. However, not all of the ten details of the Tri Kaya Parisuda concept are stated and implied in the story.

Dasa Yama Brata is ten controls or restraints of lust, which include: anresangsya or arimbawa, which means not to be selfish, ksama means to forgive and endure trials in life, satya means faithful, ahimsa means not to kill, dama means to be able to advise oneself, ardjawa it means being honest in defending the truth, priti means love for fellow creatures, prasada means thinking and has a pure heart without being selfish, madurya means friendly, gentle, mardawa means humble (Parisada Hindu Dharma, 1967).

The figure who implements the concept of Triakaya Parisuda and Dasa Yama Brata is the figure of *Men Tiwas*. Below, the concepts implemented and accompanied by examples are presented in the stories *Men Tiwas* and *Men Sugih*.

Characters of *Men Tiwas*

Triakaya Parisuda

Kayika (good behavior)

Men Tiwas has good manners, which is written in the story. Examples of good behavior (kayika) of *Men Tiwas* can be seen in the quote below.

Men Tiwas, as the name implies, was very poor, but her behavior was good. She had no jealousy or envy and never harmed or disturbed others.

The poor woman looked for the rich woman's head lice until the evening. The poor woman was given some rice (cone). The poor woman quickly went home. Then the rice was cooked.

The poor woman pounded rice until the afternoon. The poor woman received the rice as wages, then quickly went home to cook the rice.

One day, the poor woman went to the forest, looking for firewood here and there, and made a noise. Suddenly a deer came and said....

Then, the poor woman put her hand into the deer's ass.....

Wacika (kind words)

Men Tiwas always said nice, polite, and never rude even though she was being harmed or pressured by *Men Sugih*. Examples of good words from *Men Tiwas* can be seen in the quote below.

The rich woman looked for lice on her hair again. She got one. He quickly went to the house of the Poor. Then talk like this: "Hi Poor, here I got lice. Now give me back my rice earlier." The poor replied: "Well, the rice has been cooked."

One day, the poor woman went to the forest, looking for firewood here and there, and made a noise. Immediately a deer came and said: "O poor, what are you looking for?" The poor woman answered cautiously, "I'm looking for firewood and ferns." "What's the fern for?" The poor woman replied, "I will cook it into vegetables." "Hey, Poor, if you want to put your hand in my ass, there's something I'll give you!"

Manacika (Think positively)

Men Tiwas always thinks positively and never thinks badly of others, even though she was being harmed or pressured by *Men Sugih*. *Men Tiwas* was ordered to look for lice by *Men Sugih* with the promise of being rewarded. *Men Tiwas* carried out her duties well. Also told to pound rice with the promise of being rewarded with rice, she carried out his duties wholeheartedly. *Men Sugih* found a way to return the rice that *Men Sugih* gave as wages by taking advantage of *Men Tiwas*'s small mistake. Even though *Men Tiwas* have cooked the rice. *Men Sugih* took more than what she gave *Men Tiwas*. However, *Men Tiwas* never said anything bad or angry to *Men Sugih*. *Men Tiwas* only contemplates her bad luck, as stated in the quote below.

...The poor woman pensively thought about how unfortunate her fate was that day...

Dasa Yama Brata

Arimbawa or anresangsy

Anresangsy or arimbawa means selflessness. *Men Tiwas* was never selfish. She put the interests of others first. After completing the work for others, then she did the work for himself and her family. This is written in the story. The examples can be seen in the quotes below.

One day the poor woman went to the rich woman's house asking for fire. The Rich woman spoke: "O Poor, find my lice! If it's finished, the rice wages will be given." The poor man looked for the rich woman's lice until noon. The poor were given a small amount of rice (a cone). The poor woman quickly went home. Then the rice was cooked.

The next day, the poor woman was told to pound rice by Rich, and she would be given two cones of rice as wages. The poor woman pounded rice until evening. The poor woman received the rice wages, then quickly went home to cook the rice.

Ksama

Ksama means being forgiving and enduring in life. *Men Tiwas* is a character who can stand the test. This is written in the story. The examples can be seen in the quotes below.

When the poor woman came home, the rich woman again looked for lice in her hair and managed to find one. Then, she went to the poor woman's house right away. Then say something like, "Hi Poor, I got lice here." Now return my rice from earlier." "Well, the rice has been cooked," the poor woman said. "Yes, that rice can be used as a substitute!" said the rich woman once more.

The rich woman took the rice away with the steamer and brought it to her house. A few moments later, she returned and said, "Hi Poor, earlier you borrowed fire and firewood. My fire and firewood should have children. Please return my fire, firewood, and its children to me!"

Satya

Satya means faithful. The definition of faithful here has a broad meaning. *Men Tiwas* is a figure loyal to his duties and obligations as a mother of her children. In carrying out her duties, *Men Tiwas* was always responsible for carrying out the task until it was completed. She also always fulfilled her obligations as a mother. This is written in the story. The examples can be seen in the quote below.

... The poor woman looked for the Rich woman's head lice until noon....

... The poor woman pounded rice until the afternoon....

... Then, the poor woman put her hand into the deer's ass....

Dama

Dama means being able to advise oneself. *Men Tiwas* was not angry at *Men Sugih's* treatment, but she contemplated her fate. This is written in the story. An example can be seen in the quote below.

The rich woman then took the poor woman's fire. It was a large bundle of firewood. The poor woman pensively thought about how unfortunate her fate was that day.

Ardjawa

Ardjawa means honest to defend the truth. *Men Tiwas*, even though she was very poor, she still maintained honesty. This is written in the story. An example can be seen in the quote below.

One day, the poor woman went to the forest, looking for firewood here and there, and made a noise. Immediately a deer came and said: "Hi Poor, what are you looking for?" The poor answered carefully and politely, "I'm looking for firewood and ferns." "What's the fern for?" The poor replied, "I will cook it into vegetables."

Priti

Priti means love for fellow creatures. *Men Tiwas* never hated *Men Sugih* even though *Men Sugih* mistreated her. She was still kind to *Men Sugih* even though she had already become a rich woman. This is written in the story. An example can be seen in the quote below.

"The next day, the rich woman went to the poor woman's house and asked: "Hi poor, where did you get so much silver?" The poor woman replied: "Look, Sis, yesterday I went to the forest looking for vegetables. At that moment, there was a deer telling me to put my hand into his ass. Then I put my hand in his ass and got gold and silver."

Prasada

Prasada means to think and have a pure heart without any strings attached. This is written in the story. The example is the same as *Priti's* example above.

Madurya

Madurya means suave, gentle. *Men Tiwas* was always friendly and gentle to *Men Sugih* even though *Men Sugih* always troubled her. This is written in the story. An example can be seen in the quote below.

"The poor answered carefully and politely, "I'm looking for firewood and ferns."

Mardawa

Mardawa means humble. *Men Tiwas* character is humble. Although her life changed to become rich with the help of a deer, she was still humble and not arrogant. The deer in this story are *deus ex machina*. This is written in the story. An example can be seen in the quote below.

"Look, Sis, yesterday I went to the forest looking for vegetables. At that moment, there was a deer telling me to put my hand into his ass. Then I put my hand in his ass and got gold and silver."

Asubha Karma's Teachings (Unwholesome Conduct)

The story *Men Sugih and Men Tiwas* is written and implies the principles of *Asubha Karma* when viewed ethically in Hinduism's teachings (bad behavior). *Sad ripu*, *sapta timira*, and *sad tetayi* are behaviors that are included in the teachings of *Asubha Karma* (poor behavior). After further investigation, it was discovered that the teachings of *Asubha Karma* are merely *sad ripu*. They are *kama*, *kroda*, *lobha*, *moha*, *mada*, and *matsarya*. *Kama* is an act motivated by lust, *kroda* is a temper, *lobha* is avarice, *moha* is confusion and haughtiness, *mada* is drunkenness, and *matsarya* is envy (Adia Wiratmadja, 1988).

The principles of *Asubha Karma* (poor behavior), notably *sad ripu*, are recorded and inferred in the story of *Men Sugih and Men Tiwas*. Only *lobha* and *matsarya* are stated in the story among the six unwholesome behaviors. *Men Sugih* is the *lobha* and *matsarya* character in the story. The two evil deeds are discussed in detail below, with examples drawn from the text.

Characters of Men Sugih**Lobha**

Lobha is a naturally greedy creature. This greedy tendency can be noticed in *Men Sugih's* character and is written throughout the novel.

...The rich woman took the rice away with the steamer and brought it to her house...

... The rich woman then took the poor woman's fire. It was a large bundle of firewood.....

The rich woman preceded the poor woman into the forest the next day. The rich woman pretended to be poor. There she looked for firewood and ferns. Suddenly the deer came and asked: "Who is that noisy?" As she approached the deer, the rich woman replied, "I am the poor woman. I have not eaten for

two days." The rich woman was pounding because she was so happy. The deer replied: "Hi Poor, come here, put your hand in my ass!" Without hesitation, the rich woman immediately put her hand on the deer's ass.

Matsarya

Matsarya is the nature of envy. Even though *Men Sugih* was rich, she was jealous of *Men Tiwas*. This is expressed and implied in the story. The example can be seen in the citation below.

The poor woman was delighted and went home. When she got home, she went to a goldsmith to make bracelets, rings, and necklaces. The poor woman is now rich because she has a lot of gold and silver. All of her children wear gold bracelets, rings, and necklaces. Then, she went out shopping.

The rich woman saw the poor woman in the shop. The Rich woman's face was unsightly, and her eyes narrowed at the sight of the poor woman's children, who were wearing gold jewelry.

CONCLUSION

From the results of the discussion above, it can be concluded that the story of *Men Sugih* and *Men Tiwas* contains the spirit of the values of Hindu religious teachings in the field of ethics, namely the teachings of Subha Karma and Asubha Karma. The teachings of Subha Karma that are expressed and implied in the story are Triakaya Parisudha (kayika, wacika, and manacika) and Dasa Yama Brata (anresangsya or arimbawa, ksama, satya, dama, ardjava, priti, prasada, madurya, and mardawa). The figure who carries out the teachings of Subha Karma is *Men Tiwas*. The good nature of *Men Tiwas* is what causes *Men Tiwas* and his children to live happily ever after. *Men Sugih* figures carry out the teachings of Asubha Karma, namely lobha and matsarya. This greed and envy caused *Men Sugih* to be dragged by the deer so that he suffered from a long illness and could not get out of bed.

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