

# Maritime Myth Tradition in Coastal Communities in the Tabanan Area, Bali

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**Abstract:** *Myths are often associated with mystical things. Even so, it does not mean that modern society has abolished it. Not a few modern people today still believe in this ancient, spiritual heritage. This phenomenon occurs in coastal communities in the Tabanan area. Coastal communities, especially fishermen, really believe in it and make it an order and guide when they go to sea. This paper aims to reveal the myths of coastal communities in the Tabanan area and the function of these myths for fishermen in the area. The research locations are coastal communities in Banjar Yeh Gangga, Banjar Pasut, and Banjar Soka. The approach used in the analysis is an ethnographic and functional approach. The method used is observation, interviews, and literature. The maritime myths that have been collected are sacred myths related to the Segara Yeh Gangga, Pasut, and Pekutatan temples, the myth of abstaining from bringing side dishes when going to sea, the myth of the prohibition of sweeping in the yard of the house, the myth of Loloan Nggung, the myth of scooping sea water with junpere, and the myth of Payuk Kebo Iwa. The function of these myths for fishing communities on the coast of the Tabanan region is as an order and guide for fishing community norms, educational facilities, and means of strengthening identity.*

**Keywords:** myth, maritime, coastal, function

## I. Background

Coastal communities are a group of people who have always lived together to inhabit coastal areas that form and have a distinctive culture associated with dependence on the utilization of coastal resources. Coastal communities who live, grow and develop in coastal areas, namely the transition areas between land and sea areas. In general, coastal communities mostly work in the marine resource utilization sector, as fishermen, fish cultivators, sand mining, and in the sea transportation sector.

Coastal communities in general are dependent on the potential and condition of coastal and marine resources. This is not the case for coastal communities in the Tabanan area of Bali. Residents who occupy coastal areas are not completely dependent on the potential and condition of coastal and marine resources, but rather the level of dependence of the community on agricultural potential and resources. BPS (2016) noted that Tabanan Regency has an area of 839.33 Km<sup>2</sup> (14.90%) with a beach length of 35 Km which stretches from Nyanyi Beach to Selabih Beach. Even though it has a fairly long stretch of coast, the livelihoods of the people in this region are mostly as farmers and only a small part of them earn a livelihood as fishermen. The fishing profession is lived by most of the coastal communities in Tabanan only as a time filler after they have completed agricultural activities or other activities. Even though the number of coastal communities in Tabanan is limited in the fishing profession, these fishermen still believe in and obey the norms of the myths that develop in the coastal area, both in the form of traditions that should be followed and taboos/abstinence when they go to sea.

The reality in coastal communities in the Tabanan region in the current global era shows different dynamics and tends to be materialistic. The local wisdom contained in the myth is poorly understood. Most of the myths circulating among coastal communities have faded along with the lack of speakers and the limited space to discuss these myths. This is due to the increase in people's daily activities and the impact on the fading of people's attention to various old (cultural) traditions, traditional knowledge, customs, including various myths that shape and influence the social institutions of fishing communities in coastal areas. Moreover, parents, community leaders, storytellers who are the backbone of the 'guardians and preservers of culture' in discussing myths have been preoccupied with daily activities to fulfill their materialistic needs.

Starting from the phenomenon above, this paper tries to reconstruct maritime myths in coastal communities in the Tabanan area. The existence of maritime myths that once flourished in the lives of coastal communities in the Tabanan area, which were often told by parents to young people using the common Balinese language, can be reconstructed so that these myths are saved. So that the value of local wisdom contained therein can also be known and inherited not only to fishing communities in Tabanan, but also to a wider audience. In this regard, there are two main issues described in this paper, namely reconstructing myths that still persist and become taboos for fishermen in coastal communities in the Tabanan area and the function of these myths for fishermen in coastal areas in the Tabanan area.

Based on the division of folklore by Brunvand, folklore is divided into three types, namely (1) verbal folklore, (2) half-oral folklore (party verbal folklore), and non-verbal folklore (Brunvand, 1968; Hutomo, 1991: 8; Danandjaja, 2002: 21; Ratna, 2011: 102--103). The three divisions of folklore can practically be recognized through their respective forms, for example myths (folk prose stories) are grouped into oral folklore. Judging from the process, the oral messages in the myth come from previous generations

which were passed on orally and passed down from generation to generation by means of memorized speech. The development of ancient literature/myths is included in the oral tradition.

Myth is thought to have been used by philosophers since the time of Ancient Greece. Myth is divided into two types, namely myth (myth) and myth (mytos). Lexically, myth means stories about nations, gods, and other supernatural beings, in which various interpretations are already contained, even the supernatural world. Etymologically, myth means words, sayings, stories about gods. Myth is defined as a fictional discourse, which is opposed to logos, rational discourse. However, in subsequent developments myths are considered as real stories, stories that have sacred values, are exemplary, and contain meaning (Ratna, 2011: 110-111). Myths are stories of ancient peoples, gods, and heroes; stories that contain interpretations of the origins of the universe, humans, and nations which contain deep meanings and are expressed in supernatural ways (Santoso, 2010: 99-100; Nityadnya: 2014: 143).

Myths in general are always associated with mystical societies. However, this does not mean that modern society has completely eradicated this myth. Not a few today's modern society still strongly believes in this ancient heritage with spiritual nuances. Myth is still positioned as something that has important meaning in the life of modern society and always appears in the realm of the human psyche to express simple thoughts, attempts to understand the world, explain what can and cannot be done, destiny and nature, spiritual and actualize something. which has been discussed in the myth.

The way of conveying myths in several regions and regions in the archipelago has differences, for example, some are conveyed through storytellers, people who have experienced events due to belief in certain myths, people who are elders, and guardians of certain locations who have myths. In addition, each region also has its own mythical characteristics, so that between one region and another there are differences. This condition is in line with Sartono Kartodirdjo's statement in the introduction to the book *Nusa Jawa: Cross Culture 1*, saying that each generation writes its own history based on its own perspective or optics, both the spirit of the times and its cultural ties (Lombard, 1996: xi).

Previous studies discussing myths can be described as follows. I Ketut Sudewa (2013) conducted a study on "Folklore in the Perspective of Environmental Conservation in Bali", the study emphasized myths to protect the Environment in Bali. I Wayan Nitayana (2014) in "The Role of Myths for the Preservation of Cultural Heritage in Hangira, Lempe and Bariri Villages, North Lore District, Poso Regency". The study emphasized the existence of myths, values, and the role of myths for the preservation of archaeological remains. Asrif La Madira (2015) in a journal paper "Myth Discourse on Protecting the Marine Nature of the Wakatobi Islands Community" discusses the existence of myths in the Wakatobi Islands and the public's belief in the Imbu myth is very high so that the preservation of the marine environment is maintained. Luh Putu Puspawati (2016) in the paper "Functions of Myths in Agricultural Villages in Mountain Regions: A Comparative Study of Three Villages in Bali" discusses the functions of myths (a) based on the concept of *tri hita karana*, (b) ritual functions, and (c) social functions. Novena Ade Fredyarni Soedjiwo (2016) "The Dialect Form of the Badawangnala Myth spoken on Serangan Island, South Denpasar" discusses (a) the dialect form of the Badawangnala myth, (b) The beginning of the Badawangnala myth, and (c) Implementation of the Badawangnala myth on Serangan Island. The most important difference in the research conducted concerns (a) the area of research, (b) the problems worked on, and (c) the theory applied to dissect the problems. However, it is undeniable that these previous studies provided inspiration and reinforcement in this research. I Made Budiassa (2019) in the paper "Myth Tradition in Sacrificing Alas as Conservation of Nature and the Environment" discusses: (1) the myths that are believed by the people of Tibubiu Village so that Alas Sacrifice is believed to have supernatural powers and (2) what ideas are What does Ki Dukuh Wicakkrama do in maintaining environment-based traditions?

This research is a qualitative research with ethnographic and functional approaches. The ethnographic approach is a form of cultural research that uses qualitative methods of investigation, analysis, and that people routinely understand their world in everyday life (Endraswara, 2016: 10). Furthermore, Endraswara (2016: 14-15) said that ethnographic methodology refers to systematic ways that ethnographers apply cultural science techniques to search, analyze, and report on an ethnic twin and have made a critical interpretation of the myths of each ethnicity. In order for the function of myth to be revealed, the study follows the approach offered by William R. Bascom (Bascom, 1968; Danandjaja, 2015: 82), namely (a) as a projection system, (b) as a means of validating culture, (c) as a means of pedagogic, (d) as a means of forcing societal norms and control into force, and (e) as strengthening identity.

The use of an ethnographic approach in this paper is an effort to reconstruct local wisdom or a way of life in the myths of fishing communities in coastal communities in Tabanan, Bali so that knowledge about collective local wisdom in these communities can be utilized and adapted to today's spirit of development. Concretely, development-oriented code of conduct are ideals, norms, views, rules, beliefs, and attitudes, all of which are to improve welfare, safety, and protect the marine environment, both mentally and physically for the coastal communities in the Tabanan area.

The research location is the coastal community in Tabanan Regency who still believe in the existence of myths when they go to sea. These locations are Banjar Yeh Gangga, Banjar Pasut, and Banjar Soka. The three banjars were selected as research objects based on the consideration that the number of fishing communities in the three banjars is quite large. Banjar Yeh Gangga is located in Sudimara Village, Tabanan District. This village covers ten hamlets, namely Sudimara Kaja, Sudimara Kelod, Kalanganyar, Cengolo, Celuk, Kanginan, Katimemes, Jelai, Sakeh, and Yeh Gangga. Banjar Yeh Gangga is located on the coast of the Indonesian Ocean and is 11 Km from the Tanah Lot tourist attraction. This banjar consists of 313 families with a population of 1174 people (619 men and 555 women). The livelihoods of most of the farmers and 91 people are fishermen who are members of the group (Dharma Murti I—IV, Batu Mebaong, Batu Bolong, and Gangga Samudra. The head of the Dharma Murti fisherman, I Made Lasia,

said that fishermen in the area are not fully fishermen, but also as farmers and construction workers. They went to the sea during the fishing season, which is around January-April and September-December). Banjar Pasut is located in Tibubiu Village, Kerambitan District, Tabanan Regency. The village of Tibubiu has five hamlets, namely: Tegaltemu Kaja, Tegaltemu Kelod, Tibubiu Kaja, Tibubiu Kelod, and Pasut. Total population of 1715 souls. Banjar Pasut is a banjar located on the edge of the Indonesian Ocean with a population of 272 people (120 men and 152 women) (Tibubiu Village Registration, 2019). The livelihoods of residents can be divided into two, residents aged 21 to 45 mostly in the tourism sector, while the population aged over 46 and over work as farmers and fishermen. The number of fishermen in Banjar Pasut is 71 people divided into 6 groups of fishermen, namely Segara Nadhi I—III, Karang Indah, Batu Nunggal, and Taman Agung (I Ketut Arsana Yasa, interview, 12 December 2018). I Ketut Arsana Yasa also said that the fishermen in Banjar Pasut are seasonal fishermen, meaning they go to sea during the fishing season, while their main job is farming.

Banjar Soka is located in Selemadeg District, Tabanan Regency and stretches on the Denpasar-Gilimanuk road. This area is ideal for fishermen because it is on the edge of the Indonesian Ocean. The livelihoods of the Soka people in general are farmers and fishermen. The number of fishermen in Banjar Soka is 51 people divided into 5 groups, namely the Sriganti group (10 people), Mina Sari (10), Sari Soka Segara (10 people), Mina Segara (11 people), and Sindhu Merta (10 people). people) (Subagia, 2016: 3). The head of the Sari Soka Segara fishermen group I Made Sukarba said (January 18 2018) that the fishermen in Banjar Soka are not much different from the fishermen in Yeh Gangga and Pasut, they go to sea when the fish season is in, the sea water is good, and the work in the fields has been completed. In addition, he also said that the beliefs of Soka fishermen really believe in good days and myths that until now are very trusted, if violated it will have fatal consequences.



Fig. 1 The Picture of Fisherman Activities

## II. Methods

In data collection, there were three stages, namely (1) observation, (2) interviews, and (3) documents. Observation is intended to be direct observation of the object that is carefully examined and accompanied by recording of matters deemed important to strengthen data accuracy. The author went directly to the three research locations, saw the atmosphere of the fishermen, the daily activities of the fishermen in Yeh Gangga, Pasut, and Soka. The next step is the interview. The object of the interview determined to obtain data sources has been determined purposively by considering each competency. Informants identified in this study (I Nengah Suja from Yeh Gangga, I Wayan Genggung Pasut, Pan Merta, Kelecong, and I Ketut Arsana Yasa, Head of Group II Fishermen of Pasut).

Data collection was carried out using directed and non-directed interview methods. Targeted interviews, namely interviews addressed to informants in the form of pre-arranged questions or questions in written form. While the interview is not directed, that is, the interview is free, relaxed, and gives the informant the maximum opportunity to provide the information asked (Danandjaja, 2002: 195). The interview method is supported by note-taking, recording, and photographic techniques. In addition, documentation methods and techniques are undeniable because they determine the sources of study data, informants, and sources of reference as well as various documents in the field, both stored in official government institutions (Unud Literary Library, Documentation Center, IHD Library), and the Bali Provincial Language Center Library) or informally owned privately by certain members of the community.

Analysis is carried out by the coding process, the decision to give signs to the entire data, such as open coding, axial coding, and selective coding (Strauss and Corbin, 2003). : 52; Ratna, 2010: 511). The data is presented in an informal narrative and is described in the form of words, sentences, narratives, and systematically decomposed (introduction, methods, results and discussion) which are interrelated and end with a conclusion.

## III. Result and Discussion

### 3.1 Maritime Myth Traditions in Coastal Communities in the Tabanan Regency.

Maritime myths in coastal communities, especially in Banjar Soka, Pasut, and Yeh Gangga, where fishing communities in the Tabanan area are still believed to exist, are described as follows.

#### 3.1.1 The Myth of the Sanctity of Segara Yeh Gangga and Pasut

The term religious is a term related to religion. Religion is related to belief systems, beliefs, and generally applies within a limited group (Ratna, 2011: 429). As a system of beliefs and beliefs that are considered to have magical religious powers, Segara Temple is the most ideal place to carry out all religious activities. There are three temples which are places of worship for the fishing communities of Yeh Gangga, Pasut, and Soka. The three temples are all named Pura Segara. Segara Yeh Gangga Temple was carried out by Yeh Gangga fishermen, Segara Pasut Temple was carried out by Pasut fishermen, and Segara Pekutatan Temple was carried out by three fishing communities in the Yeh Gangga, Pasut and Soka areas. Worship is aimed at Dewa Baruna as the ruler of the sea. Each temple in the fishing area (Yeh Gangga and Pasut) is held on *Anggara Kasih Tambir* (Tuesday Kliwon wuku Tambir).

The choice of *Purnama Kapat* (Kartika's period) which is also known as *Amerta Masa* is considered to be able to provide purity and vitality of life (*siddha* 'goal achieved', *suddha* 'reached purity', and *siddhi* 'successful'), especially for fishermen in the Tabanan area. Based on the calculation of the Hindu-Balinese calendar totaling 12<sup>1</sup> month, Purnama Kapat is considered to have a special meaning. Balinese idiocracy related to religious matters related to the Dewa Yadnya ceremony (a sacred ceremony for the gods) chooses a full moon day (full moon). Full moon Kapat, that period around October, is characterized by flowers blooming, drizzling rain falling, and soft thunders being heard in the sky, the community concentrating on the central point to pray for Sang Hyang Three Purusa, namely Shiva, Sadasiwa, and Paramasiwa (Agastia, 2005 :V). Whereas Tilem day often connotes 'lem, rem, dem, nem, which means deep and dark --- as dalem (burial), tanem (planting) selem (black), silem (diving), and kelem (drowning) (Atmaja), 2012: 143) was chosen for ceremonies related to the Bhuta Yadnya ceremony (a ceremony held for the Kalas (evil spirits) which are often considered to be the cause of instability, world balance, and disturbing human life.

According to informants I Nengah Suja and I Wayan Genggung, the odalan ceremony at Segara Temple is always held on Purnama Kapat and usually after the odalan, the catch of fishermen increases and the fish they get varies.

*"Nah yén ané suba-suba, yén suud maturan maturan yen sing di Purnama Kapat bisa masih di Purnama Kalima jeg menégané maan gen alih-alihan. Kal menéga di Pekutatan ngomong "mih bo alih ben nyama Tabananné mai...." (I Wayan Genggung, interview on 5 Februari 2018).*

Translation

'Usually reminiscing about the past, when the offerings have been finished at *Purnama Kapat* or it can also be done at *Purnama Kalima* (at Segara Temple), fishermen will get their catch. Fishermen in Pekutatan often say something like this, "The fish from the Tabanan fishermen have been picked up here...

- (1) Kapitu month (Phalguna) January- the moon and sun are often hidden;
- (2) the month of *Kaulu* (Magha) February- rain with wind;
- (3) March *Kasanga* (Caitra) month, local rain
- (4) Bualan *Kasada* (Visakha) April- the trees start to flower;
- (5) Eleventh Month ( *Jiyestha*) May - rain with thunder;
- (6) Twelfth Month (*Asdha*) of June – the kawi often complain of being sick (chills);
- (7) Month of Kasa (*Srawana*) July – drought begins;
- (8) August Karo (*Bhadrawada*) month - cold and trees begin to bare;
- (9) Month of Katiga (*Asuji*) September – dry river, hot weather;
- (10) Kapat month (*Kartika*) October- it starts to drizzle, flowers bloom;
- (11) *Kalima* Month (*Margasira*) November –clouds filled the sky;
- (12) *Kaenem* month (*Posya*) December – heavy rain; (Atmaja, ed. 2012:124).



Fig. 2: Segara Yeh Gangga Temple (left) dan Segara Temple (Pasut) (Right)

This Segara Temple is a source of strength, safety and welfare for fishermen in three areas in the Tabanan Region. The belief that has been passed down from generation to generation (an ancient *dresta*, according to Nengah Suja) was passed down by their ancestors, and has been maintained until now. Apart from that, fishermen are also afraid of magical religious matters, if they don't carry out the *piodalan* ceremony, fishermen are afraid of being disturbed by sharks in the middle of the sea (*unen-unenan* said I Wayan Genggung) guarding Segara Temple and the sea in the Tabanan area.

Religious emotion that causes humans to have religious attitudes is a vibration that moves the human soul. Religious emotion is an attitude of fear mixed with belief in the unseen and sacred. It is this component of religious emotion that is the main component of religious phenomena, which distinguishes a religious system from all other socio-cultural systems in society. The term religion comes from the root word *religio* (Latin) relating to trust and confidence (Ratna, 2011, p. 429).

On the Full Moon and *Tilem* the fishing community (Yeh Gangga, Pasut, and Soka do not go out to sea, because it is imprinted in their minds that these two days have a special meaning, that is, in addition to holy days, they also have magical powers. Even when they go out to sea, often do not catch any fish. Usually local people choose to perform a ritual of offering offerings at the Segara Temple and on the beach with the aim of getting safety, getting more catches at sea, and the waves remain calm.

### 3.1.2 The Myth of Abstinence from Bringing Dishes When Going to Sea

Traditional cultural value is a cultural value that influences, regulates, gives direction to attitudes, human actions in society and is considered valuable by the local community which is passed down from generation to generation. The conception of cultural values is rooted in the fishing community in the Tabanan area, for example, food that is prohibited from going to sea. The fishing communities in Yeh Gangga, Pasut and Soka abstain from bringing dishes of beef, pork and chicken as well as deep shark as dishes when going out to sea. This abstinence is based on the myths passed down by their ancestors, if they bring the meat dishes mentioned above, they will not catch any fish. Meanwhile, the side dishes in the form of (*pepesan*, fried food, and the like) are made from sharks, they don't dare to bring them, this is because they really believe that the guards (guards) from Segara Temple, including those at Pakutatatan Beach, are guarded by sharks. According to informants I Nengah Suja and I Wayan Genggung (interviews, 1 February and 5 February 2018) as follows:

*“Yén unduk bé pasih, bé ané sing sajan bani ngaba ke tengah to bé kakia. Jeg sing sajan ado nak bani ngabo....(ditambahkan oleh I Wayan Genggung).*

*Kerana sing bani mabekel be kakia, Bapo tuturin ken Bapa, to ané dadi pangabih sesuunan di Pura Segara Pekutatatan koné bé kakia. To krana jekeh menega mabekel be kakia ka pasih....”*

#### Translation

When it comes to sea fish, the fish that absolutely no fishermen dare to take out to sea is sharks... Why don't people have the courage to stock up on sharks? My father was told by my parents, who were supposed to be sharks at the Segara Pekutatatan Temple. That is why no fishing community dares to take sharks out to sea...

Based on observations and interviews with informants, fishermen in the three research areas strictly abstain from bringing dishes sourced from chicken, pork and beef as well as types of dishes sourced from sharks. They are still strong in their traditional belief in binding norms as a guide when going to sea. Stories and experiences of the ancestors when carrying side dishes resulted in the failure to get caught and also not bringing side dishes from sharks is an obligation, is a symbol of people's belief in religiosity, fear of not being safe, the sea is sacred, and the marine environment is protected.

### 3.1.3 The Myth of Prohibition of Sweeping in the Yard

The belief of the people of the Tabanan area is based on the philosophy of *nyagara gunung* 'sea and mountains' and upstream and downstream that the mountains and sea are considered sacred areas. Thus, every time they go to the mountains or to the sea, people always make offerings and obey the restrictions. The concept of the fishermen in the Tabanan area is that if the land (*palemahan* house) is cleaned, the sea will be clean so that fish are hard to come by. This myth is very much believed by the fishing community in the Tabanan area, when a family goes out to sea, the whole family doesn't sweep the yard, they prefer to pick up trash by hand. Confirmed by two sources (I Nengah Suja and I Wayan Genggung) as follows.

*"Ne malu malu yen ada keluarga ka tengah, nak saja keluarga to madeepan, sing dadi ngumbah baju jaler, nyampat di natahe, mamisuh kangin-kauh... jani nu masih yen Pak Trisna nolang Bapa sing sajan nyak nyampat, yen ado teki, luu-luu kanggoang tiltil..."*

#### Translation

'In the past, if a family caught fish in the middle of the sea, the family was very orderly, not allowed to wash clothes (shirts and pants), sweep the yard, utter random words...now the father still (follows that tradition) ) if Mr Trisna goes to sea, Mr (I Wayan Genggung, parents of Mr Trisna) does not want to sweep, if there is grass and trash they will be pulled out and taken by hand....'

Furthermore, after being asked the meaning of why the family does not dare to sweep the yard when one of the families goes to sea? *"kone lenan teken kelang, pedalem sing maan be"* 'he said the fish are lonely, it's a shame you don't get any fish' (I Wayan Genggung, Interview 5 February 2018). Apart from that, no family wants to wash all kinds of clothes when there are relatives who go to sea. That said, if the work is done, they are very worried that families who go to sea do not catch fish.

### 3.1.4 *Loloan Nggung* Myth

The fishing community of Yeh Gangga has a myth that is considered to have supernatural powers and is very forbidden to violate it when at sea, namely passing *Loloan Nggung* (a swift downstream river). *Loloan Nggung* is located on Pangkung Tibah beach, east of the Yeh Empas River, stretching out into the middle of the sea for 2 km from the beach. *Loloan Nggung* by the fishing community of Yeh Gangga is considered very sacred, if anyone passes through that area the sea water will be large and usually the next day the fishermen cannot go to sea. Statement by I Wayan Suja (interview, 1 February 2018) said that *Loloan Nggung* had supernatural powers and none of the fishing communities around him dared to cross it. Fishermen have crossed it several times, as a result of which the sea water around Yeh Gangga was suddenly large so that fishermen could not go out to sea. The myth of the existence of *Loloan Nggung* and the sacred values it bears are increasingly being trusted by the local fishing community with the events experienced by local fishermen.



Fig. 3: *Loloan Nggung* (Eastern of Yeh Empas River (Left)) dan The Researcher Went To *Loloan Nggung* (Right)

A similar myth is also believed by the Soka fishing community, if there are fishermen while at sea, namely crossing the *loloan* between Tanjung Bulungdaya and Tanjung Soka, fishermen must ask permission from *Batara Segara* sea authorities. In addition, they eat in the *suan* area (fishing area) which is located between the Pedimanan and Bulungdaya reefs, approximately 2.5 km from the beach and bathe in the middle of the sea when fishing. If you violate it, usually the fisherman concerned will not get the fish caught and the fish between the Pedimanan reef and the Bulungdaya reef will be lost.

### 3.1.5 The Myth of Scooping Seawater with *Jun Pere*

Sea water for the people of Bali is considered to have magical and sacred values, so it is often used for ceremonial purposes or as *tirta*. To get sea water, people usually look for sea water directly from the beach by using *jun pere* (small pot made of clay). When looking for seawater, the people in the Tabanan area in general and the fishing communities on the coasts of Yeh Gangga, Pasut, and Soka are very abstinent from scooping seawater directly on the shore using *jun pere*. They usually scoop seawater with glasses and hands and then put it in the *jun pere*.

This myth is very much believed by the fishing community of Tabanan and none of them dare to violate it. They are very sure if they violate it will get a disaster.

### 3.1.6 *Payuk Kebo Iwo* Myth

The myth of Kebo Iwa's *Payuk* (pot) is between the beaches of Kelecung and Soka, resembling a pot measuring 1 x 20 m. It is said that *Payuk* was once used to cook by Kebo Iwa, a very powerful governor of the 8th century ancient Balinese kingdom whose king was named Sri Ratna Bumi Banten. The coral plates that resemble pots are very sacred to the general public and fishermen of Banjar Soka. The local people don't dare to dry their clothes, urinate, speak taboo things on the rock. If violated, usually the person can experience disaster, illness, and often have bad dreams. Especially for local fishermen, offerings are offered on certain days because they believe that *Payuk Kebo Iwa* can provide safety and catch fish while at sea.

## 3.2 The Function of Maritime Myths for Fishermen in Tabanan Coastal Communities

Every community group has a number of myths whose meanings have always been the order and guide, believed in and become the basis for action. Myth is a model for action which then serves to give meaning and value to life. In other words, myths are always associated with reality, and cosmogonically they always want to prove it (Ratna, 2011: 111).

The community's belief in myths and their realization in ritual activities has been shown by the ancestors of the fishing community in the Tabanan area, including the worship of Dewa Baruna by means of the Pura Segara shrine as proof that the marine environment on which people depend for a living is guarded, believes in supernatural powers, and the foundation of religious life. The philosophy of *tri hita karana*, namely the human relationship with God, the environment, and fellow humans, has taken root and believes in God's bond which is felt as happiness and peace.

The myths that have been described above have a direct influence on the overall behavior of individuals and their supporting communities, thus, the three fishing communities in the Tabanan area adhere to these myths collectively. The functions of myth can be described as follows.

### 3.2.1 Tool for Forcing Societal Norms and Control

Human life is always confronted with nature as the power that determines harmony, peace, and determines human life. All of these components are maintained if humans can adapt to natural forces. The habits that have been carried out by the fishermen of the Tabanan area when going to sea, are oral folklore passed down by their ancestors. Yes, it thrives and takes root in the next generation due to a hope and belief, that by obediently following the advice of their ancestors and patterned prohibitions, they believe in getting more catches, getting safety, and protecting the marine environment and its contents.

The behavior that Yeh Gangga fishermen are not allowed to violate is to pass through Loloan Nggung. If it is violated and seeing the previous incidents it will impact the water around Yeh Gangga beach will be high so that fishermen cannot go out to sea. Thus, if someone violates it, other fishermen will give advice not to repeat similar actions. Another behavior that is also prohibited in the middle of the sea is eating in the fishing area (*suan*) when catching fish between the Pedimanan reef and the Bulungdaya reef, if this is violated it will have an impact on the fish caught.

### 3.2.2 The Function for Educational Tools

The oral traditions (myths) that persist and are still trusted by the fishing communities of Tabanan are loaded with character education. The three basic concepts that guide the Tabanan fishing community in the realm of education are based on the concept of *tri hita karana*, namely three mutually harmonious relationships between God, nature and each other. The belief of the fishing community in magical religious myths as a form of teaching to strengthen belief in God, to be humble, not to be arrogant towards the supernatural forces that exist. Character education is also reflected in the prohibition not to bathe in the fishing area in the middle of the sea, as a form of politeness education among fishermen when fishing. The description of politeness education can also be seen from the prohibition not to scoop sea water directly with *jun pere*, it reflects the values of politeness. If there are fishing communities who see people scooping sea water with *jun pere*, they will be prohibited and advised to use their hands or glass. This behavior leads the younger generation to respect the values of courtesy.

### 3.2.3 Means of Reinforcing Cultural Identity

The fishing community of Tabanan has regional cultural characteristics as a potential for local wisdom. The potential of local wisdom that can provide prosperity and peace is very important to be developed and preserved as a cultural identity. Local wisdom, such as the myth of abstinence from bringing food to sea, sweeping in the yard of the house, passing Loloan Nggung, eating in the fishing area, and scooping sea water with *jun pere* contains elements of cultural identity.

The tradition of ritual beliefs that are carried out on certain days when the full moon of *Kapat* and several taboos that must be obeyed by fishermen are a pattern of identity that has been adhered to by the fishing community of Tabanan for years. The style and form of belief that has been maintained by the local fishing community as an effort to preserve the cultural identity of the fishing community in the Tabanan area is a unique strategic way to balance the swift global culture.

#### IV. Conclusion

Maritime myths in coastal communities in the form of abstinence from certain foods, not being allowed to cross the sacred path (Loloan Nggung) carelessly, abstinence from eating anything in the middle of the sea, carrying out activities in the area of the house and beach are not entirely imaginary, but stories that contain truth, reality, and imaginary stories that must be emulated as a basis for action for fishermen. The love of the coastal community (fishermen) in the Tabanan area based on the environment has been instilled for a long time and is still surviving today by upholding the application of the *tri hita karana* concept, namely a concept that teaches human relationships with God, the environment and each other. This concept has taken root in fishing communities in coastal communities in the Tabanan area and has been used as an order and guide in maintaining environmental harmony.

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