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Ideological Context in '*I Belog dan I Ubuh*' Text : A Systemic Functional Linguistic Study

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Abstract

'I Belog dan I Ubuh' is a piece of folklore from Bali. Both of the texts are relatively obscure, particularly among the younger generation in Bali. The objective of this research is to identify the ideological context embedded within the texts. The theoretical framework of systemic functional linguistics (SFL) is particularly relevant in understanding the ideological context, particularly in relation to the teachings of Hinduism, namely the Tri Kaya Parisudha and Tri Hita Karana principles. This research was conducted using the qualitative descriptive method. Data were collected using the simak method and assisted by the note-taking technique. The results of the data analysis are presented in formal and informal methods. The results demonstrate that the texts contain positive ideas, positive language, and positive actions. Furthermore, the texts illustrate a positive relationship between humans and God, a positive relationship between humans and their fellow humans, and a positive relationship between humans and the natural environment.

1. Introduction

Folklore texts are defined as narrative texts that present a discernible sequence of events or occurrences. Balinese folklore texts are among the most widely read and appreciated folklore texts in Indonesia. It contains significant information and exemplifies ethical values that are worthy of emulation. Upon closer examination, the significant values espoused in each folklore text can be discerned in the nuances of everyday life. Nevertheless, a considerable proportion of the population, particularly the younger generation, is largely unaware of the existence of these folktales in Bali and

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often disregards them. One such text is the Balinese folklore entitled 'I Belog dan I Ubuh' (IBDIU), authored by I Nengah Tinggen.

The text contains significant values that can be employed as a framework for ethical and appropriate conduct. Also, the text contains a plethora of Balinese cultural values and ideologies that are highly conducive to analysis through the lens of Systemic Functional Linguistics (SFL) theory. SFL is a linguistic theory that considers the language itself and the social context in which it is used. Language combination and social context give rise to a fairly broad meaning (Saragih, 2006, p. 4). The meaning of SFL is constituted by its functions. The meaning of language is contingent upon its pragmatic use (Wiratno, 2018:1).

Language metafunctions, in conjunction with external factors (social context), give rise to a situational context that transcends the boundaries of semantics. It is therefore evident that the context of the situation can be elucidated through the study of language metafunctions. The social context is not merely the context of the situation; it is also the context of ideology (Saragih, 2006: 178). Subsequently, the ideological context emphasises the social construction or concept, delineating the norms and expectations governing social interactions.

Consequently, ideology is concerned with the ideal concept or image that members of a given society aspire to. The teachings of Tri Kaya Parisudha and Tri Hita Karana represent forms of Hinduism that incorporate social elements into their tenets. The Tri Kaya Parisudha comprises three purified actions: manacika parisudha (good thoughts), wacika parisudha (good speeches), and kayika parisudha (good deeds). Furthermore, the Tri Hita Karana encompasses the three causes of happiness: good relationships with God, good relationships with fellow humans, and good relationships with the natural environment.

In light of the aforementioned linguistic phenomena, this study concentrates on the ideological context embedded within the IBDIU narrative, which portrays the protagonist, I Belog, as a character lacking in common sense and intelligence. According to the narrative, I Belog was instructed by his mother to procure two ducks as an offering to a prominent market for the fulfillment of a need of presenting religious offerings. I Belog transferred the requisite funds to the vendor at the market, did not inquire as to the price of the ducks, and did not engage in any form of negotiation. On his return journey via the river, the two ducks drowned and swam away.

I Belog was extremely disheartened as he had failed to bring the ducks home. When questioned by his wife, he stated that he had been given an empty duck by a market trader and had therefore thrown it into the river. I Belog returned home with no ducks and no money. This narrative symbolises the character of I Belog, who is impoverished and lacking in common sense.

Additionally, the narrative of I Ubuh depicts the protagonist, Ubuh, an eight-year-old child, residing independently. His parents, Pan Kadar together with his wife, were executed by the King of Tabanan on the grounds of theft, having been accused of stealing coconuts and durians from a neighbouring farm. I Ubuh was characterised by remarkable diligence and humility, and was acutely aware of his status as a person of limited means. It is reported that subsequently, a woman who had lost her husband and had no children adopted I Ubuh as her son.

He was held in such high regard that he was given the additional name I Bagia. Mén Bagia and I Bagia became acquainted with a Chinese merchant, whom they called I Babah, and frequently assisted him in conducting business at his establishment. I Bagia was remunerated at a premium rate by I Babah, reflecting the high level of diligence and responsibility he demonstrated in his role. Given I Bagia's considerable wealth, Mén Bagia advised him to consider marriage.

I Bagia then proposed to Ni Kasih, Mén Bagia's niece, as a prospective spouse. Mén Bagia was not amenable to the idea of Ni Kasih as a wife for I Bagia, citing her lack of physical beauty as the reason for his disapproval. However, I Bagia argued that physical beauty does not necessarily correlate with moral virtue. I Bagia was gratified by his matrimonial status and proceeded to

enhance his diligence and intelligence, enabling him to purchase his own commercial establishment and become a prosperous merchant.

2. Materials and Methods

The data presented in this research were derived from the text of Balinese folklore entitled *'I Belog dan I Ubuh'* or IBDIU. The folklore was authored by I Nengah Tinggen in a compendium of Balinese folklore, entitled 'Satua Bali', published in 2000. The text has not been widely known by the public, and thus it is necessary to conduct in-depth research in order to ensure that the text is not lost and that the meaning contained therein does not cause ambiguity within the community.

The data were collected using a simak method, whereby the IBDIU text was observed and analysed for its linguistic features, coupled with a note-taking technique employed to record the observations of the text. This involves a close reading of the original texts and translating them into Indonesian. The data were then classified according to the linguistic features under study.

This research is classified as descriptive qualitative research. This method is employed for the purpose of analysing the ideological content of Balinese folklore texts. The data analysis is linked to the concepts of Hindu teachings, Tri Kaya Parisudha and Tri Hita Karana. The findings of the data analysis are presented in both formal and informal methods. The formal method comprises a clause-based presentation of the data analysis results, whereas the informal method encompasses presenting data in the form of sentences or paragraphs.

3. Results and Discussions

Manacika Parisudha *(good thoughts)*

In the text of I Belog (text I), an excerpt of Mén Belog's dialogue with I Belog is presented. Mén Belog advised I Belog to purchase two ducks from the market for the purpose of slaughtering them as part of a religious offering.

Sample data 1

"Ih Bapané kéné cai suba nawang buin mani I Bapa tutug abulan pitung dina buina icang répot pesan magarapan, tusing icang maan magedi kija-kija. Kema jani cai ka peken meli bébék dadua pilihin men meli bébék ané mokoh-mokoh, tur boat-boat beli. Né pipis aba. Nah kema suba cai majalan ka peken". (text I, page 6).

(Bapa, you already know that tomorrow I Bapa counts one month and seven days. I'm busy at work and can't go anywhere. Now, go to the market and buy two ducks, choose one that is fat and heavy. Take this money with you. Now, go to the market.) (text I, page 6).

Data 1 illustrates *Mén Belog's* genuine and thoughtful regard *for I Belog. Mén Belog* advised *I Belog* to purchase two ducks of substantial weight and size at the market. It would appear *that I Belog* did not give any consideration to *Mén Belog's* request. Upon arrival at the market, *I Belog* proceeded to purchase the ducks without first ascertaining the price or engaging in any form of negotiation. *I Belog's* lack of foresight and prudence is indicative of a lack of wisdom and discernment, which is reflected in his name*, I Belog*, which translates to 'foolish person'.

Moreover, an extract from the text of *I Ubuh* (text II) discloses the provenance of *I Ubuh*, who was retrieved from a village designated Batu Agung in Jembrana, the regency of Negara by *Mén Jodog.*

Sample data 2

"Wénten jadma luh madolan nyraki, mapungkusan Mén Jodog, magenah ring desa Batuagung Negara Jembrana. Ipun balu, malih tan ngelah pianak. Ipun Mén Jodog lintas kapiolasan ring I Ibuh, raris kaduduk anggén pianak. Di sampuné ipun nuduk punika raris ipun magentos adan, mapungkusan Mén Bagia, pianak ipun kawastanin I Bagia". (text II, page10)

(It is told that a woman who was a spice trader named Mén Jodog, lived in Batuagung Village, Jembrana, Negara Regency. She was a widow and had no children. She later changed her name to Mén Bagia and the name of I Ubuh, who had been adopted as her son, to I Bagia.) (text II, page 10)

The excerpt presented in Sample Data 2 above offers insight into the character *of Mén Jodog,* portraying her as a noble individual. *Mén Jodog* demonstrated remarkable discernment and compassion in selecting I Ubuh, who resided in solitude. *I Ubuh* was taken in and fostered by *Mén Jodog. I Ubuh* was bestowed with affection due to his exemplary diligence and humility. *I Ubuh* considered himself to be economically disadvantaged and thus frequently engaged in commercial activities at the market, assisting merchants in the sale of their wares.

Wacika Parisudha *(good speech)*

In the text I, an exemplar of effective speeches is presented. This is delivered by I Belog to the assembled duck traders in the market.

Sample data 3

"Jero dagang bébék niki jinah, icén tiang bébék kekalih". (text I, page 6)

(Duck trader, here's the money, give me two ducks.). (text I, page 6)

The excerpt in Sample Data 3 above illustrates the complimentary remarks made by *I Belog* to the duck trader in the market, which left the trader visibly surprised and somewhat disconcerted. *I Belog* did not inquire about the price or engage in bargaining for the ducks. Additionally, *I Belog* was uncertain about the use of ringgit currency to purchase the ducks. The duck trader at the market simply provided the duck to *I Belog* and gave him any changes.

Moreover, the text of *I Ubuh* (text II) includes a quotation from *Mén Bagia's* remarks to her son *I Bagia.*

Sample data 4

"Idong, bes kéto bocok goban Ni Kasihé, tusing pantes cai matimpal tekén ia, mémé medalem ngenot". (teks II halaman 11)

(Well, Ni Kasih's face is so ugly, you don't fit in with her, I feel sorry to see you like that.) (text II, page 11)

The excerpt in Sample Data 4 above demonstrates kind words, as *Mén Bagia* asserted that *I Bagia* was unsuitable for association with *Ni Kasih* due to her perceived lack of physical beauty. *I Bagia* disregarded the assertion of *Mén Bagia*. The sentiments expressed were, in fact, genuine, stemming from a sense of regret at the prospect of the *Mén Bagia* son's proximity to a woman perceived as lacking physical attractiveness.

Kayika Parisudha *(good deeds)*

In the text I, the concept of good deeds is elucidated, as conveyed by *I Belog* to *Mén Belog*.

Sample data 5

"Ditu lantas I Belog manuturang saunduk-unduké di tengah jalan. Baana bébéké tuara nyilem, ento kranané dadi bébéké oraanga puyung". (text I, page 7)

(At that time, I Belog revealed all the problems found on the road. The duck did not dive, which is why it was said to be empty.) (text I, page 7)

The quotation in Sample Data 5 above demonstrates the benevolent act performed by *I Belog* towards *Mén Belog*, whereby the duck procured from the market was not drowned. Previously, *I Belog* asserted that the duck purchased was devoid of contents. At that juncture, *Mén Belog* was profoundly disillusioned with a spouse like *I Belog*, who lacked of intelligence and financial stability. The remuneration provided was not refunded, and the ducks were also not retrieved. Nevertheless, the action was regarded as commendable because *I Belog* sought to avoid a dispute and would elucidate the actual circumstances when the circumstances were conducive to doing so.

Furthermore, in text II, we find *I Bagia's* good actions aligned with his personal principles and beliefs as he seeks a life partner who aligns with his desires. *I Bagia* perceives himself as lacking the capacity to navigate the complexities of life, leading him to experience significant challenges.

Sample dat 6

"Wiréh icang merasa tekén déwék lacur, yang icang ngalih anak jegeg, sinah kayang kenehné jegég, tusing ada anggon icang nuukin. Yadiapin Ni Kasih bocok, yén kenehné melah, dagingnyané enu masih melahan tekén ané jegég" (text II, page 11) (I feel like a poor person, if I'm with a beautiful person, I can't fulfil her needs. Though Ni Kasih is not beautiful, she has a good heart and that will make her better than a beautiful person.) (text II, page 11)

The excerpt in Sample Data 6 above illustrates the good deeds undertaken by *I Bagia*, who adheres to the belief that if one performs a benevolent act towards another, the appropriate response will be reciprocated. *I Bagia* subscribes to the concept of karma, which he encountered through his encounter with a benevolent woman named *Ni Kasih*.

Good Relationship between Humanity and the Divine (*parahyangan*)

In text I, an exemplar of an optimal relationship between humanity and the divine is presented, as evidenced by the following sentence.

Sample data 7

"Sedek dina anu I Belog tundéne ke peken tekén kurenané meli bébék dadua, lakar tampaha anggona banten, krana matuané tutug abulan pitung dina". (text I, page 6)

(One day, I Belog was asked to go to the market by his wife to buy two ducks, which were to be slaughtered as offerings, because his mother-in-law was one month and seven days old.) (text I, page 6)

The excerpt in Sample Data 7 above illustrates the harmonious relationship between humanity and the divine. *Mén Belog* requests that *I Belog* procure two ducks for presentation as offerings at the market. *Mén Belog's* offerings are presented to the divine as a form of sincerity, while simultaneously requesting health and safety.

Moreover, the text II, the positive relationship between humans and God is illustrated, as evidenced by the following example sentence.

Sample data 8

"I Ubuh punika lintang rajin, malih uning ring déwék lacur. Asing wénten madué karya weratan marika ipun nulungin, nanging ipun seringan ring pasar, nulungin, nongosin pedagangan, miwah nyagjagin padagangan". (text II, page 10)

(Given his perception of his own financial situation, I Ubuh exhibited a remarkable degree of diligence. When tasks related to traditional ceremonies arose, he consistently offered his assistance, though he was more frequently observed assisting at the market, where he provided invaluable support in trading activities and the supervision of merchandise). (text II, page 10)

The excerpt in Sample data 8 illustrates an exemplary relationship between man and God, exemplified by *I Ubuh's* meticulous and dedicated approach to his work. *I Ubuh's* assiduous

assistance with the customary ceremonies at Jembrana temple is a testament to his unwavering devotion to God, which is reciprocated with abundant health and prosperity.

Good Relationship between Humans and the Natural Environment (*palemahan*)

In text I, the positive relationship between humans and the natural environment is exemplified, particularly when *Mén Belog* requests that *I Belog* purchase two large ducks at the market.
Sample data 9

"Kema jani cai ka peken meli bébék dadua, pilihin men meli bébék ané mokoh-mokoh, tur boat-boat beli". (text I, page 6)
(Now, go buy two ducks, choose one that is fat and big.) (text I, page 6)

The excerpt in Sample Data 9 above illustrates the positive relationship between humans and the natural environment, particularly animals. The relationship is exemplified by the use of ducks in religious ceremonies, despite the eventual drowning of the ducks purchased at the market. This outcome resulted from *I Belog's* lack of foresight, as he did not anticipate the ducks' inability to swim and subsequent demise. Nevertheless, the intention is benevolent, as the animals utilized in offerings are regarded as noble, and it is believed that they can reincarnate into a superior realm.

In text II, a harmonious relationship between humans and the natural environment is reflected, as evidenced by the following excerpt.
Sample data 10

"Wénten jadma luh madolan nyraki, mapungkusan Mén Jodog, magenah ring desa Batuagung Negara Jembrana". (text II, page 10)
(It is documented that a female trader named Mén Jodog, engaged in the sale of herbs and spices, was resident in Batu Agung village, Jembrana, Negara regency.) (text II, page 10)

Sample data 10 illustrates the symbiotic relationship between humans and the natural environment, particularly plants. *Mén Jodog* sells spices that are beneficial for human health. Therefore, the trees associated with these spices must be well managed to maintain the surrounding environment.

Man's Good Relationship with His Fellow Humans *(pawongan)*

In text I, an excerpt is provided which describes the positive relationship between humans and their fellow humans. The following excerpt is provided for reference:
Contoh data 11

"Ih Bapané kéné cai suba nawang buin mani I Bapa tutug abulan pitung dina buina icang répot pesan magarapan, tusing icang maan magedi kija-kija. Kema jani cai ka peken meli bébék dadua pilihin men meli bébék ané mokoh-mokoh, tur boat-boat beli". (text I, page 6)

(Bapa, you already know that tomorrow I Bapa (father-in-law of I Belog) counts one month and seven days, I am busy at work and cannot go anywhere. Now, go to the market to buy two ducks, choose one that is fat and heavy.) (text I, page 6)

Sample data 11 illustrates a positive relationship between humans and their fellow humans. *Mén Belog* requested that *I Belog* purchase ducks at the market. This is advantageous for market traders, as it facilitates the sale of their merchandise and contributes to the economic well-being of their families.

Furthermore, in text II, the harmonious relationship between *Mén Bagia* and the Chinese merchant *I Babah* is evidenced. *Mén Bagia* is trusted and provided with merchandise by *I Babah*. *I Bagia, Mén Bagia's* son, consistently assists his mother with the trade and transports the merchandise back to their residence in the afternoon.
Sample data 12

"Mén Bagia sering ngambil dagangan ring Cinané punika. Cinané punika uning ring indik Mén Bagia polih nuduk pianak raris kaajak ring tokonipun madagang. Semengan I Bagia nulungin Cinané madagang. Soréné nulungin méménipun ngajangin padagangan makta budal". (text II, page 10)

(It is documented that Mén Bagia frequently procured merchandise from the Chinese trader. The Chinese merchant was aware that Mén Bagia was in a position to adopt a child and therefore extended an invitation to him to conduct business at his establishment. I Bagia assisted Mén Bagia with her trading activities in the morning, and subsequently transported her merchandise back to her residence in the afternoon.) (text II, page 10)

Sample Data Example 12 illustrates the symbiotic relationship between *Mén Bagia* and *I Babah.* It can be observed that when *Mén Bagia* is invited to collaborate and provided with merchandise to sell, this reflects a harmonious relationship between individuals, whereby they assist each other in generating income.

4. Conclusion

In light of the preceding explanations, it can be seen that the concepts of *Tri Kaya Parisudha* and *Tri Hita Karana* are exemplified in texts I and II of the Balinese folktale '*I Belog dan I Ubuh*'. In text I, the concept of *Tri Kaya Parisudha* is exemplified by the practice of good thoughts, good speeches, and good deeds by *Mén Belog* and *I Belog*. Subsequently, in text II, the concept of *Tri Kaya Parisudha* encompasses the practice of good thoughts, good speeches, and good deeds by *Mén Bagia, I Bagia,* and *I Babah*. The realisation of the concept of *Tri Hita Karana* is also evident in both texts, which encompasses the establishment of harmonious human relations with God, with their fellow humans, and with the natural environment.

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