



Moral Values in Folklore of *Pan Balang Tamak* Story (Sociolinguistic Study)



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Abstract

In Balinese people, there are allots of folklores that scattered in the society which they call Satua Bali. Narrowly, satua Bali is a story that spread out from generation to generation and words of mouth, it is not known who the creator as well. Meanwhile, in the broad sense, satua Bali is derived from the work of authors, whether it is used Balinese language or ancient Javanese language. There are many satua Bali still survive, one of them is satua Pan Balang Tamak. Pan Balang Tamak is the figure who has very clever character and he does not want to be lost by the villager. Because of his cleverness, the villagers and even the king hate him. And, the attempted to deceive him, but all of their efforts were in vain. Many moral values can be learned from the story of Pan Balang Tamak, that we are as individual as members of the public should not attempt to cheat, or deceive others. And, the brightness brain that we owned should be used to help others. Data was taken from the story which its existence in society, namely satua Pan Balang Tamak. Then, the data is collected by means of written discourse according to the topic above. The method suitable for the study which has written a language is a method refers to an advanced technique such as a technical note. Then, the result of data analysis technique uses a distributional method which works within the scope of language itself without linking it with outside matters.

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1. Introduction

Language is one of the human activities. Human as a social creature is unable to live without anyone help. Language as one of social activity is a cultural part. This is can be seen from seven system of culture. Those are knowledge system, society, tools, earn living, religion, and art (Koentjaraningrat, 1983:203). Besides, language is a communication device in daily life, it has functioned as a system to state an idea, mindset, and social reality. As a communication device language can be distinguished into two categories, they are oral and written (Sumarlan, 2003:1).

Discourse is the highest grammatical unit in language system, it has shape, function, and meaning that can be distinguished into two as well, and they are oral discourse and written discourse. Oral discourse has a close relationship with the utterance, otherwise, written discourse dealing with sentences. Oral discourse followed by non-linguistic factors, therefore, it often comes shorts, incomplete and less-grammatical (Schriffin, 1984:39, Brown and Yule, 1996:4).

Written discourses are more complete, grammatical and give priority to the content, for instance, speech, missionary endeavor, lecture, and declamation. There is a discourse which has a transactional characteristic as well, those are instruction, announcement, advertisement, invitation short story and essay. There is a participant usually involve in every discourse, in oral discourse the speaker and hearer as the participant, while in written discourse the writer and the reader as the participant. (Alwi, 2000:419-420).

Amran Halim (1984:70) divide discourse according to its content into five categories, those are an announcement, introducing the content, conclusion, and closing. Based on the numbers of speaker involved in a conversation, the discourse was distinguished into three categories, those are a monologue, dialogue, and epilogue. There are three types of discourse those are prose, poetry, and drama. Prose and poetry would not discuss in this writing because it is not relevant to the study which will be analyzed in the research. The prose is a discourse which delivered in the form of prose and it can be formed in written or oral. It includes a short story, novel, article, and law. While, written prose are consist of speech, sermon, and lecture (Sumarlan, 2003:17).

Satua or folklore as one of written prose, if it was seen by the way of the explanation, it is considered as narration which has more concerned with the period of time, and the way of delivering the story that organized through the plot. It was spoken by the first and third speaker in certain of time by means to extend the knowledge of hearer and reader. The narration has focused on the character in the story or the agent (first or third person) (Sumarlan, 2003:17; Liaison in Sumarlan, 1984:20).

In spite of in narrates, satua is a description as well for describing or as a reflection of social reality which portrayed both the experience of the speaker or writer. Satua has fiction characteristic, this characteristic fiction imagines an event, whether that is the reality of imagination only as the base of story writing (Limzon in Sumarlan, 2003:20-21).

In narrow scope, satua or folklore which is it spread from generation to generation and words of mouth. Besides, it is unknown who is the creator. On the other hand, Balinese folklore naturally comes from the author which is used the Balinese language.

2. Research Methods

Theoretical framework

This writing refers to the theory which presented by Dell Hymes (1968). However, the other theory which is used as references is a theory which presented by Halliday (1976). It can be seen in folklore that satua has the same meaning as text, further, the text is formulated as a series of sentences which related to each other and it is not a grammatical unit but it has a sense of the unit. In satua or folklore, there are a speech event and speech acts, therefore, a speaker or writer influenced by some factors outside of language which marks the occurrences of speech events between speaker and hearer which by Hymes known as SPEAKING.

Eight elements of SPEAKING are: S (Setting/scene) that is a place where the conversation occurs, P (Participant) that who get involve in conversation both speaker and hearer, E (end) that is the purpose of conversation, A (act) that is an event where is the speaker doing a conversation, K (key) that is an intonation or variety of language is used to deliver the speech, I (instrument) that is an instrument is used in delivering the speech, and G (genre) that is type of activity in use. (Suwito, 1996:39).

Meanwhile, Halliday (1984) there are three factors that influencing in speech event, those are 1. The field that is something connected to what is happening in a certain field, 2. The tenor is something related to what is happening in

specific fields in verbal interaction and 3. The mode is something related to the choice of language form or discourse which is used in interaction.

3. Results and Analysis

Discussion

The writing discussing morals value contain in satua Bali Pan Balang Tamak: the Sociolinguistic study will discuss several important things which connecting with the theory in use. Satua Pan Balang Tamak is popular in Balinese people especially about his cunning to cheat the villagers even the king. Behind all that, there are a lot of moral values can be achieved from the story. It is not whole of his cunning and tricks are negative, it depends on our perspective to analyze it.

The story began with some events that happened in the daily life of the villagers, for instance, when there was a ceremony, a moment when the villagers worked together, had a meeting and so forth. Pan Balang Tamak is very critical, smart and tricky, therefore, he always able to fool the villager even the king.

One day, the head announced that tomorrow morning there will be hunting to the forest. The set time is “tuun siap” it means when the chicken went down from the nest and crow. The next day the villagers went to hunting early, however, Pan Balang Tamak stayed at home waiting for his chicken went down. Because his chicken was hatching the egg, therefore, his chicken went down late. On his way to the forest, he met the villagers already back from hunting.

The next day, the villagers held a meeting to judge Pan Balang Tamak. He answered easily that he just had one chicken and hatching it eggs, therefore, it went down from its nest in midday. Because of the announcement went to the forest when the chicken went down from its nest, then, Pan Balang Tamak did not get punished.

On another occasion, the villager held a meeting in the village meeting hall, as usual, Pan Balang Tamak always came late. So, he's fined two hundred and fifty rupiahs. However, he argued that will pay the fine if the leader of the village is willing to eat the dog shit at the corner of the hall. All the villager was angry and mocking Pan Balang Tamak, the head of the villager asked him to eat the dog's stool and he will give him one thousand. Pan Balang Tamak ate it, all of the villagers shocked and many of them threw up. He greedily ate the dog's stool that was a cake he prepared in advance. The head of the villager than give him the money, he paid the fine two hundred and fifty and the rest he brought to the home.

Because his cunning that always tricky the villagers, they agreed to poison Pan Balang Tamak. They acting together came to the palace to see the King asking for a poison. Pan Balang Tamak knew that he will be poisoned by the villager. He gave messages to his wife if he died his dead body was sit down at the temple in praying position. He died after drank a coffee that given by the villager in the meeting hall.

His wife followed his messages, the villager came to Pan Balang Tamak, they were really shocked when knowing that Pan Balang Tamak still alive. They reported to the King that Pan Balang Tamak still alive, the King was very angry, he tried the poison and finally he died. At Pan Balang Tamak's house, his wife put his dead body in the treasure chest. At night, they were some thief came and stole the treasure chest. Every time they tried to open the chest there always bad smell came out, they decided to bring the chest to the temple. At the time they opened the chest and they were shocked when the chest opened. Pan Balang Tamak's dead body was in there.

Based on the story above, there are several moral values can be found in the story which still relevant in our life. Those are (1). We live as citizens have to follow the rules and norm which applying in society. (2). In a social life, we should not cheat and trick the other. (3). In order to do something important, we should give the information clearly, therefore, there would not be any misunderstanding. (4). For those people who have a bad characteristic like Pan Balang Tamak, he will always be hated by the society. For most Balinese people the story of Pan Balang Tamak has negative connotation not only Pan Balang Tamak has bad behavior but also will always hate and the people stay away from him.

For the most of Balinese people, the story of Pan Balang Tamak has a negative connotation due to he likes to cheat other people, cunning and he was considered as bad people, therefore, if someone has that characteristic he or she may call as Pan Balang Tamak. On the other hand, the good point of Pan Balang Tamak characteristic he has critical sense, smart and he is intelligent in facing the hard situation.

In satua Pan Balang Tamak there are several factors which support the story as a state in Dell Hymes as follows:

- a) Setting: a place where the conversation happened. The setting in satua Pan Balang Tamak are in the forest, meeting hall, Pan Balang Tamak's house, and temple and in the king palace.

- b) Participants: speaker and hearer, they are Pan Balang Tamak, a villager, and the King.
- c) End: goals or meaning of the conversation. Head of the villager announcing the villager for Hunting, meeting to execute Pan Balang Tamak.
- d) Act: an event where the speaker's doing the conversation. It includes meeting, head of the villager giving fined to Pan Balang Tamak for his late come to the meeting hall.
- e) Key: intonation or variety of language is used to deliver the utterance. The strong intonation of Pan Balang Tamak when he challenging the villager to eat the dog's stool.
- f) Instrument: the appliance used to deliver the utterance. It is used a direct appliance of a villager, head villager and or the King.
- g) Genre: what kind of activities and how it is. The genre is used are social activities such as hunting or meeting.

4. Conclusion

There are some conclusion can be found in the writing, that is at Bali today has been degradation of the ages caused by the increase rapidly of technology and information. Parents have rarely to tell story or masatua to their children. Though, there are lots of values in the story and relevant in daily life. There are a lot of moral doctrines, ethics, and manners in social life. On the other hand, storytelling or masatua must be develop in order for the next generation to know the indigenous culture owned by society. To revive the culture of storytelling in society, parents will indirectly educate the children about moral values that influence their behavior in daily life. Mesatua or storytelling is a simple way to embed a good character to children.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

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