



## RESEARCH ARTICLE

### MYTH HAUNTED TREE AS IDENTITY MARKERS HINDUS IN BALI

**\*I Ketut Gede Harsana**

Center for the Study of Cultural Studies, UPT PPKB Udayana of University-Bali

#### ARTICLE INFO

##### **Article History:**

Received 23<sup>rd</sup> March, 2017  
Received in revised form  
09<sup>th</sup> April, 2017  
Accepted 17<sup>th</sup> May, 2017  
Published online 16<sup>th</sup> June, 2017

##### **Key Words:**

*Tree haunted,  
Identity,  
Hindu Bali.*

#### ABSTRACT

Tree haunted on the island of Bali is a myth, in which the myth is a story haunted, magical story and even more to do with things that are supernatural. Behind the austere words, there are different phenomena, namely, haunted tree is not only meaningful magical or sinister. But haunted tree also means a fortress for Hindus in Bali in order to preserve the natural environment. Global ideology was destructive to the culture of Bali. Local wisdom of Bali began eroded by the global ideology. Land use in Bali is a global challenge for Hindus in Bali. The focus of the Balinese no longer promote humanist values, but they are more concerned with profit and loss. Haunted tree preservation is a milestone for the sustainability point of Balinese culture and become a bulwark for the preservation of the natural environment and the island of Bali.

**Copyright**©2017, I Ketut Gede Harsana. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

#### INTRODUCTION

Religious practices of Hindus in Bali is unique or has a different characteristic with religious practice in other areas. This is certainly the Hindus in Bali have a religious identity that is different from other regions of Hindus in Bali. Strong confidence and trust of Hindus in Bali to teaching, to make religious practices of Hindus in Bali, it is very difficult to remove the faith that has been handed down from generation to generation (Harsana, 2015). In addition to respect for ancestral places such as (corrected Kemulan, parlors, paibon, padarman) respect for the trees adore armature is also a place for Hindus. The symbols like a haunted tree, it's all show respect for the Hindus in Bali on three levels, namely Bhur world (underworld inhabited by the spirits that exist under human), Bwah (human nature). Swah nature gods. The natural third was honored by Hindus in Bali through a ceremonial procession. For example, in honor of the subconscious (Bhur) Hindus in Bali ceremony BhutaYadnya example mecaru, to respect human nature (Bwah) Hindus in Bali held a ceremony manusayadnya eg tooth filing ceremony, in honor of the nature of the Gods (Swah) Hindus Bali held a ceremony yadnya god (Wiana, ?). Based on the above, the symbols of haunted tree strengthen the confidence and trust of Hindus in Bali to the world is transcendent, that is symbols that indicate the direction of the powers that exist above and beyond human logic (transcendental) (Fasri, Fausi, 2007).

**\*Corresponding author: I Ketut Gede Harsana**

Center for the Study of Cultural Studies, UPT PPKB Udayana of University-Bali

Ardhi Wayan Wirawan scientific work entitled "The dynamics of the religious symbol system in the Hindu community in Mataram, West Nusa Tenggara". Wirawan Ardhi in scientific work reveals a three-dimensional symbol of religious practice, namely constructive symbol, a symbol of the cognitive and evaluative symbols. Constructive symbols associated with religious idealist. Cognitive symbol associated with the educational pattern of religious teachings. The symbol-oriented disclosure evaluative feelings of Hindus in implementing the teachings of religion (Ardhi Wirawan, 2002). With reference to the article Wirawan, the trust and belief of Hindus in Bali against a tree armature is a symbol evaluative, because faith and belief of Hindus in Bali to the strength of the tree haunted more oriented to the religious teachings that express the feelings of Hindus, coupled with faith and belief of Hindus in Bali. Whereas in Sihar research on "Belief System Boda on Buddhists in the village Mareje, District Sheets, West Lombok regency, highlighting trust Boda is a local belief that is inherited from generation to generation. Ancestor worship is the main focus of the trust practices. Boda strongly influenced by animism (Sihar, ?). Based on this, the belief system in Bali related to the mythical tree of the armature and the grave is a trust or a local belief of Hindus in Bali, where conviction is a legacy for generations before the entrance to Balinese Hinduism. This statement is reinforced by the writings of Dr. WF Stutterheim in his article titled "Indian Influenc In Old Indonesia Order Arrive At His Own System". In writing Stutterheim said in the local culture of Bali on the religious aspect is the ancestral pemujaan system adopted by

the Balinese At the megalithic era continue continue after the entry of Hinduism to Bali. Both of these belief systems can co-exist. Based on the idea of Sutterheim that local Balinese belief system existed long before the advent of Hinduism in Bali, just after the entry into Bali Hindu religion, belief systems can co-exist (Darmaputra and Eka, 1984). The Balinese belief system of the haunted trees seem obvious, such as myths haunted tree in Trunyan Bangli Regency Bali Province. Myth haunted tree in Trunyan save a lot of stories or myths - myths mysterious until now people can not rationalize with logic (Titib, 2003). The strength of the transcendent world community life enveloped the village. The entry of Hinduism to Bali was not eliminating the belief system Trunyan society. Trunyan people have a belief system that is very unique, as for example the inclusion of Hinduism with the tradition of cremation (cremation corpse) Trunyan but people do not do it. They never burn people die but just put the bodies on the ground without burial and they put the bodies near Taru or pohn incense and strangely corpses was odorless. Thus the myth of a haunted tree in the form of incense trees in Trunyan Bali and religious practice that is so characteristic, which is different than religious practice in other places, is a brush (Fasri and Fausi, 2007; Wiana, 1994).

## RESEARCH METHOD

Qualitative method is used in the present study is intended to see the existence of the Hindus with their various obstructions and challenges lenges at Trunyan Hindu Bali. The main instrument in the present study was the researcher himself. The data were obtained from interviews and field notes. The qualitative data were supported with the quantitative data.



Fig 1. Sites Grave Trunyan

## RESULTS AND DISCUSSION

### History GraveTrunyan

When there are people Trunyan die they just put to sleep and just covered in white cloth. The bodies are only visible legs and heads, lined with woven conical bamboo imbedded. Curiously, although the bodies were already two weeks, but do not pose a foul smell. Including disruption of insects such as caterpillars, flies, and more. From interviews with Ketut Sukarno, one of the residents Trunyan relates Trunyan also called Fragrant Wood Village which means Village Tree Harum. "That means the Tree Nyan (incense) or fragrance (fragrant). So, when combined Terunyan, aromatic tree, our citizens believe Trunyan tree can suck up the odor bodies in

the cemetery", as shown in Figure 1 (Fasri, Fausi, 2007; Wiana, 1994).

### Tree Taru Menyan

Taru incense timber, which is believed to deodorize the ditimbukan mortuary, not everyone can menyemayamkan or mapasah Trunyan bodies in the grave. Therefore, the cemetery was reserved only for those who are considered clean. Pengkuburan process bodies in graves Trunyan divided into 3 locations for the three categories, including:

- Grave Babies = To those who died from infancy to the adult but unmarried dah.
- Holy Grave = To those who died but are married and died a natural death.
- Grave One of starch = To those who died in an accident, suicide or unnatural.

According to the story Trunyan, days of yore corpse deliberately buried in the soil to deter fragrant incense taru tree that supposedly spread to Java. Because of its kings who ruled in Trunyan at that time the region fear being attacked by the king of Java because of the scent of incense taru tree, so he took the initiative to neutralize the smell through the scent of incense trees by not bury the bodies of people who died from being attacked. Finally, until now the tradition is still upheld by the community the village. Under the system of trust that people have Trunyan That mythical tree of the armature a force traditions of the Balinese people and it is very interesting to be investigated in terms of the ideas of scientific, due to the inclusion of the major religions a lot eliminate traditions or

belief system local. Local forces is a bastion for the identity of the Balinese people to appreciate their belief systems in religious life. Local belief systems about a haunted tree Balinese belief systems must be maintained and at the same time is an asset that should be preserved, and the State should preserve the local religions. Local cultural identity in the communities Trunyan inspiring draw against writing myth haunted tree. So haunted here can mean the sacred, magical, that has a transcendent energy to those who believe in it. Sacred meaning also connotes something that should be sacred or that must be maintained for the preservation of local culture which in turn can reveal the identity of an ethnic local wisdom. Abdullah *et al*, in a book entitled Religion and wisdom Locally in the Global Challenge, explaining that depart from the views Bellah enactment of local laws that accompany public policies within the framework of religious theology is wisdom basics

that form the basis of policy in any decision-making (Harsana, 2015), The strong local identity of Hindus in Bali one faith or belief in haunted tree of course this will be an interesting phenomenon Hindus whether local identity will survive the global identity which had crept into the vein komonitas Hindus in Bali.

### As a Marker of Identity

Identity by Stella Ting Toomey is a reflection or a reflection that comes from the family, gender, culture, ethnicity and the socialization process (Dilistone, 2002). Identity basically refers to the reflection of ourselves and others' perception of ourselves. Meanwhile, Harry W. Gardiner and Kosmitzki Corinne viewed as defining a person's identity as individuals differ in behavior, beliefs and attitudes. Identity begins with social identity theory proposed by Henri Tajfel and John Turner in 1979. The theory was originally developed to understand the psychological basis of discrimination between groups. Tajfel and Turner tried to identify the minimal conditions that will bring members of a group to discriminate against members of other groups (Maunati, 2004 and Maunati, 2007).



Fig. 2. Tree Taru Menyan

### Type - type of identity

#### Sexual Identity

Sexual identity refers to a person's identification with different categories of sexuality, can be heterosexual, gay, lesbian and bisexual, sexual identity we have will affect what we consume. What television programs or magazines we will see what will be read. Sexual identity can also affect a person's work (Herusutato, Boediono, 2001 and Maunati, 2004).

#### Gender Identity

Gender identity is a view of masculinity and femininity and what it means to be male or female. It means to be a woman or a man strongly influenced by cultural views. For example, activities that are considered to be more masculine or more feminine. Gender expression not only communicate who we are, but also constructing a sense of what we want.

Gender identity is also indicated by the style of communication. Female communication style is often described as supportive, egalitarian, personal and disclosive, while the communication styles of men described as

competitive and assertive (Dilistone, 2002; Sudaharta, 2007; Ardhi Wirawan, 2002).

### Personal Identity

Personal identity is a unique characteristic that distinguishes it from other people. Everyone has his own identity so that each will not be the same as someone else's identity. Cultural influences also affect one's personal identity. People from individualistic cultures like the United States and Western Europe are trying to show the difference themselves to others. Meanwhile, people who came from the collective culture tends to emphasize their membership to others. Personal identity can also be interpreted as a personal moral rules or moral principles used someone as a normative framework and guidelines in the act (Dilistone, 2002 and Ardhi Wirawan, 2002).

### Religious Identity

Religious identity is an important dimension in the person's identity. Identity is a social and cultural administration, not the result of individual choice. Only the modern era, religious identity becomes that can be selected, not the identity acquired at birth. Religious identity marked by a ritual performed by followers of the religion. Religious identity is also marked by the clothing worn (Dilistone, 2002; Sudaharta, 2002 and Ardhi Wirawan, 2002).

### National Identity

National identity refers to a person's nationality. The majority of people associate their national identity with the country where they were born. However, national identity can also be obtained through the immigration and naturalization. National identity is usually a frequently spoken when someone in another country. People whose national identity is different from the place he was born in the end will begin to adopt aspects of the new national identity. However, this depends on the attachment to the new country. Meanwhile, people who permanently live in other countries will probably maintain the identity of the country where he was born (Dilistone, 2002). Identity contained in the haunted trees on Hindus in Bali, is a religious identity. This is because in this identity involves belief systems, belief systems and practices - religious practices of Hindus in Bali (Sihar, 2007). Trees haunted in keramatkan Hindus in Bali is a Hindu religious ideology in Bali in preserving the environment, and the Hindus in Bali really believe in preserving nature then they would be taken care of by nature itself. Praktik the trust and belief of Hindus in a haunted tree already seems obvious that Hindus will make an offering at the ceremony tumpek bubuk or tumpek Wariga. Why are said to be tumpek bubuk, because Hindus at the time of the gifts of offerings, which in these offerings contain bubuk in Indonesian called a slurry (Sudaharta, 2007). With a strong local identity which is owned by Hindus in Bali will mebantengi themselves from global ideology that tends to destroy nature preservation exploit nature, regardless of its natural surroundings. Identity haunted tree in Bali, as well as a siste.

### Conclusion

Myth haunted tree in Bali is as efforts to conserve the natural environment of Bali. Strength of belief systems owned

Balinese Hindu community, will provide a vast impact to the environment Indigenous Village in Bali. Global forces that want mengerus tradition in Bali, make myth haunted tree as a bastion of customs and culture. Land use in Bali is a form of global ideology that is slowly relegating indigenous life of Hindus in Bali. Myth haunted trees need to be preserved in the future, as well as save the myth or story that haunted so people are afraid to cut down trees carelessly, so that environmental sustainability is maintained.

## REFERENCES

- Ardhi Wirawan, I Wayan, 2002. Dynamics of the Religious System In Hindu community in Mataram of West Nusa Tenggara (thesis). Master Program University of Udayana, Denpasar
- Darmaputra, Eka., 1984. New Spirituality and Kepedulian for others, the New Religion Spirituality and Aspirations. Yogyakarta: Student Library
- Dilistone, F.W., 2002. The Power of Symbol. Yogyakarta. Canisius Publishers
- Fasri, Fausi., 2007. Disclosure Authorization symbol; Reflective Thinking appropriation Pierre Bourdieu Yogyakarta: Juxtapose
- Harsana, 2015. Religious Practice Performed By The Hindus At Senduro Village, Lumajang, East Java e - *Journal of Cultural Studies*, Volume 8 Number 1 February 2015
- Herusutato, Boediono., 2001. Imbolisme in Javanese culture. Yogyakarta: Graha PT Hanindita Widaya
- International Journal of Development Research*, Volume 06, Page no. 8607-8609, July, 2016
- Mantra, Ida Bagus, 1996. The cornerstone of Culture, Foundation Dharma Sastra
- Maunati., 2004. The commodification Dayak Identity and Cultural Politics, East Kalimantan
- Sihar., 2007. "Belief Systems Boda on Buddhists in the village Mareje, District sheet, West Lombok regency; Perspective of Cultural Studies "(Thesis). Udayana University Graduate Program
- Sudaharta, Tjok Rai., 2007. Upadesa On the Doctrine of Hinduism Upadesa, Surabaya: Paramita
- Titib, I Made., 2003. Theology Symbols in Hinduism. Surabaya: Paramita
- Wiana, I Ketut., 1994. How Hindus Living the Lord (Introduction to Dr. I Made Titib), Jakarta: PT Pustaka Manigeni

\*\*\*\*\*