



***Permas* Oral Traditions Function in *Mundeh* Traditional Village**



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Abstract

The *permas* oral tradition is the ancestral heritage of the Mundeh Traditional Village community, which has a lot of local wisdom, policies, and life philosophies that are expressed in the form of performing arts and traditional ceremonies. It is found is a characteristic of the socio-religious which keeps the local wisdom. In this regard, this paper raises the *permas* oral tradition which shows how the community through the function of the *permas* oral tradition can preserve its culture, carry out rituals, educate ethics, and teach children to meet the daily needs of natural resources in the village. the. The method used in this research is qualitative research methods. Alan Dundes' theory of function is used as the basis for analyzing the function because the analysis is not only limited to the language that is the medium of expression but also explores the cultural phenomena that are stored in a tradition through understanding the context. The findings of this study are that the people through the oral tradition of *permas* can educate people from an early age to manage nature without destroying nature, economically they can support themselves from nature in that environment with socio-cultural institutions that run harmoniously.

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1 Introduction

It is undeniable that oral tradition is a cultural heritage containing various local wisdom, cultural values, and policies that are expressed in folklore, folk performing arts, and various rituals in traditional ceremonies. This *cultural heritage* is the wealth of the Indonesian nation that we must preserve and preserve because it stores a cultural identity as well as a cultural root which is the subculture or culture of Indonesia, as stated by Pudentia that oral tradition is not a mere cultural wealth but a national identity which valuable and difficult to measure. Pudentia (2015), illustrates that the secondary oral situation in the modern century is much different. The situation of secondary activism in the modern age is much different.

A *secondary anality* situation demands that connoisseurs or researchers do not have to question which version of the original or complete tradition, the presence of the oral tradition should be accepted as it is following the concepts, principles, and reasons of the researcher to be held accountable. As long as speakers and connoisseurs accept flexible and oral traditions, it is certain that these oral traditions will survive. Therefore, understanding the oral tradition does not only revolve around providing space so that the tradition can be performed but textually and contextually, the oral tradition must also be understood. The aim is that the values inherent in the oral tradition can be understood by society in the modern era (Schniter et al., 2018; Moisl, 1981).

The *Permas* tradition is a term commonly known by Balinese people, this term is always associated and synonymous with religious ritual activities in Bali. In the lexicon, *Permas* has the favorite meaning of the ancestors (Balinese-Indonesian Dictionary, 1993). This lexical meaning then develops into a certain kind of position or a certain task at the Pesamuan Temple, Mundeh Traditional Village that a person has to live because he has become a 'favorite of the ancestors'.

The big ceremony which is held once a year (*piodalan jelih*) at Pesamuan Temple, Mundeh Village, Nyambu Village, Kediri District, Tabanan Regency, has a series of ceremonies that involve *Permas* as the holder of an important role in a series of rituals. This ceremony falls on the *wage*, *wuku prangbakat*, the calculation of good days according to the Balinese calendar. *Permas* plays a vital role in a series of *piodalan* ceremonies at Pesamuan Temple. This *Permas* in Mundeh Traditional Village was chosen before the ceremony at Pesamuan Temple because the *Permas* will be on full duty in a series of temple commissions. *Permas* in Mundeh Village are children who are willing to serve (*ngayah*) voluntarily to become *permas*. What distinguishes *Permas* in the traditional village of Mundeh is that the children who are called *jero permas* will stay for 17 days at Pesamuan Temple during the ceremony, accompanied by *mekel permas*.

This *Mekel Permas* is a woman from the *pangempon* family of Pesamuan Temple, and her position as a *Mekel Permas* will later be passed down transcendentally to the generation of women in her family. *Mekel Permas* is part of the management structure of Pesamuan Temple. A *Mekel Permas*, when he was a child, was also a *Permas* person, which is why in the *Mekel Permas* family circle every girl is obliged to become a *Permas*.

For the people of Mundeh Traditional Village, *Permas* is part of an oral tradition that shows their cultural identity as the people of Mundeh Village. Identity referred to here refers to the essence that can be distinguished from signs such as personal and social beliefs, attitudes, and lifestyles because this is a sign that a person is the same person and is different from others (Berker, 2005). Although the word *Permas* is quite common and widely known by Balinese people, *Permas* in Mundeh Traditional Village has its own identity. *Permas* in Mundeh Traditional Village is their cultural identity socially-collectively, which has a link between verbal, movement and ritual (Gollwitzer et al., 2006; Ast et al., 1998).

2 Materials and Methods

The approach used to examine oral traditions was different in each study. In this case, special conditions are needed to enter this space, especially an understanding of the logic of adequate local knowledge. What needs to be emphasized is that oral tradition also means speech acts which are a statement of attitude and are ideological. This research will use a modern approach proposed by Danandjaja (1991) (Ed. Pudentia, 2015). Danandjaja said that the modern approach pays attention to the folk and lore aspects of the oral tradition being studied. As it is known that folk is a group of people who have identifiable physical, social, and cultural characteristics so that they can be distinguished from other groups, whereas what is meant by *lore* is a folk tradition, part of the culture is passed down orally or through an example. accompanied by gestures or reminders. Thus, the modern approach is more holistic, meaning that when studying the oral tradition, the researcher will link the oral tradition with the background or cultural context of the oral

tradition so that the results of the study are emic, which considers the folk aspects that are the object of the oral tradition study.

It is different from the other two approaches that are also used to approach oral traditions, namely the humanistic and anthropological approaches. The humanistic approach emphasizes the *lore* aspect rather than the *folk*, while the anthropological approach focuses more on the *folk* aspect than the *lore* when studying oral traditions. Furthermore, to support this modern approach, in the data collection stage, techniques for documenting, recording, and interviewing *folk* and *lore* were applied, which were the objects of study as material for analysis interpreting the relationship between *folk* and *lore*. On the other hand, two techniques will be used to check the validity of the data, namely:

- 1) Persistence of observation. This technique aims to find the characteristics and elements in a situation that are highly relevant to the problem or issue being sought. In this case, researchers are required to be more thorough, detailed, and continuous when observing salient factors. Therefore, in this technique, the researcher must be able to determine the appropriate speakers to be the source of the data, then describe in detail how the factors studied can be understood.
- 2) Triangulation, this technique is used to check the validity of the data by making use of something other than the data for checking purposes or as a comparison to the data. In this study, triangulation is carried out in checking, both information, and data contained in the data source with the same method at different times.

3 Results and Discussions

The *Permas* oral tradition in the results of this study has five functions that are strongly believed by the Munde traditional village community, namely religious functions, socio-cultural functions, educational functions, ethical functions, and aesthetic functions.

Religious Functions in the Permas Oral Tradition

Religion or '*religious*' is a value related to religion or a belief and is a value that is directly related between humans and God. The theory of religion explains that there is one thing that is always present in all kinds of ideas and religious behavior of human beings, namely the feeling that things related to religion or religion are sacred, different from things that are not related to religion or religion, thus arrived at a related system of sacred beliefs and ceremonies (Koentjaraningrat, 2004).

According to Supartini, this *permas* tradition serves as a means to strengthen *sradha bhakti* for *Ida Sang Hyang Widhi Wasa* (God) because we live in an era of globalization that always smells of modernization and allows the younger generation to fall into bad things, for that it is necessary to foster confidence in the younger generation not to be influenced by negative things and to continue to preserve the cultural values of the nation which are based on the teachings of Hinduism. The omnipotence of *Ida Sang Hyang Widhi Wasa* is a protector of negative desires and always acts positively (interviewed, 22 April 2018).

In line with Supartini as the *mekel permas*, according to Mangku Ribeng, the function of the *permas* tradition as a religious function is as a form/means of devotion to *Ida Sang Hyang Widhi Wasa* for all the gifts that have been given. For everything in this world is a gift from the Almighty and no one can deny it. The *permas* tradition is a series of *piodalan* ceremonies at the Pesamuan temple which are very sacred and must be held once a year to show devotion to *Ida Sang Hyang Widhi Wasa*. Every activity that is carried out as long as it becomes a *permas* is so sacred, that the actors in this *permas* tradition cannot act at will and must follow a series of ceremonies that have existed from generation to generation (interview, 22 April 2018).

The *permas* tradition in a series of *piodalan* ceremony activities at the Pesamuan temple is a description of the implementation of Hindu religious teachings, namely the three basic frameworks of Hinduism consisting of *Tattwa* (religious philosophy), *Susila* (ethics, behavior), and *Ceremony* (Ritual). These three aspects constitute a unity that is not separated and are always used as a guide by the people to carry out religious ceremonies, in which the concept of God's omnipotence in regulating the universe is explained. *Tattwa's* teachings teach the truth. Moral teachings teach the concept of ethics and behavior of its people to God, between humans and the environment in which they live. Meanwhile, the teachings of the *Ceremony* teach the concepts and procedures for performing religious rituals, in which a human relationship with God is established, humans and each other and humans and their environment (Tri Hita Karana). The three existing relationships are redefined in the teachings of the *Panca Yadnya*, namely: five (5) obligations of Hindu mankind in the form of sacred offerings addressed to God, Ancestral Spirit, *Bhuta Kala*, Humans,

and Rsi or Saints so that the *Permas* tradition has value. *Tattwa* is thick because the main thing is the description of the teachings of Dewa Yadnya.

The implementation of its activities is not merely to complement the *piodalan* ceremony but is part of the *piodalan* itself. This *permas* tradition teaches the values of truth and holiness that humans must have in their lives, which is symbolized by the cleaning of *jero permas* to *beji* in the Banjar Kebayan village and is not allowed to carry out any activities before carrying out the cleaning ceremony at the *beji* concerned. This activity means to do the truth, purify yourself, refrain from doing bad things, and purify yourself with good deeds. In essence, the teachings of divinity are not only limited to writing but are also conveyed orally (word of mouth) and passed down from generation to generation.



Figure 1. *Jero Permas* and women pengayah mamendet (dance) in front of the pelinggih (temple) Ratu Gede Putus
Source: Personal Document

The photo above shows the religious functions contained in the *permas* tradition, one of which is to respect the deities worshiped at Pesamuan Temple, Bayuh Temple, and Pesimpangan Temple, especially Ratu Gede Putus who is at Pesamuan Temple, and fulfills promises according to the mythology of Ratu Gede Putus by performing the Rejang Lilit Dance which is danced by Jero Permas who is well guarded by the Pangempon Pesamuan Temple and supported by the people of the Mundeh Traditional Village.

Socio-Cultural Functions in Permas Oral Tradition

Humans are social creatures who interact with each other and cannot live alone and form habits that come from ideas, ideas, values, norms, regulations, as well as the work, initiative, and creation of humans with their community which they continue to develop and preserve from generation to generation so that these habits have become a legacy from the previous generation and will continue to develop over the next generations while maintaining and preserving the culture (Yudabakti & Watra, 2007).

According to Mangku Ribeng, the existence of this *permas* tradition strengthens social ties between members of the community, because, at the peak of the *piodalan* at the Pesamuan *Jero Permas* temple, it displays a sacred dance that is so beautiful that people are enthusiastic about going to the temple with their families and meeting other residents who rarely engage in interaction because They are busy with each other, but with this ceremony, residents who rarely interact can greet and do not end communication, thereby maintaining the social fabric in society. Directly or indirectly, this tradition, apart from strengthening social interaction in society, also plays an important role in preserving the culture that has existed from generation to generation in the form of traditions that have been preserved to this day (interviewed, 22 April 2019).

The experience of being a *permas* provides valuable lessons, not only to nurture well, but also to improve relationships with others in interacting with each other, the Pesamuan temple, Mekel Permas, and the community, besides that it can also participate in preserving Balinese culture to remain steady so that it becomes a special pride to be part of the people who continue to preserve one of the Balinese traditions and especially the *permas* tradition which is the hallmark of Mundeh Pakraman Village.

The Mundeh Village societies have an important role in maintaining and preserving the *permas* tradition. The influence of foreign culture and the increasingly rapid development of technology indirectly also affects the

preservation of this Permas tradition, but the Mundeh Indigenous people always instill and foster a love for their ancestral cultural heritage, especially for the younger generation who are most vulnerable to external cultural influences and also as the next generation who are later it will inherit and it is also hoped that it will be able to preserve the *permas* tradition as a sacred tradition which is held as a series of *piodalan* activities at Pesamuan Temple, Nyambu Village, Kediri District, Tabanan Regency so that this *permas* tradition functions to preserve socio-cultural values seen from its important role in the community concerned.



Figure 2. The societies take part in carrying out *mareresik* (cleaning in *niskala*)

Source: Personal Document

The documentation above shows that the *permas* tradition is one of the traditions that functions to strengthen the social interaction of the community and continue to preserve culture, and to make the people who support the Pesamuan temple have a distinctive characteristic in showing their devotion to Ida Sang Hyang Widhi Wasa. The *permas* oral tradition is the hallmark of this society.

Educational Functions in Permas Oral Tradition

Education is the process of internalizing culture into a person and society so that people and society become civilized. Education is not just a means of transferring knowledge, but more broadly, as a means of cultivating and channeling values (enculturation and socialization). Permas oral tradition also contributes to the world of education, particularly character education in children. The function of character education is very visible in every series of activities carried out by Permas during their tenure. Independently, all Permas will be required to learn many things, of course with assistance from Mangku and Mekel Permas. It was during this tenure that Permas was shaped, not only in its affairs with a series of *piodalan* ceremonies but also concerning their social relations as a Permas.

The belief in the important role of the Permas tradition in character education for children in Mundeh Traditional Village has grown and been passed down from generation to generation. This is one reason why parents of children in Mundeh Traditional Village want their children to become *Permas*. Apart from of course the reason for their belief in the gift of their *sesuhunan* (God), and this also makes the *Permas* tradition function as a means of maintaining their communication with God, ancestors, and nature. The function of maintaining communication between the people of Mundeh Traditional Village with the belief in the power that always keeps them is very clear in this tradition. The forms of communication that can be seen in the Permas tradition are very diverse. Communication that is maintained by the existence of the Permas tradition includes transcendental communication, interpersonal communication, and community group communication. The formation of good character through the *permas* oral tradition will also affect good communication.

According to Zubaedi (2011), correct character education must involve aspects of knowing the good (moral knowing), desiring the good or loving the good (moral feeling), and acting the good (moral action). The *permas* oral tradition teaches *jero permas* about moral knowing. Moral knowing (moral knowledge) is related to how an individual knows an abstract value which is described in 6 sub-components, including (a) moral awareness, (b) knowing moral values, (c) perspective-taking (understanding another point of view), (d) moral reasoning (moral reasoning), (e) decision-making (making decisions), (f) self-knowledge.

Before becoming Jero Permas, Bajang Sari will go through a process of *ngewilang*, which is a procession where Mekel Permas will ask the girl's willingness to become Jero Permas. Without realizing it, the girls in Mundeh Village have moral awareness that they are obliged to carry out the traditions that have been passed down by their ancestors. Then, for 17 days at Pesamuan Temple, they will be accompanied by a *mekel permas* who not only trains to dance and make ceremonial facilities but also teaches about knowing moral values. Jero Permas will be taught how to behave and speak good words, take care of yourself, and also survive if you are far from your parents and make a living. We can see this from how Jero Permas goes around the village doing the *Nguup* Tradition then processes the results into traditional snacks, then sells them to the community. After getting the money, some of it will be presented to the Pesamuan Temple and some will be distributed to *jero permas* and *mekel permas*.

Other moral knowledge that is taught is about perspective-taking (understanding other points of view). Jero Permas is indirectly taught to understand the duties and functions of future public servants. Because when it is time, among them will become Mekel Permas and *mangku wives* at Pesamuan Temple, Bayuh Temple, and Pesatuh Temple. Moral reasoning is needed when someone is willing to become Jero Permas or *mekel permas*, because they will be dealing with people and will determine the continuity of a large ceremony at Pesamuan Temple, if they are not willing and the ceremony is stopped or not held then calamities will occur (Pornpimon et al., 2014; Kartikawangi, 2017; Suastra, 2017). For this reason, moral reasoning that is following the values of the local community must be truly understood by Jero Permas, this is where the importance of assistance from *mekel permas*.

Decision-making is the courage of a person to take action for oneself and others. Being willing to be *jero permas* and *mekel permas* is not an easy thing. Jero Permas aged 8-12 years old is still classified as children, where when they are willing to become *jero permas*, they will indirectly stay at Pesamuan Temple for 17 days, away from their parents and not allowed to use gadgets. The advantage of being Jero Permas is that they will understand self-knowledge, they know who they are, what they will do, the risks of the decisions they make, and what kind of women they will become when they grow up. This is what is not found in other Permas traditions.



Figure 3. Jero Permas learned about independence during the *makemit* (inn) at Pesamuan Temple
Source: Personal Document

The photo above shows how Jero Permas is educated to be independent. Apart from understanding moral knowing, Jero Permas is also taught to be good, which in character education is called moral feeling. Moral feeling (moral attitude) is an advanced stage in the character component which is described in six sub-components, including (a)

Conscience (conscience), (b) Self-esteem, (c) Empathy, (d) Loving the good, (e) Self-control, and (f) Humility. Conscience is a cognitive process that generates feelings and associations rationally based on one's moral views or value system. If it is related to the Permas Oral Tradition, it can be seen how the *jero permas* are proud to be Jero Permas and maintain the traditions of their ancestors. Even when several resource persons who had been Jero Permas were asked how it felt to be Permas, they answered that they were very happy and proud.



Figure 4. Jero Permas performs Nguup Tradition

Source: Personal Document

The photo above reflects the self-esteem reflected in the *nguup* tradition, where *jero permas* is taught not to beg, but to buy crops from the Munde indigenous village. Although the residents do not want to accept money from *jero permas* because for them this is a good opportunity to present their crops as a token of gratitude.



Figure 5. Jero Permas helps Mangku Wife Pesamuan Temple mareresik (cleaning) in the inside Pesamuan Temple
 Source: Personal Document

The photo above shows moral attitudes regarding empathy, loving the good, self-control, and humility. As someone who is prioritized in a ritual, someone might become Javanese, but not Jero Permas and *mekel permas*. They always show a humble, helpful, and modest attitude to anyone. All humans are born with kindness, but empathy, self-control, and humility are obtained from an educational process. Both in the family and the environment. The moral attitude of a *jero permas* has been trained from the start to become *jero permas*. Even Mekel Permas practiced this self-attitude for years so that he was able to teach Jero Permas. Jero Permas has empathy and a love of kindness not only for elders but also for others.

Good moral action (moral behavior) will be created through the learning process and the creation of a supportive environment. The task of becoming Jero Permas and *mekel permas* is not easy. Moral action (moral behavior) is built on three sub-components, namely: (a) competence, (b) will, and (c) habit. What makes the *permas* oral tradition different from other oral traditions is education about Moral action (moral behavior) that is trained from an early age. As well as training independence in the economic field. Economics is a term from social science that studies human activities related to the distribution, production, and consumption of services and goods, besides economics also refers to the methods used by humans and their groups to take advantage of limited resources and distribute them as well as will be used as consumption by the community (Usman & Akbar, 2000).



Figure 6. Jero Permas was trained by mekel permas to make *jaja laklak* (Balinese cake)

Source: Personal Document

The photo above shows that the *permas* tradition has an economic function because seen from the several activities carried out by Permas it is not only limited to religious activities but also training activities to make Balinese cake or Balinese traditional cakes called *laklak*. The making of *jaja laklak* is not solely presented to Ida Sang Hyang Widhi Wasa, but also trains Jero Permas' skills so that he can make Balinese specialties, as well as *jaja laklak* that has been made by *jero permas* assisted by *mekel permas* will be doped or sold to the local community. Half of the proceeds from the sale of this cake will be distributed to the Permas when they will go home on the 17th day and part of them will be eaten at the Pesamuan temple. Jero Permas is trained to show the best abilities so that a positive competence will appear and it does come from within, there is a will (*desire*) to serve (*ngayah*) and work hard. For 17 days at the Pesamuan Temple, he will create good habits that will later be carried by Jero Permas to adulthood, especially those who will become Mekel Permas later.

The ethical function of Permas oral tradition

The basis of Hindu ethics or ethics and morality is the deep belief in rebirth or spirit transfer which is a series of Karma teachings, according to which every good or bad deed will be rewarded, not only heaven but also hell, in repeated incarnations re-wearing various bodies, from holy bodies such as great gods or into insects or plants and even into stone. Ethical values are rooted in religious teachings, belief in good and bad deeds, and freeing oneself from the bonds of rebirth (Titib, 2003).

Ethical teachings or morals, namely good and correct behavior for the happiness of life and harmonious relations between humans and God, between humans and the universe, and their creation. The teachings of ethics or morals in Hinduism are formulated as *Tri Kaya Parisudha*. Ethics in the Vedas cover a very broad field, including, among others, truth, love without violence, virtue, fear, generosity, sublime virtue, dislike of bad character, abstinence from gambling, practicing virtue, self-confidence, building harmonious relationships, giving importance to unity, vigilance, purity of heart, developing kindness and sweetness, friendship, and being able to distinguish good and bad qualities (Titib, 1996).

Mangku Ribeng stated that apart from the *tattwa* value in the *permas* tradition it also serves to emphasize ethical teachings based on *Tri Kaya Parisudha*. In the process of this *permas* activity, if it is connected with the context of *Tri Kaya Parisudha*, it should be *permas* and the people who support the temple think it sacred because this tradition is a form of offering devotion to Ida Sang Hyang Widhi Wasa. Everything that humans do in this world begins with a thought, if the intention or thought is good, the results will also be good. Ethical values through good words are reflected in the process of *piodalan* at the *pesamuan temple* starting from the making of the means of the ceremony to

the procession of the *leko dance* performance, should not say anything nonsense, say harsh words, or say things that can offend others, so that the ceremony can run smoothly and keep its chastity. The function of ethics can also be seen when these *permas ngayah* or *nangkil* in a temple, automatically all their actions and behavior must be maintained. Ethics through good deeds are reflected in the activities carried out by *permas* during *ngayah* at the temple must be properly maintained, and according to the rules at the temple concerned, because they are in a holy area for 17 days so Jero Permas will indirectly get used to the habits well what they do when they are at the temple so it is hoped that after leaving, these good habits can continue to be implemented in their respective homes and become part of their lives (interviewed, 4 May 2020)

As long as they become *permas*, these children are taught to behave politely because they are in a holy environment so that the habit of behaving properly does not stick enough when the children are no longer irritated. Good behavior or behavior is not only shown to others but also nature, be it animals or plants, and even more so to Ida Sang Hyang Widhi Wasa, this is what Jero Permas did during the *piodalan* activities, from the first day at the Pesamuan temple. Until the 17th day, Jero Permas is not allowed to behave badly with others because they will be together for 17 days and that is in the temple area (holy place), but because Jero Permas is still small and still innocent so it is very rare for this Permas to do things which are not good which goes against the values of modesty.

Jero *permas* activities at the temple are not only practicing the dances to be performed but also cleaning the temple environment so that the temple area is clean, and in a series of activities carried out by *jero permas* when *ngadol jaja laklak* (selling Balinese cakes) the results obtained are not everything was distributed to them, but mainly set aside to be presented to the temple as gratitude to the Creator, at its peak, *jero permas* danced a sacred dance that was offered sincerely to Ida Sang Hyang Widhi Wasa. Apart from the aspect of behavior, ethical values, and politeness that can be taken from the Permas tradition are in terms of the clothing worn. Jero Permas wears clothes that are not excessive but still beautiful to look at both through the Rejang Lilit dance and everyday clothes, this can be used as a reflection by the community not to live this life excessively and remain polite and always behave following the norms exist in society.

Aesthetic functions of Permas oral tradition

Aesthetics comes from the word aesthetic which in Greek can be interpreted as a beautiful sense of pleasure that arises from sensory absorption. Ida Bagus Mantra (in Triguna) states that what has been defined as a narrow definition of art, must be interpreted as a beauty that can stimulate and encourage humans to be creative and dynamic to achieve inner satisfaction and sharpen their intuition (Triguna, 2000).

Every human being has a sense of beauty in something s/he sees. Nature with its various contents has a beauty value and it depends on the way their look from the point of view, as well as a culture which is the result of human creations, feelings, and intentions that have a beauty or aesthetic values. A series of activities carried out in the Permas tradition, one of which is the performance of the Rejang Lilit dance and the Leko dance which is a branch of art, which is included in the dance that belongs to the guardian dance. The performance of the Rejang Lilit dance and the Leko dance is one form of art that is also an expression of creativity, taste, and community initiative and has its charm from other art forms. The ancestors of the Pesamuan temple community created the Rejang Lilit dance and the Leko dance containing many teachings of Hindu religious education contained in the *permas* tradition. Part of it is mentioned by art figures with spiritual insight that religion is art, and art itself is religion (Yudabakti & Watra, 2007).

According to Supartini, the performance of the Rejang Lilit dance and the Leko dance as a ritual (sacred) performance art has met the criteria, namely containing the harmony of form and content that causes the mind to unite in giving meaning and meaning. There are many religious teachings and ritual values, the performance of the Rejang Lilit dance and the Leko dance by *permas* at the *piodalan* at the Pesamuan Temple also has an aesthetic or artistic value that is so amazing and has its charm, namely: 1) in clothing and headdresses with a combination of colors, orderly and neatly arranged, 2) graceful movements that look beautiful and enchanting, 3) gamelan beats whose voice is melodious that creates calm for the people who listen to it.

The thing that distinguishes Rejang Lilit dance from the Leko dance is that the Rejang Lilit dance is staged as the initial activity of a series of *piodalan* ceremonies at the Pesamuan temple and at the peak ceremony and wearing complete attributes and dressed in uniform with 7 dancers (7 *permas*), but the Leko dance is staged after *tutug solas* (after 11 days) *jero permas ngayah* at the temple and only danced by 4 people (4 *permas*), without complete attributes 2 people wore *gegelungan* (headdresses) like dancing Rejang Lilit dance and 2 others decorated as men wearing *udeng* and wearing cloth like a man.



Figure 7. The clothes are worn by Jero Permas when dancing Rejang Lilit
Source: Personal Document

The above photo shows the *permas* tradition is a sacred tradition that displays beautiful art with simplicity, even though Jero *permas* is still small but they dance the Rejang Lilit and Leko dances well, coupled with unusual dress wraps such as *gringsing* cloth which was not all in ancient times. People can have it, the waist (bracelet and sacred belt) that only Jero Permas can wear, the *gegelungan* (head decoration using live flowers) adds to the beauty of Jero Permas' appearance in *mesolah* (dancing).

4 Conclusion

Permas oral tradition discourse has a distinctive form, function, and meaning as a symbol of identity for the people of the Mundeh Traditional Village. The *Permas* oral tradition is a cultural discourse that is local, social-collective in the Mundeh Traditional Village but contains a system of values, functions, and meanings that are very universal. This system can be used as a reference in developing various models of character education in the form of traditions for the Indonesian nation in the future. The existence of the *Permas* oral tradition discourse at this time has experienced development, and this of course gives its color to efforts to preserve and maintain oral traditions amid global movements. We can learn a lot from a variety of local knowledge which is very adaptive to global changes but still maintains the essence of their traditional existence without reducing the meaning contained in them. Decision-making is the courage of a person to take action for oneself and others. Being willing to be *jero permas* and *mekel permas* is not an easy thing. Jero Permas aged 8-12 years old is still classified as children, where when they are willing to become *jero permas*, they will indirectly stay at Pesamuan Temple for 17 days, away from their parents and not allowed to use gadgets. The advantage of being Jero Permas is that they will understand self-knowledge, they know who they are, what they will do, the risks of the decisions they make, and what kind of women they will become when they grow up. The function of the *permas* oral tradition in Mundeh Traditional Village is not found in other *permas* traditions.

Conflict of interest statement

The authors declared that they have no competing interest.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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