



Lontar Roga Sanghara Bhumi: Ritual Referention for Natural Balancing in Bali



I Ketut Jirnaya ^a

Article history:

Received: 15 February 2016

Accepted: 30 May 2016

Published: 31 July 2016

Keywords:

Communication;

Lontar;

Nature balance;

Ritual;

Tri Hita Karana;

Abstract

Lontar Roga Sanghara Bhumi was a script about natural disasters that occurred in the world, natural disaster signs, natural phenomenon unlike good and bad signs, as well the forecast towards earthquake impact based on sasih (month of Bali) the earthquake occurrence. The signs were analyzed of eco-semiotic and meaning was knowable behind it. Balinese society trust that peace and harmony in life happened if it was occurred Tri Hita Karana (there was a balance correlated between human and God, human and fellow human beings, and human beings with bhutakala/Balinese term of evil). Conversely, natural disasters was occurred due to human activity that has soiled the world so that the Gods was angry. The bhutakala was instructed to make a disaster by the Gods. In order to anticipate and naturalize natural disasters occurrence, Balinese society regularly performed rituals of salvation as a means of 'communication' apologize to God. The ritual has its level *i.e.* prayascita, guru piduka, labuh gentuh.

2395-7492© Copyright 2016. The Author.

This is an open-access article under the CC BY-SA license

(<https://creativecommons.org/licenses/by-sa/4.0/>)

All rights reserved.

Author correspondence:

I Ketut Jirnaya,

Old Javanese Studies Program, Faculty of Letters and Cultures, Udayana University, Indonesia

Email address: jirnayaketut60@gmail.com

1. Introduction

Indonesian has included a nation that has a traditional culture come from regional cultures. The population consists of various tribes, they have a traditional culture and unique. Those cultures were included in literature, folklore, satua (oral literature), etc. For a tribe that has letters, it is documented in manuscripts. The archipelago manuscripts are represented as writing media of ancient culture towards daun lontar (old Balinese paper), bark, dluwang (paper made of dluwang tree), rattan, nipah leaf, and paper (Soemantri, 1986: 63).

The scripts are to show the diversity that is adapted towards local resources. Lontar is mostly used for Balinese, Lombok, and Javanese scripts (including Old Javanese and Middle Javanese). The plain paper commonly used on manuscripts in Malay and Javanese. The bark and rattan commonly used for scripts of Batak languages (Djamaris, 1977: 20). The scripts content are in various types. Pigeaud (1967: 54) were cited scripts based on the content into four groups *i.e.* the religion and ethic; literature; history and mythology; scientist, art, society, law, folklore, adat (customs/Balinese tradition), and sundries.

^a Old Javanese Studies Program, Faculty of Letters and Cultures, Udayana University, Indonesia

The scripts can not be denied is the cultural heritage that needs to be studied and saved by us. It is important known due to many ideas of our ancestors. In order to study scripts means to approach ourselves and appreciate it in guiding our lives (Robson, 1978: 5). In order to be able to understand a text as a traditional culture implementation; it is needed knowledge in a long process. Balinese script was written by the aksara Bali (Balinese letter of the alphabet) and their languages used old Javanese literature. It was well known that aksara Bali can not read and understand by all Balinese. Likewise, the other area certainly used its local old language differently. The old letters have implications for the next generation to learn more at getting issue deep understandable. It is needed concerning to whose Lontar itself, researchers, and government, if it is less due to many scripts, lose and damage. In one hand, It is not only in physical form, but also (especially) in ideal form. On another hand, it makes a lost their value, inspiration and cultural development for the present (Ikram, 1997: 3).

In Bali, there is significantly Lontar to be studied towards its function related to the natural disaster phenomenon. The Lontar was namely Roga Sanghara Bhumi. When natural disasters or disease occurred in Bali, Balinese people often offering rituals save for human and nature. Roga Sanghara Bhumi Lontar, unlike literature work, widely has close related to its rituals. In regards that phenomenon, this article tries to find out what does the Lontar of Roga Sanghara Bhumi? In addition, why does it related with the ritual when the disaster and disease occurred? In order to answer that issue, this article used eco semiotic approach.

2. Research Methods

The research is conducted by descriptive analysis of Roga Sanghara Bhumi script. It is to explore and explain the message that wants to convey towards human living. The clue of each that is occurred to any phenomenon in the world.

3. Results and Analysis

3.1 The existence and the concept of Roga Sanghara Bhumi

Bali Lontar scripts in accordance with its contents are cited into several groups. The Lontar of *Roga Sanghara Bhumi* is grouped in the *tutur* scripts. The *tutur* is a traditional literary work have a wider meaning. *Tutur* means orally lesson that conveyed by parents to their child or teachers to their students, it is not only related to the philosophy of religion about cosmos, but also explore brief descriptions, unlike medical science. *Tutur* means memory; consciously; sacred tradition, religious doctrine contents (Zoetmulder and Robson, 2006: 1307).

Tutur is divided into the two concepts. First, *Tutur* means *tattwa* (story of philosophy), secondly, *Tutur* means advice or warning. Both concepts raised a term of *pitutur* (its story), *tuturina* (advised by) (see Anom, et al., 2008: 779). In regarding the concepts indicated that *Tutur* is very important to be understood due to involving advisement and warning. This means that when advisement was disobeyed therefore the consequences surely bad happened will come. Similarly, when there is a warning we can not understand even ignored, therefore it certainly disaster or calamity will occur. So that, understanding and aware are very important to avoid us into disasters and or diseases.

Roga Sanghara Bhumi scripts were written on *daun lontar* within Balinese letters and Old Javanese that code switch of Balinese Language. Three scripts are analyzed in this study.

- a) The scripts in the transliteration version within Latin letters. This script is documented in the Office of Religious Affairs, Klungkung Regency, Bali. It was Lotar copied right by Geria Aan (the house's name is Aan) Klungkung. The script copyright is Ida Padanda Gede Tembaw.
- b) The script is collected by Puri Jero Kuta Denpasar. It is still in Lontar version.
- c) *Roga Sanghara Bhumi* script is in the book version. It was published by the Bali Provincial Cultural Office in 2005.

The three *Roga Sanghara Bhumi* scripts are unique due to the same title with different contents. In regarding introduction is same, however, it differed towards its contents. The first script i.e. is in transliteration version within Latin letters, there were other texts inserted by the compiler/writer, which is part of *Wasista* and *Dewa Tattwa* scripts. The second script is a script in Lontar version that in the end quoted scripts of *Yama Loka Tattwa*, *Yama Purwa Tattwa*, *Widhi Sastra*, and *Dewa Yadnya*. It was compiled to be new script entitled *Roga Sanghara Bhumi*

In regarding intertextuality principle, i.e. there was another text in a text (Teeuw, 1984: 145), therefore, *Roga Sanghara Bhumi* included a new script. It means that the author compiles the old scripts that make it into new one entitled *Roga Sanghara Bhumi*. It tends to use horizontal writing ways in compiling unlike non-narrative text e.g.

usada script (Jirnaya, 2010: 46). The narrative text unlike *kakawin*, *parwa*, was used a different way. The compiler will copied carefully to avoid a mistake of its contents. Therefore, it is written in vertical ways.

3.2 The concept of Roga Sanghara Bhumi

The phrase *Roga Sanghara Bhumi* is a discourse consisting of three words. The word Roga is Sanskrit that means the disease, weakness (Zoetmulder and Robson, 2006: 954). The word Sanghara is as well Sanskrit that means the destruction, particularly the destruction of the universe at the end of periodic (idem, 1022). The word *Bhumi* came from the Sanskrit then be Old Javanese language and adopted into Indonesian vocabulary that occurs morpheme adjustment to be *bumi* (earth). *Bumi* means the world, soil, land, mainland, and base, forest (Zoetmulder and Robson, 2006: 141). Thus, *Roga Sanghara Bhumi* means the destruction of the world or natural disasters.

Conceptually, the phrase *Roga Sanghara Bhumi* meant neutralizing or the nature balancing maintain. Through, *Roga Sanghara Bhumi* human as the universe residents, the human was given a life by nature; it is better to concern with the natural environment in order to remain sustainable natural and can live in peace.

3.3 The belief system of Balinese society and Lontar of Roga Sanghara Bhumi

The majority Balinese society is Hinduism i.e. the religion that has been old civilization. Before Hinduism become national religion, Balinese society had collectively belief namely animism. Animism basic principle that all objects have a spirit or force unlike big rocks, trees, and so on. This spirit is believed to help human life at least provide comfortable emotions and peaceful. Therefore, Balinese society does offering e.g. *canang sari* (a little offering of flowers and incense).

Hinduism presence is to clarify that what is in this world is God's being. Theologically, God and the human being universe have a correlation. It should be kept braided, looked after, and preserved (Sukayasa, 2008: 9). Ancestors have been bequeathing a belief that is to be *dresta* (habit) eventually became custom. In term of this, Custom is a habit that believed collectively mastering positive value, used for generations.

It is ongoingly done recently. If it is concerned, Balinese society almost nothing day without ritual or ceremony. Hinduism is to spread in Bali adapting to local culture and customs. This distinguishes the implementation and application of Hinduism in Bali. Hinduism in Bali has a concept that related to the natural preservation or human peace implicated of human correlation towards the environment. The concept is called Tri Hita Karana. Lexically, Tri Hita Karana means the three things cause welfare (Tri = three, Hita = prosperous, Karana = cause). Essentially, it is a cause of welfare resource to the harmonious relationship among:

- a) Human with Lord
- b) Human with the natural environment
- c) Human with fellow being

3.4 Roga Sanghara Bhumi Lontar reference to natural balancing ritual

Balinese Hindus society has a very high level of believing to the things that their environments, that is believed to provide welfare, safety, health, and others, all eventually lead to the harmony in life. Although financially quantified will affect the family finances. It is still being done due to it is considered *dharma* 'obligation' and its implementation is *yadnya* (holy sacrifice) ceremony and other rituals.

The Lontar of *Roga Sanghara Bhumi* accommodates to all related nature balancing and what should be done when occurred disharmonies in human life. Unlike a literary work of the *tutur* genre, it is certainly still a lot that needs understanding. In order to understand it well applied eco semiotic theory. Eco semiotic is a semiotic study that discussed the relationship between natures and environment or culture. Questioning of study about the benefits and nature sense and human life. Nevertheless, the main point of this study is how to "communicate" between human and nature (Susanto, 2015: 208). A wider scope is namely eco semiotic that studied a relationship between living things with their environment (North, 1998).

In outline, the Lontar script of *Roga Sanghara Bhumi* is provided about:

- a) The natural disasters havoc causes occurred in the world
- b) The disasters havoc types that can occur in the world
- c) Some characteristics will occur havoc or disasters.

It is explored that the script of *Roga Sanghara Bhumi* is studied consists of *Widhi Sastra* text. According *Widhi Sastra* texts consist in the *Roga Sanghara Bhumi* script, Balinese society every five years should conduct *tawur agung* (highest holy sacrifice) ceremony is *Panca Walikrama*. *Panca Walikrama* ceremonial is conducted at *Pura Besakih* (Besakih temple). As well, it was explained that is a revelation and Bhatara Putrajaya edict, which is glorified on Gunung Agung (Agung Mountain) in Karangasem regency.

If the Balinese societies do not do its revelation based on *Roga Sanghara Bhumi* script due to Bhatara Putrajaya will be back to Mahameru Mountain (Semeru) in Java. Perhaps Bhatara Putrajaya was from Mahameru Mountain located in Senduro area, Lumajang, East Java. From Mahameru Mountain, Bhatara Putrajaya would deploy all the deadly disease and the world can be destroyed seems someone quarreled with another else and there were riots everywhere. *Panca Walikrama* ritual is intended for offering the crops types, some animals (animals and fowls). *Upakara* (the thing that is offered) was offered to the gods (human nature ruler above) and *bhutakala* (human nature ruler under).

Balinese society's belief that within five years period has certainly been the earth was dirty. The various negative activity has occurred, e.g. the theft of sacred objects, murder, rape, and so on. If it is accumulated, at least the human had polluted earth with their dirty mind (*cuntakeng manacika*), vulgar speech (*cuntakeng wacika*), and bad acts (*cuntakeng kayika*). Through, Tawur Agung Panca Walikrama ceremony is expected the gods is never angry and is able to forgive the human behavior that has fouled the earth. The earth becomes clean (*wus kaparisuddha*). Similarly, the *bhutakala* no longer disturbs human life due to it has been given the sacrificial offerings. The humans will be able to live a calm, peaceful, inexpensive to their needs.

In respect to human life, there is a god being above and there is *bhutakala* being under. It's called *Triloka* or the three natures in this world. God that is manifested to the gods in ruling above human life. The *bhutakala* mastery of nature under life or human nature. God is believed to be creator towards everything that exists in the world. Likewise, God as well will willing in accordance with what is world desired. In order to undermine human life order if a human has done defilement, therefore, *bhutakala* that has blessed by God to destroy it.

Literature works presence always for reminding human to be aware of what is bad/good done. The religion teaches seems with arguments that are sometimes a bit difficult to understand. This is wherein the literary works to every literature genre of function to entertain as well as teachings material (Watt, 1964). The natural disaster is merely a disharmony sign of human life. Humans have made many mistakes, unlike natural environment destruction. The forests or mountains should always be preserved based on its ecosystems not to cut down or deforested. In fact, the ecosystem does not run in accordance with its rotation i.e. preventing rainfall in order to occurred landslides and floods. Understanding the trees as retaining rains logically means the trees being will be growing up when pouring the water in the rainy season.

The natural disasters sign should be understood that there was a big mistake done by humans. The existence of *Roga Sanghara Bhumi* text is to be aware to what should be done by humans to be peaceful in living; there is harmony among human and God, human and fellows, and human towards *bhutakala* being. The havoc sometimes is occurred unpredictably without any signs. Balinese society certainly wants a safety when disaster attacks incidentally, then the Lontar mentioned there was some ceremony can be done.

- a) *Prayascita* Ceremony i.e. the earth purification ceremony to lower level. E.g. eliminating *cuntaka* (gross) due in someone was die in a house, eat beef, and so on. Therefore, *Prayascita* ceremony must be done to purify all building, gardens, and people that stayed with.
- b) *Guru Piduka* means a ceremonial apology to the gods due the earth is grossed by human activity (*cuntaka*).
- c) *Labuh Gentuh* is to purification ceremony earth higher level than *Prayascita*.

Hindus societies have a simple paradigm that has been inherited by ancestors continuously. When natural disasters occur, they do not fuss and blame each other. Therefore, the disaster has occurred. "The fuss and blame each other will not stop disasters or anticipation it successfully." Conversely, if a disaster happens, it will be aware by a society that a lot of things that have been done unwell due an earth become gross (*cemer*) and it is needed do something.

These ceremonies are conducted in accordance with their levels. It is started towards environments of household, village, regency/city, and provincial. The ceremony was addressed to the gods and *bhutakala*, in order to human is forgiven, returning the earth to be pure, natural, and peaceful. The most important goal is to avoid natural disaster and be kept away from all the evils.

Roga Sanghara Bhumi text as well describes the characteristics or nature signs that lead to something bad will be happening. In addition, as well there are signs to something good will be happening? Here are some signs indicating something bad will happen.

- a) There is a rainbow entry the palace, and there is a rainbow entry the water during the rainy season. The sign means that the king or leader old will be short. In order to anticipate that, it must be made an offering *caru* (sacrifice) for safety.
- b) There are animals' unlike deer (*kijang*) and deer (*menjangan*) around run to the village or in houses. It is a bad sign that the village *katadah kala* (*bhutakala* kills humans). In fact, the animal was instructed by the gods due to the village is filthy. The village is no spirit seems wilderness. In order to anticipate the salvation ceremony has to do soon.
- c) Goda (worship place) is struck the tree, firing, tornado attacked, even more being implemented *yadnya*. It is a bad sign that would occur a powerful disaster. The Society must immediately hold *Prayascita* namely purification ceremony.
- d) There is a *bintang kukus* (shooting star) in the sky. It is a sign to the king or leader that will be experienced a big problem, such as a death in a battle. They have to do salvation ceremony together.
- e) If there is a blood rain, dogs howling incessantly crows voiced at night, owls fight each other, and there was a blood splash on the couch or the floor without any cause. It is a sign that societies will be affected by the deadly disease. In order to neutralize, the society has to do salvation ceremony.
- f) All pets e.g. cow, buffalo, goat, and everything was going wrong sex partner. The marriage occurs among not similar animals. For instance, the cow with buffalo, chicken mating with ducks, dogs with pigs, etc. It is a bad sign that society should immediately make a salvation ceremony.
- g) In term of human marriage, e.g. uncle marries with his niece, father fucks with his daughter, and someone fucks his own sister. This is a sign that *bhutakala* had penetrated towards human thinking/body. These happened could be purified by the ceremony of *merebu bumi* (earth purification) for naturalizing. It is hoped that *bhutakala* will soon return to their places and not interfere the human life more.
- h) The mother born abnormal baby/unusual face, palm tree, and the gate was struck by lightning. Those signs that signify the world has been gross and damaged. In order to neutralize, the society must carry out the salvation ceremony.

All signs that implicate to badness seems havoc, the world will be destroyed, and human will be affected by deadly diseases outbreaks, all is due to human activities. Humans have fouled the earth and contrary acts to the religion. The gods become angry therefore, *bhutakala* is allowed by Gods.

Understanding neutralizes and anticipation is two words that mastering different meaning and function. If a natural disaster has occurred, the word *neutralize* is used when doing *Yadnya* for apologizing to Gods. In addition, it also begs to God not allow further disaster.

If it merely signs that indicate will be a disaster, the words used is to *anticipate*, i.e. holding *Yadnya* so that something bad will be happened to be canceled by Gods or those consequence is not realization. In term of this, it becomes a Hindus Bali belief generationally. Therefore, there is no day without offering (*Yadnya*).

Roga Sanghara Bhumi text also any signs to something good will happen. Those signs are as follows;

- a) If there is rain which its water looked yellowish namely *Madewa Suddha*. The words *Madewa Suddha* means the God has purified this world. Its rain if touch human body, therefore, there will get a salvation.
- b) If there is rain which its water is whitish to the village so that it would acquire the salvation and well-being. All pest going away.

In other parts of the text *Roga Bhumi Sanghara* several discussion towards earthquake and its influence on human life. An earthquake is a natural event that is very horrible and people have become traumatized. Earthquakes can be happened anywhere, anytime, and sometimes-low vibrations are not dangerous. If the vibration is high, it can make destroyed the earth (*pralaya*).

Roga Sanghara Bhumi also discusses natural disasters of earthquake and it's good or bad based on *sasih* (months of Hindus) the earthquake occurrence. Here is it's description.

- a) *Sasih kapitu* (January) the earthquake arrival continuously, indicating there will be a war never ending. Various diseases will be got by societies.
- b) *Sasih kaulu* (February) and *sasih katiga* (September) the earthquakes arrival continuously, it is predicted that a disease will cause societies to die.
- c) *Sasih kasanga* (March) the earthquake arrival continuously, the predictions towards a country that will not be stabilized. The house cleaner will be left their boss.
- d) *Sasih kadasa* (April), it is predicted will be a good country due to God (*Bhatara*) bless all societies.

- e) *Sasih jyesya* (May) and *sasih sada* (June), the prediction will be a lot people sick who can not helped.
- f) *Sasih Kapat* (October), *sasih kalima* (November) is a prediction of inviting Gods. The Gods love to stay on Earth. The Earth will get *kerahayuan* (salvation). All plants will flourish and succeed (*saphala sarwa tinandur*). The king and leader are wise and virtuous.
- g) *Sasih kaenem* (December) is predictions that more people will get the illness, unhelping. In order to neutralize should immediately be made *caru* (offerings) salvation.

The earthquake that happened should be done *caru* to get peaceful in the world. Wherein, all earthquakes that happened on different months above must be done *caru* that indicated God was angry to human's activities being. The *caru* rituals will be conducted based on who God on each *sasih* (one *sasih* is 35 days).

4. Conclusion

In regarding description above, there are several points that can be concluded.

- a) Roga Sanghara Bhumi script included primbon (almanac) therefore there are some other texts at the end of the book.
- b) Natural disasters occurred due to human activities that have been gross the earth. It was then the Gods is angry and instructs bhutakala to do a disaster.
- c) Natural disaster occurs then Balinese society will soon carry out ritual purification ceremony towards a low to high level e.g. prayascita, guru piduka, and labuh gentuh. In order to anticipate and neutralize its disasters, the rituals were conducted routinely.
- d) The ritual was a representation of communication media to the Gods for begging a harmony in a human being.

Conflict of interest statement and funding sources

The author(s) declared that (s)he/they have no competing interest. The study was financed by the author.

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.

Acknowledgments

The deep and sincere gratitude were presented to God for having granted the author the ability and the opportunity to complete this paper. The author would also like thanks friends for their support, their patience, their contribution, and their valuable input so that this paper could be completed. The author would also thank to I Wayan Suryasa as advisor and co-editor-in-chief of IJCU Journals who has reviewed and approved this study to be published.

References

- Anom, I. Gusti Ketut, dkk. 2008. *Kamus Bali-Indonesia Beraksara Latin dan Bali*. Denpasar: Dinas Kebudayaan Kota Denpasar bekerjasama dengan Badan Pembina Bahasa, Aksara, dan Sastra Bali Provinsi Bali.
- Djamaris, E. (1977). Filologi dan Cara Kerja Penelitian Filologi. *Bahasa dan sastra*, 111.
- Ikram, A., & Pudjiastuti, T. (1997). *Filologia Nusantara*. Pustaka Jaya.
- Jirnaya, IK. (2010). "Usada dalam Pernikahan Bali". Laporan Penelitian Hibah Mahasiswa Doktor. Denpasar: Program Pascasarjana Universitas Udayana.
- Robson, S. O. (1978). *Pengkajian sastra-sastra tradisional Indonesia*.
- Soemantri, S. (1986). The mechanism of two and three body abrasive wear in ductile metals.
- Susanto, D. (2015). *Kamus istilah sastra*. Pustaka Pelajar.
- Teeuw, A. (1984). *Sastra dan ilmu sastra: Pengantar teori sastra* (No. 7). Pustaka Jaya.
- Watt, I. (1964). Literature and Society" dalam Robert Wilson (Ed.) *The Arts in Society*.
- Winfried, N. (1990). *Handbook of semiotics*. Bloomington, Indianapolis.
- Yasa, I. W. S., & Sarjana, I. P. (2009). *Brahmawidya: studi teks Tattwa Jnana*. Lembaga Penelitian bekerjasama dengan Fakultas Ilmu Agama, Universitas Hindu Indonesia.
- Zoetmulder, P. J., & Robson, S. O. (1995). *Kamus Jawa Kuna-Indonesia: PY* (Vol. 2). Hasil kerja sama Perwakilan Koninklijk Instituut voor Taal, Land-, en Volkenkunde dengan Penerbit PT Gramedia Pustaka Utama.

Biography of Author

I Ketut Jirnaya was born on April 8, 1959, in Singaraja. He finished his bachelor academic in 1983 in Faculty of Letters of Old Javanese at Udayana University. In 1984, he was to be a civil servant and in progress. He had been graduated his Master Degree in Padjadjaran University at Bandung. Finally, he had been completed his Doctor Program in 2011 at Udayana University. Since he is a lecturer and active in academic seminars whether to be presented as well as participants. He is always active included regional, national, and international seminar. He has been dedicated his knowledge to the societies, incompetence by grouping towards language skill and Old Javanese.