

The Myth of the Black Tiger in the Era of the Gelgel Kingdom: Reflections on Political and Religious Policy

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Abstract. The myth of the Black Tiger tells of the success of I Gusti Kebon Tubuh in killing a black tiger in the Blambangan forest which often went on a rampage/disturbed the peace of the community. Thanks to his success, the King gave him special privileges and became the leader of the Parahyangan Pura Dalem Tugu. This research aims to inventory, document and discover the meaning of the myth of the Black Tiger. The research data sources are textual data, both verbal (local Gelgel folk tales), written texts (chronicles), and material culture texts (temple cultural heritage). Data analysis uses cultural studies methods, combining structuralism analysis and semiotic methods. The results of the research show that the myth of the Macan Selem has a relationship with Pura Dalem Tugu as the Pura Kawitan of the Arya Kutawaringin/Arya Kebon Tubuh community. The myth of the Black Tiger reflects political policies in the appointment of officials, and religious policies related to the responsibility for managing holy places and the form of a body ceremonial during the cremation ceremony.

Keywords: The myth of the Black Tiger; political and religious policies

1 Introduction

Myth in critical studies is positioned as a cultural reality that reflects a system of knowledge, beliefs, symbols, wisdom values, and social relations, or a form of identity of a community group (Ahimsa Putra, 2001). Myth is also understood as a cultural text that contains a duality of meaning, namely denotative and connotative meaning (Barthes, 2018). Even though it is an intangible cultural heritage, myths are often intertwined with intangible cultural heritage in the form of archaeological remains. The relationship between myths and ancient monuments also contains maps of good meaning regarding local wisdom values, cultural identity, social integration, leadership and spirituality. This is parallel to the myth originating from the Gelgel Kingdom era of the XIV-XVI century AD.

The myth of the Black Tiger tells the story of Arya Kebon Tubuh success in killing the Black Tiger which often went on a rampage in the Blambangan forest. For his achievements, Raja Dalem Ketut Ngulesir gave him special privileges in the form of "Aji Purana" and as leader of the Parahyangan Pura Dalem Tugu (Warna, et al., 1986: 77). Paying attention to the Black Tiger mythological story indicates a connection with the cultural heritage of the temple, and the value of local wisdom in socio-political and religious aspects. Therefore, the relationship between the myth of the Black Tiger and cultural heritage, local wisdom values, and king policies is interesting to study more carefully.

Myths and cultural heritage are actually an expression and at the same time a cultural identity. Myths as socio-cultural texts contain noble values, so the myth of the Macan Selem and its relationship with cultural heritage is in accordance with the mandate of Republic of Indonesia Law No. 5 of 2017 is very important to advance. The advancement of cultural heritage as a cultural dimension can be done by studying and constructing types of local wisdom as part of efforts to preserve, develop and utilize it, which can be packaged into spiritual tourism.

Both myths as intangible cultural heritage and monuments as material cultural heritage have limitations qualitatively (they cannot last long) and quantitatively (they tend to shrink, experience damage, and are sometimes abandoned by their supporters). Such mythical phenomena have a high urgency for study, rescue, protection and preservation. So that cultural heritage which is tangible and intangible is not lost in the 'era', it is important to study and reveal the map of meaning surrounding it.

The problems raised in this research can be formulated as follows:

- a. What is the relationship between the myth of the Black Tiger and the tangible cultural heritage in Pekraman Gelgel Village?
- b. What forms of kingly policy are reflected in the myth of Black Tiger?

2 Method

2.1 Research Sites

The location of this research was carried out in Gelgel Village, Klungkung District, Klungkung Regency, Bali. Administratively, the Gelgel Traditional Village consists of 3 official villages including Kamasan Village, Tojan Village and Gelgel Village. The Gelgel Traditional Village is known as the town of Sweca Linggarsa Pura which in the XIV-XVI centuries became the center of the King's palace or the capital of the Bali Kingdom (Wirawan, 2008, Fox, 2010).

The territorial boundaries of the Gelgel Traditional Village area are:

- a. north: Galiran Village,
- b. south: beach and Jumpai Village,
- c. east: Tangkas Village, and
- d. west: Tukad Jinah River.

The focus of the research is directed at examining the relationship between the myth of the Black Tiger and the cultural heritage of the Gelgel Traditional Village in order to carry out an inventory, explore wisdom, and construct the cultural history of the Gelgel kingdom period. This research is interdisciplinary in nature, viewed from the perspective of archaeology, public policy and cultural studies.

2.2 Method of Collecting Data

The types and sources of data for this research consist of primary data and secondary data. Primary data includes forms of cultural heritage, related historical source texts, collective memory information about the myth of the Black Tiger related to cultural heritage. Secondary data consists of information from the government, community figures, and reports or writings, images related to cultural heritage in the Gelgel Traditional Village.

In accordance with the characteristics of qualitative research, the main instrument of this research is the researcher himself. In its implementation, it is also supported by supporting

instruments such as: recording forms, measuring tools, interview guides, and audio-visual documentation tools, digitalization using smartphones.

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Data collection techniques in this research include: field observation, focused interviews with a number of key informants, and documentation techniques. Field observations were carried out on the physical condition of artifacts, sites and environmental elements as the cultural background of cultural heritage in the Gelgel Traditional Village. In-depth interviews are used to explore historical background, collective memory, and information to support physical data sources from field observations. The determination of informants was carried out purposively with community leaders, stakeholders and administrators of the Dalem Tugu Temple. Documentation techniques attempt to collect secondary data sources from reports, historical notes, chronicles and other written sources related to the existence of cultural heritage in the Gelgel Traditional Village.

2.3 Data Analysis Method

The data that has been collected is processed and organized through data classification and sorting for further data analysis. The analysis model applied is descriptive qualitative, combined with simple quantitative analysis (such as analysis of tables, graphs, number and size of artifacts). Apart from that, contextual analysis was also carried out to examine the relationship between data within a certain area, with related regulations, structuralism studies, semiotic methods, and complemented by studies of public policy during the kingdom era.

3 Results and Discussion

3.1 Black Tiger Myth Text

The mythological story of the Black Tiger is written in the Raja Purana Dalem Tugu (anonymous, 2006: 47—48). The beginning of the story relates to the character Arya Kebon Tubuh who was assigned by the king to eradicate the Black Tigers which were disturbing the people of Blambangan. It is said that Kyayi Agung Bandhesa Gelgel Kubon Tubuh, also known as Kyayi Klapodhyana, was tested for his loyalty, for his skill and dexterity, by Sri Smara Kepakisan, to fight (kill) a black tiger in the Blambangan area. According to reports, the ruler of Blambangan, the tiger never stopped causing trouble in the country. After hearing the king's orders, his courage rose, because he was indeed capable and he was always loyal and wise. With politeness and politeness, he stated that he did not refuse Dalem's orders, he truly intended to serve his master.

The next day he left for Blambangan by boat, followed by the selected soldiers. He also did not forget to pray at Pura Dalem Tugu, asking for grace from the ancestors who were given "dharma" (disthanakan) there. He was given a weapon by Dalem, in the form of a *tulup* (blower) whose spear was in the shape of a large biring, named Macan Guguh. It was not said that on the way, he had arrived in a forest where the tiger was. He found the black tiger sneaking under a big tree. Kyayi Klapodhyana immediately prepared to fight the big black tiger, without being afraid, Kyayi Bandesa finally ran away. At that time, Kyayi Klapodhyana concentrated his mind (*hangregap*), exhaled a *punglu batur bhumi* (blowpipe bullet) accompanied by a single thought, uttering a *mantra* to kill the enemy. He took aim with the blowpipe that Dalem had given him, once it penetrated the tiger's stomach and finally died without a fight. After the tiger died, Kyayi Klapodhyana and his soldiers returned to Bali directly to Dalem in Gelgel, offering the tiger's skin as proof of his success.

Dalem was very happy, and increasingly convinced that Kyayi Gusti Klapodhyana was truly a descendant of the Daha warrior from Sri Hairlangga as stated in the inscription (*Candri Sawalan*) which was read when Kyayi Klapodhyana had a disagreement with Prince Nyuhaya who did not like his son, I Gusti Ayu Adhi. taken (married). Kyayi Klapodhyana has succeeded in defeating the enemy in Blambangan, in the form of black tigers. Therefore, Dalem Sri Smara Kepakisan gave a gift to Patih Klapodhyana and Arya Kuthawaringin's descendants in the form of Aji Purana.

3.2 Contextualization of the Black Tiger Myth with Cultural Heritage

Based on the story structure of the Black Tiger myth, there are three central figures in it, namely the king (ruler of the government), I Gusti Klapodhyana as the Royal elite who served as supreme governor, and the people, including those in the Blambangan area. Apart from the central figures, this myth has a close relationship with a number of cultural heritage sites, namely the Pura Dalem Tugu site, which until now has the status of a kawitan temple for the Aryan Kebon Body/Arya Kuta Waringin community. Apart from that, there are remains of the inscription "Raja Purana" which is kept with a black tiger-shaped keropak. This inscription is a gift from the King to the residents of Kebon Badan who were given special privileges and given the task of carrying out/managing Parahyangan Pura Dalem Tugu.

In the inscription it is also written that the descendants of Arya Kebon ubuh / Arya Kuta Waringin have the right to use a bier in the shape of a Black Tiger when carrying out the cremation ceremony. This gift is still carried out today and becomes an identity for the residents of Arya Kebon Tubuh when performing the Atiwa-tiwa ceremony.

3.3 Forms of Public Policy

There are four forms of public policy that are reflected by myths such as selem. The simotic study of the myth of the wild tiger introduces policies related to social structure, the political field (determining public office), religion and spirituality, as well as the field of public security. In the field of social structure, it is firmly established that there is a social stratification consisting of the ruler (King), the elite group of nobles (Royal officials) such as Arya Kebon Tubuh as the official governor, and ordinary people whose territory extends to Blambangan.

Policies in the political field are seen in the appointment as a Royal official, in this case Maha Patih Kebon Tubuh. In determining royal officials, it is not only based on blood relations (KKN) but through a suitability test. Patih Arya Kebon Tubuh was given the task of killing the black species that were disturbing the Blambangan community. These tests and responsibilities can be completed well. The implication is that the appointed governor does have the skills and abilities to occupy that position. Apart from that, there are also dimensions of reward and punishment. In the success of this difficult task, the king was granted special privileges in the social and political field, including the trust to lead the implementation of the Royal Parahyangan.

The policies taken by the King also implied the religious and spiritual fields. The king paid great attention to religious and spiritual aspects, especially the issue of temple worship as a holy place to worship ancestors and Almighty God. Pura Dalem Tugu apart from functioning as a pledge of faith for the Aryans' "determination" to appoint the king of Sri Semara Kepakistan, also functions as a kawitan temple. The king was very concerned about the sustainability of this sacred building and gave responsibility for its management to the Kebon Tubuh breed.

Policies that were also very important to be taken by the rulers at that time were in the field of security and comfort of their people. Even though he was far from the center of the Kingdom, the King noticed the uncomfortable atmosphere of his citizens on the coast of the forest due to the actions of wild beasts 'like black'. For the sake of feeling safe and comfortable, the King assigned Arya Kebon Tubuh to kill the source of the disaster for his people in a remote area. Here we see the king's serious policy of maintaining order and security throughout the Kingdom.

4 Conclusions

Based on the results and discussion of the Gelgel era myth, two things can be concluded as follows. First, the myth of the Selem Tiger has a close relationship with the cultural heritage of Pura Dalem Tugu as the Pura Kawitan of the Arya Kutawaringin/Arya Kebon Tubuh community. Second, the Myth of the Black Tiger reflects four public policies, namely in the fields of social structure, political policy, religion and religion, as well as public security and comfort.

Taking into account the importance of the meaning and value of local wisdom contained in myths, in the future it is necessary to carry out a broader and more comprehensive study. The study of myths and related cultural dimensions can be a stepping stone in the context of advancing culture and preserving the noble values of the wisdom of our ancestors in the past.

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