
TAMAN RAJA BALITUNG: STORIES & MYTHS AS TOURIST ATTRACTIONS

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ABSTRACT

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This study focused on analysing the value and function of Raja Balitung Park and the stories and history of the place in Jongkangan, Tegal Rejo, Tamanmartani, Kalasan District, and Sleman Regency. Particular Region of Yogyakarta. This research uses a qualitative approach, carried out by processing and analysing data presented in descriptive form. The data source is based on in-depth interviews with resource persons who are natives and guardians of Taman Raja Balitung. The study data is in the form of stories told by resource persons about places visited by King Balitung while hunting, and there are many inscriptions from ancient relics buried in the area of the place, which are then transcribed from interview recordings. The analysis was carried out using Finnegan's study theory, namely the value and function of oral literature. The study results show the historical value of stories contained in the attractions of Taman Raja Balitung, such as the history of naming and the discovery of inscription stones relics of ancient times. Both cultural values are included in stories and myths in Taman Raja Balitung about man's relationship with nature and his relationship with God and beliefs about something.



Introduction

Oral literature is a picture of the community of speakers. Its existence feels close to the community because there are terms for their daily activities. The image brought oral literature closer to the community of its speakers (Amanat, 2019). So, oral literature is seen as entertainment, advice, or prayer for its people. One area that also practices oral literature is Natuna Regency (Qur'ani, 2021). Oral literature is included in folklore studies. Folklore is a part of the culture of a collective, which is spread and passed down from generation to generation among any collective, traditionally in different versions, both oral form and examples accompanied by gestures or mnemonic devices. According to Hutomo, oral literature includes literary expressions of citizens of a culture that are spread and passed down orally (Baihaqi, 2017).

Oral literature refers only to oral texts of literary value, while oral traditions are more accessible, which include traditional technology, customary law, folk dances, and folk food. Oral literature is only limited to literature-oriented, such as folk language, folk expressions, folk poetry, folklore, and folk songs (Istiyanto & Novianti, 2018).

Culture in Indonesia is something that cannot be separated from tradition. Tradition is not a finished thing but a thing that exists and continues to grow. This tradition develops with the flow of social change, but the changes that occur stay within their roots

(Widiastutik & Rizal, 2021). Oral tradition will undoubtedly be distinct from oral literature (Baihaqi, 2017). Oral literature is one part of the oral tradition. Oral literature concerns the literary expression of citizens of a culture that is spread and passed down by word of mouth (orally).

According to (Faridah, 2018), oral literature in Indonesian ethnic communities has long existed. Even after the written tradition developed, oral literature was still found in quality and quantity. Oral literature in Indonesia is vibrant and extraordinarily diverse. Through oral literature, people with high creativity express themselves using artistic language; even today, oral traditions are still mainly held in traditional ceremonies.

(Muzakka, 2003) suggests that oral literature is an expression that includes the literature of citizens of a culture that is passed down from generation to generation orally by word of mouth (Mardianah, 2021). According to him, oral literature has a character that distinguishes it from others, namely the process of spreading it by word of mouth, born in a community that is still village-styled, considered a philosophy of life because it is a cultural heritage that describes the past, it is not known who the author is, does not attach importance to facts and truth but rather to fantasies that are sometimes unacceptable to modern society, has several versions and is sometimes pronounced incomplete. Furthermore, Finnegan (Wongsopatty, 2020) emphasises three aspects of a work: composition, delivery, and performance. These three aspects distinguish a job in the oral literature or tradition category.

Research on regional literature, primarily regional literary works, will also provide an overview or reflection of the community, significantly if it is associated with local wisdom (Wulandari, 2017). Like rules that concern human relations with nature, living things to protect wildlife and regulations that have relationships with humans who have supernatural properties, such as the creator (God) and spirits that are considered occult, local wisdom can also take the form of customs, such as folklore and myths passed down from generation to generation in society (Wulandari, 2017).

The depiction of natural beauty, the enormity of natural phenomena, and respect for nature are themes often found in oral literature. (Hidayah, 2020) states that oral literature presents articles about the environment implicitly and explicitly and then makes the environment an ethical orientation in texts that make humans part of the universe that recognises natural wonders and does not impose personal interests on nature. Keraf (Wulangsih, Anam, & Apriyatin, 2022) states that the relationship between personality and humans is regulated in an ethic; almost all traditional societies in the world have ethics that hold their ways of relating to nature. Knowledge about ethics towards nature is then drowned because of the emergence of various anthropocentric and religious understandings that consider the practice of respect for nature carried out by traditional communities as immoral and (Tundreng, Ardianto, & Rofi'i, 2023).

Mythos (Greek: mythos) is a part of folklore in the form of stories set in the past, containing interpretations of the universe and considered to have happened by its adherents. For example, this study takes the theme of the potential of the outdoors and myths in tourism or tourist attractions that can be connected with tourism. The purpose is

to connect historical stories and legends used as local wisdom by the community and then used as an attraction to attract tourists. Therefore, researchers then studied the tourist attraction of Taman Raja Balitung in which there are stories and myths (Beni, 2023).

Based on the introduction above, the formulation of the problems in this study are: (1) How to inform the public about the history and myths that exist in the tourist attraction of Taman Raja Balitung so that it does not become extinct as an oral literary work?, (2) How can the history and myths in Taman Raja Balitung be used as local wisdom and become a tourism attraction for the community? (3) What are the values and ecological functions of oral literature in the myths in Taman Raja Balitung?.

The objectives of this study are: (1) provide more information about the history and myths of the tourist attraction Taman Raja Balitung for the local community and even migrants. (2) Can preserve local wisdom in the form of nature and myths in King Balitung Park so that it is not quickly extinct. (3) Can make historical stories and myths about establishing Taman Raja Balitung as a tourist attraction to increase Yogyakarta and Central Java tourism.

Research Methods

This research is qualitative research using descriptive methods. Qualitative research is a description that cannot be converted into numbers. Bogdan and Taylor (Moleong, 2014) define qualitative research as a procedure that produces descriptive data from written or spoken words of others and observable behaviour. Qualitative research also makes descriptive data, which is a method that presents the most accurate possible picture of a particular individual, language state, symptom or group. states that the data collected in the descriptive method is in words, images, and not numbers. This research explains the picture of King Balitung's story and its myths that can make Raja Balitung Park a tourist attraction that can be preserved and become one of the places for tourists who want to have recreation in a place with oral literary stories.

The data in this study is a story about King Balitung, supporting aspects such as myths and history. This study's data source is Taman Raja Balitung, located in Jongkangan, Tegal Rejo, Tamanmartani, Kalasan District, Sleman Regency—a particular Region of Yogyakarta. Data obtained from informants who need to meet the requirements set will affect the suitability of the data obtained with the problem and the purpose of the research itself. The informant in this study was a resident and the administrator of the Raja Balitung Park tourist attraction, namely Mas Herry.

The data that has been obtained will then be analysed based on the following discussion: (1) give the data recited by the informant through dictation techniques, (2) transliterate the data into Indonesian, (3) classify the data based on the problems posed in this study, (4) the data that has been classified then analysed based on the theory that has been described, (5) make conclusions based on the results of the study.

Results and Discussion

1. Attractions of Taman Raja Balitung

The tourist attraction visited and researched by the author is Taman Raja Balitung—a particular Region of Yogyakarta. As the name implies, King Balitung Park is a place that has been stopped by King Balitung while hunting. There are also many inscriptions from ancient times buried in this area. The most prominent object in this tour is the river. The flow of river water comes from dams believed to have properties, and there are several springs. This place is still relatively new and still very simple.

2. Oral Literature Transformation

Literature has the potential to develop character through education. Literature, as a result of reflection on phenomena that occur in everyday life, stores various events that can be used as cases of life and includes oral literature that holds many customs, stories, and speech that have existed for generations (Herfanda, 2018). Stories or myths that occur in a particular area or place can improve the site, as discussed by researchers about the tourist attraction Taman Raja Balitung, which stores various stories and myths that can be used as objects to break the tour.

Study of literary works related to tourism activities that make tourism an auxiliary science in making literary works as a promotional medium. The behaviour of the community who still preserve the tourist attractions in Balitung King's Park cannot be separated from their desire for the place to remain beautiful and indeed cannot be separated from the views of the community who consider that the site or river has a significant symbolic value which of course has historical and spiritual significance (Sianturi, 2022). The symbolic significance related to the forests and rivers in this place becomes sacred because it is believed and contains historical value from mythological stories that complement the home. What can be seen is as follows.

3. Historical Value Content

The preservation carried out by the management and the community in the Raja Balitung Park area is inseparable from the existing historical value. With the discovery of the Kedulan Temple underground, located 500 meters from King Balitung Park. This place was also used as a stopover by King Balitung while hunting, as explained by the source in the following quote:

"If that history is right, King Balitung's garden has a history. The first inscription was found in Kedulan Temple, which is 500 meters underground, and it is felt that the point is that there is a person named King Balitung who hunts and continues to bathe; the bath is for the southern river, but access to it does not yet exist. Because the inscription was found, we then met with residents and administrators, so it made its name into the King Balitung Park. Just like that." (source: Mas Herry)

Furthermore, the resource person explained that the river's name in King Balitung Park was the Gilang River because it was taken from Batu Gilang. Then the flow of the river comes from an ancient dam. The ancient dam described by the source could be related to the village of Pananggaran, as told in the Kedulan Temple inscription. However, until now, no trace of the ancient dam has been found. It is still a mystery whether the ancient dam exists or not.

Around Taman Raja Balitung, it turns out that many historical relics have changed stone inscriptions. Especially around the river and people's houses, found many stones.

4. Mythological Value

In this study, several stories or myths are found in the tourist attractions of Taman Raja Balitung. First, regarding the myth about stones, the source explains that:

"There is a large stone that was once found by residents, then taken by BPJP management, but the stone returned here to its original place. It happens repeatedly. Then, the stone was reburied around this place on the people's initiative." (source: Mas Herry)

Based on the presentation of sources, the myth about the stone's return has existed for a long time and has been believed for generations. However, not only one stone relic; it turns out that there are many inscription stones around the river. Even in the homes of residents are found. Residents once tried to dig up the stones but were buried again because they did not want to damage the nature around the river.

Second, myths about river water that are believed to cure diseases. As explained by the source:

"Some people believe this place or river to have properties. Believe it or not, this river is a place of receipt therapy for some people. Moreover, it is believed that there are benefits for the surrounding community because it is said to be healing; many people then believe and come to this river". (source: Mas Herry)

In some places, river water is always believed to cure diseases. However, this myth appears and is believed to be accurate in this place because some residents do not come to soak because they want to heal their receipts. It was cured; many residents then believed the myth and came here. The river water in this park also never recedes or experiences drought even though it enters the dry season because there are several springs in the river. That is why this myth exists.

In addition, there is also a myth from the ancient community that said that the water changed into three colours, as the source said that "people can see that there are three colours of water, namely white, blue and green."

5. Cultural Values

Cultural Values in Man's Relationship with Nature

From the tourist attractions of Raja Balitung Park and its various stories and myths, there are cultural values that connect humans with nature, such as the preservation of the trees around the place, obvious river water and inscriptions of historical relics that were not excavated because they did not want to damage the nature that God had created. This place is more concerned with natural wisdom and wants to keep places the same. Residents do devotional work around the river every Sunday because many lush trees and dau-leaves are scattered.

6. Cultural Values in Man's Relationship with God and Other Beliefs

From the explanation of the source, although residents around the place have faith in God, who created humans and the universe, some residents believe that the Gilang river water in Taman Raja Balitung has properties that are believed to cure diseases, such as receipts. Because this belief makes many residents use the water for this.

7. Purpose and Function of Oral Literature in Taman Raja Balitung

The purpose and function of oral literature in Taman Raja Balitung can be interpreted based on their respective contexts. In the speaker's presentation, the myth the source explains has an essential purpose and function for the surrounding community and those who come to the place. Like the myth of a stone that comes back again after being taken, it can be said as a good thing to instil values and educate people not to take something that does not belong to them. There is a particular purpose that places that are believed to have mystical things must always be believed and believed. Furthermore, myths about river water are believed to cure diseases. In this case, water certainly has a good function for public health. That way, they will not damage the surrounding nature. We must be able to protect nature because nature and humans are very closely connected.

Conclusion

From the discussion above, several conclusions were found, as follows. First, there is a historical value of stories in Taman Raja Balitung's attractions, such as the history of naming and the discovery of inscription stones relics of ancient times. Both cultural values are contained in stories and myths in Taman Raja Balitung about man's relationship with nature and his relationship with God and beliefs about something. Then, the myths contained in the tourist attraction, including the myth of stones that reappear and water that has properties and water that can change colour into three, can be the allure of the tour. Literature and tourism are closely related and complementary. Literature will be better known to the public with the existence of tourist attractions that store stories and myths in it.

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