

The Death of Kedis Cangak for Its Greedy (Function And Values Analysis)

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ABSTRAK

Masyarakat Bali cukup kaya dengan susastra lisan, di antaranya ada satua atau dongeng rakyat Bali. Belakangan ini tradisi masatua dirasakan sangat menurun. Hal ini disebabkan oleh tingkat kesibukan para orang tua semakin tinggi. Hiburan pada media sosial telah mengalahkan tradisi kelisanan. Tujuan penelitian ini untuk menganalisis fungsi dan tata nilai satua Kedis Cangak Mati Ban Lobane. Penelitian ini menggunakan metode kualitatif. Metode pengumpulan data penelitian ini yaitu metode observasi dengan teknik baca dan catat. Hasil penelitian dianalisis dengan metode deskriptif analitis dan disajikan dengan teknik informal. Analisis penelitian menggunakan metode padan. Hasil penelitian menunjukkan fungsi-fungsi satua "Kedis Cangak Mati Ban Lobane" yaitu fungsi hiburan, fungsi pendidikan, dan fungsi sanksi sosial atau hukuman. Analisis tata nilai, yang memfokuskan perhatian pada nilai agama, ditemukan nilai-nilai seperti nilai tattwa (filsafat) dan nilai tata susila (etika). Adanya fungsi hiburan, fungsi pendidikan, dan fungsi sanksi sosial atau hukuman. Di dalam analisis nilai, yang memfokuskan perhatian pada nilai agama, ditemukan nilai-nilai seperti nilai tattwa (filsafat) dan nilai tata susila (etika). Terkait nilai filsafat ditemukan penerapan tentang hukum karma phala yang merupakan salah satu dari ajaran Panca Sradha. Hukum karma menimpa tokoh I Kedis Cangak. Terkait nilai tata susila juga tercermin pada perilaku tokoh utamanya yang bertentangan dengan ajaran tata susila.

ABSTRACT

Balinese society is affluent in oral literature, among which there are satua or Balinese folk tales. Recently, it has been felt that the Masatua tradition has declined dramatically. The increasingly busy level of parents causes this. Entertainment on social media has defeated oral traditions. This research aims to analyze the function and value of the Death of Kedis Cangak for Its Greedy. This study uses a qualitative method. The data collection method for this research is the observation method using reading and note-taking techniques. The research results were analyzed using analytical descriptive methods and presented using informal processes. The research analysis uses the matching process. The research results show that the functions of the "Death of Kedis Cangak for Its Greedy" unit are entertainment, educational, and social sanctions or punishment functions. Values analysis, which focuses on religious values, found values such as tattwa (philosophy) and moral values (ethics). There is an entertainment function, an educational function, and a social sanction or punishment function. Values such as tattwa (philosophy) and moral values (ethics) are found in value analysis, which focuses on religious matters. Regarding philosophical issues, we found the application of the karma phala law, one of the Panca Sradha teachings. The law of karma befalls the character I Kedis Cangak. The value of morals is also reflected in the behavior of the main character, which is contrary to the teachings of morals.

1. INTRODUCTION

Balinese people are very rich in traditions. Almost every region has its own unique traditions, which of course do not exist or do not exist in other regions (Parmajaya, 2020; Pujaastawa & Suwena, 2019). These distinctive traditions can be observed in the procedures for carrying out a ritual, matters of customs, the layout or position of buildings in a yard, the social life of the community, and others (Indrawan &

Mahendra, 2021; Sukarniti, 2020; W. P Wardani & Suniasih, 2022). Oral tradition is a typical tradition in Balinese society. Oral tradition is a variety of knowledge, customs and customs that have been passed down from generation to generation orally, not only containing folklore, myths and legends, but also storing complete original systems of cognition (kinship), for example history, legal practice, customary law and treatment (Indrawan & Mahendra, 2021; Winda Pradika Wardani & Suniasih, 2022). Folklore (in Balinese called *satua*) is a form of oral tradition, especially oral literary tradition (Abidin et al., 2021; Feriana et al., 2022; Rukiyah, 2018; NWW Wardani & Putra, 2022). *Masatua* activities (storytelling) are usually carried out by parents with children at night, namely before bed.

It is felt that the *masatua* tradition in Bali is starting to fade, especially in urban areas. Many parents do not have the opportunity to tell their children about their (life) stories. This is caused by his busyness in carrying out daily activities, namely earning a living (Ardiana & Pandawana, 2017; Margunayasa, 2021; NWW Wardani & Putra, 2022). I left the house early in the morning, then I came home in the afternoon or even at night. This happens almost every day, so it's natural that nowadays children don't know each other (Baka et al., 2019; Bulan & Hasan, 2020). A reality like this is very unfortunate and certainly undesirable. Each region in Bali has unique units which sometimes differ from one region to another. However, there are also units that are the same, only the names of the characters and/or the way they tell the story are different. This can be observed when Bawang signs Kesuna. In other areas, this *satua* is called *satua* I Kesuna signed I Crukcuk Kuning or *satua* I Pepet signed I Busuan. The only difference between these three units is in the naming of one or more of the characters. This shows the creativity of the community (storytellers).

Satua produced by the author does not merely function as entertainment, but has special meanings or values that he wants to convey to the public or fans of the unit (Ardiana & Pandawana, 2017; Muhdaliha & Batuaya, 2017; Yuniarti et al., 2021). This meaning or value can be in the form of advice, teachings, or perhaps in the form of social criticism of unfair treatment (Ardhyantama, 2017; Ramdhani et al., 2019; Umri & Syah, 2021). Each unit contains certain values that need to be studied and socialized. Through *masatua* activities, parents or storytellers convey the values stored in the *satua* in the form of advice or teachings related to honesty, justice, and/or about what may or may not be done (Handayani, 2020; Noviasri, 2020). Balinese *satua-satua* is very full of values, such as educational values, ethical values, religious values and so on. In order to understand the values contained in a unit, quite good research skills are required. This is important, because the values contained in these units are sometimes not expressed but only implied. *Satua* The Death of Kedis Cangak for Its Greedy for example. This *satua* is often also called the Cangak Maketu *satua*, or the Padanda Baka *satua*. Actually, this unit is the same, only the title is different. Just like other units, this unit is also full of values that must be explored and socialized. The aim of this research is to analyze the function and value system of the death of Kedis Cangak for Its Greedy.

2. METHOD

This research uses qualitative methods, qualitative methods are a research method that emphasizes analysis or descriptiveness. Qualitative research methods are procedures that produce descriptive data, both written and verbal, that develop in society. Data collection for this research used the listening method which uses basic techniques which include tapping, skillful involvement, recording and note-taking techniques. Research analysis uses the matching method, which is a method used to study or determine the identity of diagonal units using determining tools that are outside the language, regardless of the language concerned. Presentation of data analysis results using formal and informal methods, assisted by inductive and deductive techniques.

3. RESULT AND DISCUSSION

Result

The synopsis of the Death of I Kedis Cangak for Its Greedy. The story tells I Kedis Cangak (a crane) which usually preys on many fish in ponds and in the middle of rice fields. One day he was contemplating by the side of the Kumudasara pond. I act as a holy and kind priest. He also said he had repented, no longer preying on various types of fish. It is said that there is news that in the near future there will be fishermen who will drain the pond and catch the fish there. When the fish believed, were restless, and expressed their worries, the fish asked Sang Cangak for mercy to help save themselves. That's where I Kedis Cangak said that behind the hill there was a very good and comfortable pool. When the fish were offered to be sent there, they all agreed. One by one the fish were invited to leave, but on the way the fish were devoured until they were all gone, leaving only their bones. Next it was Si Yuyu's (crab) turn to ask to be moved. Because he was difficult to grip, Si Yuyu put both of his claws around Kedis Cangak's neck and continued to fly. When he was invited to get down on a large rock, he saw that there were many fish bones scattered around. Si Yuyu began

to suspect that I Cangkal's intentions were bad. He firmly said that I Cangkal was very evil and had preyed on his friends. I Yuyu asked to be returned to its original place. I Cangkal also admitted guilt and apologized to Si Yuyu. However, because of his anger, Si Yuyu showed no mercy, pinching I Cangkal's neck until he died. That is the teaching of I Kedis Cangkal who sows bad karma, the reward is also bad.

Satua the Death of Kedis Cangkal for Its Greedy. This is one of the existing units and is quite famous among the Balinese people. This *Satua* tells the story of the behavior of its character in the form of a crane (Kedis Cangkal). In order to continue their daily life, this stork preys on fish, both in ponds, rice fields, rivers, lakes and in the sea. This bird is very greedy, and in this story, the bird depicted is very cunning, often using trickery to get his prey. He always escaped the threat of danger that threatened his life. However, at a certain time he had to take responsibility for his cunning in front of a crab (Si Yuyu). It was Si Yuyu who could give sanctions or punishment to I Kedis Cangkal.

The function analysis in this section will refer to the function theory model of Bascom and Alan Dandes. The use of these two theories is not as a whole, but will be adjusted to the needs and abilities in studying the death of Kedis Cangkal for Its Greedy. Related to this, there are several functions that can be learned from this unit. First, the entertainment function. Entertainment is something or an action that can please and soothe the heart of either a person or a group of people. This function will be seen in the death of Kedis Cangkal for Its Greedy, when this *satua* is told or read. Connoisseurs (listeners and/or readers) will smile or maybe laugh after hearing or reading certain (funny) parts of the song. The entertainment function in the *Kedis Cangkal Mati Ban Lobane* unit is reflected in the behavior and words of I Kedis Cangkal as in the quote.

... Ditu I Cangkal mapi-mapi ngregep ngwangunang yasa, solahnyane banban alus, ia mejujuk disisin telagane sarwi maiseng-iseng ngranasika, mirib buka anake ngregepang sakancan sakane main, nguncarang weda, soroh pujastutine, nanging gumananne pangindrajala, wireh keto, mawastu sing ada dadi acepok pindo pamaran sakancan benne ngelangi di arepan I Kedis Cangkae. Pamragatne bene mekejang mepunduh di arep Cangkae ento. Yening I Cangkal nyak ngalih amah sinah liu talentanga, Nanging semun I Cangkae mirib tusing mabuatang ajengan.

Translation:

... There the Stork (Cangkal) pretended to be calm and did good deeds, his behavior was very polite, he stood on the edge of the pond while contemplating, like someone was living religious philosophies, reciting the Vedas, but his aim was to deceive (deception). Thus making all the fish often roam in front of I Kdis Cangkal. Finally, all the fish in the pond gathered in front of I Cangkal. If he wants, he can prey on many fish. However, I Cangkal showed a face like he didn't need food (fish).

This quote reflects a funny incident that made the reader or listener laugh or at least smile after hearing the words or listening to the behavior of I Kedis Cangkal, where he pretended to act and behave very politely, like a holy man, a priest (a *padanda*) who had let go of all worldly things. He stood contemplating like someone who was experiencing philosophy or religious values, while reciting incantations as written in the Vedas. This behavior did not in the least make the fish in the pond suspicious, in fact this was all a ruse by I Kedis Cangkal to get all the fish in the pond without a single fish remaining. All the fish seemed hypnotized; they were very sure that I Kedis Cangkal no longer preyed on fish. He has abandoned his old habit of preying on fish. Because his language was so convincing, all the fish forgot themselves. All the fish, both small and large, were very happy, they roamed here and there as if there was no danger, to the point that they wanted to gather in front of I Kedis Cangkal.

The cute behavior and words of I Kedis Cangkal are certainly very entertaining, at least they will make the listener or reader smile. After listening to the behavior and words of I Kedis Cangkal, for a moment our feelings and souls (listeners/readers) will become happy and peaceful, as if there is no burden. Especially if the storyteller is able to appreciate and express I Kedis Cangkal's behavior well. Second, the educational function intended in this story is related to character education. Character education requires example and touch starting from an early age. People are said to have character if they have good behavior, personality, traits or character. Thus, character is synonymous with morals or personality. Regarding the content of this story, according to the title The Death of Kedis Cangkal for Its Greedy. This event can be observed through quotations.

..... ih, cai-cai benne ajak makejang. Yan tuwah cai pada makeneh keto, ada masih baan bapa, daya kene. Yan tan iwang baan bapa, bapa taen nepukin telaga ane yehne ening pesan madan telaga Andawana, druwen Ida Sanghyang Rudra. Buat kamelahane tusing ada pada, wireh tusing pesan taen kaantap baan manusa, buina benne tusing dadi amah. Nah keto yan cai mebudi idup, bapa lakar nyaratang ngajangin uli dini, tekedang ke telagane. Eda cai sumangsaya. Yan bapa linyok, apang bapa kena dicor

Translation:

.....Ugh, you're all fish. If you think like that, father has this kind of sense. If I'm not mistaken, my father once saw a lake with very clear water called Andawana Lake, which belonged to Ida Sangyang Rudra. There is no equal to its beauty, because it has never been visited by humans, and the fish cannot be eaten. Well like that, if you still want to live, father will try to take you in turn from here to his lake. Don't worry, if you break your promise, you will be subject to an oath.

..... *lantas abana i yuyu melipetan. Neked di telaga kumadasarane, sangetanga malih nyepit baong Cangake, mawinan I Cangak ngemasin mati*

Translation:

..... then he brought I Yuyu back. When he arrived at Kumadasara lake, I Cangak clamped his neck harder until he died

These two quotes reflect I Kedis Cangak's lies to deceive the fish who were promised to be taken to a safer and more comfortable place, but in reality, they were used as food for everyone. Realizing this, I Yuyu became very angry and then clamped down hard until I Cangak died. I Kedis Cangak's attitude and morals cannot be used as a role model, where I Kedis Cangak has bad behavior, likes to cheat and takes advantage of opportunities for his own gain. In accordance with religious teachings, bad deeds will be rewarded accordingly

Third, the function of social sanctions or punishment. In connection with the function of social sanctions and punishment, in this section we will briefly explain the punishment that one character will give to another character as a result of his actions. This function can be observed in events: when it was I Yuyu's last turn to be transported to the place promised by I Kedis Cangak. He promised to invite all the fish, including I Yuyu, who lived in the pond to move to another place which was of course better and safer. However, this was just a trick by I Kedis Cangak to get his prey, namely all the fish in the pond. After the agreed time arrived, one by one the fish in the pond were transported, then flown and finally dropped on a large rock. After it dies, the fish is preyed upon or eaten by I Kedis Cangak, and so on until all the fish in the pond are gone without a single one remaining, including the small fish which are also eaten. Finally, it was I Yuyu's last turn, she came out of her hiding place. Feeling suspicious, he asked I Kedis Cangak to take him to other fish places. I Kedis Cangak was willing, then I Yuyu hung on I Kedis Cangak's neck with his two pincers. I Yuyu was flown towards a large stone slab. Before he was dropped on the rock, he saw fish bones scattered on the rock, so he became suspicious and immediately strangled I Kedis Cangak by clamping his neck, so he felt pain. This event can be observed in the following quote:

... *Ditu ada batu lempoh, tongos I Cangake ngamah Be sai-sai, kanti tambis telah Benne di Telaga Kamudasarane totonan, reh nyabran dina abana ka muncuk gunungge. Caritayang jani I Yuyu dogen ane enu di Telaga Kumudasarane, reh ya nongos di gook batune, I Yuyu maranin I Cangak, ngidih tulungan kene munyinne, "Inggih wantah wiakti padanda ledang, puputang titiang ne mangkin, bakta ugi ka Telaga Andawanane.*

Translation:

... There is a large stone slab where I Kedis Cangak eats fish every day. Until the fish in the Kumudasara pond run out, because every day they take them to the top of the mountain, namely on a large stone slab and eat them. It was later told that only I Yuyu was still living in the Kumudasara pond, because he was hiding in a hole. Then he went outside and approached I Kedis Cangak. This is what he said. If you (*Padanda*) are willing, now I am the last one, take me to the Andawana pool that you promised.

... *Cendek I Yuyu suba kone abana kema ka duwur gunungge, ajinanga liyu ada tulang be, lantas ia mapineh-pineh, "Dini ko makejang timpale amaha. Kaliwat corah iba I Cangak, mapi-mapi sadu. Sing ada pelih pamargan awake malu". Ditu I Yuyu pedih pesan sambilanga ngomong, "In, iba Cangak, eda pesan tuunanga dini aba kai sig telagane ane hening". Sambilanga ngomong keto sangetanga nyepit baong I Cangake, ditu I Cangak masemu congah, wireh ia ketara, tan tahen teken pedih I Yuyune. Lantas ia ngeling ngidih olas, awakne ngejer gobane prajani masalin celong. Kene munyin I Cangake ngasih-asih/'Nah dewa, ledangang pisan, mangda idewa ngampura ugi buat kaiwangan titiange. Titiang nyak ngeberang idewa merika ka Taman Kumudasarane.*

Translation:

... Long story short, I Yuyu was flown over the mountain near the large stone slab. There he saw fish bones, then he thought that this was where I Kedis Cagak preyed on other fish. You are very cunning, Cagak, pretending to be honest and pure-hearted, you are not wrong in what I thought before. I Yuyu was very angry and said: Hey you Cagak, don't drop me here, take me to the pool where the water is clear. As he spoke, he clamped down harder on I Cagak's neck, very nervous, because I Yuyu had discovered his cunning nature. I Cagak apologized to I Yuyu and promised to take him to the Kumudasara pond (park).

... *Ngomong I Cagak ngasih-asih, "Ratu sampunang bangetanga ngapit, lebang baong titiange". Kala ditu I Yuyu masaut banggras, "Tauk, kai tusing nyak, aba malu kai ka umah kaine". Setekedne di Taman Kumudasarane, lantasan sangetanga pesan nyepit baongne. Mawastu mati reka I Cagak.*

Translation:

... I Kedis Cagak said while pleading, "my queen, don't pinch too hard, please let go of my neck." I Yuyu answered in an angry tone and said she couldn't. Take me home first. After arriving at the Kumudasara pool, I Yuyu again clamped I Kedis Cagak's neck until he died.

Quote This shows that there are punishments imposed on characters who have made mistakes. Figure I Kedis Cagak with a very cunning strategy he carried out a very cruel murder. All prey is tortured first on a large stone slab before being killed and devoured. The mistakes made by this character were very fatal, therefore it was fitting for him to receive a very severe punishment commensurate with his actions. I Yuyu is a very firm character, he is brave and able to avenge the deaths of his friends, namely by executing the perpetrator of the crime, which in this case is I Kedis Cagak. Quote from the story as a reflection of the application of a very fair punishment. No matter how small a mistake a person makes, they must be punished. The greater the error committed, the more severe the punishment given should be. Moreover, if the mistake committed is taking a life or committing murder, then the punishment that will be imposed or given should be the death penalty, like what the character I Yuyu did to I Cagak who is very cunning and has committed many murders.

Analysis of religious values in the death of Kedis Cagak for Its Greedy units in a literary work can be done by paying attention to the three basic frameworks of Hinduism, namely *tattwa* (philosophy), morals (ethics), and ceremony (ritual). Of the three basic frameworks, the most prominent or most frequently found in literary works are the teachings about *tattwa* (philosophy) and morals (ethics). Meanwhile, teachings about ceremonies or rituals are rarely found, meaning that not all literary works (*satua*) contain teachings about these ceremonies or rituals. The *Satua* the death of Kedis Cagak for Its Greedy being studied is a traditional literary work that is full of philosophical and ethical values. On the other hand, values or teachings regarding rituals (ceremonies) are not found either explicitly or implicitly. In this regard, the analysis of religious values in the the death of Kedis Cagak for Its Greedy will focus on the value of *tattwa* (philosophy) and the value of morals (ethics).

The first, the value of *tattwa*. The word *tattwa* comes from Sansekerta Language, namely from the word *tattva* which means truth. The truth referred to here is something that really (really) exists, namely *Ida Sang Hyang Widhi Wasa* (God Almighty). The word *tattwa* consists of the elements of the word *tat* which means that or that-ness and *twa* which means nature or contains, which has the meaning of basic knowledge of Hindu teachings to get closer to the qualities that have the image of that-ness, namely Godhead (*Hyang Widhi*). It is further stated that *tattwa* is different from philosophy, namely that *tattwa* must be believed to be true, whereas philosophy may question the truth of the statement. Regarding the discussion of the value of *tattwa* in the death of Kedis Cagak for Its Greedy, it will be related to the teachings about *Panca Sradha*, especially regarding belief or belief in the existence of the law of *karma phala*. *Karma phala* is formed from the words *karma* and the word *phala* which comes from Sanskrit. The word *karma* comes from the word *kr* which means work or making, then changed to *karma* which means action. While the word *phala* means fruit or result, so *karma phala* means fruit or result of actions.

Whether a person's actions are good or bad (*subha asubha karma*) will definitely bring consequences or results. Good deeds certainly have good rewards, whereas bad or evil deeds also have bad results. Therefore, the teaching of *karma phala* is also called the law of cause and effect. Hindus believe that, no matter how small, our actions will definitely bring results or rewards, which can be received directly or indirectly. Apart from that, it is also believed that good deeds will cause the *Atma* to enjoy happiness in heaven. Likewise, vice versa, bad actions will cause the *atma* to fall into hell and experience torment. Regarding the teachings about *karma phala* contained in the *Kedis Cagak Mati Baan Lobane satua*, it can be observed in the *satua* excerpt:

... Kaliwat corah iba I Cagak, mapi-mapi sadu. Sing ada pelih panarkan awake malu". Ditu I Yuyu pedih pesan sambilanga ngomong, "In, iba Cagak, eda pesan tuunanga dini aba kai sig telagane ane hening". Sambilanga ngomong keto sangetanga nyepit baong I Cagake, ditu I Cagak masemu congah, wireh ia ketara, tan taken teken pedih I Yuyune. Lantas ia ngeling ngidih olas, awakne ngejer gobane prajani masalin celong.

Translation:

... You're too evil, Cagak, pretending to be pure-hearted. My previous thoughts were not wrong. I Yuyu was very angry and said: Hey you Heron, don't put me down here, take me to a place where the water is clear, the harder I Yuyu clamped on I Cagak's neck. I Cagak was very scared because his crime had been exposed. He cried and begged for forgiveness, suddenly his body became weak and trembling.

The quote shows how angry the character I Yuyu was after learning about I Kedis Cagak's evil deeds. I Kedis Cagak is a very cunning character. With his cunning deception he killed I Yuyu's friends, namely all the fish in the Kumudasara garden. This is what sparked I Yuyu's anger. I Yuyu was so angry that he tortured I Kedis Cagak by clamping his neck so that he felt fear and extreme pain to the point that his body became weak and shivering. Viewed from a philosophical (*tatwa*) perspective, especially *karma phala* which is part of the *Panca Sradha* teachings, the character Kedis Cagak has reaped the rewards of his actions. The torture and pain he experienced was not comparable to the *karma* (crime) he committed, namely the loss of many lives. From this description it can be stated that every action carried out by a person is guaranteed to get results. When a crime is committed, the result is punishment or torture, even death. On the other hand, if someone does good, the result will be happiness that will be enjoyed. As religious people, we should avoid negative actions and/or thoughts towards other people. Because that will only bring hostility. What's more, if it hurts him, the consequences will be very serious.

The second, moral or ethical values mean rules about good and noble behavior based on *dharma* which guide human life. The application of these ethical teachings generally refers to the teachings of *Tri Kaya Parisudha*, namely three actions that are holy or that are to be purified. The three actions referred to are *manacika*, namely thinking that is pure and true, *wacika*, namely saying things that are holy and true, and *kayika*, namely doing things that are holy and right. In order to behave in a good or holy way, you need the ability to control yourself, both in thinking, saying and doing. It is with self-control that we can avoid thoughts, words and actions that are evil, dirty, cruel and other things that are prohibited by religion. Analyze data that is in accordance with the moral code, and that is contrary to the teachings of the moral code. One quote from *Kedis Cagak Mati Baan Lobane* which reflects the character's behavior is contrary to the teachings of morals, especially the teachings of the *tri kaya parisudha*.

... Buina apang cai ngisi astiti baktine, eda tuara ngenahang tutur kadharman, ane setata patut guguanin, wireh ento maka serana anggon neptepin paica wisayane. Yan suba keto, sinah sida baan cai nepukin rwa binedane, makejalaran sida sakeneh caine. Ento gelarang sedina-dina, eda kanti pelih baan cai nganelebang, tunggalang kenehe, apang eda nrebang. Buina apang tinas baan cai teked kakeneh caine. Yan suba keto, ento reke kaadanin kanirmalan. Buat tingkah anake mapaguruan, saujaring guru sing pesan dadi piwalin, mangdane tusing tulah.

Translation:

... Apart from that, you should always bow down, don't violate the religious teachings that you always believe in, because that is a means to achieve happiness. In this way, you will definitely be able to understand what is called *rwa bineda*, which will ultimately be able to achieve your goals. This should be done every day, don't misunderstand it, unite your thoughts, don't hesitate, take it into your heart. If it's like that, that's what is called purity. Regarding people's behavior in studying, every teacher's statement must not be challenged so as not to be condemned.

Quotes are advice which was given by I Cagak to all the fish in the pond. The words spoken by the character I Kedis Cagak are essentially very noble because they teach about how to achieve happiness, namely by not violating the teachings of the religion you believe in. Thus, the statement or advice given by I Kedis Cagak is in accordance with the values of morals, especially the teachings of *Trikaya Parisudha* (especially *wacika*), namely holy words. However, it must still be based on pure thoughts. However, if I Kedis Cagak's words are based on evil thoughts, for example these words are a trick to gain profit (all the fish become tame so he can easily eat them) then I Kedis Cagak's words are very contrary to the values of morals, especially *Trikaya Parisudha*, especially *wacika* and *manacika*, namely holy words and actions.

Discussion

The Death of Kedis Cangak for Its Greedy is one of the existing units and is quite famous among the Balinese people. The function analysis in this section will refer to the function theory model of Bascom and Alan Dandes. This behavior did not in the least make the fish in the pond suspicious, in fact this was all a ruse by I Kedis Cangak to get all the fish in the pond without a single fish remaining. All the fish seemed hypnotized, they were very sure that I Kedis Cangak no longer preyed on fish. He has abandoned his old habit of preying on fish. Because his language was so convincing, all the fish forgot themselves. All the fish, both small and large, were very happy, they roamed here and there as if there was no danger, to the point that they wanted to gather in front of I Kedis Cangak. The cute behavior and words of I Kedis Cangak are certainly very entertaining, at least they will make the listener or reader smile. After listening to the behavior and words of I Kedis Cangak, for a moment our feelings and souls (listeners/readers) will become happy and peaceful, as if there is no burden. Especially if the storyteller is able to appreciate and express I Kedis Cangak's behavior well.

There are punishments imposed on characters who have made mistakes. The character I Kedis Cangak, with his very cunning strategy, has committed a very cruel murder. All prey is tortured first on a large stone slab before being killed and devoured. The mistakes made by this character were very fatal, therefore it was fitting for him to receive a very severe punishment commensurate with his actions. I Yuyu is a very firm character, he is brave and able to avenge the deaths of his friends, namely by executing the perpetrator of the crime, in this case I Kedis Cangak. Reflection of a very fair application of punishment. No matter how small a mistake a person makes, they must be punished. The greater the error committed, the more severe the punishment given should be (Kharis et al., 2021; Margunayasa, 2021). Moreover, the mistake committed is taking a life or committing murder, so the punishment that will be imposed or given should be the death penalty, like what the character I Yuyu did to I Cangak who was very cunning and had committed many murders.

Analysis of religious values in the the Death of Kedis Cangak for Its Greedy in a literary work can be done by paying attention to the three basic frameworks of Hinduism, namely *tattwa* (philosophy), morals (ethics), and ceremony (ritual). Of the three basic frameworks, the most prominent or most frequently found in literary works are the teachings about *tattwa* (philosophy) and morals (ethics). Meanwhile, teachings about ceremonies or rituals are rarely found, meaning that not all literary works (satua) contain teachings about these ceremonies or rituals (Galuh et al., 2021; Mus seeni, 2019). The Satua the Death of Kedis Cangak for Its Greedy being studied is a traditional literary work that is full of philosophical and ethical values. On the other hand, values or teachings regarding rituals (ceremonies) are not found either explicitly or implicitly. In this regard, the analysis of religious values in the Death of Kedis Cangak for Its Greedy will focus on the value of *tattwa* (philosophy) and the value of morals (ethics).

4. CONCLUSION

The Death of Kedis Cangak for Its Greedy, and the results of the data analysis carried out, it can be concluded that there is an entertainment function, an educational function, and a social sanction or punishment function. In value analysis, which focuses attention on religious values, values such as *tattwa* (philosophy) and moral values (ethics) are found. Regarding philosophical values, we found the application of the law of *karma phala*, which is one of the *Panca Sradha* teachings. The law of *karma* befalls the character I Kedis Cangak. Regarding the value of morals, it is also reflected in the behavior of the main character which is contrary to the teachings of morals.

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