

Structure, Social Function, and History Associated with Myths in Communities: Exploring the Myth of Giant Cave in Sanggulan Village, Tabanah Bali

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Abstract: In contemporary society, the integration of mythical traditions persists in various villages and affiliated regions worldwide. Mythology is often linked to the enigmatic aspects of the natural world. Furthermore, it incorporates the presence of unseen nature in conjunction with human beings. The influence of these myths extends to the social function, history, and structure of a community, thereby exerting an impact on its overall development. Therefore, the primary objective of this study is to examine the historical background, structural elements, and societal significance attributed to the Myth of Giant Cave in Sanggulan Village, Tabanah, Bali. This study employed interviews with local participants and utilised descriptive analysis techniques. The findings revealed that the narrative surrounding the Giant Cave continues to persist due to the prevalent practice of refraining from consuming embossed fruit (tiwul) and the perceived haunted nature of the cave, resulting in a collective reluctance to venture into its towering depths, comparable in height to a traditional Balinese dwelling. This observation demonstrates that the legend of the Giant Cave continues to exert an impact on the social and cultural progress of the local community. The influence of the village's history can also be observed in the oral tradition and community language. Furthermore, the village encompasses expansive rice fields and abundant vegetation, rendering it a highly appealing destination for tourists. The presence of the Giant Cave myth contributes to the promotion of tourism in the village. Nevertheless, the tourism sector also encounters various challenges. The educational landscape within the village has witnessed notable advancements over the course of time, resulting in favourable economic circumstances. Hence, the current study has also proven to be efficacious in offering various implications.

Keywords: Myth; Giant Cave; Bali; Sanggulan Village; Social Function; History

1. INTRODUCTION

Indonesia is a nation characterised by its extensive regional and cultural heterogeneity, wherein the presence of mythical oral traditions remains an intrinsic component within the local communities. The community exhibits a strong adherence to mythical customs that are transmitted orally across successive generations. The myths held by the local population undergo a transformation that ultimately results in these myths becoming popular tourist attractions (Anwar, 2019). Consequently, this phenomenon leads to a notable increase in tourism activity at the locations associated

with these mythical narratives. Indonesia exhibits a rich array of cultural and literary values that are dispersed throughout various regions, including Java, Sumatra, Bali, and Kalimantan (Setiartin, 2021). The transmission of oral tradition, which is a significant component of a country's regional culture, occurs intergenerationally without a comprehensive understanding of its inherent characteristics.

Oral tradition is commonly adopted by individuals as a ritualistic or habitual practice (Anwar, 2019). Piliang (2005) suggests that oral tradition is a form of artistic expression. This stylistic approach is characterised by its continuity from the past to the present. Oral tradition is characterised by its enduring nature, as it is perpetuated through repeated iterations of established customs, thereby ensuring the preservation of historical continuity. Any alteration to these traditions would result in the erosion of their traditional essence. According to Mulyana and Yahya (2005), oral tradition emerges as a consequence of prolonged discourse, which gradually solidifies into a customary practice within a specific geographic region. Oral traditions encompass the transmission of discourses through oral means, adhering to the established patterns and customs within a given society.

Duija (2011) authored a written work titled "Ocean and Danu Kertih," which explores oral traditions pertaining to cultural matters. This paper pertains to the issue of environmental conservation and its intersection with matters of societal well-being. Moreover, according to Widiatmoko (2012), the perpetuation of the myth surrounding Mount Merapi has the potential to foster a sense of community among the local inhabitants. This observation demonstrates that indigenous knowledge and traditional practices continue to effectively steer individuals towards a harmonious and prosperous existence. According to Sibarani (2012), an examination of oral traditions necessitates an exploration of historical, contemporary, and prospective dimensions. Vansina, as cited in Endraswara (2018), posits that oral literature constitutes an integral component of oral tradition, manifesting itself through the transmission of messages, narratives, and oral testimonies.

Folklore is encompassed within the realm of oral literature, as it is transmitted orally from one generation to another. Folklore emerges as a result of a notable historical occurrence, and it thrives within a community through oral tradition, often being transmitted to other communities via oral means. Folklore encompasses various forms of traditional narratives, such as myths, legends, fables, and sagas. Myths are narrative accounts or legends that are deeply rooted in the cultural and religious convictions of

specific indigenous communities (Suntini & Dewi, 2022). According to Finnegan (1998), a myth can be defined as a form of prose narrative that encourages individuals to regard past events as credible occurrences. These myths are embraced as a result of predetermined destiny, and individuals are instructed to accept them without questioning. Myths represent the manifestation of established beliefs, often regarded as sacred.

Myths are narratives of an anonymous nature that explore the origins of the universe as well as the purpose and destiny of life. They serve as societal tools for imparting knowledge to younger generations, offering explanations regarding various aspects of the world, human behaviour, the perception of nature, and the ultimate meaning of human existence. Myth can be defined as a narrative that exists within the context of a religious system and is regarded as a religious truth that was historically accepted and continues to hold significance in the present (Preminger et al., 1993). In a similar vein, the Bali region presents a diverse array of oral traditions that have been transmitted from one generation to the next. The Bali Aga, a collection of Indigenous communities residing in the Bali region, have successfully maintained their oral traditions due to their limited exposure to Javanese Hindu culture. The Bali Aga community is predominantly found in the rural areas situated within the mountainous regions of Buleleng Regency, Karangasem Regency, and Tabanan Regency. The prevalent myths found in these regions are the result of anthropological processes that contribute to the formation of cultural identity within the resident communities. Traditional Balinese literary forms, known as *Satua Bali*, encompass the myths present in the native language of Bali (Duija & Dewi PF, 2019).

Each village within the Bali region possesses a mythological narrative, although only a select few of these narratives hold significant allure for tourists. The popularity of traditional myths among tourists in Bali is contingent upon their inclusion in the realm of popular cultural tourism. Further academic research is required to investigate the indigenous folklore within the cultural customs of the Bali region (Mahagangga et al., 2021). One example of a myth pertains to the legendary colossal cavern located in Sanggulan Village, Tabanan Regency, Bali. The primary objective of this study is to examine the enduring effects of oral traditions that have been transmitted across generations in Sanggulan Village, located in the Tabanan Regency of Bali. The current body of research on the myth of the giant cave exhibits a notable deficiency, resulting in a subject that remains enigmatic and shrouded in mystery (Arce et al., 2021).

The present study is of particular importance due to the various

assumptions made regarding the physical characteristics of the cave. Further investigation is warranted to explore the sociocultural aspects of the local population, the historical background of the colossal cavern's existence, and its significance within the daily lives of the inhabitants of Sanggulan Village.

2. LITERATURE REVIEW

This section provides an in-depth analysis of the existing scholarly literature that explores the intricate relationship between the function of myth and the socio-cultural and historical context of various communities. Additionally, this section provides an overview of the theoretical framework upon which the study is based.

2.1. Theoretical Framework

This study utilises Segal's (2009) Myth and Ritual Theory and Barthes' (2004) Narrative Theory. The Narrative Theory developed by Roland Barthes, as expounded in his influential work *S/Z* and other scholarly writings, presents a comprehensive theoretical framework for the examination of narrative structure and the interpretation of narrative meaning. The theory places significant emphasis on the intricate interplay among the diverse components of a narrative and their role in shaping the understanding and meaning derived from storytelling. Table 2.1 presents an overview of the fundamental principles that underlie this particular theory.

Key Tenet	Description
Narrative as a Sequence of Codes	<ul style="list-style-type: none"> Narratives are constructed through a sequence of codes or signifiers.
Functions of the Codes	<ul style="list-style-type: none"> Barthes identifies several codes within a narrative, including the hermeneutic (codes that convey meaning), the proairetic (codes that signify actions), the semic (codes that suggest connotations or cultural meanings), and the symbolic (codes that carry broader cultural or archetypal significance).
Reader's Role	<ul style="list-style-type: none"> Barthes emphasizes the active role of the reader in interpreting a narrative.
Intertextuality	<ul style="list-style-type: none"> Narratives are interlinked with other texts, both literary and cultural.

Table 2.1: Key tenets of the Narrative Theory (Barthes, 2004)

The present study incorporates Roland Barthes' Narrative Theory to argue

for the deconstruction of the narratives associated with the giant cave. This approach facilitates the examination of these narratives and their formation through different codes, such as linguistic structures, symbolic elements, and cultural references. Furthermore, the theory substantiates the notion that the community and visitors play an active role in the interpretation of the narratives linked to the cave. The principle of intertextuality facilitates the examination of the intertextual relationships between the narratives found within the cave and more extensive cultural or mythological narratives.

Moreover, the theory additionally provides support for the examination of the influence exerted by the narratives linked to the colossal cave in moulding the perception of its cultural and historical significance. Therefore, the utilisation of Roland Barthes' Narrative Theory within the current research aids in attaining a more profound comprehension of the role played by the narratives encompassing the enormous cave, the involvement of the community and visitors, and the establishment of the strata of significance and cultural value within the context of Sanggulan Village. The aforementioned theory facilitates a comprehensive examination of the narrative elements that are pivotal to the current investigation.

The concept of Myth and Ritual Theory, as expounded by Segal (2009) in his seminal publication *Myth: A Very Short Introduction*, offers a comprehensive theoretical framework for comprehending the intricate relationship between myths and rituals across diverse cultural settings. The theory provides a comprehensive examination of the profound interrelationships between myths and rituals and encompasses their importance in shaping the beliefs, practices, and identities of local communities. Table 2.2 provides a concise overview of the fundamental principles of this theoretical framework.

Key Tenets	Description
Myth as sacred stories	<ul style="list-style-type: none"> Myths are not mere tales but rather sacred stories that convey fundamental truths and beliefs within a society.
Rituals as embodiments of myths	<ul style="list-style-type: none"> Rituals are not separate from myths but are rather the embodied expressions of mythic narratives.
Myth-ritual relationship	<ul style="list-style-type: none"> Myths and rituals are interdependent and mutually reinforcing.
Social and cultural functions	<ul style="list-style-type: none"> Myth and rituals serve as mechanisms for transmitting cultural values, norms, and beliefs from one generation to another.

Table 2.2: Key tenets of Myth and Ritual Theory (Segal, 2009)

Within the framework of the current investigation, the Myth and Ritual

Theory offers significant contributions to the examination of the myths and narratives linked to the colossal cavern, taking into account the sacred components that contribute to the formation of the cultural identity of this expansive cave located in Sanggulan Village. Furthermore, the theoretical framework lends support to the examination of the rituals and ceremonies conducted within the vicinity of the cave, thereby establishing a concrete link between the rituals and the cave's mythological significance.

The theory additionally provides support for investigating the role of myths and rituals connected to the cave in shaping identity and fostering unity within the Sanggulan Village community. The theory additionally provides support for the notion that the giant cave serves as a location for the dissemination of cultural values and beliefs through myths and rituals within the community. Therefore, this theoretical framework serves as the underpinning for the current research, aiming to explore the complex interplay between the narratives associated with the giant cave, the rituals performed within it, and their overall cultural significance within Sanggulan Village.

2.2. The function of the Giant Cave Myth

2.2.1. Social Function

The social function within the context of social life is inherently characterised by a dynamic interplay, which is evident through the occurrence of social interactions. The principle discussed by B. Malinowski in Teeuw's work (1984) plays a significant role in fostering cohesion and ethical standards within society, particularly in small communities (small commodities). The myths present in literary works serve a significant social function within society. The primary objective of this social construct is to foster the establishment of community cohesion, serve as a mechanism for social regulation, and facilitate the amalgamation of collective authority that is distributed for the purpose of promoting social unity, fostering group identification, and achieving communal concordance.

This function proposes that the presence of a myth containing elements of creativity is essential for fostering social cohesion within any given society. The social significance of the myth surrounding the giant cave is evident in the community's adherence to the notion of its sacredness. This belief system compels all members of the community to observe various prohibitions and obligations, including refraining from consuming tiwul fruit, engaging in religious rituals, preserving the natural cultural heritage, and fostering an environment of tolerance.

2.2.2. Preservation Function

The concept of environmental preservation pertains to the deliberate actions undertaken by individuals to enhance and regulate the sustainable capacity of Bali's natural environment and its components, including the atmosphere. In a case study focusing on the effects of tourism in Bali, Anom et al. (2020) emphasize this idea. The study documented the challenges encountered by cultural tourism in Bali as a result of the increasing popularity of diverse forms of tourism in the area. The present study suggests that traditional myths often fail to provide adequate support for the perpetuation of these myths within local communities, governmental bodies, and the tourism industry. The contemporary proliferation of tourist attractions has resulted in the diminishing significance of myths as a form of cultural capital in Bali. In a similar vein, the research conducted by Mahagangga et al. (2021) examined the intricate relationship between traditional mythology and the social environment within the realm of Balinese tourism.

This study examined the significance of traditional mythology in attracting tourists to the Bali region. The study also provided insights into the significance of traditional myth as a socio-environmental resource that contributes to the advancement of sustainable tourism development. The findings have demonstrated that traditional myths possess cultural value within the context of tourism, as they have the capacity to facilitate sustainable tourism development. This is due to their ability to be preserved while simultaneously promoting both sustainable tourism practices and environmental conservation. Within the context of Sanggulan village, the primary role of the giant cave in community preservation lies in safeguarding the natural resources of the region. This is done to mitigate any adverse consequences that may arise from potential landslides or other natural calamities, which could disrupt the conservation efforts pertaining to the giant cave and its surrounding vicinity (Zhen, 2022).

2.2.3. Economic Function

The identification of a substantial cave situated in Sanggulan Village presents an opportunity for its utilisation as a tourist destination, thereby contributing to the economic development of the local community. Furthermore, it is widely recognised by the local community that if the giant cave is developed into a tourist attraction, it has the potential to serve as a valuable economic asset for the village. This assertion is supported by the fact that the giant cave has already been inspected by a team from the Ministry of Tourism, indicating its potential to become a sought-after destination for both natural and religious tourism in the future.

3. METHOD

The current investigation adopts a qualitative approach, as it centres on the collection and analysis of qualitative observations pertaining to a location renowned for its mythical attributes. Hennink et al. (2020) assert that qualitative research design is centred on the investigation and comprehension of intricate phenomena through the examination of human experiences and behaviour within a particular context. The application of qualitative research design is predominantly observed in studies within the realm of social sciences due to its inherent suitability for investigating intricate phenomena and human behaviour within authentic settings (Mohajan, 2018). The utilisation of the qualitative research methodology is highly justified in the context of the current study due to its emphasis on exploring the multifaceted nature of the giant cave's impact on the socio-cultural fabric, historical significance, and mythological narratives within the community. This renders the phenomenon under investigation inherently intricate and multifarious.

The utilisation of qualitative research design facilitates the examination of intricate phenomena by means of a comprehensive examination and interpretation of numerous subtleties (Aspers & Corte, 2019). Moreover, the utilisation of qualitative research design provides suitable methodologies for acquiring a comprehensive comprehension of the operations of the colossal cave. This is crucial in order to investigate its contextual importance within the socio-cultural and historical framework of the indigenous community. Qualitative research methods enable researchers to conduct in-depth investigations into the cultural context of a phenomenon, thereby yielding valuable insights (Hennink et al., 2020).

3.1. Research Participants

The participants in this study were categorised into two distinct groups, specifically community leaders and community members. The selection of informants from each group was conducted through the use of a purposive sampling technique, whereby individuals who possessed knowledge regarding the text of the myth of the giant cave were specifically chosen. This decision was made taking into account the fact that the population of Sanggulan Village remains diverse, particularly in terms of educational backgrounds. Furthermore, this methodology is pertinent for acquiring a comprehensive understanding of the prevailing human attributes within the specified geographical area. Myths are recognised and preserved by individuals who hold positions of authority within their respective communities, such as traditional leaders, ritual performers, and village

leaders (lurah), either residing in a specific geographical region or possessing specific attributes (Hadi et al., 2003).

Subsequently, in the subsequent phase, the process of selecting informants was predicated upon the insights gleaned from the key informants, and this iterative procedure was employed to ascertain the subsequent informant. The technique employed to identify informants in this manner is commonly referred to as the snowball technique. The examination of indigenous folklore within the village necessitated a profound comprehension of the indigenous culture, and the snowball sampling method presented a noteworthy avenue for involving the local populace in the investigation, thereby safeguarding the cultural sensitivity of the study.

3.2. Data Collection and Analysis

The data collection methods employed in this study encompassed observation techniques, in-depth interviews, and document/library studies. The researcher gained valuable real-time insights through their observations, which contributed to a deeper contextual understanding of the giant cave. These observations shed light on the historical and contemporary importance of the cave, as well as the rituals and community interactions associated with it. Furthermore, the utilisation of in-depth interviews facilitated direct engagement between the researcher and community members possessing specialised knowledge and personal experiences pertaining to the giant cave. In addition, the utilisation of document and library studies facilitated the researcher's acquisition of historical records, cultural texts, and archives pertaining to the cave's historical background and its mythical connections.

The collected data underwent analysis through qualitative methods, specifically qualitative descriptive and interpretive analysis. This involved providing interpretations and applying existing theories. The utilisation of qualitative descriptive analysis facilitated the elucidation of the data acquired from both the community and its leaders. The data analysis technique involves three sequential steps: (1) the execution of data classification; (2) the selection of data reduction to eliminate duplicates; and (3) the validation of data through verification in accordance with specific data problems or requirements.

4. RESULTS

4.1 History of Sanggulan Village Discussion

Sanggulan Village, situated in Tabanan Regency, encompasses two

distinct traditional banjars, namely the Dauh Margi Traditional Banjar and the Daging Margi Traditional Banjar. Sanggulan Village is geographically demarcated by its neighbouring regions. Specifically, to the north, Sanggulan Village shares its boundary with Adat Jadi Village. To the east, it is bordered by Tukad Yeh Dati. To the south, Demu Traditional Village serves as its southern boundary. Finally, to the west, Tukad Yeh Panan marks the western limit of Sanggulan Village. Sanggulan Village falls under the classification of an old village, based on its territorial boundaries and geographical location.

One piece of evidence supporting the antiquity of Sanggulan Village is the presence of a Beji, known as Beji Sanggulan, situated outside the village boundaries. This beji is situated within the larger Senapan Traditional Village. Beji holds significant religious importance for the majority of Balinese individuals, as it is revered as the site where the sacred water, known as tirta, is sourced for use in temple rituals. Furthermore, it is worth noting that the sole Subak Museum on the island of Bali is located in Sanggulan Village. The village possesses abundant rice fields and boasts a well-developed green infrastructure, which serves to attract tourists and affiliated entities. Nevertheless, there is a notable absence of written historical records pertaining to this particular village. Hence, during the discourse on the historical background of the village, the village leader expressed:

“Sanggulan Village was a village that was included in the war area between the King of Mengwi and the King of Tabanan. The historical legacy of the formation of Sanggulan Village is the existence of a keris with triple luk which is now stored in Puri Bélayu, Tabanan.”

Moreover, different social and cultural factors have been taken into account for the development of this village, as one of the locals stated:

“A figure named Ki Bendesa was instrumental in the formation and creation of Sanggulan Village.”

4.1.1 Economic Conditions in Sanggulan Village

Historically, the predominant occupation among the inhabitants of Sanggulan Village was agriculture. However, in contemporary times, a significant portion of the local population in Sanggulan Village is facing challenges within the tourism industry. The human resources department plays a vital role in the ongoing development and advancement of the individuals residing in Sanggulan Village. The advancement of human

resources has exerted a significant influence on the economic landscape of Sanggulan Village. The economic conditions in Sanggulan Village can be characterised as affluent, with residents experiencing an adequate supply of food and clothing. The habitability of all the houses in the village is evident from the observation of the residents' dwellings. The educational standards in Sanggulan Village have experienced a notable improvement. Regarding this matter, a local individual expressed:

“I have admitted my child to one of the first schools in the village. We are provided with important information concerning the significance of education of our children.”

4.2 Socio-Cultural and Community Language

Sanggulan Village is predominantly inhabited by individuals who adhere to the Hindu faith, and it is home to a remarkable kahyangan Tiga temple. The presence of numerous residential structures in Sanggulan Village has resulted in a diverse population of religious adherents within the community. The village promotes the cultivation of harmonious relationships. When queried about the language spoken within the community, an individual from the local populace expressed their perspective:

“In Sanggulan Village, we use Kepara Balinese with a distinctive Tabanan accent. Young people are already mixed with Indonesian, but in meetings or banjar meetings or adat, they still use the Balinese Kepara language and use Indonesian for official meetings with government officials.”

4.3 Oral Tradition and Giant Cave

The use of oral tradition as an initial benchmark in the process of reconstructing historical events is a common practice. However, it is important to acknowledge that, due to its oral transmission and reliance on word of mouth, oral tradition exhibits variations throughout its development. Oral traditions hold significant importance in the establishment and maintenance of societal order. The formation of life values, patterns of behaviour, and human character is influenced by the prevailing traditions within an individual's environment. One enduring example of oral tradition that persists in contemporary times is the narrative surrounding the Giant Cave located in Sanggulan Village, coupled with the cultural prohibition against consuming Timbul. Local residents hold the belief and speculation that a particular cave may have served as the dwelling place of giants. To bolster this contention, a local individual expressed:

“We abstain from eating processed products from arising or tiwul fruit.”

4.4 The Myth of the Giant Cave in Sanggulan Village

The mythological narrative surrounding the colossal cavern possesses an aura of mysticism, specifically in relation to the tale of an immense being residing within Sanggulan Village. According to historical accounts, it has been suggested that during the era of monarchy, the king, who presided over a wide range of religious rituals, including mecaru and various others, was obligated to partake in the Rejang Dewa dance. The Rejang Dewa dance holds significant religious and ceremonial importance in the cultural practices of Bali, where it is performed on specific occasions. In a number of accounts, during each occurrence of this particular performance, it has been observed that one of the Rejang dancers consistently goes missing, with the dancers who vanish consistently occupying positions in the rear row.

Due to the monarch's prevailing unease, the incumbent royal governor conceived the notion of incorporating yellow rice or yellow Balinese elements within the shawl and bowls utilised by the rejang dancer. Subsequently, the jijih that had been discreetly concealed within the shawl and the rejang dancer's bowl were dispersed, forming a trail leading towards the cave. Upon reaching the cavern where the colossal entity had taken refuge, the patih was taken aback by the discovery of skeletal remains within the confines of the cave. The confrontation between the Patih and the giant within the cave ensued due to their possession of extraordinary supernatural abilities. Both combatants proved to be evenly matched, as neither could emerge victorious over the other.

Furthermore, it was discovered that the giant possessed an invulnerability to weapons crafted from pande hammer tap, a type of armament forged by skilled gunsmiths. Subsequently, the patih redirected his attention towards the palace with the intention of devising a strategy to eliminate the colossal entity residing within the cavern. In summary, the patih has formulated a strategy to eliminate the colossal entity residing within the cavern. Upon reaching the entrance of the cave, the patih issued a command for his troops to expeditiously set ablaze the reeds encircling the cave's entrance. The objective was to prompt the emergence of the giant, who had taken refuge within the cave. Shortly thereafter, the giant emerged with fervent exclamations. As the patih prepared to launch an attack, the giant addressed him, acknowledging the unjust nature of his past transgressions in plundering and victimising humans. The giant declared his invulnerability to conventional weaponry, stipulating that only a raised

tree trunk (tiwul) possessed the capacity to bring about his demise. Upon my demise, I shall bestow a curse upon the inhabitants of this village, whereby any individual who consumes the tiwul fruit shall suffer from an ailment.

Consequently, following the utterances of the colossal entity, it was subsequently vanquished by the patih. The narrative in question has been transmitted through oral tradition by the esteemed elders of Sanggulan Village across successive generations, and presently, the inhabitants have refrained from challenging the enduring curse as the giant said, "O you patih, I have realised that it was not right that my actions had stolen and preyed on humans; I cannot be killed with any weapon; you can only kill me with a raised tree trunk (tiwul)." After my death, I will curse the people in this village; whoever eats tiwul fruit will fall ill."

Hence, it is imperative to prioritise community preservation efforts in Sanggulan village to safeguard local traditions and prevent indiscriminate deforestation in the vicinity of the colossal cave. Such measures are necessary to mitigate the adverse consequences that may arise, including the potential for landslides or other natural calamities that could jeopardise the preservation of the cave and its surrounding environs. This demonstrates the potential impact of a myth on the social dynamics and organisational framework of a community.

5. DISCUSSION

The mythical tradition surrounding the giant cave in Sanggulan Village, Kediri, Tabanan has long been recognised and regarded as a sacred phenomenon since ancient times. The primary emphasis of this study has been directed towards the examination of the structural elements, social significance, and historical context pertaining to the mythological narrative surrounding the concept of a colossal subterranean cavern.

A myth can be defined as a belief that is held within particular communities or societies. Myths often exert a significant influence on the cultural traditions prevalent within a particular region. This may encompass various ritualistic customs and customary ceremonies. Nevertheless, in addition to its cultural significance, the myth is also regarded as a historical account of a previous occurrence (Mahagangga et al., 2021). The statement is regarded as an unequivocal verity that serves as a point of reference for the community and is held in high regard as both genuine and sacred. Hence, in the current investigation, the local community perceives the myth of the Giant Cave as an authentic narrative. The aforementioned

myth has exerted a significant impact on the configuration and societal roles of the village. Based on the mythological account, the cave is said to house a pair of male and female giants.

Notably, the Sanggulan community refrains from consuming the fruit that grows from this cave, as the fruit, known as "tiwul," is regarded as sacred due to its purported ability to eliminate the giants. Consuming tiwul fruit may result in an indigestion condition that is resistant to medical intervention. This demonstrates the significant influence that a myth can wield over the beliefs and behaviours of individuals. The influence of the "Pebini Temple" myth on the social and cultural beliefs of individuals has been observed (Krisnayanthi et al., 2019).

Based on the narrative, it is believed that a woman who experienced the loss of her child expressed her discontent by placing a curse on her spouse due to his affection for another woman. Consequently, individuals engaged in religious practices at this temple abstain from adorning themselves with jewellery or elaborate red attire while engaging in prayer. This demonstrates the influence of this myth on the societal and cultural convictions held by individuals. In addition to individuals with children, a significant number of childless individuals also frequent this temple with the intention of seeking blessings for enhanced fertility.

Additionally, it is worth noting that the myths have exerted a significant influence on the cultural tourism industry in the context of Bali. Despite the significant role that traditional myths play in attracting tourists, there is a lack of promotion by governmental bodies, local communities, and other tourism organisations (Anom et al., 2020). Nevertheless, myths serve as a form of cultural currency that effectively draws in tourists. Hence, the current investigation additionally demonstrates that the legend surrounding the existence of a colossal cave in Sanggulan Village, Tabanah Bali, has played a pivotal role in enticing a greater number of tourists, thereby enhancing the socio-economic status of the village. Furthermore, this development has served as a catalyst for the village to prioritise the dissemination of tourism education among their younger generation, with the aim of achieving favourable results in the long term.

6. CONCLUSION

The myth surrounding the enormous cavern in Sanggulan Village, which is a farming community in the Tabanan Regency, has persisted through numerous generations of the local populace. The Sanggulan village community's way of life is founded upon the principle of

brotherhood (*nyama braya*), which is upheld through the practice of robust tolerance. The giant cave serves multiple functions within the community of Sanggulan Village, encompassing social, preservation, and economic aspects. The myth of the giant cave serves a social purpose, as evidenced by the community's reverence for the sacredness associated with it. This reverence leads all members of the community to adhere to various prohibitions and obligations, including refraining from consuming *tiwul* fruit, engaging in religious ceremonies, preserving the natural culture, and fostering an environment of tolerance. Nevertheless, this myth has concurrently generated heightened intrigue among diverse tourists in the village, resulting in an upsurge in tourism that has contributed to the amelioration of the village's economic circumstances. It is imperative that the community refrain from abolishing traditions in Sanggulan village and exercise caution when engaging in tree-felling activities near the vicinity of the colossal cave. Such actions may yield adverse consequences for the giant cave, including susceptibility to landslides or other natural calamities that could disrupt the long-term viability of the cave and its surrounding environs..

7. RESEARCH IMPLICATIONS

This study has proven advantageous in elucidating the significance of myths in shaping the social and cultural progression of a community. Furthermore, this has contributed to the enhancement of the literary aspects pertaining to the mythical traditions and historical significance of Sanggulan Village, located in the Tabanah region of Bali. Furthermore, there was a lack of written documentation regarding the myth of the Giant cave in this particular village. As a result, this study contributes novelty by specifically examining and highlighting this myth. Consequently, this study may serve as a catalyst for future investigations into the intricacies of the Giant Cave myth, with the aim of identifying various gaps and inconsistencies within this particular framework. The present study also holds significant value in facilitating various practical implications. This study aims to effectively encourage various tourism sectors to promote mythological narratives specific to certain regions, thereby enhancing tourism promotion efforts. This study has the potential to enhance tourists' cultural and social knowledge of Sanggulan Village, located in Tabanah Bali. This has the potential to lead to enhanced financial circumstances within the village. This initiative has the potential to create employment opportunities and foster educational advancement within the village.

8. LIMITATIONS AND FUTURE RESEARCH

This section discusses various limitations observed within the context of the study, aiming to provide insights for future research endeavours. The present study is limited in scope as it exclusively examines the myth surrounding the giant cave in Sanggulan Village, Tabanah Bali, which may introduce a potential research bias. Nevertheless, the collected data lacks additional mythological references for support. Furthermore, the present study primarily focused on examining the structural elements, social functions, and historical significance of the myth surrounding the giant cave. However, it is important to note that the cultural aspect of the myth was not extensively explored, thus constraining the overall scope of the investigation. Furthermore, it is important to note that no empirical data has been gathered in this particular study to assess the potential influence of the myth on the economic circumstances of the village. Therefore, it is recommended that forthcoming studies encompass a diverse range of myths, beyond the giant cave myth, in order to comprehensively explore the impact of myths on the social and cultural advancement of a given community. In future research, it is recommended to allocate greater attention to the cultural dimensions intertwined with various mythologies. In this context, it is possible to gather statistical data in order to comprehend the influence of myth on the economic circumstances of the respective region.

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Bioprofile

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