

## PEOPLE'S PERCEPTION OF THE MYTH OF "KEPUNAN" IN BANGKA BELITUNG ISLANDS PROVINCE

### PERSEPSI MASYARAKAT TERHADAP MITOS "KEPUNAN" DI PROVINSI KEPULAUAN BANGKA BELITUNG

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#### Abstract

This study aims to determine the people's perception of the myth of "kepunan" in the Bangka Belitung Islands Province. This research method uses descriptive qualitative with triangulation techniques, namely observation, interviews, and documentation. The sampling technique uses Purposive sampling. The object of research in the Bangka Belitung Islands Province, where the myth is still developing and believed in, is the myth of "kepunan." This myth is viewed from three aspects: cultural views, religion, and the younger generation. These three aspects became the basis for obtaining the results of this study. First, the myth of "kepunan" is part of the culture and customs of local peoples passed down from generation to generation from ancestors. Most local people believe in the myth of "kepunan" and think that there is something terrible that comes if they ignore the myth. Other minority groups believe the myth of "kepunan" is an ancestral heritage that needs to be maintained as local wisdom in Bangka Belitung. Second, the group of scholars believes that the myth of "kepunan" is only a mere superstition, unacceptable with logic, and cannot be accounted for its truth, so the myth cannot be connected with religious rules. Third, the younger generation's view of this "kepunan" myth has begun to diminish because environmental factors influence it. Where the younger generation of the local people of Bangka Belitung worked a lot in the city, so slowly, the myth of "kepunan" began to fade.

## INTRODUCTION

Nowadays, this era is so sophisticated in science and technology, but culture is inseparable from it all. People still cling to the culture passed down by their ancestors. One of the reasons they maintain is the belief system. The belief system becomes the foundation of life for everyone living life. The belief system grew out of the culture passed down by the elders before and must still be preserved even though modernization has affected the culture.

Many people still believe in supernatural things, so they think twice about doing things that are supposed to bring bad influences or disasters. The people's belief still lingers today is the influence of magical powers or other meanings called myths. Panuti Sudjiman interprets the word "myth" in two senses. The first is legendary or traditional folklore, usually of extraordinary creatures and telling events that are not explained rationally, such as the story of something happening. The Second is a belief or belief that is not proven but accepted raw so that myths are passed down and developed in

the community that is spread orally by word of mouth. This research focuses on myths because myths that have developed after many years are still believed and never disappear even though the times are growing (Rosmana, 2010).

Many myths have developed in the Province of the Bangka Belitung Islands, related to public relations, medicine, rules for traveling, and others. Since a long time ago, some people of the Bangka Belitung Islands Province believed that living there are rules of life that are closely related to natural laws that have cause and effect if a person or group of people do not obey. Laws of nature are closely associated with the cause of the emergence of belief in the myth. The reality of the life of the people of Bangka Belitung islands province believes myths are closely related to society. Most people feel more in the law of the tale than in religious postulates. People who believe in supernatural things think twice about breaking; if violated, it will bring bad things. Some Indonesians are still considered strong powers, especially in the Bangka Belitung Islands. Myth has two terminologies: legendaries or traditional folklore and belief or belief in something that is not proven but believed (Rosmana, 2010). An empirical fact that can be identified is that the people of Bangka Belitung Islands Province still believe in myths in their daily lives.

### Literatur Review

This section explains the meaning of myths, forms, and functions of myths that are the literature of this research review.

#### 1. Definition of Myth

Myth is etymologically a type of speech or speech. Furthermore, a myth is something to understand as an object, concept, or idea; a myth is a mode of omen and a form. Another understanding of the point of view is the intellectual and critical views taken about the material, i.e., representation. Myth in substance is misleading because myth is a kind of speech; everything can become a myth if conveyed through discourse. Myth is not defined and claimed by the object of its message but rather is determined by how the news is shared, so that myth is limited to the oral way. Speech can be a form of writing or depiction in written discourse, photography, film, report, sports, performance, and publicity (Barthes, 2007).

Myth is how a culture understands all aspects of reality or the symptoms of nature. The whole sign in denotation serves as a marker of connotations or myths. The subjective element involves artistic ability and creativity shaped by culture, myth, belief, ideology, or the unconscious (Piliang, 2008). Myths in Indonesia based on their origin are divided into two types: myths that originated initially from Indonesia and those that originated from abroad, especially from India, Arabia, and countries around the Mediterranean Sea. Usually, myths from abroad are referred to as the adaptation process (Danandjaya, 2002).

#### 2. Mythical Forms

Myth as a form is not limited by the object of its message but in what way the legend tells the news so that there are formal limits to the myth. But there are no "substantial" limits (Barthes, 2007). Generally, the mythical form is grouped in the four states of Endraswara (2006: 194-195). The first is the myth in the form of guns and specific prohibitions that, if violated by the person, will have destructive impacts or consequences if broken. For example, it is forbidden to cut nails at night because if we do so, we will lose valuables. Second, myths in the form of associative shadows are related to the dream world. The people of Bangka Belitung still believe in the interpretation of dreams that when they get a nightmare in their sleep is believed to be a sign of impending calamity; In contrast, good dreams signify the coming of pleasure, fortune, and happiness. Third, myths in the form of *sirikan* (prohibitions) should be avoided, these myths are still associative, but the main emphasis is on aspects that are not good if done. In the sense that if it violates things that have been banned, it is believed that it will have unpleasant consequences.

For example, in Bangka Belitung, when food has been served at home, it is forbidden to say the name of the person who was not there at that time because if the person's name is mentioned, the person who is called his name will be eaten by a snake. If you want to leave food for people who are not at home, avoid this: "Leave the food for the snake." Fourth, myths are in the form of fairy tales, legends, and stories. This is usually believed because it has strong legitimacy in the minds of the Bangka Belitung people. For example, the myth of the stone hall in Mentok district, West Bangka.

### 3. Myth Function

According to Hariyono (1996: 73), myths have three functions (1) Myth awakens humans that there is a miraculous power in the world. Myth helps man to internalize those potentials as a force that influences and controls nature and the life of his tribe; (2) Myths provide guarantees for people's lives at that time, namely peace, balance, and safety. The union of man with nature will shape man's desires for life. For example, when the field is cultivated in the spring, a fairy tale is told, hymns are sung, or dance is performed. Through this event, the gods are seen to begin to work on the fields and obtain abundant yields; (3) Myths give knowledge about the world. Through myths, it can be explained about the occurrence of the universe and its contents, as well as about the birth of man and the gods, as well as how gods played a role in human actions.

## METHODS

This research is qualitative, where data is collected with a data triangulation model, namely observation, interviews, and documentation. Informants in this study were 11 people consisting of one community leader, three local people from Bangka Belitung Generation X (1961-1980), three local people from Bangka Belitung Millennial Generation (1981-2000), two informants representing from GenPi (Generasi Pesona Indonesia) and two informants from Bujang Dayang Association of Bangka Belitung Islands Province.

## RESULTS AND DISCUSSION

### 1. The Myth of "Kepunan."

"Kepunan" is part of abstinence in life in society in Bangka Belitung Islands Province. This "kepanan/kepunen" according to the Malay language, comes from the word "puun" (dapuk-un-tayang), which means The Highest or All-Great. That is if eating/drinking must be spent or at least "malet" to appreciate the person who gives or offers so that the Highest is not angry (*nyalet luk biak dak kepun*). If we violate these provisions, the Highest will get angry and get a "balak" or horrible event. "Kepunan" is the most potent and widespread myth in Bangka Belitung society.

"Kepunan" is a sanction for when we refuse food or drinks offered to us and when we are in the mood for a portion of food or drink but have not yet arrived to enjoy. The sanctions in the form of "balak" (bad things) will happen to us, for example, falling, getting hit, slipping, accidents, and others.

The myth of "kepanan" related to the norms of manners, kinship and worthiness, is very suitable to be juxtaposed with tourist attractions or cultural traditions of "Nganggung."

"Nganggung" is a cultural tradition of the people of Bangka Belitung Islands Province, where each house carries one "dulang" of food with a serving hood. The content of the "dulang" is in the form of food that suits the abilities of each house. Usually the food in the "dulang" is Bangka Belitung specialties such as rice, yellow lempah, sambelingkong, lempah darat, rusip, and others.

"Nganggung" is held when there are celebrations of Islamic holidays such as maulid nabi, Islamic new year, and ruahan. The three major events will be celebrated by holding "nganggung" in every mosque, starting with religious lectures and eating the food or drinks provided. Abstinence for the people of Bangka Belitung did not taste the food supplied because they were worried about "kepanan". After the "nganggung" is over, usually the local community

establishes "ukhuwah Islamiyah" with each other by visiting houses like Eid and providing food that is abstinent from being tasted.

## 2. Bangka Belitung People's Belief in Myths

The reasons why the people of Bangka Belitung Islands Province still believe in the myths circulating are:

- a. It has become part of the people's belief system of Bangka Belitung Islands Province. This belief system has been formed from the family and environment so that it has become part of oneself.
  - b. A culture that has been passed down for a long time until it is rooted in a society with the value of kindness. Myths are also a legacy of earlier ancestors that have been passed up to 7 down. The seven derivatives are children, grandchildren, great-grandchildren, uning-uning, pumpkin stalks, mosquito net ropes, and brake boards.
  - c. Indoctrinated by parents and the surrounding environment regarding the myths that circulate. Parents and families are accustomed to tales in everyday life which is a strong reason for people who believe in myths in their lives.
  - d. Respect the culture and customs that prevail in a region. The saying goes, "*where the earth is stepped on, there the sky is upheld.*"
3. Have experienced unpalatable incidents when violating provisions and regulations and believed it was a sanski from myth. This is what makes people reluctant to miscellaneous to oppose myths. People with this reason feel danger will threaten if they violate the law or the provisions of the myths.

## 4. Bangka Belitung People's Perception of the myth of "Kepunan"

This public perception is based on three perspectives: culture, religion, generation x, and the millennial generation. Both will be explained as follows:

- a. Cultural views; Myths are part of the culture and customs in the Bangka Belitung region. Making myths part of the culture enriches an area in various cultures that grow and develop in the community, especially Bangka Belitung.
- b. Religious views; myths become contrary to religion because, in any religion, there is no regulation of life like myths that are sometimes considered less plausible. Myths, however, are part of the belief system. This belief system then adapts to a religious system with a higher value.
- c. A generation-to-generation view; in general, people from generation to generation have different opinions on myths. From the millennial generation to the bottom, trust has begun to decrease, while the millennial generation and above still believe in myths. After that, the environment also influenced mythical beliefs. Urban people tend not to believe in myths even from the millennial generation group, and village people tend to still believe in myths from the millennial generation group and below.

## CONCLUSIONS

The conclusion of this study is threefold, namely:

1. Some people still believe myths of the Bangka Belitung province because they are part of the belief system, culture passed down by previous ancestors, doctrines from parents and the environment that influence circulating myths, and respect for the culture and customs prevailing in an area, and have experienced unpleasant events when violating the provisions of circulating myths.
2. Many perceptions of the Bangka Belitung Islands Province's people regarding the circulated myths. People's perception of myths can be seen from 3 views, namely cultural views, religious views, and views from generation to generation

Myths influence and impact the people of the Bangka Belitung Islands Province who believe in them. Among them is the myth of "kepunan" that applies to the people of Bangka Belitung, both in the Bangka Belitung area and outside Bangka Belitung. They are in the Bangka Belitung area. The myth of being forbidden to bring eggs and bananas during night trips and throwing underwear on tiles as an antidote to rain during celebrations only applies to people in the Bangka Belitung area

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