

HUMAN LITERACY IN TANTRI: PEREMPUAN YANG BERCEKITA AS A CHARACTER EDUCATION MEDIA

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Abstract :

Balinese society considers ancestral narratives as an inevitability. Ancestral narratives, adapted into various forms such as traditions, rituals, songs, performances, dances, and even classical or modern literary works, always hold a place of significance and attention among the people. One of the well-known traditional ancestral narratives is the story of Tantri. This Tantri narrative has inspired artists, writers, and cultural scholars to present more modern works. One of them is the literary work titled "Tantri: Perempuan yang BerceKita." The aim of this study is to analyze the value of human literacy in the literary work " Tantri: Perempuan yang BerceKita." The method used is qualitative descriptive method. In the narrative of this novel, the values of human existence or human literacy are prominent. One of them is the significant role of women in maintaining civilization. The important role of women, depicted in the character of Tantri, who can overcome all the evil desires of a Prabu Esaryadala with her words and language. This story also builds an understanding of human literacy contextualized with the present era, where women have equality and can strive for justice based on their knowledge and life skills. Values of character education, leadership, wise attitude towards changes and developments in technology and the digital world also become important values in the narrative of Tantri.

Key Words : Tantri, literacy, education, local wisdom

INTRODUCTION:

Indeed, Indonesia is not lacking in the discourse of kindness to navigate life. This discourse can come from elders, ancestors, or even the founders of this nation. If we are willing to be open-minded, indeed the discourse of our ancestors is a remedy for everything. The discourse of our ancestors is a solution that can be applied across time. It is a discourse passed down from one generation to another, surpassing even the sophistication of technology, discoveries, and even the latest research. Unfortunately, sometimes individuals, who are called humans, arrogantly claim that what they have discovered in this era is the most advanced, the best, the most scientific, and even dismiss or consider knowledge from the past as outdated, mystical, or even illogical.

In Bali itself, the discourse of ancestors is deeply meaningful (Suardiana, 2014). Balinese society believes that the discourse of ancestors is inevitable. The discourse of ancestors, adapted into various traditions, rituals, songs, performances, dances, and even classical and modern literary works, always holds a place of importance in Balinese society. Belief in ancestors is one of the strong foundations that prevents Balinese society from easily being uprooted from the cultural roots that sustain it (Purna, 2018).

One of the ancestral discourses whose educational values are never forgotten by the Balinese people is the story or narrative of Tantri. The story of Tantri has been circulating in Bali for a long time, inspiring Balinese society to create various works based on this story. It is estimated that since 1728, the story of Tantri has colored the dynamics of Balinese society. This began when Ida Pedanda Ketut Pidada composed the Tantri Nandhaka-Harana Song. In Java and other regions of Indonesia, Tantri is also popular in folklore. Fragments of Tantri also appear in temple carvings.

I Made Pasek, a teacher from Singaraja, published the book "Ni Dyah Tantri" in 1915 (Kolang Erawati et al., 2022). This book was published by a Dutch publisher in Batavia in Balinese script and was used as a teaching material in elementary schools in Bali in the past. Made Pasek's book was reprinted for quite a long period, namely in 1916, 1917, then 1955, and 1976. Education and learning in Balinese society often refer to the literary work of the Tantri story. The book of Tantri stories has become increasingly widespread and conveys the values of goodness, character, and cultural values that have always been the firm foundation of Balinese society. The stories and values found in the Tantri story also colors the world of education in Indonesia. In fact, Tantri stories became mandatory readings at elementary, middle, and high school levels in the past. However, the development of education today no longer takes into account the local wisdom values that should be mandatory readings or media applied in the world of education. The availability of media to introduce Tantri stories and other oral traditions, especially in Bali, has not been creative and innovative enough to stimulate the interest of students and the general public to delve back into the noble values of this ancient Tantri story.

Seeing such rapid developments, these Tantri stories are almost forgotten amidst the modern stories that have captured society's attention. The story of Tantri and its usefulness in life must be voiced and socialized again so that the noble values of Tantri remain known and even become one of the important assets in maintaining the character values of society and uniting Indonesia. Because the story of Tantri is not only owned by Balinese Hindu society, it also belongs to Indonesian society, especially spread across the island of Java in various versions. Looking back, the Tantri story is an adaptation from the Sanskrit text Pañcatantra but its original version has been lost (Suarka, 2007: 1). Although the original version is lost, Suarka further explains that there is still a version that is still close to Pañcatantra, namely Tantrakhayika, which is estimated to originate from the 3rd century BC. This version developed

in the Northwest and South India. In 750, it was translated into Arabic. This Arabic version was then translated into various European languages such as English, Greek, Hebrew, Latin, German, Spanish, Italian, French, Dutch, and Hungarian. In mainland China, Pañcatantra is known as Tantrai or Tantai. The popularity of the Tantri story indicates that this story has high literary quality. Reprinting and translating Tantri stories into Indonesian show the importance of this story for literature and education. In addition, the Tantri story can also exist across generations, spanning centuries, and should be enjoyed until now. Therefore, continuous research and adaptation of Tantri works into contemporary contexts become something important and urgent.

Indigenous communities, literary organizations in Bali, teachers, and lecturers are now actively reviving the existence of Balinese Tantri stories to be known, understood, and explored again by the young generation of Bali. Balinese Tantri stories are now receiving significant attention once again. Many figures, artists, educators, and the general public are embodying Tantri stories in various forms to introduce, understand, and socialize them to the young generation of Bali. Based on the initial observations obtained by researchers, the adaptation or enkranization process of Tantri stories has inspired many people and reminded the community that Bali has such extraordinary stories, tales, and ancestral discourse that can be utilized to instill character values in society.

The adaptation of the Tantri Kamandaka story into relief temple carvings, performances, games, and other forms has been widely undertaken. The story or prose of King Eswaryadala, also written as King Eswaryapala in some literature, is told every day as he marries the princesses in his kingdom until only one princess, Ni Diah Tantri, remains. Ni Diah Tantri has been adapted into several literary genres, such as kakawin, gaguritan, kidung, parikan, and prasi. In 2011, the author Cok Sawitri even transformed it into a novel titled "Tantri, the Woman Who Tells Stories". This story narrates a woman named Ni Diah Tantri, who is "presented" to King Eswaryadala.

It is told that King Eswaryadala is actually a brave and good-natured king. However, one day he starts feeling restless, unable to sleep night after night. No one can understand what causes Eswaryadala's difficulty sleeping and at certain points, he can explode in anger. The king's insomnia story is known by Mahapatih Bandeswarya, who then secretly orders the royal soldiers to kidnap the girls. Initially, it was just to entertain the king with dancing and singing, but over time, the women were turned into objects of the king's fantasies. Despite many girls being "presented" to satisfy Eswaryadala's love addiction, the king of the Patali Nagantun kingdom remains unhealed. Meanwhile, Bandeswarya starts to worry that the people might revolt if the kingdom's role in the kidnapping of the girls is discovered. The Patali Nagantun kingdom, reportedly, greatly respects the status of women.

One day it was Badeswarya's turn to feel gloomy. This gloominess was noticed by his only daughter Ni Diah Tantri. Long story short, with hesitation and a heavy heart, Badeswarya asks Tantri to accompany the king's restless nights. He tells her that secretly the soldiers have kidnapped many girls to be presented to the king. However, the king's illness remains unhealed. After being shocked because the kingdom has ordered the kidnapping of the girls, unexpectedly Tantri welcomes her father's request with enthusiasm. She does want to know the current condition of her childhood playmates. Tantri is indeed a different woman. She has a strategy to conquer the king in a way that still respects him as a ruler. Before the king expresses his bad intentions, Tantri sets a condition. A condition that is not difficult for a king. The king must listen to a story until it truly ends. Tantri tells stories of fables or fairy tales every night. Popular stories like the Story of Bhagawan Dharmaswami, Deceptive Sounds, Atat Bird Imitates Its Guardian, Empas Story, The Stork Dies because of Its Arrogance, The Story of Predatory Bird Nations, The Bad Behavior of Lions, Good Yuyu, The Story of Bad Behavior of Monkeys, and various stories of animals behaving like humans are told by Tantri throughout the nights.

Fables, including fairy tales, serve not only as entertainment but also as a medium for passing on human moral values. Furthermore, tales or stories become a means of instilling virtues and the ability to establish social relations within the community. This is what makes reviving literary works, especially Balinese Tantri stories, as something very important to be pursued as part of the inheritance of Hindu educational values and literature to maintain the sanity of religious communities, especially in Bali. The Tantri story also contains noble values about morals, ethics, exemplary behavior based on the aspects of Divinity, Humanity, Honesty, Justice, Cooperation, Care, and Intelligence. The application of the philosophical concept of Maguru Satwa (learning from animals) becomes a guideline in community life known as the Tantri world. The ancestral discourse of Tantri also contains values of divinity, humanity, intelligence, care, honesty, justice, mutual cooperation, and self-resilience. There are several motifs that drive the Tantri story. These motifs are the implementation of the philosophy of learning from animals, crystallized into values that serve as guidelines by a society living in a world of life called the "Tantri world". Although Tantri is in the form of a text or oral folklore passed down through generations, many believe it holds blessings, the power of a woman. The ancestral discourse of Tantri may not be able to prevent conflicts, clashes between villagers, and social problems, or other matters. However, a scholarly individual will be able to learn lessons from the stories in the Tantri tale.

Tantri is related to the word Tantra. Tantra has several meanings ranging from weaving tools, literary works discussing religious doctrine issues, mystical letters, metaphysics, philosophy, and mantras to armies. The word Tantra is related to religious teachings, and this teaching is composed into story form. Stories known as Tantri stories. Up to this point, Dyah Tantri conveys what is later called the Tantri discourse:

Ikang wwang mangawe papa, tan mararya n mamanggih dukkha puputan pati.

Meaning, those who commit evil deeds never cease to encounter sorrow, eventually leading to death. In the Tantri story, we find values also called the Tantri discourse. This is what is called Subhasita, wise words that provide guidance in life.

So many life values in the story or narrative of Tantri that must be preserved. However, the younger generation today can be categorized as very reluctant to understand or even know these Tantri stories or narratives. That is why it is important for the manuscript or Tantri stories to revive their existence through the latest methods and be able to touch all layers of society, from the young, teenagers, to even the elderly. The ancestral discourse of Tantri must be socialized and reintroduced, one of which is through education. Whether it's primary education, secondary schools, or at the university level so that the young Hindu generation, especially in Bali and Indonesia, can understand the cultural roots based on their ancestral discourse. Quoting Bhagavad Gita IV.33

"api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛt-tamaḥ sarvaṁ jñāna-plavenaiva vṛjinam santariṣyasi"

meaning: among all types of sacrifices, sacrifice of knowledge is the highest, because sacrifice of knowledge can save oneself in the ocean of birth and death.

This is the importance of education and knowledge that can help humans to understand life wisely. Knowing and understanding Hindu literature through the ancestral discourse of Tantri is the foundation for building a competitive and culturally rooted golden Hindu generation. Education plays a crucial role in building the progress of a nation. The Fourth Industrial Revolution, technological advancements should support progress in education. According to Emilia and Farida (2019), the era of the Fourth Industrial Revolution requires human resources to develop themselves to face the digital era. Of course, including the world of education, every component within education must be able to adapt to the rapid development of technology. Digitalization in education is part of educational innovation, to face the tough competition in the era of globalization. The utilization of digitalization is applied by researchers, especially in efforts to enhance variation in learning through the use of technology-based media or computer-assisted learning.

Several previous studies have highlighted the vibrancy of Tantri stories in the form of literary adaptations and entertainment art performances. The study entitled "Character Analysis of the Main Characters in the Story of Ni Diah Tantri and Its Implications for Hindu Women Today" conducted by Juliantini in 2018 states that the narrative structure in the Ni Diah Tantri story, expressed through themes, incidents, plots, settings, characters and characterization, and messages. The theme in the Ni Diah Tantri story is a story about ethics or morality. The implications or character impact of the Tantri character on contemporary Hindu women to

enhance the religiosity of Hindu women, the implications in the process of building the social concern of Hindu women, the implications in the process of character development or responsibility of Hindu women, and implications to strengthen the work ethic of Hindu women (THEMA 11, 2018).

Another study is "The Stories of Tantri: Values, Roles in Character Education, and Relevance to Fable Text Learning for Seventh Grade Curriculum 2013" by Sumantini et al. in 2018 states that Tantri stories as ancient literary works have the following roles: to develop aspects of personality and develop student characters, as reading material that enriches the nation's cultural heritage, plays a role in conveying messages about good and bad behavior, plays a role in literary learning to apply character education, and plays a role in recognizing various human characters or traits, while in terms of value content it plays a role as a benchmark or control of social behavior, serves as a role model or example, and can be used as material for reflection on life.

The transformation of the Tantri Pedanda Baka story into Bali bridal costumes, a study by Sri Erayanti in 2017, explains that the Bali bridal costume inspired by the Tantri Pedanda Baka story is titled "Reflecting from the story of Tantri Pedanda Baka" taking bright colors and dividing the Tantri Pedanda Baka story into four story sections that are poured into batik motifs. In the transformation process, the author divides the Tantri Pedanda Baka story into four story parts that will later be poured into four costumes, so that from the first costume to the fourth costume will form a continuous story (Wiralangkit, 2021).

Furthermore, a study by Fitriyani in 2017 entitled "The Function of Characters in Tantri Kamandaka Animal Tales" states that the animal tales in Tantri Kamandaka have a simple structure, thus forming a more concise character function structure compared to Propp's character function. This character function structure forms the character function formula that becomes the morphology of animal tales. The character function formula in the structure of Tantri Kamandaka animal tales only amounts to fifteen functions. The number of character functions does not determine the quality of a tale structure. This is what makes the uniqueness and distinctiveness of Tantri Kamandaka animal tales, which are different from Propp's character function structure. This more concise character function is worthy of being reconstructed as tales for children's learning (Fitriyani, 2017).

Another study, "The Tantri Kamandaka Story in the Singhasari Kingdom Temple Site: A Review of Text Transformation Studies" by Tanjung in 2013 (Dr. Muhammad Syukri Albani Nasution, n.d.) states that the adaptation of the Tantri Kamandaka story genre into prose into the form of relief temple carvings, narrates King Eswaryapala (descendant of King Samudra Gupta) in the Jambudwipa Kingdom, who had a habit of marrying a princess from the Prime Minister Bandeswarya named Diah Tantri. Comparative literature can be said as a study that encompasses comparisons of literary works, from lesser-known national literature to great

works, the relationship between literary works and knowledge, religion, and belief, works of art, discussions of theory, history, and literary criticism. Comparative literature research starts from the basic assumption that literary works cannot be separated from previously written literary works.

Based on the analysis of previous studies, not many have explored the value of Tantri in the context of modern literature such as rewritten in the Novel by Cok Sawitri entitled "Tantri: Perempuan yang Bercerita." However, it is very important to introduce and instill the educational values of this illustrious Tantri story in a more modern format. Even starting from an early age in formal and non-formal education environments, and even up to higher education. Based on the background above, the problem formulation in this study is: How is human literacy value in modern Tantri Perempuan yang Bercerita? The purpose of this study is to analyze human literacy values in modern Tantri: Perempuan yang Bercerita.

Methodology

Research methodology essentially is a scientific approach to collecting data for specific purposes. This research employs a qualitative research design with a qualitative descriptive approach. Qualitative research is an approach to explore and understand the meanings of individuals or groups related to social issues (Creswell, 2013) that can be used to interpret, explore, or gain a deeper understanding of specific aspects of human beliefs, attitudes, or behaviors (George et al., 2012). This study focuses on participants' perceptions and experiences, as well as how they understand life, while data analysis is built inductively from specific themes to general themes, and then researchers make interpretations about the meaning of the data. Researchers pay more attention to individual opinions and are required to translate the complexity of the situation.

Descriptive and qualitative approaches are used in the research design to examine the usefulness and significance of the ancestral discourse of Tantri as a study of human literacy values in the modern Tantri: Perempuan yang Bercerita. Descriptive research aims to collect information about an existing phenomenon, especially by observing the conditions at the time the research is conducted (Arikunto, 2006: 54).

The data sources in this study include primary and secondary data. Primary Data is the main source that can provide information, descriptions, and facts related to the desired events in the study. The primary source is the first source from which data is generated. In qualitative research, the primary data source is all the words or actions of an individual observed or interviewed. In the research process, primary data sources/information are collected using written notes or can also be recorded through video/audio recording, as well as taking photos or making films. In this study, primary data is obtained from observation processes or observations and supported by interviews related to the study of human literacy values in the modern Tantri literature: Tantri: Perempuan yang Bercerita by Cok Sawitri. Secondary data is

additional data in the study that is in the form of documents both in written and photographic forms. Secondary data can also be secondary data after obtaining primary data. Documents in secondary data can be written documents such as scientific journals, archives, books, personal documents, and official documents. In this study, the researcher uses notes from the researcher's observation results during the research, interviews, and literature reviews as secondary data to complement primary data during analysis.

In a research study, subjects play a very strategic role because in research subjects there is data about the variables to be observed in the study. According to Suharsimi Arikunto (2016: 26), research subjects are objects, things, or people where data for research variables are inherent, and are being addressed. According to Hanaf Afdhol (2011: 25), research subjects are something that is studied, whether people, objects, or institutions (organizations) that will basically form the basis of the conclusions of the research conducted. The subject in this study is the narrative of the modern literary work entitled "Tantri: Perempuan yang Bercerita by Cok Sawitri. The research object is a collection of elements that can be people, organizations, or items that will be studied or as the main issue to be studied to obtain directed data (Supranto: 25). The research object is the nature of the condition of an object, person, or object that is the focus and target of research. The nature of the condition referred to can be in the form of characteristics, quantity, and quality that can be in the form of behavior, activities, income, assessment views, pre-contra attitudes, sympathy-antipathy conditions of the soul, and can also be in the form of processes. The research object in this study is the study of human literacy values in the modern Tantri literature: Perempuan yang Bercerita by Cok Sawitri.

In qualitative research, the main instrument used is the researcher himself as a human instrument. The role of the author here is as an interviewer, observer, and also documenter. With various informants to be interviewed, the author will act as a listener, note-taker, and also observer. During observations, occasionally the author engages in active participatory observation, namely by actively participating in the teaching and learning process in the classroom. In addition to taking notes, listening, and observing in the process of collecting data, researchers must also be more involved in the research by understanding the factors that underlie the formation of respondents' interpretations that arise during the research. Researchers explicitly identify reflexive biases, values, and personal backgrounds, such as gender, history, culture, and socio-economic status that shape their interpretations, which form during the research.

According to Suharsimi Arikuntoro, research instruments are selected and used by researchers in conducting their activities to collect data so that these activities become systematic. Meanwhile, according to Sugiyono, research instruments are tools selected and used by researchers in conducting their activities to collect data so that these activities become systematic. So it is clear that research instruments are tools to facilitate the data collection process. In conducting qualitative research, researchers should prioritize data depth. To be

able to reach deeper data, a researcher needs tools either used by themselves or respondents to facilitate the data collection process. Qualitative researchers as human instruments function to establish research focus, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions from their findings.

Data collection techniques in research are essential as a way to obtain data and help solve problems to be studied by researchers. Data collection is the activity of recording and retrieving data on events or things and information that are part or whole of the elements of the population that will support the research. According to Sugiyono, data collection techniques are the most strategic steps in research because the main goal of research is to obtain data (Sugiyono, 2016). For data collection for this research, the researcher uses the following data collection techniques.

Observation is a data collection technique that involves direct or indirect observation of the phenomena under study and recording them on observation tools (Sanjaya, 2014: 270). Observation is one of the fundamental bases of all data collection methods in qualitative research, especially concerning social sciences and human behavior. In this study, the researcher conducted observations related to the study of human literacy values in the modern Tantri literature: *Perempuan yang Bercerita* by Cok Sawitri. Observation technique is a data collection technique carried out by observing and systematically recording the phenomena being investigated.

Interview technique is a question-and-answer process in research conducted orally. Interview technique involves a moment where two or more individuals meet face-to-face to directly listen to the information or explanations needed for the research. Interview technique is a good method to gather necessary information. Broadly speaking, types of interviews are divided into (1) planned interviews and (2) incidental interviews. Planned interviews are conducted to obtain information in line with the pre-planned theme. To conduct a planned interview, the interviewer must first prepare an interview guide and identify relevant informants. Informants are individuals considered to have knowledge and experience related to the planned theme, while in incidental interviews, it's less likely for the interviewer to prepare such information due to the unplanned nature of the object or event. However, this doesn't mean that the interviewer lacks knowledge about certain interview rules or methods. In this case, the researcher will interview several literary experts, literary critics, and cultural scholars, even researchers related to the study of Tantri texts.

In documenting the research results, a number of documents are required as data sources to support the research. Therefore, documentary studies are essential in research. Documentary studies involve collecting various documents needed as data information materials related to the research problem, such as maps, statistical data, images, letters, photos, literary riches, narratives, texts, and so on. Documentary studies involve searching for written data sources

in the field related to the researched issue. Documentary studies can be used for testing, interpreting, and even predicting. This technique is used in research as a data source because many documents can be used to test, interpret, and even predict an object or condition. This technique is carried out by examining and analyzing documentation-related data to support the research. The supporting data collection technique used is literature study. Literature study is a data collection tool to reveal various theories relevant to the issues faced or researched as discussion material for research results taken from various sources such as books, journals, articles, literary works, which are considered relevant to the research content. Literature study is a research technique by collecting a number of books, magazines, leaflets, articles, and others related to the research problem and objectives. This technique is used in research with the aim of revealing various relevant theories to the issues being researched as reference material in discussing the research results. This technique is carried out by reading, obtaining books, historical sources, Hindu literature, Tantri stories and their adaptations, and so on, which are related to the issues discussed. This is intended to obtain theoretical data that can support the validity of the data obtained through research.

In this study, the researcher used data analysis techniques proposed by Miles and Huberman, which include three stages: data reduction, data display, and conclusion drawing. Below is a description of the data analysis process:

Data Reduction: This process involves selecting, focusing on simplifying, abstracting, and transforming initial data emerging from various field notes. This data reduction process continues continuously as the research progresses. The purpose of data reduction is to sharpen, classify, direct, eliminate unnecessary data, and organize data to facilitate conclusion drawing and verification processes. In this stage of data reduction, documentation results, researcher interviews with research subjects, and observations of research objects according to the issues raised are considered. In this process, the researcher also makes notes of observations during the research. Then, the researcher discards data deemed unnecessary or unrelated to the focus of the study, which is the study of human literacy values in the modern Tantri literature: *Perempuan yang Bercerita* by Cok Sawitri. Next, the researcher organizes the obtained data using data coding. Data coding is intended to facilitate the researcher in the data analysis process.

Data Presentation: Data presentation is a collection of organized information that allows for conclusions to be drawn and actions to be taken. This information is in the form of narrative texts. After the data reduction process, the researcher will present all the data obtained in the form of narrative texts directly related to various theories used by the researcher.

Conclusion Drawing: This is the final stage in the data analysis process. Data analysis is also supplemented by data verification as a form of testing the truthfulness, robustness, and compatibility of the data, making the data valid. In this final stage, the researcher draws conclusions that are narrowed down to answer the questions in the problem formulation, namely, how the study of human literacy values in the modern Tantri literature: *Perempuan yang Bercerita* by Cok Sawitri.

Results and Discussion

Tantri; Perempuan yang Bercerita is a modern literary work by Cok Sawitri inspired by the traditional story titled Ni Diah Tantri. This literary work or novel Tantri is packaged in a more modern language and is in line with the context of Tantri's struggle against oppression, injustice, and tyranny. Tantri does not engage in battles on the battlefield, use weapons, or practice magic; instead, she fights through her storytelling. Tantri is portrayed as someone with a talent for storytelling. Everyone who listens to her tales will be captivated and understand the stories she conveys. Through her words, Tantri can delay or even thwart the evil intentions of Prabu Esaryadala.

Tantri, like most women who are the primary and first educators in the family, is indeed familiar with stories. These stories contain many teachings, advice, believed to instill awareness, and good character traits in individuals. Through stories, one will grow in goodness and endless values.

Tantri is depicted as such—a woman who always seeks to learn, enrich herself with literary, religious, and cultural knowledge. This knowledge becomes her foundation to grow into an intelligent and knowledgeable woman. Tantri believes she can defeat Prabu Esaryadala with her words, which will gradually make the king realize that everything he does is wrong and unworthy of emulation.

Reflected in real life today, women hold significant roles. Women are designed to learn a lot so that they can sow the seeds of intelligence they inherit to their children. Women, whose nature is to be mothers, should enrich themselves with knowledge because through them, children learn to understand the world. Equality and opportunities open to women in today's generation must be utilized to develop themselves and their potential. Whereas in the past, few women attended higher education, became leaders, or could influence the world, life is different now.

Tantri can be an inspiration that a woman's gentle words can enlighten and change the world. Women accustomed to reading, growing in knowledge, and equipping themselves with skills will undoubtedly face life with happiness.

Tantri: Perempuan yang bercerita tells the story of Prabu Esaryadala, a mighty king with peculiar behavior. The powerful king desires to marry a girl every day. Day by day, the prime minister Badeswara tries to find these girls to be presented to the king. Some surrender their daughters out of compulsion, economic demands, or hopes that palace life will bring happiness. No one can oppose the king's desire. Until one day, there are no more girls left in the kingdom except for one, the daughter of Prime Minister Badeswara. She is Diah Tantri.

Anxiety envelops the prime minister who is about to sacrifice his own daughter to satisfy Eswaryadala's desires.

Tantri, a woman willingly presented to the king. Tantri wants to save her parents from guilt and worry. For Tantri, this is one way to serve. Because Tantri was raised well and gained sufficient knowledge, she became a girl who could not be underestimated. Her sincerity enables her to confront Eswaryadala without needing to wield weapons.

Tantri; *The Woman Who Tells Stories* is built to motivate women to use their rights to live, learn, and lead. Tantri challenges Eswaryadala as a knight. Tantri wants to test the words and promises of a knight not to touch her until Tantri finishes her stories. This is what Tantri requests during the marriage ceremony. It is straightforward for a knight like Eswaryadala to fulfill his promise. Eswaryadala underestimates the women before him. He only needs to wait for Tantri to finish her story, and then he can claim her.

Tantri is a framed story, built based on several other stories whose arrangement can be flexible. These stories usually involve or relate to animals associated with royal figures, with the main characters being Candapinggala (king of the forest), Sambada (a dog who becomes the lion's prime minister), and Nandaka (a powerful bull). Each story has a narrative connection, with moral lessons that are highly relevant to modern humans and contextual to current times. The educational value in the transformation of *Tantri: The Woman Who Tells Stories* is rich, especially in character education to shape mentally strong, knowledgeable individuals, and foster maximum leadership experience.

In *Tantri: Perempuan yang Bercerita*, there is a development of the plot from its traditional version, but it does not change the substance of the story. The creative presentation of Tantri's story in modern literature will make future generations more adept at understanding Tantri's teachings. Badeswarya's decision to surrender his daughter is a strategy to stop the king's habit of demanding girls, so that not all girls will become victims or end up as concubines with uncertain fates. Through her storytelling prowess, Tantri manages to make the king forget his addiction and habit of demanding girls. He is enchanted by Tantri's beauty and intelligence. All of this makes him realize, reflect on his weaknesses as a leader all this time. Tantri's stories contain many moral teachings, ethics, karma laws, and awareness to be free from manipulation and division.

Viewed from the perspective of human literacy, especially in its relation to the existence of women as the primary and first educators in families who must deal with technology and the digital world within it. Modern humans cannot be separated from the presence of technology. Therefore, wisdom in utilizing technology is crucial nowadays. This wisdom emerges, among other things, through the revival of moral messages. Tantri's function in building human literacy is to remind the important characters to become humans despite technological advancements, so that humans do not lose their humanity in utilizing technology. Literacy is

the ability to identify, understand, interpret, create, communicate, calculate, and use print and written materials in relation to various goals in developing an individual's knowledge and potential, and to fully participate in their community and society. Based on this basic concept, we can understand human literacy and digital literacy. Both literacies are superficially considered the same but still have different substances. Digital literacy emphasizes the digital control of human formation, while human literacy strives to strengthen human integrity as digital users. Digital literacy demands individuals' ability to apply functional skills on digital devices so they can find and choose information, think critically, be creative, collaborate with others, communicate effectively, and pay attention to electronic security as well as the evolving social-cultural context. Different from these concepts, human literacy emphasizes the quality of humans to control digital development. Humans are not only led to be digitally literate but also pay attention to other qualities that are not closely related to digital technology.

Faulinda and Ni'mal mention that a smart society must have several capitals, namely leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, problem-solving, and teamwork abilities. These capitals need to be processed so that they can achieve a smart society focusing on several achievements, including creativity, critical thinking, communication, and collaboration, known as the 4Cs. This is also revealed in Tantri's story packaged in modern literature. The true nature of leadership is clearly depicted in several segments of the story, such as the story of Pedanda Baka, for example. Stories of greedy herons pretending to be priests as a way to prey on fish are still intact within it. Similarly, the cunning nature of Sambada, the dog who sows discord between his master, the forest king Candapinggala, and his friend, the bull Nandaka. The stories of monkeys who cannot be grateful, whose job is to deceive others for their own benefit, are all still present in the novel. Stories of ethics, morals, karma laws are still well presented in the novel.

The victory of feminist ideology in the novel is evident in the final part of the story, in the last two or three paragraphs of the story, when the King realizes his foolishness, realizes the mistakes made towards women all this time. The King promises to free all concubines to 'choose what they want'. This is one of the goals of Tantri's struggle, as well as Badeswarya's. The King with a knightly and open-minded nature says he will bear all the mistakes made by palace soldiers—girl hunters for offerings—whatever the reason. Most importantly, this marks the victory of feminist ideology.

This is what Tantri strives for in the dimension of human literacy, which, if linked to the context of digital development, no matter how fast time progresses, no matter how great technological advancements are, equality and respect for fellow humans, respect for the rights of marginalized groups, women's rights to protection, education, and equality will make civilization grow increasingly noble. Similarly, women who can appreciate their dignity, enrich themselves with knowledge and experience to have a positive impact on a nation, then the

glory of Tantri and the struggle of women in the past have produced a contemporary generation that understands its dignity and nature as women.

CONCLUSION

In developing creativity and transforming traditional literary works into more modern arenas, the story of Tantri remains timeless inspiration. The representation of important human values in Tantri's story is eternal. In the modern literary work titled *Tantri: The Woman Who Tells Stories*, human values and literacy within it are still conveyed intact and contextual to the times. In human literacy, the values of Tantri's story are closely related, where modern humans who interact with technology require wisdom in its utilization. This human literacy is important to avoid humans from traits of evil, cruelty, deceit, slander, and can be an inspiration for leaders to apply leadership values in Tantri's story. Moreover, the dimension of understanding humanity is also depicted in *Tantri: The Woman Who Tells Stories*, which is how humans must be mentally strong to face life's challenges, have high knowledge to support civilization and progress, and not easily be trapped in illusions that ultimately lead this life into darkness.

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