

## CHAPTER 11

### MYTHOLOGY AND ETHICAL VALUES

#### A. MYTHOLOGY

##### 1. Myth and The Sacred

Word *myth* comes from the Greek word *muthos*, etymologically it means story or statement. In a broader sense means a statement, a story, or the flow of a drama. Word *mythology* in English refers to the notion, either as the study of myths or mythical contents, or certain parts of a myth.<sup>1</sup> According to Mircea Eliade, myth is a true history or what came to pass at the beginning of time, and one which provides the pattern for human behaviour.<sup>2</sup>

Eliade does not discriminate between the story of an event or an amazing place in the past. For Eliade, all myths are categorized as true stories. Because all the myths are associated with the extraordinary events of the past, so the myth is classified as a story can bring the past in sacred time. Myth tells the history but the actors of the myth is told commonly is supernatural beings that is different with unusual creatures. This story makes the myth is believed as the real story. Therefore, the story is told in the myth may attract the attention of the natives.<sup>3</sup>

Myth is the result of human arkhais in delineating the path of supernatural into the myths world, which in this case hasunfolding a veil of mystery by reveal the primordial events that until now is still retold and can be presentated, for example, through ritual ceremonies.<sup>4</sup>

Traditional societies believe that these events are the reality that actually ever happened in the past. In addition, for traditional societies, myth is a sacred

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<sup>1</sup> Mariasusai Dhavamony, *Phenomenology of Religion, Op.Cit.*, p. 147

<sup>2</sup> Mircea Eliade, *Myths Dream and Mysteries*, in Thesis of Iftahuul Mufiani, *Op.Cit.*, p 2

<sup>3</sup> Mircea Eliade, *Op.Cit.*, p. 97

<sup>4</sup> Hary P. S Susanto, *Op.Cit.*, p. 87

story that has meaning and valuable for this life. Therefore, a myth is one of theirs which is very valuable and passed down from generation to generation.

- Called *the sacred story* because it tells the events that are considered sacred (holy), which occurs at a certain time that is called a mystical age, and associated with eminent figures and respected.
- Called *has meaning* because it contains some messages that should be contemplated, internalized and obeyed by the people who inherit it.
- Called *valuable* because these stories have benefit suitable with the function for the people who have it.<sup>5</sup>

Rudolf Otto says religion as the experience of meeting with "The Wholly Other" which creates a feeling of horror and love, a mystery which is frightening and fascinating at the same time, *misterium tremendum et fascinans*.<sup>6</sup> Another name that is given is the feeling of *the numinous* (from the Latin word *numen* which means spirit or divinity reality). Otto added that when a person had experience of this meeting, he will feel like he is not there, just mist and dust. Instead, The Sacred is seen as something extraordinary, substantial, great and very real. He believes the rise of the numinous awe of this very unique and therefore can not be reduced. This feeling is different from any other feeling when met with the things that are also beautiful and amazing, although the feeling was similar to the feeling of encounter with the numinous. In the vibration of another feeling, we finally carried to the point of deepest emotions in the heart, and that's what we call religion over the years.<sup>7</sup>

Mircea Eliade's concept about the sacred is heavily influenced by Otto's concept. In the meeting of human with the sacred, the human feels touched by something non secular or sacred because in it touched by the sacred. Signs of people who have this meeting are they are feeling touch an unknown reality

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<sup>5</sup> Robert P. Borrong e.t, *Op.Cit.*, p. 178

<sup>6</sup> Jalaluddin Rahmat, *Op.Cit.*, p. 22

<sup>7</sup> Daniel L. Pals, *Op.Cit.*, p. 235

previously, a dimension of God's existence, very different and is a perennial reality that is unequalled.<sup>8</sup>

Something that is considered sacred because it is touched by the sacred.<sup>9</sup> In Mircea Eliade's view that religious belief is a process of dialectic between the sacred and profane, which in the dialectic use objects, tools, religious experience, rites and rituals that allow the realization of the dialectic. Whereas the profane is the field of daily life, the things are done regularly, randomly, and in fact it is not always important. Then the sacred is a region of supernatural, something extraordinary, not easily forgotten and very important. If it's easy to forget the profane, so the opposite, the sacred is everlasting, full of substance and reality.<sup>10</sup>

The Holy can also be regarded as something sacred. Man becomes aware of the existence of the sacred because sacred manifests or shows itself as something different from the profane. Sacred shown in a hierophany that did not show anything else. From the most basic hierophany, a rock or tree up to the highest hierophany. In this case, we are faced to the mystery that has different level in a whole, a reality that does not possess our world, in objects that are an integral part of our natural "profane" world.<sup>11</sup> Hierophany can be interpreted as a manifestation or self appearance of the sacred. Sacred, as the reality of the discipline that is always different from the reality of this life, always reveal itself.<sup>12</sup>

Myths can also be regarded as a narrative description of the sacred, is the events concerning the extraordinary events that are beyond human experience in everyday life. The speech was generally expressed in the stories of the supernatural world. Supernatural in the story contains a truth that is the myth of the Holy reality. The presence of the Holy is really the true reality, so if myth is realized with the supernatural world so, the myth will always talk about the gods

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<sup>8</sup> *Ibid*

<sup>9</sup> *Ibid*, p. 236

<sup>10</sup> *Ibid*, p. 234

<sup>11</sup> Mircea Eliade, *Op.Cit*, p. 3-4

<sup>12</sup> Zakiyah Daradjat, *Perbandingan Agama*, (Jakarta: Bumi Asia, 1996), p. 160

and divine beings it must be true. Therefore, belief in things that contain the power of the myth that gives a truth.<sup>13</sup>

The idea of the sacred is not just for the public, but it is considered absolute and vital for the continued existence of nature and will always affect their way of life. In doing things that are fundamental, such as determining the time and place of residence, they will always submit to His Sacred choice.<sup>14</sup>

For the Javanese, *walî* are sacred people and their tomb are sacred also. Sacred in Arabic word *karômah* means the miracles are owned by *walî*. In the various places of Muslim, especially in Java, the cult of *walî* is an important central element. *Walî* have the power to give a blessing and help them who have worldly and religious problems.<sup>15</sup> Many Javanese believe that the a holy and sacred tomb can be used as a place to look for blessings, salvation, and magic.<sup>16</sup>

As Henri Bergson views, *walî* has perfect or absolute morality. This morality different characteristic with morality arising from the society. The difference is not about high and low his level. It is indeed a separate order. If morality arising from the society is impersonal, the second morality is personal. Personal is in a person who should be followed by us. This morality is given in a person who gets the privilege. Sunan muria have followers without being asked by him because his existence is very decisive. If the natural obligation is a pressure, this is perfectly morality has effect intact soul tease, an appeal. Only people who know the personal moral of Sunan Muria that can fully realize this appeal.<sup>17</sup>

*Walî* is a charismatic religious figure. The element of charisma that has entered into the social structure became the basis of the established approval authority. Weber shows that are pure functions into social control, which

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<sup>13</sup> Koentjaraningrat, *Sejarah Teori Antropologi*, (Jakarta: UI Press, 1982), p. 54

<sup>14</sup> Daniel L. Pals, , *Op.Cit.*, p. 236

<sup>15</sup> Mark R. Woodward, *Op.Cit.*, p. 251

<sup>16</sup> Bayu Prasetyo, *Pemaknaan Simbol Kekeramatan Makam Ki Ageng Gribig di Jatinom Klaten*, UIN Sunan Kalijaga, 2003, p. 32

<sup>17</sup> Djuretna A. Imam Muhni, *Op.Cit* p. 91

reinforces the social norms and structures of authority. Perceived legitimacy gained from a "reference to transcendental" is derived from the experience of charismatic and brought into the development of the social structure that comes from that experience. Religions were established, with the issue, especially in a religious organization, as distinguished from the sacralization "natural groups" as families and communities, derived from the experience of the followers of the charismatic leader. Charisma is derived from a particular experience of the holy things which manifest themselves in a person who is considered exceptional.<sup>18</sup>

## 2. The Sacred Place

For religious people, all place are not homogeneous. There is a part of the sacred space that is full of strength, besides other parts of space which is not sacred, and consequently do not have the structure and firmness. Appreciation of sacred space allows baseline of the world. Because of all space are not homogeneous, humans shape the world in which he can live. Because, with that given a *axis mundi*. It has an existential meaning for religious people. They can not stand still at a certain place, if there is no sacred place that can be a point of such firm.<sup>19</sup>

Eliade explains further that the village, temple, or religious community housing is an *imago mundi*, which is a reflection of the whole world, as indicated by the signs of divine. In establishing a building, the construction process is as important as the structure of the building itself. Everything is not only need to be "in" The Sacred, but it also should be a part of The Sacred things, because the structure and human activities that must be traced to the creation process of the world by the gods.<sup>20</sup>

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<sup>18</sup> Thomas E O'dea, *Sosiologi Agama*, (Jakarta: Rajawâlî, 1966), p. 43

<sup>19</sup> K. Bertens, *Op.Cit.*, p. 49

<sup>20</sup> Daniel L. Pals, , *Op.Cit.*, p. 239-240

Sacredness is the essence of religious experience that is unique and can not be reduced. It is found in the symbolism and rituals of almost all cultures, especially Asian cultures and primitive cultures. It is embodied in the sacred space, for example in the holy places and houses of worship, in the areas of taboo, even limitly on construction of the building that suitable with the feelings of the *axis mundi*, the orientation of the true or sacred of nature center. That feelings is often ascribed to trees, rocks, mountains, and other objects that are considered occupied by a mysterious power.<sup>21</sup>

### 3. Myth and Symbolism

The myth of the revealed religions are different from myths in tribal religions. In tribal religions, myths are sacred stories that are meaningful to its adherents because it is functional to the existence of a group rituals and tribal communities concerned. Through deeds rituals and ceremonial this myths are realized as a requirement has been determined by the mythic figures. By repeating the myth of events through the rituals, they update their whereabouts, their world, and their relation to the world, and with the power that exist in this universe.<sup>22</sup>

While in the revealed religions, myth is the way humans express their understanding of divine revelation. The most important of these myths is not the story, but the meaning behind in the story. Myth is language meaningful symbols used to point to God.<sup>23</sup>

According to Adolf Heuken, human language is unable to express God's reality adequately. Therefore, used myth as a symbolic language because it can point mysterium that exceed the reality of human's senses with all the knowledge that is based on it. Clyde S. Kilby also argued that myth is necessary because the reality is so much longer than rationality. In other words, the ratio of man is not

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<sup>21</sup> Jalaluddin Rahmat, , *Op.Cit.*, p. 23

<sup>22</sup> Robert P. Borrong e.t, *Op.Cit.*, p. 189-190

<sup>23</sup> *Ibid*

able to capture and understand the things that are beyond his reach. Therefore, the myth is used in this case to transcend the human mind in order to accept the things that are understood by the ratio.<sup>24</sup>

Symbol is an object or event that means to refer to something else. In *The Harper Collins Dictionary of Religion*, edited by Jonathan Z. Smith that using of this symbol is used to represent something or event at another meaning. Like the statues, trees, architecture, colors, prayers, myths, rituals, and everything else that can give another meaning to such things.<sup>25</sup>

Symbol is a situation which is an understanding medium to object. Symbols comprise several varieties and forms, not just symbols that refer to reality or the sacred, but everything sacred also has its own symbol. The symbol can be a means to enforce the social order or to arouse social compliances because in it there is a strong emotional strongly for the community.<sup>26</sup>

Symbols can be used as a medium to get closer to God, as it is known that the absolute reality is an abstract but it is believed to exist. Therefore, to get closer to God, people use variety of symbolism that is associated directly with the absolute reality.<sup>27</sup>

Religion has many symbols. This is caused by one of the elements of the religion – is man who became the adherents – is homo symbolicum and his life was filled by symbols. The most symbols are created as realization of his attitude in responding to his relation by kinds of realities around him, both the natural environment with a variety of challenges, as well as to his awareness of the existence of a force that is greater and more powerful (the supreme being) from him, and others.<sup>28</sup>

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<sup>24</sup> *Ibid.*, p.191

<sup>25</sup> Bayu Prasetyo, *Op.Cit.*, p. 11

<sup>26</sup> *Ibid*, p. 66

<sup>27</sup> Karens Amstrong, *Sejarah Tuhan: Kisah Pencarian Tuhan Yang Dilakukan Oleh Orang-Orang Yahudi, Kristen, dan Islam Selama 4000 Tahun*, translated by Zainan AM, (Bandung: Mizan, 2001), p. 32

<sup>28</sup> Robert P. Borrong, e.t, *Op.Cit.*, p. 185

The symbol is also presented by humans as a result of the religious experience of the sacred, but to give meaning to the sacred man giving a sign or symbol. The role of symbols in religious and beliefs occupies a very important position because of the absence of a symbol as a representation of the sacred so, the existence of the sacred is difficult to be understood and accepted. Because reality is too complex and complicated to be expressed in other ways.<sup>29</sup>

For the Javanese, the world contains symbolism, and through these symbols one contemplates the human condition and communicate with God.<sup>30</sup> Very good relationship between human beings is still a belief in the supernatural among the Java community. Therefore, it is necessary to sacred rituals.<sup>31</sup>

#### **4. The Function of Myth**

Man can not live without myths or mythology. Myth is needed by human in seeking clarity about the natural world and its past history as a depiction of reality-a reality that is not affordable, either absolute or relative way, in a format that is simplified and easy to understand. For only through a statement that it is incomprehensible so a person or community can have an idea of where he was in this cosmic arrangement, then based on the picture he too run life and doing activities. Every myth, even though it's wrong, keep has its own benefits and uses.<sup>32</sup>

Myth, in relation to religion, become important not merely because it includes miraculous events or events of adikrodati creatures, but because the myth has existential function for humans. The primary function of myth in culture are revealed, lifting, and formulate trust, protect and strengthen morality, to ensure the efficiency of the rite, and giving practical rules to guide human. Thus, according

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<sup>29</sup> Daniel L. Pals, p. 265

<sup>30</sup> Andrew Beatty, *Op.Cit.*, p. 222

<sup>31</sup> Clifford Greetz, *Op.Cit.*, p. 8

<sup>32</sup> Nurcholish Madjid, *Op.Cit.*, p. 198-199

to the functionalist anthropology, myth is the power that arranges society itself. Myth and religion as a force composed plays an important role in social life.<sup>33</sup>

Opinions Of Van Peursen in line with the views of Syukur Dister say that myth is a story giving guidelines and specific direction to a group of people. The story was cored symbols that trigger human experience. Myth give direction to human behavior, and is a sort of guideline for humans to act wisely.<sup>34</sup>

Myths that bind one's life makes it "different" from most people. He is regarded as a saint and a special, blessed by God or greatest force. In the myths contained philosophy of life, creativity and other stuff about the community. By using a functional approach, Bronislaw Malinowsky states that myth is an important element in human life that serves as a pattern, scheme or map based on social norms and social structures. Myth is a social reality that also has a social interest. Myth can create legitimacy or gives the foundations for the legitimacy of governing society efforts. Myths can also having a shift in line with social change.<sup>35</sup>

According to Eliade, myths in ancient society serves to narrate the history of actions unseen. The linkage myth with the creation and emergence of everything is the reason that the myth serves as a paradigm shaper for all human action. Through myth, the origin of all things can be known. Even myths can control and manipulate the origin of the event as desired. Moreover, the myth is the knowledge gained through ritual. Through ceremonies or rituals, myths retold. This story made the ritual actions got justification from the myth.<sup>36</sup>

Belief in myths there are two models in the ritual of repetition. First, humans imitate or repeat behavior mythical figure. Second, life will be sanctified by performing movements that have been exemplified by a mythical figure. Therefore, the primary function of myth is to establish an idea of ritual or set a

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<sup>33</sup> Mariasusai Dhavamony, *Op.Cit.*,p. 150-151

<sup>34</sup> Dr. Hans J. Daeng, *Op.Cit.*, p. 81

<sup>35</sup> *Ibid*

<sup>36</sup> Harry PS Susanto, *Op.Cit.*,p. 91-92

model example for all human action, both in the rituals or daily activities. This function makes a human based on the myths or things ever done by man who lived in the past. This action is done in order to all the results were done or performed by humans becomes more significant. Without the help of the gods or ancestors, all work or human activity will not mean anything at all and just exhausting. Additionally, a myth serves as a liaison between the sacred with the profane. In this case the man perform rituals to touch the sacred territory.<sup>37</sup>

Thus the myth functions include:

1. sensitize humans that there is a supernatural force that overcomes his natural existence.
2. Tell about the origin of everything that is part of a religion. Example of holy figures, sacred places, sacred rituals, and others.
3. Underlying ritual celebrations. This deed can also be called a symbolic deed; but not in the sense of merely imitating or re describe an event or an atmosphere that existed in myth, but rather as a repetition of the myth back in the deed.
4. Provide paradigm to humans behave, by imitating the behavior of mythic figures, or expressing what has been fixed, and others.<sup>38</sup>

## **B. ETHICAL VALUES**

### **1. Definition of Ethic**

Etymologically, ethics derivated from the Greek, it is *ethos*, that means the character of decency or custom. While terminologically, ethics is the systematic study of the nature of value concept, good, bad, ought, right, wrong, etc and of general principles which justify us ini applying them to anything also called moral philosophy. This means that ethics is the basis of morality in doing anything.

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<sup>37</sup> Mircea Eliade, *Op.Cit.*, p. 96-99

<sup>38</sup> Robert P. Borrong e.t, *Op.Cit.*, p. 187-188

Someone will be called as a good person when ethics is used is good, otherwise if he is doing something bad or wrong, then he will be called as a person who has no morals.<sup>39</sup>

## 2. Differences Between Ethic and Moral

Ethics is usually related with moral that is a term from the Latin *mos* and in plural form is *mores*, that also means custom or way of life of a person by doing good deeds (morality), and avoid things or bad actions.<sup>40</sup> The difference, ethics is more focused on rules, principles underlying the fundamental behavior and approaching the rules, laws and regulations that distinguish right and wrong in morality.<sup>41</sup>

Kohlberg's when he explaining definition of moral, he use some terms such as *moral-reasoning*, *moral-thinking*, and *moral-judgment*. These terms have the same meaning are moral reasoning. Moral reasoning is seen as a structure of thought, not the content. Thus moral reasoning is not what is good and bad, but how to think come to the decision that something is good or bad. Moral reasoning is indicator of the level or stage of moral maturity. Pay attention the reasoning why the action is wrong, it will give explanation more than pay attention to the person's actions or even heard the statement that something is wrong.<sup>42</sup>

Actually moral decision does not come about easily. There is a process through to come at a moral decision. At least the process is moral deliberation and moral justification. Moral deliberation is the process to finding the reasons for doing or not doing anything then be used as a reason for justification or doing nothing, while the moral justification is giving reasons for doing or not doing an

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<sup>39</sup> Johan Arifin, S.Ag, MM, *Etika Bisnis Islami*, (Semarang: Walisongo Press, 2009), p. 12

<sup>40</sup> Ferry Efendi, Makhfudli, *Keperawatan Kesehatan Komunitas: Teori dan Praktik Dalam Keperawatan*, (Jakarta: Salemba Medika, 2009), p. 25

<sup>41</sup> Dr. Hj. Mimin Emi Suhaemi, *Etika Keperawatan: Aplikasi Pada Praktik*, (Jakarta: Kedoteran EGC, 2002), p. 39

<sup>42</sup> Dr. C. Asri Budiningsih, *Pembelajaran Moral*, (Jakarta: Rineka Cipta, 2004), p. 25-26

action by a person or by any person, in the past or in the environment particular, and also shows why the act is good or bad.<sup>43</sup>

There is similiarity between ethics and morals, it is the norms as a guidance of human life. We need norms and values so that we can live in harmony with each other. So, norms and values is a means for us to achieve harmony of life.<sup>44</sup>

### 3. Definition of Ethical Values

A norm is a value that govern and provide the certain guidance for every person or society to behave, act, and behave suitable with the regulations that have been agreed together. The guidance as the standards that must be adhered to.<sup>45</sup>

In social life there are various classes, each having its own interests, but the common interests require to orderliness and security in everyday life in the form of mutually agreed rules, which regulate behavior in society, which is called rule of life. To fulfill the needs and the interests of life with safe, orderly, and peaceful without the disorder, so needed a rule as guidelines for all interactions of everyday life so that the interests of each member of the community maintained and guaranteed.<sup>46</sup>

According to the content, the norm is divided into two kinds, are the command that must be done for someone because it is good and a prohibition that must be avoided for someones baccuse it is bad. That means the norm aims to give guidance to people about how a person should act in society and the actions that must be done and avoided.<sup>47</sup>

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<sup>43</sup> Dr. Amril, M. MA, *Etika Islam: Telaah Pemikiran Filsafat Moral Râqib al-Isfahâni*, (Yogyakarta: Pustaka Pelajar, 2002), p. 249

<sup>44</sup> Alfonsus Sutarno, *Etiket Kiat Serasi Berelasi*, (Yogyakarta: Kanisius, 2088), p. 13

<sup>45</sup> Ferry Efendi, Makhfudli, p. 26

<sup>46</sup> *Ibid*

<sup>47</sup> *Ibid*

Humans live in a transformation period of society without equal. Changes are occurred because attack to all aspects of life is modernization. Traditional cultural values are challenged in the transformation of economic, social, and intellectual. Ethics in this situation helps to keep humans are not disoriented, be able to distinguish between the essential and what should be changed so able to take a decision that can be accounted for.<sup>48</sup>

Process of socio-cultural and moral change sare used by various parties to seek opportunities to offer some ideologies as rescue medications. Ethics can make a man able to deal with the ideologies critically and objectively and to form their own judgments, so that are not easily tossed around with ideologies offered. Ethics is also required by the religion in order to find the basic stability on faith and participate without fear in all dimensions of the life of a changing society.<sup>49</sup>

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<sup>48</sup> Heniy Astiyanto, hlm 286-287

<sup>49</sup> *Ibid*