

## Ngusaba Gede Ceremony in Demulih Village, Susut District, Bangli Regency

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### Abstract

*This study looks at the meaning of the Ngusaba Gede ceremony in Demulih Village, Susut District, Bangli. Previous studies related to the issue of the Ngusaba Ceremony have focused on Hindu religious education, while not many have highlighted the Ngusaba ceremony in terms of its meaning. By taking the case of the Ngusaba Dalem Ceremony in Demulih Village, it uses the concept of Clifford Geertz related to the problem of meaning which looks at the interpretive culture in which there is a concept of model of which looks at religious morality, namely where religion becomes knowledge for the people of Demulih Village in carrying out the ceremony Ngusaba Gede and the model for are seen in the reality that occurs in this ngusaba ceremony which is contained in the holy book that is believed by the people of Demulih Village, thus giving rise to the meaning of this Ngusaba Gede ceremony, namely that there is a religious symbol called Nawa Sanga (Nine gods) and symbols of structures related to it with the ceremonial leader Ngusaba Gede. The method used in this study uses qualitative methods, namely by means of observation, in-depth interviews, and field notes.*

### Keywords

ngusaba gede; interpretative culture; Demulih Village



### I. Introduction

The island of Bali is an island that has thousands of temples throughout its territory, from the highlands to the lowlands, but this means that the Balinese people in their lives are guided by the religious values of Hinduism. In the teachings of Hinduism, there is a supernatural or miraculous nature of God which they usually call Hyang Widhi Wasa or called Shiva, which means God exclaims all of nature (Punyatmaja, Oka 1976). This means that Hinduism teaches its people to have a view that is in harmony, harmony, and balance with the surrounding nature.

With the teachings of Hinduism, there are things that cannot be separated in religion, culture, and customs. The ceremony in Bali is one of the three elements that cannot be separated, because the ceremony in Bali has become part of Hinduism which is based on existing philosophical symbols (Sri Arwati 2007). One of the religious ceremonies performed by the Balinese people is the ceremony Ngusaba. Each implementation of the ceremony Ngusaba is a form of request for balance related to Tri Hita Karana so that the fields and fields become fertile. The welfare and happiness of the Balinese people comes from the concept of Tri Hita Karana which is related to the relationship between humans and humans; man with his God; and humans with the nature in which they live (Wyasa Putra 2017). The Balinese people are very proud of the concept of Tri Hita Karana which has become a legacy from their ancestors, because their ancestral heritage makes Balinese people able to give birth to obligations such as protecting, reflecting, and actualizing it (Soethama 2014). Tri Hita

Karana in (Surpha 2000) in the life of Hindus is the relationship between humans and their God whose embodiment is Yadnya; human relationship with the natural environment whose manifestation is with Bhuta Yadnya; and the relationship between humans and others whose embodiment is Pitra, Rishi, and Yadnya Man. The between the ceremony connection Ngusaba and the yadnya means that in this universe Ida Hyang Widhi Wasa has created everything in the world, but humans are given things in this world to be responsible for Hyang Widhi Wasa's creation in order to survive through his life.

## **II. Review of Literature**

Yadnya is all the good deeds of man during his lifetime. The teachings of Hindus themselves are not enough just to do good but need to be applied through religious rituals that are based on material sacrifices. There are many functions of the bread so that many Ngusaba ceremonies are carried out which have different functions and purposes. Such as research (Yanti 2019) which discusses that the implementation of Ngusaba in Banyuggede Pakraman Village is a ceremony that aims to ask God or Ida Sang Hyang Widhi Wasa so that Daha Truna (young people) are given physical and spiritual obligations to fulfill their obligations during life. However, the participants who carried out this ceremony were only young people in the Banyuggede Pakraman Village. There are other studies such as research (Desi Sudaryati 2017) which discusses Ngusaba Goreng related to the community of Pakraman Karangasari Village where the community requests form from distress and fertility in their village environment. This is related to the yadnya (Surpha 2000) that the Ngusaba ceremony is related to the balance associated with Tri Hita Karana so that the fields and fields in Pakraman Karangasari Village become fertile. Several studies on Ngusaba that discuss similar concepts look at Hinduism. Every Ngusaba ceremony with previous research, there are some Hindu educational values in it such as tattwa values, ethics, and ceremonies in it.

The Ngusaba Goreng and Ngusaba Lampuan ceremonies are different from the ceremony Ngusaba Gede studied by researchers related to animal sacrifices such as white swans, red chickens, black goats, turtles, and buffalo which require high material costs and are carried out every three years. This sacrificial animal is a donation from several people of Demulih Village and gives its own meaning for the people of Demulih Village. The ceremony Ngusaba Gede is also related to yadnya which is manifested in material sacrifices. There are not many studies looking at the Ngusaba ceremony that have looked at the perspective of meaning which is analyzed using the symbolic theory of Clifford Geertz related to interpretative culture.

## **III. Discussion**

### **3.1 The Ngusaba Gede Ceremony**

Ceremony Ceremony is a form of action that is believed to bring results and nothing is useless and something that will lead to reciprocity. Ngusaba according to (Sri Arwati 2007) is a warning that is closely related to agriculture, both on dry and wet land. The ceremony Ngusaba Gede is a celebration or commemoration related to the natural surroundings in Demulih Village such as plants, animals, and human beings. The ceremony Ngusaba Gede is carried out every three years which is carried out by the entire community of Demulih Village which is carried out at Penataran Agung Temple. Participating in the implementation of the ceremony Ngusaba Gede are the women in Demulih Village, the Pecalang, and one of the representatives of each house, which is prioritized by men to help in the temple to prepare the ceremonial facilities. Each implementation of the preparation for the ceremony Ngusaba

is marked by the sounding of the kul-kul in the Penataran Agung Temple. The ceremony Ngusaba Gede is held to coincide with Purnama Kapat, which coincides with the full moon prayer in the fourth month. Before carrying out the peak ceremony of Ngusaba Gede, there are several processes in it that last up to 11 days.

There are several levels in the ceremony Ngusaba Desabased on the Tattwa God, which include the main level, the middle level, and the humiliating level. The ceremony Ngusaba Gede in Demulih Village is at the main level which is marked by the sacrifice of the slaughtered animal. Animal sacrifices at each level are different, at the main level used in Caru this related to Library the Tattwa God are goats, cows, lots of white ducks, five colored chickens, ducks striped necklaces made of urip. Animal sacrifices at the intermediate level are the bull, striped bungkem dog, and striped duck with a collar, without using a buffalo. Animal sacrifice at the level of humiliation, striped necklace, chicken with five colors, kakirik bang bungkem. This Ngusaba Gede ceremony performs animal sacrifices when this Caru is a buffalo, two young scapegoats, turtles, white geese, ducks in large numbers, pigs, red chickens, so that at the level of the Ngusaba Gede ceremony this is an Ngusaba ceremony at the main level. The implementation of the Ngusaba Gede ceremony has several processes that are passed in its implementation.

### **3.2 Ngusaba Gede Ceremony Process**

#### **a. Nyingsah**

Nyingsah is an activity to clean the facilities for yadnya such as black rice, white rice, and sticky rice. All of this is cleaned up with a ceremony asking for cleansing from Almighty God. All of these facilities use springs at Pura Taman. After that, the ceremony is Nginih carried out which in this activity all the facilities used for the ceremony are held in a simple way to be purified. Then after that done, Nyuci is which means making cakes from rice which is purified during Nyingsah, which is made by women in Demulih Village. During Nyuci what are made are snacks like Gina, Wuli snacks, Pokayu snacks, Tamiang snacks, Dangsil snacks, all of which are snacks for the ceremony. The snacks must be in the form of sacred snacks in the form of plants, fruits, leaves, flowers, and tubers, these snacks are made during Nyuci. Pokayu snacks for jerimpen as a symbol of the right and left hands. Snacks Tamiang, Snacks Wuli, Snacks Gina, Snacks Tasuh for ceremonies called tegen-tegenan which have obligations.

The nyuci referred to in this activity is sacred as it is symbolized as a pure and pure act in terms of carrying out ceremonial ceremonies. In addition to snack facilities, some of the fruits used are raw, ripe, and ripe fruits. Besides that, the ceremonial facilities include animals that lay eggs, animals that give birth, and plants such as coconut plants and grain plants. The fruits used according to Hindu literature called pancaraka are manga, celuring, snakefruit, mango, kepungnung. Part of the ceremony into 9 elements called the title sanga in which has the first three elements alkasa (star, moon, and sun); The second Sarwo tasah, lebeng and matah; The third under the motherland are like animals that lay eggs and animals that give birth and are full of plants. Before the ceremony begins, a purification ceremony is carried out where the ceremony is called mecaru.

#### **b. Melasti**

After the ceremony mecaru runs, then carry out the purification of Pratima at Taman Temple which means melasti or melis. Then after Pratima is purified, all Pratima are in the Pengusaban Katuran (Ayaban) which means the offerings made when Nyingsah is presented to His Lord. Pratima is a form of object which is an analogy of a god that the people of Demulih Village believe in. The shape of this Pratima is dominant in the gold color and the shape covers the shape of houses and cows. The Pratima brought by some of the people of

Demulih Village came from 18 temples in Demulih Village, including Puncak Kaleran Temple, Puncak Tengah Temple, Puncak Kelod Temple, Penataran Agung Temple, Puseh Temple or Bale Agung, Dalem Demulih Temple, Dalem Tungku Temple, Penataran Kentel Bumi Temple, Merajan Agung Temple, Penataran Tohpati Temple, Hyang Soko Temple, Taman Temple, Puserin Jagad Temple, Kladian Temple, Bride Temple, Gunung Rata Temple, Gunung Sari Temple, Masceti Temple or Ulung Suwi Temple.

### **c. Pepidah**

Before Manis Karya all animals and ceremonial facilities used during Puncak Karya are cleaned or sanctified ceremonial facilities include geese, turtles, chickens, goats, pigs, buffaloes and other facilities for the completeness of the ceremony, all of these facilities are ceremonialized, then it is held around the Village Temple three times to the right which is carried out by the people of Demulih Village who do ngayah or who help prepare infrastructure for pepidah. The animals are rotated three times because in accordance with the universe which is called according to Hindu teachings to fulfill Bhur Buah Suah, Bhur which means motherland (land), Buah which means nature in the middle, Suah which means sky.

### **d. Metuwekan**

Metuwekan is activity Pralina which means it is an animal sacrifice activity. Pralina this is a form of offering from the people of Demulih Village to the almighty god, arranged according to its function. The animals that are bred are white swans, red chickens, black goats, turtles, and buffalo. Each of these animals in each body is given a white and yellow cloth tied to each animal which becomes a clothing for the animals, the head of some of these animals is also given a white cloth which is used as an udeng or head covering that is decorated on the inside each of these animals. The use of geese in the process metuwekan is considered sacred because the goose eats food that is in accordance with its food during its life in nature, this swan is also a symbol of the vehicle of Lord Shiva. In contrast to the scapegoat used in pralina, this is a symbol of bebutha kala which means to use the power of the universe. Based on the "Library Dewa Tattwa", goats, chickens, geese, and buffaloes are used for Caru because they are considered to be below those given to Bhatara Kala. The turtle is the basis of the universe (bedawang nala). All these animals are offerings to the universe. From this ceremony for the balance of the universe Sekala and Niskala.

### **e. Manis Karya**

Tomorrow is continued with Manis Karya, where people bring Katuran Penek. Katuran Penek is a tall offering containing complete snacks and fruits. Every day until before nginep which means the final closing of the Ngusaba Gede ceremony, the community brings the Tebasan, Perayunan, and Perascita Katuran to Pura Agung and the women of Demulih Village bring the Katuran up before the final closing of the Ngusaba Gede Ceremony. The contents of penek or slash it also contains the meaning of the animals in the fields related to premises nisi offerings such as eel and chicken fried, meaning river-related premises nisi offerings such as fish, fisheries fried like catfish, or sea whose contents include shrimp or anchovies are fried. The contents of the offerings are the result of Sang Hyang Widhi Wasa's creation so that they are presented in the form of offerings such as the Katuran Penek. After that, night prayers are carried out related to the three cardinal directions so that in the implementation of the prayer, pray three times.

## **f. Penyineban**

Penyineban is the meaning of the end of the ceremony Ngusaba Gede. The offering that is offered to God Almighty is Tebasan Perani whose purpose is to give to all human creations, both from animals and plants, which is called peranian. 'Perani' has the meaning to be served to animals and plants. After giving role Tebasan this, then carried out, Sida Karya is which means it is the responsibility to the community that the ceremony has been completed. After Sida Karya's Ceremony was held slash Metetingkeb, the. The Metetingkeb ceremony is called the ceremony Medane-dane which means to give sincerely which means the gods provide welfare, the life of God Almighty, both from plants and animals. After Metetingkeb held Nampyog conducted by circling around to the left while the prayer nine times associated with 9 points of the compass. Turning left symbolizes closing or closing. At the time of praying, all Pratima are placed in accordance with the direction of the metingkep prayer, so that in the implementation of this mentingkeb it is carried out until 06.00 in the morning. After performing the mentingkep prayer, all Pratima returned to their respective original temples.

## **g. The Meaning of the Ngusaba Gede**

Religious ceremonies have become a tradition that is usually carried out by the Balinese people. Talking about religious phenomena is indeed not a simple problem, because of its multiracial nature (Sari, 2019). Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). In this case humans need religion which then gives birth to culture or vice versa is also a religious culture (Angkat, 2019). In Demulih Village, there are many series of religious ceremonies that are held every month, one of which is the ceremony Ngusaba Gede which is carried out only once a year which is a religious ceremony on a large scale carried out in Demulih Village. It was stated that the ceremony was big because it was marked by the arrival of Pratima-pratima from various temples who were also purified in this Ngusaba Gede ceremony. Pratima is an inscription that is a symbol of the Gods who are believed by Hindus. This Pratima is an inscription that is considered sacred for Hindus and those who carry the Pratima are not just anyone who can bring it but like the wife of the priest and people who have done self-purification or called mewinten. The Ngusaba Gede ceremony has become a culture that is still carried out every three years by the people of Demulih Village, Susut District, Bangli Regency. Thus, hiding behind religion to embark the local population on an indoctrination process (Dione, 2018).

Clifford Geertz related to the problem of meaning discusses interpretive culture in which there is a concept of culture in which there is a pattern for action (model for) and pattern for action (model of) (Geertz 1973). These two patterns can be related to religious rituals, such as the pattern for action (model for) where the Balinese people can perform a religious ritual as a religious normativity in which there are teachings that have been taught so that here religion is a system of knowledge for the Balinese people. While the pattern as an action (model of) that is concrete in nature is related to the structure of society as such, in religion there are norms that contain the teachings of the scriptures written or not. In connection with the Ngusaba Gede ceremony carried out in Demulih Village, it is carried out based on the knowledge that has been obtained and taught from their ancestors so that in carrying out the Ngusaba Gede ceremony it is based on religious knowledge and Hindu religious scriptures that have been embedded in the Demulih Village community.

The world of meaning can wrap the symbolic structure of Balinese people related to names, kinship titles, and titles, this symbolic structure makes Balinese people to organize interpersonal behavior related to art, rites, and manners. The ceremony Ngusaba Gede itself, when viewed, also has a symbolic structure in which the presence of Anak Agung Mangku is

one of the keys to the start of the prayers to be held. Anak Agung Mangku is one of the keys to starting the Ngusaba Gede prayer because he is the master of the work who is fully responsible for traditional ceremonies in Demulih Village because he is a descendant of King Bangli from Puri Kawan Bangli, so he becomes the leader of this Ngusaba Gede ceremony. The Ngusaba Gede ceremony will be held when Anak Agung Mangku begins to come to the temple. The Jro Mangku will not start if Anak Agung Mangku has not come to pray. The symbolic structure that exists at the time of the Ngusaba Gede Ceremony is clearly seen in the prayer leader in the Ngusaba Gede ceremony and this regulates interpersonal behavior, but rather politeness in performing prayers Ngusaba Gede. Anak Agung Mangku can also be seen as someone who has full power in the implementation of the Ngusaba Gede ceremony because he is also the determinant of the time for the prayers and the implementation of this Ngusaba Gede ceremony. Being a leader in the Ngusaba Gede ceremony can be seen in (Locke 1985) ideas related to power. Power according to John Locke is the result of an agreement that can form a social contract. In the traditional community in Demulih Village, there are leaders who have the power to carry out the Ngusaba Gede ceremony activities which have become a collective agreement and have been accepted by the people of Demulih Village. Not only in the state that there is a power that comes from an agreement, but at the traditional village level as well as at the Ngusaba Gede ceremony, Anak Agung Mangku can also be seen as someone who has full power in the implementation of the Ngusaba Gede ceremony because he is also the time maker. He is also responsible for the Ngusaba Gede ceremony, this has become a mutual agreement and has been accepted by the people of Demulih Village.

This ceremony Ngusaba Gede gives a meaning based on its reality, namely worshipping Nawa Sanga or which means 'Nawa' is God and 'Sanga' is has nine meanings so that which means is Nine Gods. This can be seen when the people of Demulih Village perform the penanceban prayer cardinal which is carried out on the closing day of the ceremony Ngusaba Gede who performs prayers facing the ninedirections which are carried out until the morning. These nine winds are based on Hindu teachings relating to the location of each God, including; The first is Dewa Iswara which is located in the East; The two Mahesora Gods located in the Northeast; The three Brahma Gods located in the South; The four Lord Rudra located in the Southwest; The five Supreme Gods located in the West; The six God Sangkara located in the Northwest; The seven Lord Vishnu located in the North; The eight Sambhu Gods located in the Northeast; The nine Lord Shiva located in the Middle. The nine gods become a form of meaning for the people of Demulih Village, namely as a form of request to the gods they profess to ask for fertility for plants; safety from distress such as natural disasters, both land and sea, as well as peace between others and harmony with livestock in Demulih Village. This form of request from the people of Demulih Village is one of their forms to be in harmony, in harmony, and equal to their nature, because their lives in the village are not far from their natural surroundings.

#### **IV. Conclusion**

Balinese people cannot be separated from the legacy of their ancestors, namely the concept of Tri Hita Karana which has become a way of life for the Balinese people. Tri Hita Karana is related to yadnya which are all human virtues during their life, which are realized through religious rituals based on material sacrifices. One of the yadnya based on this sacrifice is the ceremony Ngusaba Gede which is held in Demulih Village, Susut District, Bangli Regency, which in its implementation performs animal sacrifices that have been determined such as white swans, red chickens, turtles, black goats, pigs and buffalo. Based on

the heirloom of Dewa Tattwa, the Ngusaba Gede ceremony is an Ngusaba ceremony at the level main which is marked by the type of animal sacrifice that is offered to Bhatara Kala, in this Dewa Tattwa Library the animal sacrifices are goats, cows, many white ducks, striped ducks with necklaces, five colored chickens, which of all is used as a wake up urip. The animal sacrifice requires a fairly high material cost.

The implementation of the ceremony Ngusaba Gede is not far from the prayer ritual or the prayer process in it. Every process of the Ngusaba Gede ceremony cannot be separated from three concepts, namely religion, culture, and customs in it, which have become the essence of life for the Hindu community in Bali. The process of praying the ceremony Ngusaba Gede gave results, namely that there was a meaning of Nawa Sanga related to the Nine Gods believed by the Demulih community, namely Dewa Iswara; The two Mahesora Gods; The Three Brahma Gods; The four Gods Rudra; The five Supreme Gods; The Six God Sangkara; The seven Lord Vishnu; The Eight Sambhu Gods. In connection with the nine gods, the gods form a form of request from the people of Demulih Village for fertility for plants; safety from distress such as natural disasters, both land and sea, as well as peace between others and harmony with livestock in Demulih Village.

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