THE MEANING OF THE NYUMUNIN NYAKAN CEREMONY IN
PAKRAMAN TENGKUDAK VILLAGE

By:

I Ketut Gunarta¹, Anggy Paramitha Sari²
Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
E-mail: ¹toetgoen@gmail.com, ²anggytha17@gmail.com

Received: September 12, 2020 Accepted: October 28, 2020 Published: October 31, 2020

Abstract

Balinese society is a society with a religious character, because in almost all daily activities of society there is a connection with Hinduism. The application of Hinduism in the system of community life is very prominent, where in the application of this teaching it has been adapted to customs, awig-awig and village kala patranya respectively. Likewise with the Nyumuni Nyakan ceremony which is a ceremony held by the people of Pakraman Tengkudak Village at the beginning of the rice harvest as a gratitude shown to Ida Sang Hyang Widhi Wasa. This ceremony has its own uniqueness in that the perpetrators who carry out the ceremony are not allowed to communicate with the hope that during the process of preparing the offering of purity it is maintained, the rice used by the porridge is obtained by the rice nebuk process which is carried out at sunset, and then served in the morning before sunrise. The theory for analyzing this problem is symbol theory. This research approach uses a phenomenological paradigm with qualitative research methods.

Keywords: ceremony, nyumunin nyakan, rice
I. INTRODUCTION

Tradition is one of the basic frameworks of Hinduism in the form of a series of activities in an effort to connect with Ida Sang Hyang Widhi Wasa. Tradition is the outermost layer, consisting of activities, but still a whole and whole unit with another framework, namely tattwa (philosophy) with ethics (morality). Tradition is the real form or real form of the yajna. The three frameworks are understood and practiced in accordance with the applicable regulations in their respective regions. Apart from that, one aspect with another aspect of the basic framework cannot be separated, because if it is separated it will lead to a different understanding.

The three basic frameworks of Hinduism are a unified whole that is interconnected and mutually binding and functions as a whole for the Hindu religious system. The three aspects mentioned above must support each other so that the translation will bring out balance and harmony. The three basic frameworks of Hinduism are likened to an egg that is still intact. Egg yolk is a manifestation of tattwa, egg white is a manifestation of morality, while egg shell is a manifestation of upakara (Wijayananda, 2004: 3).

Performing the yajna ceremony is a step that is believed to be an important Hindu activity. Yajna is one of the supports of the earth, as stated in the Atharwa Veda. The maintenance of life in this world can continue as long as the yajna can be performed continuously by mankind. Likewise the yajna is the center of the creation of the universe or the great bhukta described in the Yayur Veda. Apart from being the center of the creation of the yajna universe, it is the source of the cycle of life in Bhagavadgita called yajna chakra. Religious traditions can also mobilize local cultural arts to show aesthetic values in Hindu teachings, so that the quality of these cultural arts can be improved in religious traditions.

Arwati (1992: 2) says that traditions in Hinduism have many forms of tradition called Panca Yajna, consisting of Dewa Yajna, Pitra Yajna, Manusa Yajna, Rsi Yajna, and Bhuta Yajna. The practice of Panca Yajna by Hindus in Bali is carried out every day (Nitya Karma) and periodically (Naimitika Karma), which is adjusted by the village, kala, and patra respectively. Mean while, Wijayananda (2004: 23) says that the Hindu religious tradition in Bali looks very festive because it is inspired by religious teachings and is supported by strong customs. Every tradition in Hinduism is inseparable from ceremonies, whether in small or simple, medium or intermediate forms, as well as the main should be accompanied by understanding the meaning and purpose of the tradition carried out in a tradition and bebanten should refer to religious literature. The tradition used in the tradition has its own meaning and function, namely as a link between Ida Sang Hyang Widhi Wasa longing self in a form of real activity of gratitude to God Almighty.

In Bali, there are many unique traditions. Among them are the Meccak-cakan Tradition, the Mapag Toya Tradition, the Nisik Rice Tradition. Nyakan tradition in Rurung. Nyumunin Nyakan tradition and many other traditions. In this research, there is a tradition that is considered unique, namely the Nyumunin Nyakan Tradition. This tradition is only carried out in Pakraman Tengkudak Village, Penebel District, Tabanan Regency. This tradition is one of the customs carried out by the people of Pakraman Tengkudak Village once every six months, to be precise when the rice is just before harvesting. This tradition is unique in every implementation process, there are four uniqueness and the Nyumunin Nyakan Tradition, namely: 1) The perpetrators of this tradition must not communicate with anyone
in each implementation process, 2) The rice used in this tradition is through the *nebuk* process (the process of separating the skin. rice with its contents with the help of simple tools), 3) The process of nebuk is carried out at sunset and without the light of the lamp, the worship process is carried out before the sun rises and without the light too, 4) This tradition is only done by a mother who is considered elder. The process of implementing this tradition begins and *Sanggah Kemulan* (the place where the ancestors live) and *Sanggah Surya*, go to the barn (where the Balinese people store rice), the latter heading to the road to the rice fields, precisely at the T-junction or the road crossing to the rice fields. The people of *Pakraman Tengkudak* Village are already accustomed to practicing the *Nyumunin Nyakan* tradition, but in general there is no clear understanding of the function and meaning contained therein. So that various different interpretations of the *Nyumunin Nyakan* tradition emerged because the understanding was still based on the *gugon tuwon* tradition. Seeing this uniqueness so that the author is interested in researching the title *Nyumunin Nyakan Tradition in Pakraman Tengkudak Village, Penebel District, Tabanan Regency (Hindu Theological Perspective)*. The purpose of this study is to increase public understanding of the *Nyumunin Nyakan* tradition so that there is no misinterpretation of the implementation process, function, and meaning of the *Nyumunin Nyakan* Tradition and it is not based on the *gugon tuwon* tradition. For this reason, it will further discuss the implementation process, function, and meaning contained in the *Nyumunin Nyakan* Tradition.

II. METHODS

Carrying out a research is certainly based on the goals to be achieved. To achieve the expected goals requires a technique or method that is in accordance with the problem being studied, the method is a method or way that is related to a scientific effort which is a way of working to understand the objectives of the science concerned (Koentjaraningrat, 1991: 7). A method is a series of ways to determine an action or act in accordance with what is desired, the method is also a way to understand the object of research, so that maximum results will be obtained according to what is expected.

The type of research used in this research refers to the statement from Cresweel (2013: 20) which states that there are four adequate approaches in conducting qualitative research, namely ethnography, grounded theory, case studies, phenomenology, and narrative.

In accordance with the formulation of the problem and research objectives, the type of research used in this research is qualitative research using a phenomenological approach in which in this process, the researcher puts aside his personal experiences so that the researcher can understand participatory experiences. With this approach, it is hoped that various problems in the field can be described and integrated in relation to research on the *Nyumunin Nyakan* ceremony in *Pakraman Tengkudak Village*.

III. RESULTS AND DISCUSSION

3.1 *Nyumunin Nyakan* Ceremony

The word ceremony in Sanskrit means "to draw near." So from the word approaching, it can be given an understanding that the ceremony is a place to get closer to the creator, human being closer to fellow humans, and human being closer to their environment through a series of ceremonies carried out is actually an application of three harmonious relationships to create a harmonious life. in Hinduism it is called *Tri Hita Karana* (Wiana, 2002: 115).

Ceremony comes from the two words *upa* and *cara*. *Upa* means "near" or
"approaching," a way derived from the root word car meaning "harmonious," "balanced," and "in harmony." Ceremony has the meaning of being in harmony and harmony as well as getting closer to God. The ceremony is related to a religious activity containing elements of the place of implementation, the time of implementation, the means of the ceremony, as well as the people who are the executors and leaders of the ceremony (Wijayananda, 2004: 49) According to Surayin (2002: 10) the ceremony is everything that has to do with the movement or activity, or in other words a ceremony is a movement (performance) of one of the Yajña.

Big Indonesian Dictionary, the word ceremony means: 1) signs of greatness, 2) equipment (according to custom): doing an act which is certain according to custom or according to religion; 3) Official inauguration by ceremony; 4) Official respect (Zoetmulder, 1995: 1132).

Thus ceremony in a contextual sense in society is all the desires / activities carried out by a person or group of people in connection with performing a yajña which is based on a sense of devotion and sincere love for the surrounding nature, fellow humans and to God Almighty (Ida Hyang Widhi Wasa).

In accordance with the above understanding, the Nyumunin Nyakan is called a ceremony, because Nyumunin Nyakan is all an activity as a form of happiness (angayubya) carried out by someone or by the people of Tengkudak Village which is carried out every six months, precisely when the rice is ready for harvest.

Next is explained about the meaning of Nyumunin Nyakan. According to the Big Balinese Language Dictionary (2010: 147) defines the word Nyumunin as derived from the word jumu which means to start or to start, and the word nyakan which comes from the word jakan which means tanak or cook. So the word nyumunin nyakan means to start planting, what is meant by starting planting here is when the new farmers will harvest the rice, when they are just about to start, it is taken a little and then used to carry out the Nyumunin Nyakan tradition.

So the Nyumunin Nyakan ceremony is a ceremony that has become a legacy from the ancestors of Tengkudak Village. This ceremony is a form of gratitude towards God or a manifestation of him as Dewi Sri Laksmi as the Goddess of Fertility and Prosperity. This ceremony is performed when the rice is going to be harvested. When the rice is ready to be harvested, this ceremony has previously been carried out from the rice obtained from the previous harvest and has gone through the mantenin process.

3.1 Meaning of the Nyumunin Nyakan Ceremony in Pakraman Tengkudak Village

Meaning is the essence implicitly implied in a social phenomenon or action. Meaning is related to the values contained behind the reality which is observed by the senses. The meaning that grows in this research is the meaning that emphasizes the positive impacts of negative impacts that arise among the people.

Piliang (2003: 158) argues that humans are creatures of search for meaning. What the five senses see and suggest are all pursued, until they find the desired meaning. He is not only looking for meaning that can only be seen with the naked eye but pursuing meanings that cannot be found by his sense organs, including looking for the meaning of life. In terms of meaning, the Nyumunin Nyakan Ceremony has two meanings, namely; theological meaning and symbolic meaning.

Every implementation of religious rituals that is carried out certainly has a theological meaning, because theology itself cannot be separated from religious teachings. Theology is derived from one belief, because the basis of religion is belief itself.
The word meaning in the General Indonesian Dictionary by J.S Badudu Zan says that meaning is important, wisdom from an event. Definition meaning means intrinsic, usually related to religion, culture, and the habits of behavior of each society. So the meaning of theology in this study refers to the divine value contained in the Nyumunin Nyakan ceremony. The meaning of theology in the Nyumunin Nyakan Ceremony can be viewed from; 1) The belief of the people in the implementation of the Nyumunin Nyakan Ceremony; 2) Mantra (saa) which is pronounced during the implementation of this ceremony; and 3) From the concept of worship carried out in the Nyumunin Nyakan Ceremony.

3.2 The Trust of the People in the Implementation of the Nyumunin Nyakan Ceremony

The Nyumunin Nyakan ceremony is inseparable from the belief system of the people supporting the Nyumunin Nyakan ceremony. To foster belief in God from some of the people, it is necessary to arouse that belief through various rules and procedures for its implementation. Apart from providing guidance and counseling to the community, Hindus generally do not change the existing positive order.

The Nyumunin Nyakan ceremony is believed to be a means to serve God in his manifestation as Dewi Sri and asking for protection for the rice planted by farmers. So that each stage of its implementation always refers to the meaning of divinity based on the first worship of His manifestation and especially the worship shown to Him.

If we look at the socio-religious life of Hindus in Bali, in their religious activities, the community always refers to God. This as evidence that Hindu society is a religious society. The empirical evidence that can be used as a basis that the Hindu community always acts religiously is when the slightest activity carried out is always linked to or breathes religious things.

The Nyumunin Nyakan ceremony which is held just before the harvest, if seen from the procedure for its own implementation, is something very sacred, because it involves matters of abstract faith. Because of that, in a tradition must use a ceremony, so that in the Nyumunin Nyakan ceremony several symbols are inserted. One of the symbols related to the belief of the people is using rice in its relation with the Nyumunin Nyakan rice ceremony is an absolute requirement that must exist (Sudiasa, interview, 15 August 2019).

In Hinduism, the term belief is known as sradha. Sradha, in Hinduism there are five known as Panca Sradha, the division namely: 1) Believe in the existence of Ida Sang Hyang Widhi Wasa, 2) Believe in the existence of Sang Hyang Atman. 3) Believe in the existence of karma phala, 4) Believe in the existence of rebirth / samsara, and 5) Believe in the existence of rokhani / mokhsa bliss. To create a peaceful life, a person is obliged to have a steady sradha, if it is not stable then his life will become restless, doubtful, awkward, and unsettled (Sivananda, 2003: 43).

The Nyumunin Nyakan Ceremony is an implementation of the first sradha, which is to believe in the existence of God who is manifested or manifested as Dewi Sri as the Goddess of Fertility and Prosperity.

3.4 Mantra (Saa) That is Said in The Implementation of The Nyumunin Nyakan Ceremony

Mantra (idolatry) comes from the Sanskrit language, namely man which means mind and tra which means liberation. So the mantra is mind liberation. If viewed from the perspective of the term mantra, it means a sound, word, or sentence that is pronounced, whispered, or chanted in a certain way for a specific purpose (Titib, 2001: 93). However,
in the Nyumunin Nyakan Ceremony, traditional practitioners do not use specific mantras, and only chant *saa*. *Saa* here has the same meaning as mantra, namely as a word whispered to achieve a certain goal. *Saa* that is chanted/recited in the Nyumunin Nyakan Ceremony, there is worship of God with the manifestation of Him as Dewi Sri, which is stated in the mantra mentioned in the discussion above.

Referring to the description above, in the Nyumunin Nyakan ceremony, God is worshiped as a form of devotion or gratitude for the life he / she gets. This can be seen clearly when the community carries out the Nyumunin Nyakan Ceremony by offering rice as the main ingredient and an absolute must, where rice is a symbol of Dewi Sri. Implicitly, rice is a source of energy or a source of life for humans to carry out activities on this Earth.

### 3.5 The Concept of Worship in the Nyumunin Nyakan Ceremony

The meaning of theology in the Nyumunin Nyakan ceremony can be seen from the concept of worship, in which people worship God as a tangible person (*Saguna Brahman*). This is because Hinduism has a theological system that is slightly different from the theological systems of other religions. Other religions only believe in the existence of God as a single one that is neither defined nor manifested, whereas Hinduism has two theological systems, namely *Nirguna Brahman* where God cannot be manifested or defined and *Saguna Brahman* where God can be manifested or defined in various forms of manifestation (Sivananda, 2003: 20).

The implementation of the *Saguna Brahman* theological system in people's daily activities is manifested in various forms and symbols which are believed to be manifestations in various forms and symbols that are believed to be the manifestation of the power possessed by *Ida Sang Hyang Widhi Wasa* such as statues, statues, and pratima, including those manifested through the media of offerings in the form of offerings or upakara (Titib, 2001: 187).

In relation to Tri Purusha in the book Siwatattwa (2005: 45), it is stated that Hindus in Indonesia who have embraced Hinduism for generations worship *Ida Sang Hyang Widhi Wasa* with all its manifestations. can perceive everything that exists as a Personal God and as an Impersonal God (God who does not have a Person or a Person formless).

Because Hindus, especially in Bali, have limited abilities about God, so that worship is manifested in *Saguna Brahman* (Tangible God) which is easiest for the average person to do. Therefore, Hindus use various means / media to make it easier to get closer to God Almighty. The means / media are in the form of a ceremony or offering accompanied by a mantra or saa. as in this Nyumunin Nyakan Ceremony.

### 3.6 Symbolic Meaning

According to Triguna (in Dwitayasa, 2008: 29) says that humans who interact with their environment cannot be separated from symbols, because symbols are able to express something in their minds, symbols can provide direction for people's attention in choosing certain tools, or determining certain methods used. to achieve its goals. In addition, symbols can build emotions and encourage people to react. The symbol serves to lead the understanding of the subject to the object. In a certain sense, symbols have a deep meaning, which is the most valuable concept in people's lives.

According to Wiana (in Dwitayasa, 2008: 91) states that offering *In Hinduism it is the language of the religion. The sacred teachings of the Veda, which are holy words from God, are conveyed to the people in languages, one of which is the language “mona” which means silence or also called*
banten which has three meanings, namely: symbol, ritual, and sacred.

In Hinduism there are many symbols which are actually useful as a medium to get closer to God Almighty. These various religious symbols, from their simple forms and materials to the most complex ones, can be found in the Vedic scriptures and in Hindu literature, including in various lontars that we inherit today (Titib, 2001: 67). Likewise, there are various symbols in the Nyumunin Nyakan Ceremony, this can be studied through symbolic meanings which can be viewed from the form of offerings as a means of offering such as the offering used at this Nyumunin Nyakan ceremony. Such as offering saiban and banten ngutang wat, where these two offerings are a symbol of the success of the people in rice farming.

Implicitly, the symbolic meaning in the Nyumunin Nyakan ceremony can be viewed from, 1) The perpetrator of this tradition must be a woman who is considered elder in this tradition and has children, 2) The process of implementation is carried out without sunlight, 3) The worship is carried out at an intersection or the junction of the road to the rice fields, 4) Banten or the facilities in this tradition are indirectly a description of things that are abstract in nature, which are not accessible to the human mind because of their limited ability to understand them, and 5) In carrying out this tradition, using a very simple cane tool.

According to Sudiasa (interview, 15 August 2019), the perpetrator in the Nyumunin Nyakan ceremony must be a woman who is considered elder and has children. This has a symbol that they can provide prosperity in their family, because a mother can give birth to an offspring or it can be said that a mother is the way to life.

Every process of carrying out the Nyumunin Nyakan ceremony does not show sunlight, starting from the nebuk which is done at sunset and the process of turning and worshiping is done when the sun has not yet risen. According to Sudiasa (interview, 15 August 2019) that the symbol of the absence of sunlight is an effort to increase concentration on him. In addition, when there is no sunlight, if the traditional practitioner has fully concentrated, it is believed that he will be able to see the rays of God who come to witness the implementation process in the form of starlight. Therefore, in every process of implementation without sunlight.

According to Suida (interview, 17 September 2019), the worship process carried out by the cross-crossing of the road to the rice fields is a symbol that has really carried out the ceremony by offering the gumpang and wot. In addition, it is also a symbol of welcoming the rice to be harvested and brought to the house of the performer of this ceremony.

Banten saiban and offering wot debt made from rice obtained by farmers are symbols of Dewi Sri Laksmi who is also known as the Goddess of Rice, the Goddess of Fertility, and the Goddess of Prosperity. In the offerings of saiban and banten cutang wot, there are sakti wood leaves as a symbol of the sincerity of the Nyumunin Nyakan ceremony. The reed is a symbol of the sincerity of the heart and the sharpness of the actors' intentions in carrying out the Nyumunin Nyakan Ceremony. The large teep leaves have a symbol of the perpetrator's generosity in carrying out the Nyumunin Nyakan Ceremony (Suida, interview, 17 September 2019).

The Nyumunin Nyakan ceremony uses a very simple cane instrument. And it is a symbol that in achieving something one must go through many obstacles, but in passing it there is never a word of despair and must continue to try with all the strengths they have (Sudiasa, interview, 15 August 2019).
IV. CONCLUSION

The meaning of Nyumunin Nyakan ceremony in Tengkudak Village, Penebel District, Tabanan Regency has two meanings, namely theological meaning and symbolic meaning. The meaning of theology can be seen from the belief / belief of the people in the implementation of the Nyumunin Nyakan ceremony, the mantra / saa that is pronounced in the implementation of the Nyumunin Nyakan ceremony, and from the concept of worship. And there is a symbolic meaning, which can be viewed from the performer of the ceremony, the implementation process without sunlight, worship carried out at the T-junction to the rice fields, offerings used in the ceremony, and the use of a very simple cane tool.

REFERENCE