

Preservation of the 'Maedeng Godel' Tradition Before 'Tawur Kasanga' in Pakraman Village Susut-Buahan Payangan Gianyar-Bali

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Abstract—The legacy of various local traditions in Bali is diverse in shape and continues to be preserved for generations by the community according to the interests of each region. One of the local traditions in the village of Pakraman Susut-Buahan Payangan which is classified as unique is 'Maedeng Godel'. This tradition is held ahead of the commemoration of Tawur Kasanga the day before Nyepi Day. Hundreds of Godel were shown to be selected for the best pair, then used as a means of offering sacrifices called "caru". Godel male is offered in 'catus pata', while female Godel is delivered at the local Pura Dalem. The problem is whether the tradition is still relevant and effective in the millennial era. This paper is designed using descriptive-qualitative and interpretative methods. Based on religious theory supported by functionalism-structural theory, cultural traditions can be seen as 'social needs' which arise due to certain demands both by the environment and its supporters. The community believes and believes that offering Godel as a sacrifice is actually an abundance of fortune. Therefore, the people who were chosen were feeling grateful even though they were not given compensation. The interpretation and meaning of the tradition that, Godel who was chosen was believed to have the opportunity to increase the degree in the next reincarnation. Thus, the tradition of 'maedeng godel' is still preserved by the community of Susut-Buahan Village, because it is considered still relevant and in accordance with the conditions of the region.

Keywords—*maedeng godel; caru; Pakraman Susut Buah*

I. INTRODUCTION

Bali, which has a majority of its population embracing Hinduism, has been known to the world with all its traditions and rituals, and it has been preserved forever. The uniqueness of Bali can be seen in how Balinese humans have a relationship with the Creator, with the natural environment and fostering physical and spiritual kinship with each other. The existence of various kinds of rituals that are carried out almost every day aims to plead before the Creator so that the human realm (microcosmos) or bhuwana alit with the universe (macrocosmos) or bhuwana agung always in a harmonious and balanced state. Respect for nature with various rituals shows that, human life depends on nature. If the natural balance of the environment is maintained, human life is safe and secure. All Balinese human actions like that are realized by ritual, meaning

that people carry out certain rituals born and based on human thought in their day.

When observed the implicit intentions of the implementation of various rituals certainly raises various perceptions, let alone misinterpret them. For example, respect for the mountain, for animals and for plants without understanding the meaning contained in them, so misperceptions often occur by looking at the ritual as useless and even considered only a myth or viewed as polytheistic, especially by adherents of different beliefs. Likewise, a unique tradition that occurs in Susut-Buahan Village, Payangan-Gianyar is known as the Maedeng Godel tradition, which is always held every year, 2 (two) weeks before the Nyepi holiday. The uniqueness of 'Maedeng' because until now there are no other villages in Bali that carry out such traditions.

When the time came, the people of Susut-Buahan Payangan Village were very enthusiastic to show Godel (calf) each to be 'edeng' and selected in the local setra (grave) area. No more hundreds of "godel" imaginations gathered like an exhibition on the grave yard waiting for the selection process. Of the hundreds of godels that were chosen a pair (male and female) were declared to have passed the selection. Then the chosen godel pair was offered as a means of upakara 'caru' when 'Tawur Kasanga' arrived. Godel male is dedicated to 'caru' at 'Catus Pata' (the great intersection) while the female godel is offered at the local Pura Dalem Village in Pakraman. All residents who follow the tradition claim to be proud and grateful, especially the godel has the honor of being chosen as an offering.

One of the informants who could be trusted said that, Godel who had not had the chance or intentionally did not follow the tradition of "Maedeng" abstinence for sale, and believed the owner would get a disaster attacked by "grubug" or failure in certain activities. Based on this belief, all citizens feel obliged to follow the tradition. And more unique every tradition will be carried out, many cows that give birth means there is a rapid breeding. In addition, there is a belief and public belief that the chosen godel provides abundant blessings in life. Godel who was chosen was believed to have the opportunity to increase his degree in life or his reincarnation later. In the past, the chosen godel was delivered free of charge with sincerity, but

now there is compensation from Pakraman village according to the market price. The problem is how the Susut-Buahan villagers persist in preserving the tradition are not affected by the millennial era and sophisticated technology and science.

A. Theoretical Framework

To understand this, the author tries to refer to religious theory, that sacrifice is a part of respect (gifts) to the spirit so that it wants to help human life as well as the tradition of 'maedeng godel'. However, Freud said that the same myth occurred in several regions, not because of diffusion but the latent shared consciousness.

E.B. Taylor's religious theory which says that humans believe in souls and spirits that have certain influences and strengths for human life. Spirits that infiltrate other humans can cause humans to be possessed. An animist doctrine in which humans believe in the spirit of ancestors whose essence is also in the direction of God. Such forms of trust are embodied in spiritual prayer and ritual sacrifice offerings such as those of the Susut-Buahan villagers against a pair of godels that have been selected through tradition 'maedeng'.

While Rappaport, said cultural products are affected by the environment. Cultural ecology is a very complex network, including trust and the effects of ecological events. Chastity, truth, belief, and religion are things that need not be questioned because they have influence in their adaptation. The occurrence of a belief because of the concept of 'survival', meaning that the rest of the previous culture is still preserved in a new culture by making it a tradition. Cultural survival means that cultural resilience exists in culture, not merely a matter of function [1].

Religious theory is supported by functionalism-structural theory which says that a cultural system can be seen as having 'social needs' which arise due to certain demands both by the environment and its supporters which cause culture to grow and function according to its structure. R. Brown thinks that, in human life there is a special social relationship and forms an overall coherent as well as organizational structure [1]. Likewise, the tradition of ed maedeng godel 'when described that the customs and rituals of the ceremony are a vehicle for sentimental expression collectively and repeatedly at certain times. While this expression maintains the intensity of sentiment in the soul of the community whose purpose is to continue to the next generation of citizen.

II. DATA AND METHODOLOGY

The type of data used in this paper is qualitative data in the form of information about the tradition of 'maedeng godel' from the Susut-Buahan Village community, both belief systems, images, photos, and information about the ritual practices that accompany it. Qualitative data in the form of words, symbols and observable behavior [2]. Whereas the primary qualitative data source is done directly by observing the social life of the community through interviews with informants and data derived from empirical experience in the lives of the people in Susut-Buahan Village. To sharpen the analysis, sources of data from the views of experts were obtained through scientific papers, journals, and books as secondary data.

Data and information obtained from informants were analyzed by processes such as diagrams described by Huberman and Miles [3]. This diagram illustrates that data collection and data analysis consists of three main activities, namely; data reduction, data presentation, and conclusion / verification are a series of activities that are not separated from each other in the form of cycles rather than linear and interact back and forth as follows.

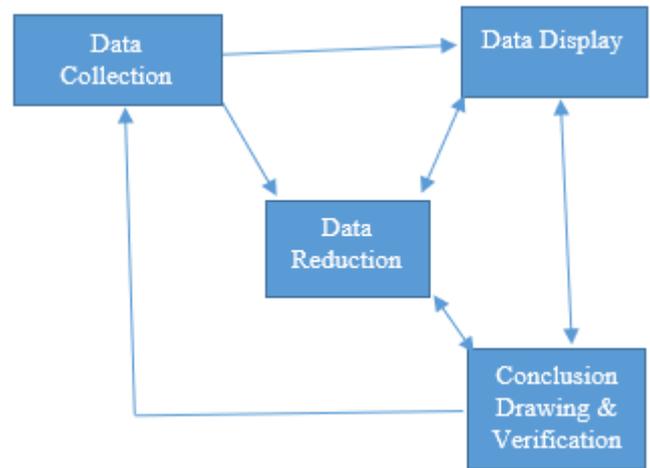


Fig. 1. Interactive model data analysis components.

Sign Information:

-  = Data analysis flow is back and forth
-  = Shows the flow of the data analysis process

This paper is designed using the Sociology of Religion approach, with the assumption that religion as a belief is also a social phenomenon. That the religion adopted gives birth to various social actions that grow and develop in a common life. These social actions and behaviors influence each other. Religious norms and values greatly influence the actions of individuals and society. Thus, qualitative data sources are more humanistic and involve feelings.

III. DISCUSSION AND RESULTS

A. Overview of General Description of Pakraman Village Buahan Sub-District Payangan and Tradition 'Maedeng Godel'

Payangan is a district in Gianyar regency, Bali Province is 35 km from the center of the Gianyar regency capital, the area is 75.88 km² (20.62% of Gianyar regency) which is also the widest sub-district in Gianyar regency. Geographically located at 8° 18' 48" - 8° 29' 40" South Latitude and 115° 13' 29.0"-115° 17' 36.7" East Longitude with a population of 41,164 people (BPS 2010). This sub-district has cool air and even tends to be cold and is known as a fertile area suitable for agricultural land, livestock and agritourism with lychee fruit one of them. Three tributaries of Ayung, namely Tukad Bangkung, which originates at Pelaga, Tukad Menggani, which originates in the Catur area, and Tukad Siap, which originates in the united

Kintamani area in the Payangan area. Payangan District consists of 9 villages namely; Bresela Village, Buahan Village, Buahan Kaja Village, Bukian Village, Kelusa Village, Kerta Village, Melinggih Village, Melinggih Kelod Village, and Puhu Village.

Payangan's history is closely related to the story of Rsi Markandeya's journey. He established several parahyangan / holy places as a place of worship and can be seen to this day. From here comes the word parahyangan which gradually turns into Payangan. In Payangan District, there was once an empire called the Kingdom of Payangan (1735-1843). The collapse of the kingdom was caused by an attack from the Buleleng work whose story was written in the manuscript of 'Geguritan Uwug Payangan'. Likewise, archaeological remains in the form of sarcophagi found in Bukian village and Central Banjar Marga in Kerta Village show Payangan Subdistrict keeps many old and ancient civilizations.

Of the 9 villages in Payangan sub-district, Buahan village is a topic of discussion which is Pakraman village, it does have cool weather sometimes cold so it is suitable for agricultural land, livestock and plantations. In addition to its natural scenery with beautiful mountain and forest setting makes this village one of the tourist destinations. The total population up to 2016 (BPS projection) totaled 3,803 people consisting of 1,853 men and 1,950 women. The majority of the population make a living as farmers and breeders, only a small percentage become civil servants, entrepreneurs and others. Pakraman Buahan Village consists of 5 Adat Villages, and 5 Dinas Banjar namely; Adat Buahan Village, Gambih Traditional Village, Adang Jaang Village, Satung Traditional Village, and Susut Traditional Village [4]. The last is the place where the 'Maedeng Godel' tradition is carried out, namely the unique tradition of the community by showing and exhibiting his godel (calf).

When viewed from etymology, 'Maedeng Godel' consists of two words eng maedeng 'with the word 'edeng'(BB), the prefix 'ma 'means to see, to show, while 'godel 'is a calf. Therefore, maedeng godel is a tradition practiced by the community of Susut-Buahan Village nearing (two weeks) 'tawur kasanga' brawl which is the tradition of welcoming the arrival of the Nyepi holiday every year as a change of çaka year for Hindus. There are hundreds of godels shown as an exhibition on the local setra (grave) page to be selected in order to get a pair of godel (male and female) which can really be used as a means of upakara (caru / kurban) the day before Nyepi day during the 'tawur kasanga '. Godel male is dedicated to the means of upakara on "Catus Pata" (the Great Crossing), while the female Godel is dedicated to upakara facilities at Pura Dalem. The tradition of 'maedeng godel' is routinely held every year as an obligation by the community of Desa Susut-Buahan can be seen as one of the following pictures / photos.



Fig. 2. "Maedeng Godel" for the selection process.

For people who have godel but do not want to follow the tradition, it is certain that they will get 'grubug' (disaster). On the contrary, people who sincerely follow the tradition are sure to get pleasure and fortune abundantly, even after the tradition is implemented believe or not their cows breed many who give birth again. This event strengthens the belief of the Susut-Buahan villagers to always carry out and preserve the tradition every year, because if those who have Godel intentionally do not participate, the Godel should not be traded on the market.

B. Tradition Based From The Myth of Developing Into a Local Wisdom

According to Khairul, et al. myth is a part of the people's prose story that is considered really happening and is considered sacred by its owner [5]. So that the myth can be said as a knowledge of the community which is made into a story and believed by the community to really occur. Whereas local wisdom derived from wisdom means wisdom or knowledge, and local words that mean local. Thus, local wisdom can be interpreted as local truths that have become part of culture and have wisdom / wisdom values.

Local wisdom of an area can arise from myths that are believed by the people in the local area. Myth comes from the human curiosity about the non-physical needs or the natural needs of his mind [6]. That is, when the myth arises, human science has not yet fully developed, because humans only interpret something through the senses. So that what cannot be reached by means of senses and reasoning, they will try to interpret it in the form of fabricated knowledge that they believe is true.

Myths that contain local wisdom can shape behavioral patterns to be more careful and do better with something that is considered sacred and sacred. Along with the development of technology and knowledge, myths are not believed especially by modern society who have education literacy [7]. The difference with ancient people can easily accept myths because of their limited knowledge, but their desire to desire is high, in the end the myth becomes the most satisfying answer at that time. As said by Mawardi and Nur Hidayati, that myth is acceptable to society because; (a) Knowledge limitations caused by limited sensing, both directly and by means of equipment; (b) Human limitations in his day; (c) Fulfillment of curiosity [8].

Thus, when linked to the tradition of "maedeng godel" held in the village of Susut-Buahan Payangan, it is very clearly

preceded by a problem that is difficult to solve with reason and senses in the end looking for solutions by listening to stories of smart people who can be trusted. It is said that, the tradition of 'maedeng godel' was carried out starting from a catastrophic (paceklik) harvest that was prolonged in the past struck the area of Susut-Buahan. In the confusion of the community as if there was a 'Pawisik' (wangsit) which required residents to offer a pair of godel (male and female) in each title of 'kasanga'. Godel male is offered at 'Catus Pata' (the great intersection), while the female godel is at the local Pura Dalem.

Wangsit, which is passed on from the mouth-mouth, is inseparable from the spices of the story about natural occultation, which makes people believe and believe the truth, becoming a legacy of the "macaru" tradition at the time of "kasanga" which is called "Ngarupuk" until now. From the story, it is associated with the tradition of 'maedeng' where each citizen is obliged to display his Godel sincerely to be selected and even with gratitude he hopes to be elected. This shows that the regulations applied to the Susut-Buahan community are still adhered to because their function can be seen as providing valuable solutions.

Regarding the location where the offering is made namely; 'Catus Pata' and Pura Dalem 'can be interpreted as follows; In some sources explained that, "Catus Pata" (intersection) along with hulu-teben cane is the concept of structuring settlement spatial with its completeness such as Temple, Bale Banjar, Market, House, Road, and so on. Catus Pata is the sthana Sang Hyang Catur Bhuwana based on the 'Gong Besi' ejection saying that "... when Ida Bhatara Dalem at Puseh Temple, Sanghyang Triyodasa Sakti her name, at Pura Bale Agung was worshiped as Sanghyang Bhagawati, at the intersection (catus pata) was worshiped as Sanghyang Catur Bhuwana and when he was at the junction called Sanghyang Sapuh Jagat ... "

Based on the ejection, Bhatara Dalem in this case was placed as part of the Siwaistic concept. This is in line with the concept of Tri Kahyangan in Bali. Lord Brahma at Pura Desa, Dewa Wisnu at Puseh Temple, and Dewa Shiva at Pura Dalem. Meanwhile, the intersection fits the concept of the Five Gods namely; in the north of Lord Vishnu, east of Lord Iswara, in the south of the god Brahma, in the west of the god Mahadewa, and in the center of Lord Shiva. Therefore, the intersection is usually made with a statue of "Catur Mukha". In addition, the intersection is a place of redemption ritual with the concept of "Bhuwana Chess". One of the activities of 'macaru'di 'catus pata 'is as shown below.



Fig. 3. "Macaru" activities on "Catus Pata".

Both T-junction and intersection are the nodes of natural energy because through the T-junction or the intersection of natural energy it is easy to access with a specific purpose. The energy is collected and bound in such a way through ritual processions that are carried out continuously. That is why 'tawur' (caru) is most often carried out at the junction or at crossroads especially ur brawning 'before the Nyepi holiday, known as 'Tawur Kasanga'.

IV. CONCLUSIONS AND RECOMMENDATIONS

In its development, a belief system originating from community myths can create local wisdom with the aim of preserving nature. The natural environment that is still relatively natural requires caution in its management, the community is guided in order to understand the difference between sacred and profane so that there is a prohibition and suggestion in behaving and acting. The myths scattered in the community can foster trust because they are believed to be proven true. If the community has proven something related to the conditions and the natural situation of the environment can provide useful solutions, then followed up with various traditions, especially rituals and sacrifices as a form of offering to the ancestral spirits whose essence is towards God.

Likewise, the sacrifice offering in the form of 'Tawur Kasanga' ritual with the 'godel' facility carried out in the village of Susut-Buahan is only an intermediary of human desire as a form of gratitude and gratitude for the supernatural power of God Almighty because it has provided a solution to overcome prolonged famine problems. whoever hit the village. Ritual traditions sometimes do not make sense, but even so, religious ceremonies are empty meaningless if human behavior is based only on rational reason and logic. Whereas human instincts have a mystical emotion that encourages them to devote themselves to the highest power which according to them seems concrete around them.

The traditional tradition of 'maedeng godel' is influenced by several things that have implications, such as; 1) in the field of ideology leads the community to further increase the belief and devotion to the spirit of the ancestors whose essence is God Almighty; 2) in the field of animal husbandry there is an increase in the quantity of livestock because the quality is always maintained; 3) in the tourism sector can be a religious tourism destination. The natural order and the process of changing the seasons and the awesomeness of nature in relation to the problems of life and death also affect the survival of the tradition 'maedeng godel' which makes the people of Pakraman Village in Susut-Buahan feel obliged to carry out and preserve it. This is a form of community obedience to the rules that apply in addition to a sense of fear of things that are supernatural again threatening his life.

Considering that the tradition of 'maedeng godel' is always held every year, it is necessary to take special consideration in terms of its usefulness for the local community, among others, as follows.

- The local government should make policies and at the same time monitor the extent of agricultural land that currently exists so as not to shrink and switch functions.

- The quality of selected cattle is certainly more guaranteed and the selling price becomes more expensive so that it benefits the cattle breeders. Therefore, it is very possible to hold the animal market after the selection is completed, especially for cattle that are not selected as sacrifice offerings.
- In relation to this, farmers can form a savings and credit cooperative for the welfare of their families.

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