

Banten Penyambutan in the Ngelawang Ceremony at the Tumpek Kuningan in the Adat Village of Piling Penebel Tabanan

Ni Made Ramiati

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

Email: ramiatimade2@gmail.com

Abstract: *Banten penyambutan is used in the ngelawang ceremony during the tumpek kuningan in the Piling traditional village. Banten is even obligatory for those who have children under five years. The purpose of making this penyambutan offering is a conscious effort by the community to draw closer to God in order to avoid all kinds of dangers, to always be cheap and to avoid all kinds of mental defilement. This work describes descriptively how this penyambutan offering is made, especially from the infrastructure, the manufacturing process, the functions and meanings contained in it. During the tumpek kuningan, the ngelawang ceremony which is carried out traditionally is filled with penyambutan offerings which are unique and do not exist in other villages in Bali. With this ceremony, it is hoped that Bhuana Agung and Bhuana Alit will become harmonious so that various forms of disharmony can be avoided.*

Keywords: Banten Welcoming, Ngelawang Ceremony, Tumpek Kuningan

I. Introduction

Bali is an island known as the island of a thousand temples. Bali has millions of charms both in terms of natural scenery and also its traditions and culture. Many traditions and cultures have developed in each area of Bali. These traditions and culture eventually become the hallmark of the region from which they were developed and become a differentiator from other regions. Balinese culture is an important part of Bali tourism which is most in demand by foreign tourists and local tourists. Many Balinese cultures are often encountered, one of which is the ritual of purification of the *bhuana alit* or microcosm (human self) for the sake of the sanctity of the *bhuana agung* or macrocosm (universe). The purification ceremony for *bhuana alit* and *bhuana agung* in Bali, which has been carried out from generation to generation by Balinese people, is known as *Ngelawang*.

Ngelawang comes from the word *lawang* which means door, or is called a term in Balinese which means going around from house to house, or from village to village (Warna, 1978: 335). *Ngelawang* is one of the rituals of repelling reinforcements performed by Hindus in Bali. In general, *ngelawang* is a ritual that is intended to cleanse and expel the forces of evil spirits, which can disturb the sanctity of humans and their nature. The procedure for carrying out the *ngelawang* ceremony in each region in Bali may vary, but the goal remains the same. Apart from being carried out during Galungan or Kuningan, there are also those who hold this ritual at the time of an outbreak. This tradition or ceremony is carried out as a symbol of presenting the holy power of Ida Sang Hyang Widhi Wasa to eliminate diseases that afflict people.

Generally, when the *ngelawang* ceremony or tradition is carried out, the local community offers offerings or money as a means of offering. Culture and customs in Bali are inseparable from the existence of offerings (a means of supporting ceremonies). Utari (2007) states that the implementation of ceremonies in Hinduism cannot be separated from ceremonies/offerings. *Bantenan* in Bali has unique characteristics and is very diverse. Apart from that, the *bendatenan* also contains artistic and customary culture, which is characterized by the local of Desa, Kala, Patra and Nista, Madya, Utama. The form of offerings in each region often looks different. This is due to differences in the culture of the area concerned and the level of art that exists in that area. Even though the appearance is not exactly the same, the essence of *bebantenan* remains the same.

Banten is mandatory and must be present at every event in Bali. In the practice of Hinduism that has developed to date in Balinese culture, religious life is carried out and supported by three basic frameworks namely *Tattwa* (philosophy), *Susila* (ethics) and *acara* (rituals). The *acara* aspect is the most visible aspect because it presents various traditions which in a series of processes are accompanied by a set of artifacts full of religious symbols such as the making of *upakara* facilities in the form *bebantenan*. The various kinds of means of *bendatenan* have high philosophical value as symbols (*niyasa*) of concepts and philosophy (*tattwa*) in which each work is based on ethics (*susila*), offerings are also full of aesthetic or beauty values. It is at this level that art and culture exist and characterize the religious practices of the Balinese people with Hinduism as the spirit of Balinese art and culture.

Miguel Covarobias said that all Balinese are artists. Covarobias's opinion is motivated by his observations of the daily lives of Balinese people who are close to artistic activities. The closeness or fusion of the Balinese people with art cannot be separated from the ideological basis of the Balinese who view art as part of their devotion (*ngayah*) to something that is vertical, namely religion (Putra, 2019: 196).

Banten or also called *upakara* is a means of supporting the implementation of the *yadnya* in Bali. Banten has various types and functions. The *ngelawang* ceremony which was carried out in the Piling Traditional Village, Penebel District, Tabanan Regency also used the *bebantenan* as a means of worship during the ceremony. *Banten* is used separately or it can also be used together with other offerings, all of which have their own function and purpose related to the ceremony being performed. *Banten* or *Bebantenan* has various types and various forms, so that if you look at it at a glance, it gives the impression that it is unique and complicated. Making *banten* requires certain materials and facilities. These materials and facilities will be arranged in such a way as to form a *banten* arrangement which is then used to complete the ceremony process.

The tradition or the *ngelawang* ceremony is always carried out in the Piling Traditional Village every six months, precisely during the Kuningan day. At the time the *ngelawang* ceremony was held, there was one interesting ceremony that was always used at every ceremony, namely the welcoming offering. In the Piling Banten Traditional Village, the reception is usually used at *nelubulanin*, first *ngotonin*, second *ngotonin*, *telung oton*, and *mesolah tapakan* at every piodalan ceremony at *Tri Kahyangan* and *Jero Tengah* temples. Although the welcoming offerings are used in various ceremonies, the form, function and meaning of the welcoming offerings used at the *ngelawang* ceremony are different from the welcoming offerings used at other ceremonies. Besides that, during the *ngelawang* ceremony in Piling Traditional Village, Penebel District, Tabanan Regency, not all people made and offered this offering. Banten welcoming in the *ngelawang* ceremony is only offered by people whose families have children under five years old. The welcoming offering at the time of the *ngelawang* ceremony has become a tradition in the Piling Traditional Village, however, the form, function and meaning of the welcoming offering have not been clearly understood so that different interpretations emerge regarding the form, function and meaning of the *penyambutan* offering because it is still based on tradition.

Method

This research is classified as qualitative by displaying descriptive data. Data were obtained through in-depth interviews with figures who were considered to know well about this ceremony in the traditional village of Piling, such as bendesa, stakeholders and other figures. This study uses descriptive analysis where the results of field interviews are reduced, classified and narrated into a report.

II. Discussion

2.1 Brief History of Piling Traditional Village

To uncover the history of the Piling Traditional Village, researchers found several obstacles, due to the lack of supporting authentic data. However, efforts should be made to seek information from the *panglingsir* and community leaders as well as stakeholders within the Piling Village community. Piling Traditional Village is a village that is classified as an old village compared to the traditional villages around it. The classification of the old village is proven by research from the Denpasar Archaeological Service which says that Piling village existed around the fourteenth century. And in that village found ancient objects such as a holy place made of piles of stones and also found coffins made of rock, long machetes with eight angles and so on.

Apart from the evidence mentioned above, according to the narrative of old people who brought word of mouth which the author asked directly to Drs I Nyoman Sudarmana as the *Panglingsir* and Kerta Desa Adat Piling, told that the Piling village people were refugees from the villagers of Wanagiri, Banjar Saring Buana whose aim was to find a place for gardening by clearing the forest on the eastern border of Wangaya Gede, to the west of present-day Mengesta Village (the village of Mengesta did not exist at that time, this only shows the boundaries of the Piling area in the past). In the fourteenth century, the village people-built shrines such as the Puseh temple, Desa temple, Dalem temple and Simpang temple as *subak* shelters. The association of these people calls itself the village of Tagel Sepit, because this village is the only village close to the forest, Puri Subamia is given the responsibility to look after and manage the father at Manik Slaka Temple, Ninggar Sari, Jro Tengah and Pucak Kedaton in Puncak Mount Batukaru.

The next period could not settle in the area because the people of the Tagel Sepit village were defeated by too many ants, and then they moved to the southeast of the original village, where there was a heterogeneous forest which was mostly overgrown with piled wood which was said to be It has healing properties for several diseases. That is why the name of the village was later replaced with Piling village which was founded around 1600 Saka. In this village, the Puseh temple and the village temple were built. However, the Puseh Temple was formerly called the Puseh Sari Temple and until now it is still sacred and preserved. Around 1700, a relative of Puri Subamia Tabanan came to Piling intending to meditate on the peak of Mount Batukaru because he could not get offspring and started from Puseh Sari then continued in Jero Tengah, Ninggar Sari, Manik Slaka, then headed for the peak of Mount Batukaru which followed by people from Piling Village and at the top of the mountain he built a Bebaturan shrine which was named Pucak Kedaton. That is the origin of the founding of the Piling Traditional Village.

2.2 Banten Penyambutan

The means that complete the implementation of a *yadnya* are termed *upakara/ banten* or offerings. Etymologically, *upakara* means friendly service or kindness. While the implementation or procession of the *yadnya* which is supported by various *upakara* or

offerings is called the *yadnya* ceremony. The word ceremony in Sanskrit means approaching. In religious ceremony activities, it is hoped that an effort will be made to get closer to Hyang Widhi Wasa, to fellow human beings, to the natural environment. This approach is embodied in various forms of offerings as well as implementation procedures as stipulated in the teachings of Hinduism. Chastity is the nature of God. For harmony, one must also be pure physically and spiritually if one wants to pray and draw closer to God.

Starting from this understanding, every ceremony that will be offered should be based on sincerity, stability and purity of heart shown in attitudes and behavior that reflect hospitality and sincere respect.

Upakara or *banten* is basically a *niyasa*/ embodiment of *Shiva linga*, of the many existences/ forms of *upakara* or offerings, in essence it consists of three forms, namely triangular, round and rectangular. If we assemble these three forms, they will resemble the form of *Shiva Linga*. Likewise, the form of the snack and its contents also consist of ingredients found in mountains, seas and land, as well as rice in a *bebantenan* and ceremony. The triangular shapes are like *trikona*, *peneneng* and others, the round ones are like *sesayut*, *tamas*, and the rectangular ones are *taledan*, *flat aled*, shaped *tumpeng*, and *penek*. *Bebanten* is also a form of *Tri Bhuwana* (*Bhur Loka*, *Bhwah Loka* and *Swah Loka*), and takes the form of *windu* and *ardacandra* tones. *Mantiga mentik* and *manak*, namely *mentik* from types of plants, *mantiga* from elements that lay eggs or are hatched from eggs, *manak* from elements that are born (Ida Pandita Mpu Jaya Wijayananda, 62).

Banten is a means for Hindus to awaken spiritual, mental and moral enthusiasm in carrying out life so that they always receive holy light from God and are given gifts in the form of health, welfare and happiness. Likewise, in the *ngelawang* ceremony at Tumpek Kuningan which is carried out by the Piling Traditional Village community, of course, they use ceremonial or *bebanten* facilities. As for the ceremony used in the implementation of the ceremony are as follows:

1. The ceremony of the sacred *tapakan ring gedong* consists of: *pejati*, *rayunan*, *punjung* white and yellow, *segehan agung sambleh siap semlulung*, *segehan manca warna*, *tetabuhan arak brem*.
2. *Upakara pamendak ring natar jaba sisi* of Dalem Temple: *canang pamendakan*, *segehan agung*, *tetabuhan arak, brem*.
3. *Pangresikan* ceremony: *Bayakaonan*, *Durmenggala*, *prayascita* and *segehan manca warna*.
4. The core ceremony of the *ngelawang* ceremony is offerings which in the Piling Traditional Village are known as welcoming offerings at *ceeng*.
5. The *munggah* ceremony at the *peinggih-peinggih*: *pejati*, *rayunan*, *canang genep*, *sampyan gantung*.
6. *Ayaban* ceremonies, derived offerings consist of: *Pejati*, *Suci alit*, *Banten peras*, *Dapetan*, *Pengambeian*, *Banten guru*, *Banten pengiring*, *Gebogan*, *Banten sesayut* (*manut sane kelaksanayang*), *Banten Hiyunan/ sodaan*, *Banten arepan pemangku*, *Segehan*, *teterag* plus offering or *krama* rules that are dealt with at Pura Dalem.
7. Ceremony of *krama* rules in each *canang lebu meraka sakesidan* and if there are people at home who have children who are still babies, they are under five years old/ toddlers are obliged to offer welcoming offerings at *ceeng*.
8. *Penyimpanan* ceremony, *penyineb*: *pejati*, *segehan agung sambleh ayam semlulung*, *segehan manca warna*, *tetabuhan arak brem*.

The subject matter of this paper is the *penyambutan* offering. The form of this *penyambutan* offering is different from the used in the *manusa yadnya* in children's trimonthly ceremony. The way to arrange the *penyambutan* offering at *ceeng* is as follows: using a *dulang* as the base, filled with *aled*, filled with rice, *benang tetebus*, *raka-raka*, *porosan*, *canang sari*, *sampyan nagasari* and *penyeneng*, place for *tirta* and *muncuk dapidap*, *ring sornyane segehan manca warna*, *tetabuhan arak brem*.



Banten Penyambutan at *Ceeng* in the Implementation of the *Ngelawang* Ceremony

Jro Mangku Nyoman Winarta in interview said that the function, meaning and purpose of delivering the *penyambutan* offerings at the *ceeng* was to welcome the presence of manifestations of Ida Sang Hyang Widi Wasa in the form of Ida Bhatara such as Barong and Rangda (Ratu Gede and or Ayu/ Ratu Mas), with the hope that the Piling Traditional Village community will receive the gift of health, well-being and happiness both physically and mentally and avoid danger.

So, the welcoming offering is a means to get closer to the manifestation of God who is adored, for Hindus in Piling Traditional Village. With the means of the offering, they will feel protected and receive the blessings of health, safety, longevity and easy sustenance. It is hoped that after the *ngelawang* ceremony is over, the community will feel calmer and more at ease

a. *Ngelawang* Ceremony at Tumpek Kuningan in Piling Traditional Village

Ngelawang in the Balinese Language Dictionary means: dancing walking from door to door. (Suparta, 157). So, the *Ngelawang* ceremony is an activity or ritual carried out by the Piling Indigenous Village community by carrying the Tapakan Ida Bhatara in the form of Barong and Rangda (Ratu Gede and Ratu Ayu/ Ratu Mas) traveling around the village with the aim and objective that the Piling Indigenous Village community feel comfortable and avoid dangers and obtain prosperity, physical and mental well-being. The form of implementing the *ngelawang* ceremony can be described as follows:

1). Preparation phase

Two days before the *ngelawang* ceremony is held, *Pemangku istri*, *Serati*, traditional prajuru and the Piling Traditional Village community have their turn to become the *ancang* or in the Piling Traditional Village they are called "*Saye*" *tedun ngayah* to make the ceremony which will be used during the *ngelawang* ceremony. This preparatory stage takes two days: from 08.00. until 11.30. pm.

2). Arrange Upakara

In this stage, namely on the day that has been determined to carry out the *ngelawang* ceremony, the *Pemangku*, *Serati* and *Ancangan* arrange the ceremony that has been prepared beforehand such as raising the ceremony at the shrines at the Dalem Temple and the ceremony of Nanginin Tapakan Ida Bhatara at the Gedong Suci Pura Desa, along with the *ayaban* ceremony which is placed on the table (in Bali terms *Laapan*), the *pangresikan* ceremony, in front of the place where the *Pemangku* performs worship.

3). *Nanginin* Tapakan Ida Bhatara

This ritual is carried out by the Stakeholders of *Tri Kahyangan* and *Juru Sunggi* in front of the Gedong Suci of the village temple. Next, Tapakan Ida Bhatara is carried with the accompaniment of *blaganjur* gamelan to Pura Dalem.



The Nanginin Tapakan Ida Bhatara Ritual at the Simpen Gedong Village Temple

4) Ngantebang Upakara

After Ida Bhatara's Tapakan *dilinggihkan* in the place that has been prepared and all the infrastructure is ready, all the *pemangku* of the Piling Traditional Village begin to make *ngantebang* ceremonies starting with *ngantebang pangresikan* offerings, offering to Surya, offering at *laapan/ayaban* and offering at *pelinggih-pelinggih*. A *penyambutan* offering is placed in front of Tapakan Ida Bhatara/barong and Rangda, a package with the *ayaban* offering. Followed by a joint prayer and *nunas tirta* and *bija*.

5) The highlight of the work/ Ngelawang

This ritual is the culmination of the *ngelawang* where Tapakan Ida Bhatara and the procession are carried around the Piling Traditional Village area, starting from the piling traditional kawan, then continuing to the Central Piling area and finally the *Kanginan* Piling. On the way to each *lebuh* (in front of the door of the residents' houses) or in front of the alley, the Piling Traditional Village community makes offerings as much as they can, such as: *canang meraka*, *rayunan*, *gebogan*, *segehan manca warna*, *segehan agung*. And what is the subject of discussion in this paper is for people who have babies under the age of five (toddlers) are required to offer a *penyambutan* offering.



Implementation of the Ngelawang Ceremony

6). Penyineban

After the entire Piling Traditional Village area has been passed by Tapakan Ida Bhatara and accompaniment, the *ngelawang* ceremony is complete and all *pemangku* carry out the puja of *penyineban*, then the Tapakan Ida Bhatara is stored again in the Gedong Suci Village Temple

b. The function and meaning of the *penyambutan* offering

Materially, offerings are made from various materials throughout the universe. Banten or sacred offerings are offerings made with certain means, including: flowers, fruits, certain leaves such as betel nut, and foods such as rice with side dishes, snacks and so on, in addition to other very important means are water and fire (Titib, 2001:134).

Seeing offerings or people offering without being accompanied by knowledge and appreciation and belief in the teachings of *Yajña* is like witnessing someone giving gifts to others. The focus point is the material/ object. As soon as the gifts were handed over, the ceremony was over. This kind of perspective cannot be applied to "*mebanten*" activities. It has to be visible, what appears is only

something that is material/object like; elements of leaves, flowers, fruit, water and others but behind the "*banten*" there is a very deep meaning. Sudiarsa (in Widana, 2002:11-12) said that, there are at least two elements contained in the act of "*ngaturang banten*", namely the elements of quality and quantity. The first element of "*mebanten*" is self-quality, including: belief and willingness to sacrifice, that the act of *mebanten* is a religious obligation that should be carried out. While the element of quantity "*mebanten*" is the material, amount and type to be offered to Him.

Banten as a means is a symbol of the embodiment of Hyang Widhi which is described as the whole human body which is called *Tri Angga*, namely *Utama*, *Madya*, *Nista*. *Banten* in this case is described as the head of God, the body of God and the feet of God. In the Kusumadewa, it is also exemplified that the *banten* contained in Sanggar Tawang is a symbol of Hyang Widhi's head, Sanggar Tutuan is a symbol of Hyang Widhi's shoulders and hands, *Laapan/asagan* is Hyang Widhi's body, and *Caru* is His stomach, *Panggungan* is His feet, *Paselang* is the place where he stands, while all the seams that exist are nothing but a description of his skin.

From the description above, it is clear that the *penyambutan* offering used in the *ngelawang* ceremony at the *tumpek kuningan* in the Piling Traditional Village functions as one of the tools used by the people of Piling Village to be able to get closer to the creator/Ida Sang Hyang Widhi Wasa and its manifestations. It was also stated that there is a tradition that obliges people who have babies under the age of five to offer a *penyambutan* offering when visiting or where Ida Bhatara passes in front of his house hereditary which aims so that babies who are underage do not feel afraid of the appearance of the visit of Ida Bhatara/ *barong* and *rangda*, instead, on the contrary, the parents of the babies tell their children that the embodiment of *barong* and *rangda* is a manifestation of Ida Sang Hyang Widi Wasa who will always provide safety, health and welfare to all mankind.

The function and meaning of *penyambutan* offering at the *ngelawang* ceremony in the Piling Traditional Village can also be seen that with these efforts to maintain an atmosphere of purity, unity and sincerity as the basis for carrying out a *Yajña* can be expected to be carried out well. Besides that, it still needs to be added by carrying out the ceremonies in an orderly manner that should be carried out from the beginning until the end of the *Yajña*. Because through the implementation of the stipulated ceremonies, we believe that they will have a great influence in helping to create a great, calm and orderly atmosphere. Avoid disturbances that can tarnish the sanctity of the *Yajña*.

III. Conclusion

Banten *penyambutan* is one of the facilities used by the Hindu community in the Piling Traditional Village in carrying out the *ngelawang* ceremony at Tumpek Kuningan. The form of the *penyambutan* offering is as follows: using a tray (*dulang*) as the base, filled with *aled*, filled with rice, *benang tetebusan*, *raka-raka*, *porosan*, *canang sari*, *sampyan nagasari* and a *penyeneng*, place for *tirta* and *muncuk dapidap*, *segehan manca warna*, *tetabuhan arak brem*.

The function and meaning of the *penyambutan* offering at the *ngelawang* ceremony in the Piling Traditional Village is to get closer to the Creator/God Almighty/Ida Sang Hyang Widi Wasa and its manifestations. Besides that, there is also the function and meaning of socio-cultural education for future generations, that the welcoming offering is one of the facilities that must be preserved as a complement to the *ngelawang* ceremony carried out by the Piling Traditional Village community. Because, by *penyambutan* offering, the people of the Piling Traditional Village, especially people who have children under the age of five, will feel comfortable, safe, and peaceful, and will receive prosperity for all the people of the Piling Traditional Village.

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