

# SESELAT\_ON\_TUMPEK\_WAYA NG.pdf

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## SESELAT ON TUMPEK WAYANG: NEUTRALIZE BHUANA AGUNG

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### Abstract

*Seselat* is a means of ceremony used on *Sukra Wage Wayang* day which is often referred to as Kalapaksa Day. *Seselat* is one part of a panca yadnya ceremony, which also includes a bhuta yadnya ceremony. The ceremonial tools are pandan leaves, kapur sirih limestone paste with betel chew, and segehan and pebersihan and apitakep offerings. The purpose of the seselat ceremony is to purify any defilement that exists in human beings and for penyupatan to neutralize the bhuta kala, which are the negative forces from the five elements of the nature that can disturb the harmony of life. The meaning of seselat, symbolized by the pandan leaves, is as a barrier between purity and impurity or to limit the negative forces that are symbolized in the sesuwuk to ward off evil spirits. Meanwhile, the tapa dara cross-shape of the kapur sirih is a symbol of safety.

Key words: seselat, tumpek wayang, neutralize bhuana agung

### I. Introduction

Tumpek Wayang carried out every six months (Balinese calendar) on Saturday Pon Wuku Wayang. Tumpek Wayang also called Ringgit or reringgitan and thus called Tumpek Ringgit. The ceremony presented to Ida Hyang Widhi as a manifestation of Kord Iswara as the god ruler of tetabuhan (instrument music or gamelan) and wayang (a media staging utilizing shadow) of the form of the appearance of the skin (Wicaksana, 2007: 55). Lord Iswara is one part of the Catur Loka Pala in Bali, whose color is white and rule the East and armed with bajra, Lord Iswara also referred to as the ruler of the sound or word. Implementation of the ceremony Tumpek Wayang for tetabuhan (gongs, bells, etc.) and Wayang usually peras, pengambyan, sodan, daksina, sesayut pebersihan and byakaon or according to ability or in accordance with the desa kala patra. As for the ceremony outside tetabuhan and Wayangs using seselat placed on top of the door, at the top of the window, at the shrine and in front of the house.

Seselat is a tool that is used as an insulator or barrier, which material from the thorny pandanus leaves on top filled with lime by the plus sign (+). Seselat derived from the selat and got the prefix se means 'meselat' (divider) (Simpfen, 1978: 23). While in Bali, Indonesia Dictionary (1978: 512) word selat means limits, partition. So seselat means to put limits or partitions, which means giving the boundaries between the sacred with the impurity (negative force of nature). The function of seselat is as a barrier or partition so that evil spirits do not disturb the tranquility of mankind. The goal of seselat is to clean the place or the universe and its contents and maintain and provide penyupatan (pebersihan) to Bhuta Kala and creatures that are considered less than human such as the devil, fairy, genie, animals and so forth. Another goal is to eliminate the bad

traits that exist, so that good nature and strength can be useful for human welfare and nature (Bhuana Agung).

Seselat is part of the ritual ceremony of Bhuta Yadnya tawur. Word Tawur means sacrifice, presented to bhuta (Lontar Agastya Parwa). So word tawur means holy sacrifice offered to the five elements of nature (Nala, 1991: 140). The five elements of nature personified as Sang Hyang Pancamahabhuta the Pertiwi (the Earth), Sang Hyang Apah (water), Sang Hyang Teja (fire), Sang Hyang Vayu (air), and Sang Hyang Akasa (ether). The caru used is segehan mancawarna. The goal of pecaruan in Tumpek Wayang is to neutralize the nature (Bhuana Agung) so won't pollute the natural environment.

From the above explanation appears an interesting problem or need to be discussed. The problem in question is, what is the function and meaning of seselat in Tumpek Wayang? To answer these questions, the author tries to describe the function and meaning of seselat at Tumpek Wayang with the interpretative method (Wuisman, 2013: 23); trying to uncover dimensions hidden or contained staple used by members of the community. According to Max Weber (1978: 57) interpretation is to understand the concept of values, beliefs, norms based human behavior. Understand what it means entering other people's thinking through intellectual processes such as sympathy or empathy. Based on the above interpretative method, the interpretative method used is to interpret the symbols of upakara and the ceremony process by relying on code (words, writing or sets) of Hinduism.

## II DISCUSSION

Means or upakara of seselat are the ingredients comprising: pandan leaves thorny (length approximately 30 cm or more) and in the middle filled whiting and drawn tapak dara shapes, tri datu yarn (thread white, black and red), segehan manca warna, sidi (sieve), lis-bebuwu (dried coconut leaves), penyeneng, (a three puzzle jejahitan's (containing fresh flour (mixed dapdap leaf or rice flour, segau rice, (rice mixed with ash)), containing kekosok, segau, white thread, rice, canang), takep api (made from two halves of coconut fibers stacked crisscross like a plus sign, filled with the fire so that the smoke to get out), and the canang or sodan (Mrs. I Gusti Agung Mas Putra, 1985: 66 sd 68).

Implementation of seselat, pandan leaves that already contain whiting placed at sandikala (afternoon before dusk) one day before the Tumpek Wayang. The leaves of pandan containing betel leaf is placed in each hole such as doorhole, or on the door, opening window, under the bed, kori holes, shrines in Sanggah (Merajan) and other shrines. The following day, in the morning everything was taken pandan leaves and tied with thread tridatu. Pandan leaves placed on sidi, subsequently filled, penyeneng, yarn, and Wija / sesarik), bebuu, canang, water, segehan, wine rice wine, takep api and Tirta (holy water). Once the means are ready to present further canang or sodan at his best, first at shrines or shrines Sanggah (Merajan) after completion of all the new offering ceremony seselat in front of the gate of the house devoted or dedicated presented to Sang Hyang Iswara, the mantram:

Om puspanta sarwa tah god puspantu sarwa hitanca puspadewa crewa hinam. Om ksama universe Natha, pranayama Dehi sarwa medhano core work Iswara Shati Om, shanti, shanti, om (Sundarigama, No. 1c, 40-41).

After offering is done, next to ngelebar or ayaban seselat (after offering) using the mantram:

Om pakulun Bhatara Sang Hyang when manasarira angluraken, Seselat, hagwa paduka Bhatara nighananing Hulun hope Melting sekweh in mala, papa patehe Om, prethama sudha dwetya suddha, suddham warisaken (C. Hooykaas, 1973: 188).

From the seselat on Tumpek Puppet, then the writer wanted to know the function and meaning of ceremony. Seselat the Tumpek Wayang according to (Nala 1991) that all types of upakara used in Hindu religious ceremony is a symbol. As a symbol it contains the meaning that serves to organize the attitude and behavior of the user. To organize the attitudes and behavior then held the ceremony Seselat held on Tumpek Wayang.

Function of Seselat on Tumpek Wayang is as a means to resist and overcome the negative power of the negative force that interfere with human life. Sections of upakara seselat: (a). Pandan leaves, its function as a barrier so that evil spirits do not disturb the tranquility of mankind. Symbol or emblem to restrict or deny the radiation from the power of negative or evil; (b). Kapur, the Balinese language called pamor drawn tapak dara orv swastika-shaped have a symbol of safety. Its function as an antidote to avoid a catastrophe like a chicken plague, stung by small animals are venomous (Oka, 1968: 11-13). The white color of lime(pamor) is identified with the power of Lord Iswara or Shiva's function as fuser. Fuser means to neutralize the forces that are not either of Bhuta Kala and impurity or dirtiness of nature; (c). Takep Api's function to deliver the ceremonial 'Mesegeh ', takep api meaning human efforts to ignite Jnana Agni derived from the holy light of the atman. Coconut fibers by Swami Satya Narayana is the epitome of sensual lust shackles and envelops the holy light jiwatman. Covered holy light that will cause people to live in darkness; (d). Segehan, its function is to raise awareness of the soul to build a harmonious relationship with the natural environment (Bhuana Agung). According Sarassamuccaya sloka 135 states: harmonize the environment (Bhuana Agung) sought from the start of preparation realize the four goals of life to achieve Dharma, Artha, Kama and Moksha. So the symbolic meaning takep api is lit inside Jnana Agni (Bhuana Alit) to remove the darkness of the heart by breaking away from the power of lust; (e). Penyeneng containing segau rice, plain flour, yarn and Wija. (1) Segau Rice function can clean and remove stains and sin; (2) Tepung tawar serves to destroy any blemishes and sin; (3) Wija or sesarik serves the achievement of perfect happiness in life. Penyeneng regarded as Stana of Lord Brahma, Lord Vishnu and Lord Iswara - three manifestation of God. Penyeneng meaning as a symbol of life balanced between creating, maintaining and negate something to be created, maintained and removed. Penyeneng has the symbol of three activities a balanced life that we should help each other with their fellow human beings in addition to for guidance from Hyang Widhi; (f) Tirta, is holy and to clean. Tirta is "water" which has been praised or given a mantra by the leader of the ceremony that serves as pebersihan like pengelukatan. Pengelukatan function is to remove the obstacles from outside of us while Pebersihan

to build goodwill and destroy the evil intentions of others on ourselves. Tirtha obtained by nuwur or ask or beg Ida Hyang Wdih; (g). Lis - Bebuu (small frame), consisting of several jejahitan of coconut such as tangga menek dan tangga tuun, and sesapi which serves to splash tirta pengelukatan and pebersihan when nataban or widened Seselat.

### III. CONCLUSION

Based on the above discussion can be concluded that the function of seselat ceremony in Tumpek Wayang is as symbolic to wash the excrement and transform power Bhuta Kala into Bhuta Hit, meaning that the power of the god Iswara can protect nature (Bhuana Agung) and environmental balance.

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