

The Sacralization

by I Wayan Watra

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BALI HINDUISM, TRADITION, AND INTERRELIGIOUS STUDIES**

PROCEEDING

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I Ketut Ardhana

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Hezri Adnan

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Erni Budiwanti

Diane Butler

I Wayan Winaja

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FOREWORD FROM COMMITTEE



Om swastyastu,

By the blessing and ¹ grace of Ida Sang Widhi Wasa Lord the Almighty, and the support of all parties, ³ The International Seminar on Interreligious and Intercultural Studies "Bali Hinduism, Tradition and Interreligious Studies", could be held on 10 March 2018 at Universitas Hindu Indonesia Denpasar Bali, Indonesia. The Proceeding Book with ISBN 978-602-52255-0-5 has been published.

The implementation and the publication of the proceedings of the seminar can not be separated from the help and direction from various parties. On this occasion we would like to thank to The Chairman of the Widya Kerthi Foundation, and The Rector of Universitas Hindu Indonesia, who has been fully support the whole progress of the seminar. Special thanks to Dr. Martin Lukito Sinaga as the Keynote Speaker, and all the main speakers, and all participant.

Hopefully, the novelty from this seminar can be useful for scientific development, especially on interreligious and intercultural studies.

Om santih, santih, santi, Om

Denpasar, April 2018

Dr. I Wayan Winaja, M.Si.
Committee

PREFACE FROM CHAIRMAN



Dear colleagues,

Om swastyastu, greeting to you all in Balinese way. Bali is one and last Hindu mosaic in Southeast Asia. For a very long time, Bali is famed for its unique local tradition, which has adopted and adapted many positive foreign influences. However, the negative impact due to the globalization cannot be ignored. Although Hinduism is considered a minority religion in Indonesia, it plays a significant role in creating a harmonious life and living in Indonesia. With all its cultural specifics, Bali Hinduism has been in collaboration with other religions in Indonesia such as Islam, Protestantism, Catholicism, Buddhism, local beliefs and other faith traditions. This is done within the context of existing socio-cultural dynamics in an ever-changing (post) modern Indonesia.

The International Seminar: Bali Hinduism, Tradition and Interreligious Studies were addressing issues on Bali Hinduism in globalized world, social and culture linkage in Indonesia, role of religions in heterogeneity and interreligious comparative studies in order to strengthen the unity in diversity. It is quite amazing to see a large number of papers from various fields of science joining together on subject ranging from science to senses. There are 61 papers to be presented on this proceeding book, those has been categorized in four specified topics: Bali Hinduism in Modern and Postmodern World, Tradition, Local Wisdom and Sustainability, Interreligious Studies in Globalized World, and Conflict, Tradition and Modernity. With the number more than 60 of papers on cultures, traditions and religions, I am sure the noble purpose of the forum, which is to maintain interreligious and cultural relations in Indonesia, will be achieved.

Finally, it has been your registration and submitted paper which allows this precious book. The kindest support of Rector of Hindu University of Indonesia, Prof. I Made Damriyasa, and marvelous job of committee team deserve a big applause for this proceeding book. Hopefully the book could usefull in developing interreligious and culture studies.

Denpasar, April 2018

Prof. Dr.phil. I Ketut Ardhana, M.A.
Chairman

REMARK FROM RECTOR OF UNHI



Om swastyastu,

Indonesia, especially Bali, has been a model of religious and cultural pluralism for a long time through several points of history. Bali's richness of tradition with a variety of challenges due to globalization and modernization has made Bali a very interesting research object. This is very beneficial to Bali for sure and it is our duty to accommodate the researchers' papers.

There are more than 60 papers are published as the results of [The International Seminar on Bali Hinduism, Tradition, and Interreligious Studies](#) which were held on March 10th, 2018 hosted by Hindu University of Indonesia. The greatest academic issues that discussed are about Bali Hinduism and its traditions in postmodern and interreligious studies in globalized era.

We sincerely hope, through this book, we could enriches and expands the accessible information on the interreligious studies. And I would like to thanks to all participant for their kind participation.

Om santih, santih, santih, Om

Denpasar, April 2018

Prof. Dr. I Made Damriyasa, M.S.
Rector

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THE SACRALIZATION OF OGOH-OGOHO IN THE CITY OF DENPASAR: SOURCE OF NEW FUNDING

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Abstract

In Upacara Pasupati sebagai Media Sakralisasi, Swarsi (2008: 39) describes that 'in referring to the beliefs of Hindus, in every creation of an object whether related to life, salvation, or welfare and especially related to rituals – surely through the stages of *tattwa*, *susila* and the religious ethics and traditions of each society and moreover in the making of a sacred object – the beliefs of the people are followed from the search for materials, to making the object, until the process of wood carving according to the applicable *tattwa*'. So, the sacralization process is based on religious belief to achieve salvation based on *tattwa*, ethics and ceremonies or rituals. For the ritual required for sacralization, as explained by Wandri (pers. comm., 2018), 'the Lontar Mpu Lutuk describes that the *daksina* banten is upstream, *banten dipeselang* is for the body, while *banten caru* is for the tribe. Also, other types of offerings are needed such as *kwangen* and *paspa sanggah unip* which contain *taledan*, bananas, sugar cane, tape, fruits, chicken meat, *penyeneng* and *sampyan* among other materials. All of this requires funds associated with the *ogoh-ogoh* ritual; a minimum of Rp. 500,000'. If calculated based on the existence of at least two to three *ogoh-ogoh* in every *desa pekraman*, customary village in Bali, multiplied by a thousand villages, than every year two to three thousand *ogoh-ogoh* are sacralized. The question is: is the sacralization of *ogoh-ogoh* a source for gamering new funding for the people of the City of Denpasar and other areas. This paper presents the results from a study on this topic based on data from observation, interviews and documents analyzed through the lens of Talcott Parsons theory on the structure of social action and presented in a descriptive narrative manner.

Key words: sacralization of *ogoh-ogoh*, gamering, source of new funding, Denpasar

1. Introduction

The Sesana bali project, in his book Segara Yoga entitled Barong and Rangda (2000: 17) explains that, "The sacralization process is important, because the manifestation of Barong and Rangda will reveal its magical value so that the penyungsungnya community will feel closer to Barong to tapel Barong and Rangda get spiritual holiness. Although tapel and pepayasan already installed but can not be said as a sacred object. He is a dead object, now the form of inanimate objects is revived with a ceremony called Utpeti Ceremony (purified / enlivened). The process of reviving (Utpeti) is done with several levels, namely: 1). Level Prayascitta and Mlaspas, 2). Level Ngatep and Pasupati, 3). Level of Masuci and Ngerehin).

Suarsi, S, explains in the Pasupati Upacara as the Sacralization described (2008: 39) that; "Referring to the beliefs and beliefs of Hindus in every creation of an object, let alone related to life, salvation, and welfare and especially related to ritual, surely through the stages of Tattwa, Susila, and the religious ethics and traditions of each society. Moreover, making in a human

creation that will be sacred, then the belief of the people are arranged from the search for materials, making the object, until the process of wood carving according tattwa applicable “.

Indra Wirawan, Komang elaborates in his book (2016: 65) that, “The sacralization of Hindu religious symbol objects in Bali, Barong and Rangda is done through the yadnya ceremony, ... while the sacral ceremony is done in several ways: 1). Melasti to Segara, 2). Melaspas, with his series of campaigners: (a). Mecaru Panca Sata, (b). Cleaning by means of Banten: Banten Bayakaonan, Banten Tebasan Durmanggala, Banten Tebasan Prayascitta, Banten Pengulapan, and Lis Balegang, Maurip-urip.

Cudamani in his Script Watra (1997: 28) states that, “Yadnya is a concrete form of philosophy. When examined upakara-upakara it really amazing meaning, all the abstract things can be described in the form of banten in the solar studio. The mind that can not be seen can be expressed various kinds sesayut. Thoughts of apology can only be described in the “Guru Piduka” banten. Further explained that yadnya is a sincere sacrifice iklas consisting of five parts, namely: Gods, Pitra, Manusa, Rsi, and Bhuta Yadnya. So Sacralisation is a yadnya form belonging to God Yadnya. Yadnya need material, such as bananas, sugarcane, fruit, and chicken need funds, so yadnya tightly assembled with funds. As stated below”.

Ni Wayan Wandri explains (Inrofrman, 67, 2018), that “Lontar Mpu Lutuk describes Daksina banten in (Sarggar tawang) is upstream, banten dipeselang as body / purple bhaga, while banten caru as sor tribe. Likewise, others such as kwangen, puspa sanggah urip, are needed such as Taledan, banana, sugar cane, tape, fruits. Chicken meat, Penyengeng, Sampyan, soda sauce, and others. All that actually requires funds, associated with ogoh-ogoh ritual requires a of Rp. 500,000 “.

Widana explains (2016: 40) that, “Once the conclusion of the meeting of ogoh-ogoh manufacture conical to the word ‘no funds’ then bergulir and flow the most important discussion to ‘how to dig funds’? ... how to dig funds there are three ways namely: Membership dues, holding bazaar and asking for donations. Further explained, to the intended third party to make a donation, the solicitor of the donation will submit a reasonable / normal contribution. For third parties already ‘know yourself’, likes not like, inevitably usually by volunteering or ‘forced willing’ to give donations. Another case with third parties who first requested donations and did not get sufficient explanation of the legal basis of the use of funds donations, then trying to avoid it often must receive verbal bluffs, can also in the form of physical threats that can be shown at a later time, such as thrown stones during the night pengerupukan or right during the night Nyepi.

So the making of ogoh-ogoh actually requires funding, with three ways: dues, holding bazaar, and asking for donations. Usually the collected funds exceed the cost design. Including ritual funds at every sacralization Ogoh-ogoh requires funding, on every ogoh-ogoh. But the outlay, there was never any report to the donor. Regardless of the calculation of the size of the cost required for each ogoh-ogoh, then from the above description came a question, “Is Sakralisasi Ogoh-Ogoh Is a New Fund Excavation For Denpasar People?”

2. Discussion.

In this discussion using Structural Structure Talcott Parsons, which states that, A functional in order to survive must have four functions, namely: a). Adaption (adaptasi) of a system must be an external external repeat. The system must adapt to the environment with its needs. 2). Goal

attainment a system must identify and and achieve its ultimate goal, 3). Integration (integrasi) of a system must regulate the inter-relationship part of the component. The system must also manage interrelationships among the other three important functions. 4). Latency, (latency or Pattern selection), a system must complement, nurture and improve, both individual motivation and cultural patterns, which create and sustain the innovation. Can be detailed as follows:

a. Adaption (adaptasi) of a system must be an external repeat. The system must adapt to the environment with its needs. The word "adaptation" according to Big Indonesian Dictionary (Team Compiler, 1993: 6) "The word adaptation is an adjustment to the environment, work and lessons, adaptation to culture; changes in the cultural elements that cause them to function better for human beings who support them, social adaptation; the process of change and the consequences of a person in a social group so that the person can live or function better in his environment ". Meanwhile, according to his theory Talcot Parson Adaptation (adaptasi): In order to survive he must be able to adjust himself with the environment and adjust the environment with him. In line with the description of the Great Indonesian Dictionary, and Talcot Parson's theories, and the Gusti Ayu Artatik Informant (45 Th) Teachers of Hindu University Indonesia (UNHI), interviewed on 8 June 2018, explanation.

"For the first time realizing the Ogoh-Ogoh Sacralization, there are many challenges, especially in adapting to the environment within the Hindu Society. Associated with the human, because the majority of Hindus, Hindus instead of here there is a cross opinion. Some are made upakara and some do not agree, this is based on the idea that "Ogoh-ogoh", is rich in art not a means of religion. But because it is associated with religious activities, especially at the time of pengerupukan it must be made upakara, in accordance with the Village of Kala and Patra. Such as: 1). 3 Pejati for Banjar, Penunggun Karang, and Setra (burning) ogoh-ogoh, 2). Upakara and Sesari Mangku Dalem, 3). Biya Kaon / beyakala, 4). Prascita, 5). Segehan Barak for the setra ".

Some Banten in question are: (1). Banten Daksina / Pejati with its series (Sudarsana, 2010: 37) namely: a). Bebedog (srembeng) Pritiwi Earth Symbol, b). Seen virgin seismic regulating symbol, c). Rice symbol of bayu, d) Porosan silih asih kojong base symbol Semara ratih, e). Eruption symbol of jiwatman (spirit), f). Papercock symbol of plants, g). Pangi symbol sarwa pala bungkah (all kinds of fruit), h). Coconut symbol Sanghyang Sadha Shiva, j). Duck Egg (duck) symbol of Sang Hyang Shiva, k). Tangkih symbol Sang Hyang Parama Shiva, l). Cloud thread symbol of clouds, m). Money Bolong symbol Sangkan Paran, n). Canang Sari Symbol of Dewata Nawasanga. (2). Beyakala explained by Sudarsana (2010: 79), describes that. The series of upakara as below: a). A sidi (symbol of the universe) b). A taledan containing peopple (Symbol of the wind), c). Raka-Raka (symbol of the Contents of the universe), d). A sampyan nagasari (the sacred core of thought), e). The purity of the hygiene symbol, f). A symbol of symbols cleans up all, g). A rice metajuh symbol food source, h). The flat contains the tulak base, the yellow rice container, the shell containing the black rice, the raw chicken egg. (The symbol of choosing food), i). Kojong Rakat, the symbol of chastity that stratified, k). Rice substitute metanceb onion, a symbol of food-seeking effort to strengthen faith, l). A metimpuh rice, a symbol of gratitude for the grace received, m). A sabet from coconut fibers, symbol of means of cleaning, n). Three (3) sticks, a symbol of cleansing of thoughts, words and deeds, o). A souvenir, a symbol of self-stability, p). Payuk Pare, the symbol of human life is still confined.

At first people were afraid to see so much, the means of upakara required in the sacralization of ogoh-ogoh. But having understood the symbols of every upakara like Bebedog or srembeng

is the symbol of the earth, that we live on this earth to find food. What is life and what is really supported by the earth. Likewise, the three sticks of the stick are symbols for self-cleansing thoughts, words and deeds. The essence of the whole upakara is to achieve stability in life (Penyeneng). So many meanings contained in upakara symbol so that, gradually the implementation of upakara can be accepted by society.

b. In his theory Talcot Parson for goal attainment: is a system must be able to determine its purpose and strive to achieve the goals that have been formulated. The main goal, from the implementation of the ceremony is to achieve a stable life.

The objectives related to the making of ogoh-ogoh are, "Starting from the splash of ideas / ideas create ogoh-ogoh which in the context of this research comes from private circles, institutions Banjar / Desa Adat, and place of business ogoh-ogoh which later became business opportunities related to the series the beginning of the event which translates as "nyomyang Bhuta Kala". Planning is related to many activities that are scheduled to realize the creation ogoh-ogoh, ranging from themes, facilities / infrastructure, accessories / consumption, komsumsi, device gambelan / musical accompaniment, which in fact many collide on the issue of unpreparedness. (Widana, 216: 40).

As Widana pointed out that the purpose of making ogoh-ogoh, is "nyomyang bhuta kala" is to eliminate the evil that is sweeping on nature, especially the bhutakala that exist in humans. From bad behavior is expected to turn into a manner of manners. Indeed their planning is quite mature including fund-raising, for making ogoh-ogoh. But the target was deemed inaccurate, because it involved the first members of the membership dues, the two held bazaar, and the third asked for donations. According to Widana's calculations on bazaar until Rp 24.000.000, not including member contributions and third party donations. (Read Widana, 2016).

The ideas of making ogoh-ogoh are lifted from Lontar Kala Tattwa, which is described as follows.

"When Tattwa is a script that is scholarly who specifically explains the origin of the birth of Sang Hyang Kala and the graces received from his parents Bhatara Shiva and Uma Goddess. Mentioned when Bhatara Shiva and Bhatari Uma went to sea to see a beautiful panorama of her bihar appeared. But before his sperm delivery Bhatara Shiva has come out and fall into the ocean. The sperm was so engrossed that it prompted Bhatara Brahma and Bhatara Wisnu, then on his yogan powers (Bhatara Brahma and Bhatara Wisnu) the sperm was successfully collected and then transformed into a huge tall giant, later called Hyang Kala " (Dunia, 2009: iii).

The manuscript of Kala Tattwa tells of a wrong birth process, or prohibited by society. Beginning with romance and walking along the beach with the opposite sex, then arise intention to have sexual relations between husband and wife. Before his wish was accomplished his sperm fell into the sea, eventually transforming into a Giant. As described by Rsi Patanjali in (Watra, 2006: 64) as follows.

"The love or mind in the wake of the three components is manah, budhi, and ahamkara. Manah is a part of the mind that has the ability to record the impressions of the outside world received through its senses. Those impressions are distinguished, analyzed by the mind. For the ability of the mind one can react to that impression. Ahamkara is my sense of ego, which claims all those impressions are his. The results and analysis of budhi will give birth to Satwam, Rajas, and Tamas. If the color of light, clarify, clinging to the mind he will be a wise man, Rajah means citta rajah attribute to the minds of people will be shaken, quickly stirred, hasty, hot,

cocky, jealous, irritable, hard, nosy, arrogant, selfish, loba, greedy, cruel and unfamiliar. Tamah, means the signs of ideals when attending to the mind, it will appear laziness, dirty, strong sleep, stupid, big sex passionate, love bersengama, mix with children (adults) “.

From the description shows everything that happens in nature, living creatures including humans must adjust. Especially for human adjustment centered on budhi then spread into good deeds and bad deeds. Good deeds are called the realm of divine, the nature of the Gods. Bad deeds are the nature of Bhuta Kala or the coercion. If observed the activity of holy day nyepi associated with ogoh-ogoh at the time pengerupukan is a human effort to change the bad thoughts that are entangled by egoism, arrogant, cruel, disomyakan to be a thought wise. So it all comes to the mind of man.

c. Integration for the Tacot Person society must regulate the relationships among its components so that it can function to its full potential. The society is meant here, how the religious people are able to manage relationships among the components so that he can function optimally, between people with each other.

In making the ogoh-ogoh people are able to take their respective functions, for people who have the skills, make ogoh-ogoh they cooperate with their friends in Banjar Kahyangan, and Banjar Ambengan Peguyangan Kangin North Denpasar. At the beginning of making ogoh-ogoh, do not do begin implement work making ogoh-ogoh. Looks like the picture below.



Picture 1. Ogoh-Ogoh Br Kahyangan, 2018



Picture 2. Ogoh-ogoh Banjar Ambengan, 2018

Among them work seriously in accordance with the field, there is a special make early concepts such as toes, fingers. He makes from small ogoh-ogoh and ogoh-ogoh are great. Some choose good materials according to the means they need. There is also a wrap with newspapers, some others give white paint. They gathered at the Banjar Hall from the crowds of children, Youth, and Adults. They know each other, and tell each other for those who are just learning to make ogoh-ogoh.

In making upakara is usually done in two ways, that is there by making in banjar there is also by buying to Tukang Banten or called by Tapini. If the banten made by Banjar, all the means of the ritual is not done by buying, but doing the “descent”, meaning that those who have their coconuts offer coconuts, which have bamboo they will offer bamboo trees and so forth. If you buy banten, according to Widana there Banten ready to eat (2015: 88) as below:

“Retail, if only buy small ready-made banten (alit / kanistan) such as Canang, Kewangen, Soda or most Pejati, so commonplace is to buy ‘retail’, where the value is calculated and then

calculated are item. For the ten example buy Canang (10) tanding valued Rp. 5.000.00, Soda can be purchased at Rp 10.000,00, Rp.5.000,00 or banten pejati in abdrol Rp 30.000,00-Rp 50.000,00 (depending on the completeness). To be sure, more and more buy will get a cheap price “

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Picture 2. Pemangku doing sakralization of Ogoh-ogoh, 2017

So what is done by Ms. Ni Ketut Tuki (65) year, and also other mothers have new income through pay banten either in the form of retail or in the form of bandrolan done by society around Denpasar city. So in this case it can be said that the Sacralization Ogoh-Ogoh Source New Funds Excavation Society of Denpasar.

d. Based on latency of the invisible function (latent function), or existing patterns. Every society must maintain, improve, and renew both the motivation of individuals and cultural patterns that create and sustain these motivations. As explained by the informant (Ni Ketut Rai Kartini, 50 th) that:

“Each finished making of a building either in the form of a house or a temple, including the making of ogoh-ogoh always made banten pemplaspas as a symbol of thanksgiving to God, then shed by Pemangku or Pastor. Depending on the size, the building is made. There is a degree, called Nista, Madya and Utama”.

As expressed by Mrs. Rai Kartini, that each finished making a building including making ogoh-ogoh must be made banten as a means of giving thanks to God. To understand the notion of the so-called symbol, it can be cited in his opinion Cassirer (in Triguna, 2000: 8), ie.

“Symbols when properly interpreted, can not be translated marks alone. The signs and symbols of each lie in two different areas of discussion; sign is part of the physical world; symbols are part of the human world. The sign is the ‘operator’, the symbol is the designator. Signs, even if understood and diguanakan like that, how is a physical and substantial; symbol only has functional value “.

So in this case the symbol is meant to have functional meaning, so in line with the making of banten done in ogoh-ogoh serves to say a sense of thanksgiving to God with all its manifestation. For the manifestations of God that fill the universe, such as the East (Iswara), South (Brahma), West (Mahadewa), North (Vishnu), Southeast (Mahesrara). Southwest (Dewa Rudra), Northwest (Dewa Sangkara), Northeast (Dewa Sambhu), below (Lord Shiva), in the Middle (Dewa Sadasiwa) and above (Dewa Prama Shiva). So the concepts adopted from the gods mentioned above are Shiva, Sadasiwa and Pramasawa, (The Gods in taking the Vertical Symbolic), which is the extortion of the Eleven Gods into 3, and from the three finally become one, namely Ida Sanghyang Widhi (Sang Hyang Tunggal) / God Almighty.

Then from each direction the wind has its bhutakalnya, with various types as described in Lontar Kanda Pat Bhuta (in Yudabakti and Watra, 2007: 47) as follows:

“Anggapati is located in the east, in our bodies formed lust, when it is the most dangerous human enemy, Mrajapati is his place in the land and as the ruler of Durga (Setra Gandamayu), the Great intersection, and has the authority to interfere with people who violate the rules of atiwa-tiwa (pengabenan), Banaspati, its place in the West and embodied in the form of Jin, Satan, Tonya (Barong Landung), river guards, ditches, and sacred places, Banaspati Raja, place in the north which is realized as Barong, guards of large timber such as Kepuh (taru rangdu) The biger a Bunut, Beringin, and others “.

So Hindus in Bali, especially the city of Denpasar, already believe Bhuta Kala, which is in the direction of the wind that will interfere with human life. Because in truth these spirits come from God with various manifestations, including humans and plants. Hence the harmony between Man and God, Man with man, and Man with the Environment must be kept harmony. So as to create a safe and peaceful life.

3. Conclusion.

From the above description and related to the issues raised during the nyepi holy day is to control Rajah, Tamas, to become Satwam. All this is rooted in budhi. Then spread into good deeds and bad deeds. Good deeds are called the realm of divine, the nature of the Gods. Bad deeds are the nature of Bhuta Kala or the coercion. If observed the activity of holy day nyepi associated with ogoh-ogoh at the time pengerupukan is a human effort to change the bad thoughts that are entangled by egoism, arrogant, cruel, disomyakan to be a thought wise. In the effort menyomyakan is required upakara. Upakara requires funding, so it can be concluded in accordance with the above questions that; Is Sacralization Ogoh-Ogoh a source of funding for the people of Denpasar City ?, It can be answered explicitly that Sacralization Ogoh-Ogoh is a source of funding for the people of Denpasar, especially those who have expertise in the field of making banten.

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