



ASPECTS OF ASEAN CULTURE AND RELIGION: DIFFERENT STROKES

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**Select Papers Presented at
THE 7TH SSEASR INTERNATIONAL CONFERENCE
Ho Chi Minh City, Vietnam, July 9-12,2017
On**

**ASEAN Region's Culture and Religion by the end
of 21st Century: A Dialogue of Past with Present**

A Regional IAHR Conference organized by
Vietnam Buddhist Research Institute, Ho Chi Minh City, Vietnam
in collaboration with
Vietnam Buddhist University, Ho Chi Minh City, Vietnam

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GEBUG ENDE DANCE THE SYMBOL OF BEGGING FOR RAIN

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Abstract

Yadnya form (sacrifice) conducted by the Balinese community in the form of sacred offerings, rituals and sacred dances performed in order to beg for rain, with rain fall all work and all human needs can be fulfilled. The sacred dance of Gebug Ende, for Seraya indigenous people, Karangasem regency, Bali which is carried out in the dry season each year is symbolic of rain requests. Other communities in Indonesia also have traditions such as Okol (Madurese), Ojung (Bondowoso), Ujungan (Banjarnegara), Sintren (Pemalang), and Peresean (Lombok) which are performed as their traditions by the agrarian society to beg rain in order that their areas are not drought, especially in the dry season. Rainwater is the main source of freshwater in the earth and a major factor in the water cycle. This down to earth rain signifies the prosperity of an area, they realize that water can not be replaced by other resources.

In farming field, water becomes very important and very desirable to come down to this earth, without rain will cause various obstacles in the agricultural process. In the Bhagavadgita there is mentioned that, "annad bhavanti bhutani, parjanya annasambhavah, yajnan bhavati parjanyo, yajnan karmasamudbhavah", that is, from food, creatures incarnate, from the rain of food birth, and from yadnya comes rain and yadnya born from work. Rain becomes very important

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in agrarian life and also in human life on this earth, without rain then all the water cycle system and life will be paralyzed.

Symbolic message from Gebug Ende dance is an effort to beg for rain and at the same time planting plants in high places will work very significantly to stem the flow of rain water directly run into the sea, falling rain water will be able to stop at ground and will become groundwater, source Water, rivers and lakes are the benefits of the plants we plant it. Besides, the efforts to improve human resource capability in understanding climate change, the importance of rainwater and the application of adaptation technology and climate change mitigation should be improved.

Key Words: Gebug Ende dance, symbol beg for rain

I. INTRODUCTION

Gebug Ende dance is a dance / game owned by the people of Seraya, Karangasem district, Bali, and has become the identity or characteristic of the village. This dance performance by the community aims to ask for rain fall especially in Seraya area. This dance is danced by a man with a piece of wood of rattan as a bat and also Ende (a shield that is used to fend made of cowhide). The dancers bring Ende so that the dance is called Gebug Ende. This dance is held on the month of Kapat / around October (according to the Balinese calendar), after the completion of Ngusaba Village ceremony in the village. The dance was performed by two village men and was accompanied by 'saya' (referee) who served as a referee.

What are the targets of these two dancers? Based on the information we can get in the field, that after this dance is danced at the Ngusaba Village then this dance can be performed in the garden, sometimes also under the big tree in this village, and at this time the youth gather and have prepared rattan and ende from a 'saya'. This dance can be moved in its place, and there is no special place to perform this dance.

When did this dance consider successfully? The success of this dance is marked when there is a dancer or one of the dancers whose head is hit by a rattan, and has bled out the blood that indicates that the dance was successful. The blood that came out of one of the dancers was interpreted by the villagers of Seraya that their application for rainfall was successful. Blood sacrifices in Balinese society are often so-called with *tabuh rah* and for the community Seraya blood out of

the head of the dancer through the process Gebug Ende signifies the prosperity and in real terms will fall rain. And it was strange after a few days, rain fell in their area, on the moor, their garden were all wet with rain water. The heavy downpours of rain will bring prosperity to the local community, which is also sometimes indicated that the mortar (where pounding rice is in each of their houses) is already full of water.

When the rain has fallen, they start working on the moor by planting various crops. This region, Karangasem district is indeed a rocky, hilly and mountainous area, there are many steep soils and in general the land is barren and dry, this rainfall is very much expected and a blessing for the people of Seraya. Most of the inhabitants have livelihoods as farmers, crops grown in their gardens such as corn, cassava, legumes, oranges, coconuts, and palm trees that grow in their garden are usually used to make 'tuak' (typical Balinese drink).

A growing myth in society that people from Seraya Village have very specific immunity. In the days of the kingdoms that people from this Seraya village have immunity so often dubbed "sekaa dasa dasa" means group forty that is considered to have immense immunity.

II. DISCUSSION

2.1 The Proseses of Gebug Ende Dance

Traditionally, the game or dance that is played by society has possessed a rule that is adhered to by this dancer. The Gebug Ende dance also has a rule applied to all dancers who will be involved in the Gebug Ende dance. There are some rules that must be obeyed by the dancers, among others: a person who will perform this dance / game, among others: (1) must not cross the boundary (quote) between the one with other *pilah*. As soon as he gets stuck he immediately gotten by a referee or the referee brings the players into the middle with ende which the aim of preventing due to a violation. (2) cannot hit below the belt, (3) cannot hit by using ende, for it is used to block or preventing, (4) must not hit the opponent that is not ready, (5) should not hit the opponent's fingers intentionally, (6) each player is required to wear a *destar* (headband), (7) not allowed to bring a knife into the game arena.

The actors in Gebug Ende dance, there are two players / dancers consisting of two men, can be composed of young people, old people. The dancers are often also called "Babotoh Gebug". In this game is

also known two or more people as *pekembar* or twin is a person who search and determine *Babotoh Gebug* whether it is balanced with each other. In comparing this there is no definite provision, but the habit used to compare *Babotoh Gebug* is based on experience, great body or age. Thus the task of *pekembar* is to compare the players to be pitted. Besides *pekembar*, in the game is also known there are six people as *pemelas* (person in charge of separation in case of violation), and also in charge of maintaining the order of the audience.

As already mentioned above that the place used to hold the game *Gebug Ende* is in a shady place like under the trees, especially under the coconut trees. There are two tools that are always used in this game namely, rattan as a bat and *ende* is a tool to fend off attacks from opponents, and those tools used to cause this game is called *Gebug Ende*.

The *Gebug Ende* players are required to use the *destar* (headband) that is head cover consists of a piece of cloth, in Balinese language often so called *udeng*. Players are also required to use sarongs, at the time of the game the sarong was shortened in Balinese language called *mekancut*. To encourage the players of *Gebug Ende*, this game is accompanied by *gambelan* although the *gambelan* is very simple consisting of *kendang*, *reong*, *cengceng*, *kempul* and *gong*.

2.2 Rain Water For The Seraya Village Life

Rain is a process of condensation (a change in the shape of a thing into a denser state) water vapor in the atmosphere becomes a heavy enough water grain to fall to the surface of the earth to rain. Rainwater is the main source of freshwater in the earth and a major factor in the water cycle. Rainwater that falls to the surface of the earth will be absorbed by the roots of plants and partly flowing into the river and finally into the sea. For areas that is used to lack of water in the dry season then the water reservoir 'cubang' becomes very important, the water is accommodated in this cubang also serves for treatment and also to fulfill daily needs. The clutter of the wild human mind can be likened to flowing water, yet human beings are obliged to make a shelter so that water is beneficial to life. In the farming fields, water becomes very important and very desirable to come down to this earth, without rain will cause various obstacles in the agricultural process. In the book of *Tirukural* there is mentioned that : Duties of life can not be performed by any person in the absence of water; There

is no flow of water in the absence of rain (the obligation in life will not be run by anyone if there is no water, the water will not flow without rain). Rain becomes very important in agrarian life and also in

human life on this earth, without rain then all the water cycle system and life will be paralyzed. If the agriculture that is a food producer is not getting attention it will affect in food supply, hunger and of course the welfare goal that will be difficult to achieve. If the agricultural land has changed its function and it is destroyed then the further consequences of destruction in the social structure of society and ultimately the super structure (religion, trust, belief,) will become meaningless, this is the process of evolution that will be experienced by humans. The suffering caused by thirst is sure to be more painful than hunger, this is also the meaning of the rain. Not only agriculture is impossible without rain fall, but grasses and other plants will not grow, nature will die remaining drought stretch.

In *Bhagawadgita* there is the term, "*annad bhavanti bhutani, parjanya annasambhava, yajnad bhavati parjanyo, yajnan karma-samudbhava*", from food, creatures incarnate, from the rain of food, and from *yadnya* comes rain and *yadnya* born from work. Essentially, the purpose of doing sacrifice in begging for rain fall, the rain that descends very limited it will become a source of fresh water that then flows into the river, lake, well, the springs, water sources and others, which are a source of fresh water for humans only 2.5 % according to experts. Places that are the source of water were then built which is called *bebaturan palinggih*, and became a shrine for local communities. Various forms of *yadnya* done by the Balinese community which is sacred offerings, rituals and dances performed in order to beg for rain, with rain fall all works and all human needs can be fulfilled. The sacred dances such as *Gebug Ende* (Seraya), *Okol* (Madura), *Ojung* (Bondowoso), *Ujungan* (Banjarnegara), *Sintren* (Pemalang), and *Peresean* (Lombok) are performed by agrarian society to ask for rain fall, They do not experience drought in the dry season. This down to earth rain signifies the prosperity of an area, they can not be replaced by other resources.



Gebug Ende: a dance for begging rainfall

2.3 Global Warming

In general, global warming is the process of rising temperatures in the atmospheric layers and the surface of the earth, leading to seasonal changes that are difficult to predict and also changing rain patterns. Global warming is due to increased use of gasoline-powered engines, methane pulses by agriculture, forest destruction, excessive use of air conditioning, all of which lead to the gathering of carbon dioxide in the atmosphere. Global warming causes a rapidly evaporating groundwater that causes drought, changing rain patterns makes it difficult for farmers to predict the growing season in the fields. Flooded when rain falls which causes the farmer's crop to be damaged. The rain that is getting less and less, the more chronic when rain water that descend it can not transit on earth, because all the green land has been switched the function into roads, concrete buildings, so that water drops instantly flow into the sea. They did not have time to stop inland in this land to be a source of fresh water such as redemption, sprinkling, other water sources that have been missing a lot of days and destroyed. Further more a lot of human activities that reject the rain fall with the technology they create for wedding celebrations, development fairs, and other trading activities are not blocked by rain. A long dry season causes droughts because water is rapidly evaporating (evaporation), transpiration and of course also because of other uses of humans. Sources of food sourced from agriculture are greatly reduced due to drought and agricultural ecosystems being severely disrupted.

However, although the pattern of rain has begun to be disturbed, but the elderly human is still able to save the earth from drought with

sympathetic efforts such as planting plants of great significance is a very sympathetic effort from humans, although they can not directly exploit the growing presence - the plant is in this life, but the grandchildren will enjoy it. Planting in high places will work very significantly to stem the flow of rain water to run directly to the sea, falling rain water will be able to stop at the ground and will be the ground water, water sources, rivers and lakes are the benefits of the plants we plant it. Besides, the efforts to improve human resource capability in understanding climate change, the importance of rainwater and the application of adaptation technology and climate change mitigation should be improved.

III. CONCLUSION

1. Gebug Ende dance is a dance from the community of Seraya, Karangasem Bali. This dance is played by two groups, each group issuing one player and then pitted against the players of the other group. Each dancer brings a rattan and a tool used to deflect the so-called Ende. From the tool that was brought on while dancing this dance, this dance is called dance Gebug Ende.

2. The dance of Gebug Ende is played in October (Sasih Kapat according to Balinese calendar calculation) is in order to beg for rain fall. Traditionally this dance was held three days after Usaba Kaja ceremony which was held at Pura Puseh in Seraya traditional village, Karangasem, every year.

3. Traditionally and sacredly this dance is played at Pura Puseh, after Usaba Kapat but further this dance can also be played on the spot in this Seraya village, in a place under a big tree led by a 'saya' (a person who was appointed as a jury in the game). In this dance process, and is considered successful is if one of the dancers had bleeding from his head because of hit (*gebug*) from rattan brought by his opponent. Blood that came out interpreted by the community concerned that it will soon rain. The other signal is when the "mortar" where pounding rice in each house was already filled with rain water down indicates that the community will soon rush to work on his garden to plant various kinds of plants that is a necessity of life needed.



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The topics in the book are meant to be informative and to in many ways be a call for action: A call for the civil leadership of the World to unite and together to engage in addressing and remediating the societal ills of this Age. It is our hope that these panels will invoke the debate and thought necessary to foster action towards the accomplishment of the human development goals.

It is mainly the task of religious academic institutions to keep the spirit of Asian wisdom alive and turn it to the benefit of humankind. Viewed from this perspective, Buddhist education has a very practical and significant role to play in the modern world.

Let the Noble Thoughts be the beacon to the world, shredding away the ignorance within our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

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