

# The Implementation of *Majaga-Jaga* Tradition as Revitalization of Socio-Cultural Values in Modern Community Life in Besang Kawan Tohjiwa Village, Klungkung

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**Abstract.** The tradition of Majaga-Jaga is a sacred heritage that is believed to be able to reject the blessing by arranging a cow that has been sanctified and has value as a heritage of the traditions of the Besang Kawan, Tohjiwa community, Klunglung. Thus, this research aims to 1) know the implementation of the tradition of Majaga-Jaga in the modern era, 2) know the revitalization form of education social-culture in the tradition, 3) Know the spirit of the Pancasila values that are present in the process of implementing the tradition. This research uses qualitative methods with direct observation, interviews with local community leaders, and literature study. The results of his research show that there is still high public trust in preserving the Majaga-Jaga tradition because of the existence of the sekala and niskala spirits which are believed to be able to harmonize the relationship between human life and God and nature.

**Keywords:** Pancasila, Socio-Cultural, Tradition Majaga-Jaga

## 1. Introduction

Human life is always a metaphor for increasingly dynamic changes, giving rise to various paradigms with two opposing sides. These two sides ultimately affect the pattern of life and social order which experience character degradation. Degradation also appears to be a scourge that increasingly erases the true values of human life. This is what happens in the life of modern society where without realizing the orientation of his life has changed. Modern society has been described as a collection of individuals who are no longer bound by mores. Traditions that impede progress are immediately abandoned in order to be able to adopt new values that are rationally believed to bring progress, so that they are easy to accept new ideas

that are arriving globally [1]. In the end, this situation becomes an urgency as a revitalization agenda to bring solutions by reviving the power of the people who have been deceived and suspended animation for a long time. Through the rise of traditions and culture that consistently must be maintained and preserved.

Tradition is all actions carried out consistently by an area. Traditions are material objects and ideas that come from the past and are passed down by ancestors. Tradition can be interpreted as actual inheritance or inheritance from the past [2]. Thus, tradition means everything that is done by humans from generation to generation in all aspects of their life, which is an attempt to facilitate human life as well. Tradition is part of culture that is passed down from generation to generation following norms, customs and rules. It can be lost immediately due to various human activities. The fading of traditions is sometimes caused by people rejecting them because they don't want to preserve them and replace them with new cultures. This is the main threat to the socio-cultural values that exist in Indonesia.

Each region in Indonesia has various kinds of traditions that characterize each region, one of which is The Island of the Gods is a special nickname for the island of Bali thick with tradition and culture with the majority of the population embracing Hinduism. Thus, from these various traditions, a series of ceremonies were born with offerings dedicated to the Gods as guardians in various places in Bali. This tradition is a legacy passed down by ancestors that must be carried out and preserved. One of these traditions which is still well preserved today is the tradition of *Mejaga-Jaga* which is in the Traditional Village in the Besang Kawan Tohjiwa area, Semarapura Kauh Village, Klungkung Regency. Tradition *Mejaga-Jaga* is a very sacred heritage for the Besang Kawan Tohjiwa community. The main characteristic of this tradition is the use of cattle as the main object of carrying out the tradition *Yadnya Majaga-Jaga* whose animals are slaughtered and their blood contested. The use of animals in a *yadnya* in Hinduism it is common, such as: chickens, ducks, dogs, cows, buffaloes and others with agreed terms and conditions or have often been carried out according to traditional teachings in their respective regions. Thus, cows are one of the choices that are often used in ceremonies *yadnya* big. In ceremony *Naimitika karma* carried out at certain times such as ceremonies *Majaga-Jaga* which is carried out at each border of the Besang Kawan Tohjiwa customary village which falls on *Sasih Karo* around August.

According to Indradewi [3] on historical aspects *yadnya* carried out through ceremonies *bhuta yadnya* This is better known as "*Caru Majaga-Jaga*" In Besang, Tohjiwa, Semarapura Village, Klungkung Subdistrict, this is a religious tradition practice that began to be held since the arrival of migrants from their village of origin, Tohjiwa Village, from the Karangasem Kingdom around 1750 after the war involving the Karangasem and Klungkung kingdoms. Migrants from Tohjiwa Village and neighboring villages from the Karangasem Kingdom region came to surrender to the Klungkung kingdom. They and their families migrated to Klungkung to surrender to the King of Klungkung Ida Dewa Agung in Klungkung. The migrants who come bring with them their goods and regional cultural products in the form of heirlooms: Kentongan (*Passagel*), Spears, Daggers, Parang Sudamala,

and Non-Objects in the form of Religious Ritual Traditions "holy sacrifices" which are sacred offerings to the elements of the universe or termed as *Panca Maha Bhuta* and one of the traditions that is accommodated is the traditional Mecaru tradition *Majaga-Jaga*. Even this tradition was carried out by migrants from Karangasem after being received by Ida Dewa Agung King of Klungkung and given for a sedentary lifestyle in the Besang Kawan Tohjiwa Traditional Village. So, since the pattern of settling in the Besang Kawan Tohjiwa Traditional Village in 1750, the ritual tradition *Mecaru Majaga-Jaga*, as an intangible cultural heritage, is always carried out every year during the dead moon (*tilem*) that is the second month (*Sasih Karo*).

*Majaga-Jaga* is a tradition passed down by the ancestors that must be maintained and preserved. The *Majaga-Jaga* tradition is unique in its ceremony, namely when a ceremony takes place using a cow as the ingredients, the cow used must be male and without physical defects and brown in color. During the ceremony, the cows will be paraded from the Agung crossroad (*Catus Pata*) Besang Kawan Tohjiwa Pakraman Village, before being paraded the cow is tied to its muzzle with a bamboo rope and a ceremony is held by the stakeholders in Besang Kawan Tohjiwa Pakraman Village. After that the cows will be paraded north to *jaba pura puseh* by the youths and children of Besang Kawan Tohjiwa Village, until at *jaba pura puseh* the cows are held in ceremony by the stakeholders followed by heading south to *jaba pura dalem*, the cows are then celebrated, continuing to go to the east towards the village boundary, the cows are again paraded to the west towards the *prajapati* temple, *prajapati* temple. Then the cows are paraded back to the great crossroad (*catur pata*), after that the cow is celebrated again and laid down after that the priest cuts the stomach until the cow dies and is made a holy sacrifice [4]. All the people who watched the event were very happy because the ceremony was carried out well.

Traditional procession *Majaga-Jaga* which was carried out in the village of Besang Kawan Tohjiwa can be categorized as a ceremony *bhuta yadnya*. Ceremony *yadnya* performed by Hindus usually use sacred sacrifices such as buffalo, chickens, cows, pigs, and so on. In this ceremony also as a sacred sacrifice, but this tradition has a uniqueness, namely in the process and way of sacrificing it. In general, in Bali, ceremonies that use cows as sacred sacrifices will be killed naturally, but in this ceremony, cows are killed by *himsa* (unnatural). Then, with the current condition of modern society, it creates an unfavorable stigma about the form of implementation of tradition *Majaga-Jaga*, as a result of the implementation that is seen *Himsa karma* violence to animals/killing animals unreasonably). From this presentation, a number of problem topics will be examined by researchers, namely How is the form of education revitalization *Sosial-Culture* which actually results from the implementation of Tradition *Majaga-Jaga* with the life of Modern society in Desa Adat Besang Kawan Tohjiwa and How is the relationship between Traditions *Majaga-Jaga* by increasing the values of the Pancasila character in the local community.

## 2. Method

In research this article will use qualitative type research methods. The research methods to be used are observations, interviews, and library studies. In the observation methods that will be observed is how the watchtower ceremony procession is carried out. The other method used in this study is an interview which interviewed the village chief and the people of Besang Kawan Tohjiwa village, Klungkung, Bali, because they were clearly aware of the Majaga-Jaga ceremony. The methods used in this research are aimed at obtaining data that corresponds to the conditions in the village of Besang Kawan Tohjiwa, Klungkung, Bali. In addition to using the two methods, also used the method of library study in which this method is used to obtain data from books, articles, or other sources of writing either printed or electronic one of the literature about the custody ceremony of the Goddess [5]. If the data collection is considered sufficient, then it will continue with data analysis which will use data analysis techniques in the form of qualitative descriptive [6].

## 3. Results And Discussions

### 3.1 Ceremonial System in the Implementation of Tradition *Majaga-Jaga*

Tradition *Majaga-Jaga* which was carried out by the people of Besang Kawan Tohjiwa Village, Klungkung District, Klungkung Regency was carried out on month *Sasih Karo* to avoid reinforcements or ward off things that are negative. This tradition usually takes place at village or village intersections to ask God Almighty to provide safety and also avoid things that have a negative impact on society, for example, such as destruction and disease outbreaks. It is hoped that this tradition will make the people of Besang Kawan Tohjiwa Village happy and prosperous. Execution of traditions *Majaga-Jaga* This was fostered by all stakeholders in the Besang Kawan Tohjiwa Village, especially the Dalem Temple and Puseh Temple officials with the assistance of traditional officials and the entire Besang Kawan Tohjiwa Village community. In tradition *Majaga-Jaga* in Besang Pakraman Village Kawan Tohjiwa requires facilities and infrastructure such as Cow, Banten and Caru. (Sri Astini, interview 01 April 2023). In tradition *Majaga-Jaga* in Besang Pakraman Village Kawan Tohjiwa uses a selected bull which will be bathed and given a ceremony before the cow is paraded to the village. Apart from using ceremonial cows, they also use offerings. *Banten* is an offering in Hinduism, the offerings used in Hinduism vary according to the village, kala and patra. Then caru is the most important part of the ceremony *Majaga-Jaga* This In tradition *Majaga-Jaga* which was carried out in the Besang Kawan Tohjiwa customary village was the main facility. *Caru* is the most important part in this ceremony because according to belief *caru* is a means of achieving harmony as a goal to achieve and obtain happiness and peace [7].

Ceremonial Procession *Mejaga-Jaga* in a ceremonial procession must go through the stages of planning, preparation and implementation. First, planning in the ceremony *Majaga-Jaga* this is usually done a week or at least three days before the ceremony will be held. Ceremony *Majaga-Jagais* a tradition, therefore it is routinely carried out every year so that the

planning is the same as in previous years. Ceremony planning *Majaga-Jaga* begins with holding a meeting at the banjar hall to discuss preparations for the ceremony *Majaga-Jaga*. Second, preparation for ceremonies in tradition *Majaga-Jaga* usually carried out immediately the day after the holding of the planning meeting. The most important preparation is looking for a cow to be used as a sacrifice, then proceed with making *banten* and *caru*. Third, the implementation of the traditional ceremony begins with washing and curing the cows using offerings that are picked up by the stakeholders. Then the cows will be paraded to the village following five directions namely north, south, east, west and center.

### **3.2 Revitalization Education of Social-Culture and Tradition *Majaga-Jaga* with Modern Society Life.**

Modern society is a group of people who have advanced and future-oriented mindsets, both in the sphere of cultural value development and in the development of science. Thus, by looking at the character of modern man who is individualistic and oriented towards profit to be able to guarantee earthly life, can remove the noble personality characteristic of the Indonesian nation in the envelope of its cultural social life. Culture is all the systems of ideas, activities and results of human work for society in a lifetime [8]. Defines culture in a shorter sense as human interaction in which there is a system of meaning and symbols that have been regulated. But tradition is a custom that is carried out downward. So, in order to avoid a cultural regression, revitalization is needed which is a way and a process to revive something that has been destroyed or begun to be abandoned. Like the tradition of *Majaga-Jaga* carried out by the people of the village of Pakraman Besang Kawan Tohjiwa in Klungkung district. Implementation of the Watchtower Tradition in modern society in the village of Besang, Friends of the Soul can be seen from the still high faith or devotion of the society through the sacrifice of cattle as a sincere offering based on service and always embedded in love to the One God. In love there is no calculation, no consideration, and no difference, this is devotion. So that from the culture and tradition of custody continued to be done every carousel as a form of tributes to the parents and ancestors. It also contains the value of social life as a modern society attitudes and actions of devotion the most real in social life.

Social-cultural values in *Majaga-Jaga* traditions include: *Pengeruat* (penyupatan), *Majaga -Jaga* tradition in the village of Pakraman Besang Kawan Tohjiwa Prefect Klungkung district of Klungkung used cows as sacrifices of sacrifice. The value of religious culture as a form of ahimsa or slaughter of animals in this interest has two major aspects, namely as an exhaustion so that later if the reincarnation again into the birth of man (release), while the other aspect is as a holy sacrifice for the means of symbols of the manifestation of God with the nature of *bhta kala*, to harmonize the power of the *maha bhta* pillar between human life and the universe with its contents remains sustainable and inherited downwardly. Secondly, there is a high social value in terms of improving the well-being believed by the local community both on a local level and on a scale, the ceremony of *Bhutta Yad* has value as a means to bless the universe, in relation to the existence of the forces that have the tendency of

asuri abad i.e. the presence of the powers Bhutta kala, giant or lake. These forces are believed to be both positive and negative, so the negative needs to be neutralized in order to be positive. (bhuta hita).

So, basically, harmonization has a social sense that is inherent as a reality of life. Harmonization happens when more than one person interacts and does something together. In Hinduism, especially in the village of Pakraman Besang Kawan Toh Soul, the value of harmonization is seen when the ceremony is arranged as a place for gathering and interacting with a high value and harmony. Tradition gives birth to a culture and heritage of deep faith, besides that the community of the village of Pakraman Besang Friend Tohjiwa believed that if this tradition is not implemented then there will be a disaster for the local masyarakat, so that with the spirit of solidarity as a modern society the tradition of Majaga-Jaga still exists in the midst of globalization.

### **3.3 Tradition Relations *Majaga-Jaga* with the Revitalization of Pancasila Character Values**

Tradition *Majaga-Jaga* is a tradition that is in the traditional village of Besang Kawan Tohjiwa, Semarang Kauh Village, Klungkung Regency. This tradition is a legacy from an ancestor that is very sacred to the Besang Kawan Tohjiwa community. In this tradition, the main characteristic is using cattle as the main object of carrying out the tradition *majaga-jaga*. The cow used in tradition *Majaga-Jaga* this is a bull that can be called by *Jagiran* and without any physical disabilities or what can be called had and the cow must be brown. The cow will later be paraded around the village and paraded by the youth and children of the Besang Pakraman Village, Kawan Tohjiwa. However, before being paraded around the village, the cow will be given a ceremony first by the Besang Pakraman Village administrator, Kawan Tohjiwa. After the cow is paraded around the village by youths and children, the cow will be laid down and then the priest will slash the cow's stomach to death. This makes the cow a sacred sacrifice [9]. After the cow is slaughtered to death, the blood and meat from the cow will be distributed to all the people of Pakraman Besang Kawan Tohjiwa Village. Tradition *Majaga-jaga* it is a ceremony *yadnya* belonging to the ceremony *bhuta yadnya*. ceremony or *yadnya* practiced by Hindus are accustomed to using animals as sacred sacrifices or objects *yadnya*. But what distinguishes tradition *Majaga-Jaga* with *yadnya* what is usually done by Hindus is the process of slaughtering the animal. Usually deep *yadnya* Slaughter of animals is carried out normally or normally. However, in tradition *Majaga-Jaga* the slaughter of animals is carried out in an unreasonable manner. This is what distinguishes tradition *Majaga-Jaga* with *yadnya* or other Hindu traditions.

As a very sacred ancestral heritage, of course, tradition *Majaga-Jaga* very valuable for the village community in the Besang Kawan Tohjiwa traditional village, especially in this modern era, the community already has an advanced mindset both in the fields of knowledge and technology. Because this modern era also causes people to forget the important values contained in Pancasila. This is because humans are more fixated on knowledge and technology to support their lives in the future. However, this causes humans to forget the

important values contained in Pancasila which are also important for their lives in the future. To remind people to keep in mind and implement the values contained in Pancasila can be done by doing a certain tradition. A tradition that is carried out will certainly contain Pancasila values in it. It is said that way because it can be seen from a tradition that it will certainly involve the community in it. By involving the community, a tradition involves the values of Pancasila in it, namely people's values. Thus, it can be said that a tradition can remind and implement Pancasila values to the community.

The same goes for tradition *Majaga-Jaga* which can be said to remind and implement Pancasila values to the people in the traditional village of Besang Kawan Tohjiwa. It is said that way because it is in tradition *Majaga-Jaga* involving the values of Pancasila in it. Because of this involvement, creating a tradition *Majaga-Jaga* associated with the values of Pancasila. Pancasila values contained in the tradition *Majaga-Jaga* is the value of Divinity, the value of Association, the value of Citizenship and Deliberation, as well as the value of Humanity and Justice [10].

Divine values contained in *Majaga-Jaga* this represents the first precepts of Pancasila which can be seen from that tradition *Majaga-Jaga* this is a sacred tradition for the people in the traditional village of Besang Kawan Tohjiwa. It is said to be sacred because of tradition *Majaga-Jaga* it aims to worship God Almighty and is classified as a ceremony *yadnya* which is *bhuta yadnya*. Because of tradition *Majaga-Jaga* this is a very sacred tradition that harmonizes human relations with the creator, so of course this tradition is for the people of the Besang Kawan Tohjiwa traditional village to always remember God Almighty.

Association Values, The value of unity embodied in tradition *Majaga-Jaga* this represents the Third precept of Pancasila. Tradition *Majaga-Jaga* contains the value of Unity in it can be seen from the tradition *Majaga-Jaga* will involve the entire community, especially the children and youth of the Besang Kawan Tohjiwa traditional village. It is said to involve the entire community of the Besang Kawan Tohjiwa traditional village because it is in tradition *Majaga-Jaga* this will paraded the sacred ceremonial sacrifice, namely cows, to surround the traditional village of Besang Kawan Tohjiwa. Of course, in parading the cows, it requires energy from the community so that this can be carried out. So, the people of the Besang Kawan Tohjiwa traditional village will unite and work together to drive the cows around the village as a series of implementations in the tradition *Majaga-jaga*. Citizenship values, populist values and deliberation which represent the Fourth Precepts of Pancasila. It is said to contain populist and deliberative values because it is in tradition *majaga-Jaga* this will be done first a little or a meeting in Balinese between the people of the Besang Kawan Tohjiwa traditional village. The purpose of holding the meeting is to discuss things that are done in tradition *Majaga-Jaga*. As is a little or the meeting will result in a mutual agreement to carry out the tradition *Majaga-Jaga*.

The Values of Humanity and Justice which represent the Second and Fifth precepts of Pancasila. Tradition *Majaga-Jaga* This contains humanity and justice, which can be seen from the distribution of meat from cows that are paraded around the village by the Besang

Kawan Tohjiwa traditional village community. The distribution is done fairly because the distribution of meat will not differentiate between age, gender and status of the people of the Besang Kawan Tohjiwa traditional village [11]. Thus, all the people of the Besang Kawan Tohjiwa traditional village will get the same and even amount of meat. From the inclusion of these values in tradition *Majaga-Jaga* will make people implement Pancasila values through a tradition. Thus, a tradition can be a reminder and implementation of Pancasila values for society. Even though knowledge and technology are indeed very important for human life in the future, this does not mean that Indonesian people have to forget the important values contained in Pancasila. According to Adha and Susanto Pancasila values are said to be important because these Pancasila values are a reflection of the life of the community itself. So, of course, what will be contained in the values of Pancasila will be very important and useful for the life of the Indonesian people. So, it is important to remember and implement Pancasila values in life even through a tradition because it contains important and useful things for the people of Indonesia.

#### **4. Conclusion**

Based on the research that has been carried out, as well as by looking at some problems related to the tradition of *Majaga-Jaga* in the village of Pakraman Besang Kawan Tohjiwa, then it can be drawn the conclusion that the tradition is a tradition that has come down to meetings implemented by the community of the village Besang Tohjiwa, Kawan who use cows as their sacrifice, cows will be marched to each village. As the times evolved, the mental patterns of society became more rational and individualistic. So many societies do not care about the traditions that have been inherited by their ancestors. However, unlike the people in Besang Kawan Tohjiwa Village who still preserve the tradition of *Majaga-Jaga* in this modern era. The tradition of the *Majaga-Jaga* must remain preserved by the people of Besang Toh Alma Kawan because in this tradition contains the values of Pancasila namely the value of divinity, the value of union, the valour of citizenship and differences as well as humanity and justice.

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