

The Value Contained in The Legality if The Tajun Village Community Through The *Nyeeb* Munggah Krama Procession

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Abstract. This research aims to find out what values are contained and how the legality of Tajun village community through Nyeeb procession. Nyeeb is a tradition in which newly married people follow the implementation of the munggah krama ceremony/ upakara in Tajun village, Kubutambahan sub-district, Buleleng regency, Bali. This procession is done so that their marriage is valid in scale and niskala (world and hereafter). The research used is qualitative, with a descriptive approach method. The collection techniques used are observation, interview. The result of this research is that the Nyeeb tradition is still carried out until now because if local residents do not carry out the procession then their marriage has not been recognized by custom. The Nyeeb tradition has seven processions, namely 1) matur piuning, 2) natab banten byakala, prayascita, durmanggala and sapuh lara, 3) mererebu, 4) natab banten bakti sorohan Nyeeb, 5) watering the fire (Nyeeb), 6) joint prayers, 7) sambrama discourse. In addition, this Nyeeb tradition has cultural values, social values and togetherness values.

Keywords: *Value, Nyeeb munggah krama procession, Community legality.*

1. Introduction

Hindus are familiar with the teachings of the Tri Basic Framework of Hinduism which is divided into three parts, namely including Tattwa is the core of Hinduism, Susila is the implementation of religion in everyday life in society, and Ceremony is a series of Hindu implementation activities, the three of the basic frameworks of religion must be understood correctly and considering that the three are interrelated. Hinduism will certainly never be separated from religious ceremonial activities, because religious ceremonies are ritual activities in the form of worship, devotion or worship with sincere holy sacrifices called Yajña. In the Hindu community in Bali there is such a ceremony as the marriage ceremony (Pawiwahan) which is a sign of someone who will begin the process of marriage, so marriage is something very holy and is an obligation for all Hindus, as contained in the Reg Veda Samhita sloka which

means that hopefully all the Gods unite the two hearts through the Pawiwahan ceremony by uniting the bride and groom, hopefully the ruler of the water will unite them and also Matariswan, Dhata, and Sarasvati who are glorious can unite the two couples.

In article 2 of Indonesian Law No. 1 Year 1974 which is stated in the conditions of marriage, namely: 1) Marriage is valid if it is carried out in accordance with the laws of each religion and also its beliefs, which means religion and also its beliefs that if the marriage is valid, then the state also recognizes the validity of the marriage (valid according to religion and then valid according to state law). According to Hinduism, the validity of a marriage ceremony is marked by the involvement of 3 (three) testimonies as follows: 1. Bhutasaksi (mabyakala ceremony), 2. God witnesses (natab banten pawiwahan ceremony, mapiuning disanggih/merajan), 3. Human witnesses (witnessed by customary officials, agencies/government and relatives). 2) Every marriage is recorded according to the applicable laws and regulations. Entering the Grehasta period in married life which begins with a procession of pawiwahan (wiwaha) ceremonies or also commonly known as marriage. The term marriage as found in various literature and also the Hindu law book (Smrti) known as wiwaha, namely regulations governing the procedure of pawiwahan are regulations that become sources and also guidelines in continuing development in Hindu law in the field of marriage. Based on the book of Manusmrti, it is said that marriage is religious in nature and also becomes an abligator because it is associated with a person's obligation to have offspring and also to atone for sins to parents by producing a son who means that will save the spirits of his parents from hell.

Marriage or pawiwahan certainly has different procedures, stages, and banten according to the village, kala, and patra, but the core and meaning remain the same. One of the traditions in Tajun Village, as a series of continuation of the marriage ceremony in Tajun Village, is the Nyeeb tradition which has its own uniqueness and is still maintained and carried out every one (1) year after Nyepi ceremony or on sasih kedasa which is the tenth month in Balinese calendar calculation. Nyeeb tradition is a ceremony performed as a continuation of marriage for the community before munggah makrama /menek medesa which means that people who have just married if they have not done the Nyeeb tradition are not allowed to do ngayah in the temple and also not registered in the village administration. People in Tajun Village strongly believe that if this tradition is not carried out, it will hamper the offspring and also sickness. The implementation of the ceremony in the Nyeeb tradition is very sacred by the people in Tajun Village, through this Nyeeb tradition can be seen the togetherness and harmony of the Tajun Village community which is still maintained. From the Nyeeb tradition in Tajun village, the formulation of the problem that can be stated from the background above is; How is the legality procession of Tajun community through Nyeeb tradition and what values are contained in it?

2. Method

In this article research will use a type of qualitative research, with a descriptive approach method. The data collection techniques used are observation and interview. In the observation method that will be used in this research using the location in Tajun village, Buleleng, Bali. Another method used in this research is interview which will directly interview the people of Tajun Village, Kubutambahan Subdistrict, Buleleng Regency, Bali Province. The data collection technique used in this research aims to obtain information and data in accordance with how things are in Tajun village, Buleleng, Bali. The data collected will be explained, then described, and described in accordance with the problems contained in the study and will be drawn conclusions which are also the answer to the problems in this study.

3. Results and Discussion

Tradition is a legacy of the past, and tradition can be a fabrication, work or something man-made, whether the object is material, belief, story, legend or myth. There are still many traditions in society that lead to bonding and are carried out by the community to create a harmonious atmosphere in society. Each village in Bali has its own unique traditions, besides that the tradition is imbued with the values of Hinduism itself. People still believe that tradition must be preserved, and it is an ancestral heritage that must be preserved, as is the case with the Nyeeb tradition in Tajun Village, Kubutambahan District, Buleleng Regency. Only a few outsiders know the existence of the Nyeeb tradition. Nyeeb tradition has existed since the establishment of Tajun Village and in writing from lontar, books or others do not exist. This tradition is purely an original local culture of the local people of Tajun Village. In the past, the people of Tajun Village were few in number, the distance for their residences were all far apart and the economic situation was mediocre. The elders and the traditional village crew deliberated, if the people of Tajun village held a wedding, they must go through the procession of Nyeeb ceremony. At the time of marriage did not use the mabyakaonan ceremony and only enough with nunas tirta in Taman Temple alone, to overcome this, a mass mebyakaonan ceremony was made in one place for the bride and groom who were married at a certain period of time and called the Nyeeb ceremony. Until now, this tradition is still a continuation of a series of marriages in Tajun Village.

The traditional Balinese time division is known as the wariga system, in Bali known as wuku and sasih calculations. These two calculations are very important and regulate the life of Balinese people, especially in the field of ceremonies. Duasa wariga is a guide to the virtues of the day or time. The implementation time of the Nyeeb tradition in Tajun village is carried out every (1) year, namely in the tenth month of the Balinese calendar which is exactly 4 days after Nyepi called pinanggal ping five sasih kedasa, the implementation time of the Nyeeb tradition is based on the calculation of duwasa in accordance with the good-bad days set by the ancestors of the people in Tajun village and the implementation of the Nyeeb tradition on pinanggal ping five sasih kedasa, is strongly believed to be a very good day to carry out the

Nyeeb tradition where the implementation of this tradition is carried out for one day from morning until completion. The place where Nyeeb tradition is held is in Jaba Pura Bale Agung and Tajun villagers call it Bencingah Agung. Since long time ago that place has been the only place for Nyeeb tradition, it is very wide and located in the middle of Tajun village center. If the other temples are used as the place of implementation, the distance is very far and this place has been determined by the ancestors of Tajun Village community until now, besides that the place is not just any place and includes a very sanctified place, Jaba Pura Bale Agung becomes the representative of all other right in Tajun Village and also as the paruman of the gods.

Based on the results of observations that have been made, the procession of implementing the Nyeeb tradition is divided into several stages, namely: 1) matur piuning, 2) natab banten byakala, prayascita, durmanggala and sapuh lara, 3) mererebu, 4) natab banten bakti sorohan Nyeeb, 5) watering the fire (Nyeeb), 6) praying together, 7) sambrama discourse. The "use of banten in the implementation of the Nyeeb ceremony in the Tajun traditional village is using banten consisting of 1) banten piuning, 2) suci surya upesaksi, 3) sesayut prayascita, 4) sesayut durmanggala, 5) banten sapuh lara, 6) sesayut byakala, 7) rebuan, 8) banten prani, 9) banten bangun urip, 10) banten bakti sorohan Nyeeb, and 11) segehan agung. The procession of carrying out the Nyeeb tradition that always runs and is carried out every year, starting from the procession of stages that can be started with matur piuning to ask permission that the Nyeeb tradition will be carried out so that activities from beginning to end run smoothly, secondly, the procession of natab banten byakala, prayascita, durmanggala, and sapuh lara in order to purify the husband and wife before becoming krama anyar, third, mererebu is one of the self-cleansing for Nyeeb participants who are still dirty and return to being physically and mentally pure, fourth, natab banten bakti sorohan Nyeeb, when natab banten uses two male and female chickens, male chickens are called biing chickens while female chickens are called lebaa chickens, both chickens are red and symbolize courage which means that men and women dare to leave the single period to continue to the Grahasta Asrama stage, The fifth stage is the core of the implementation of the Nyeeb tradition, dousing the fire (Nyeeb) on the pewaregan paon means giving life to the new krama and already clean to start legally becoming an anyar krama in the traditional village and the next service stepping on the kekeb means to remove defilement and burn the darkness in humans and become clean, the sixth is a joint prayer which aims to ask for safety to Ida Sang Hyang Widhi Wasa and also to Hyang Semara Ratih so that the marriage can run in harmony and have offspring, and continued with the seventh procession stage sambrama discourse presented by the traditional village chief and perbekel giving views to his new residents to always remember and not forget to have full responsibility for the marriage, continued with the seventh stage of the procession sambrama discourse presented by the traditional village head and perbekel giving views to his new residents to always remember and not forget to have full responsibility to carry out the duties of the traditional village krama, for people who have carried out and passed the Nyeeb tradition procession.

In addition, the Nyeeb tradition in Tajun village has values contained in its implementation, as for the values are:

1. Cultural Values

Culture is a way of life that develops and is shared by a group of people, and is passed down from generation to generation. The formation of culture is the forerunner of society, culture is made by society and there is also no society without culture, so it can be interpreted that almost all human actions are culture. Local culture can be called one of the cultural resources to present cultural values to be superior and based on local wisdom for people who live in villages, districts, and provinces. Nyeeb tradition is one of the original local cultures of Tajun village by reflecting spiritual values, until now it is still believed and maintained by the community especially this tradition has its own uniqueness rarely found in every village in Bali, besides that Nyeeb tradition is also to preserve cultural customs in Tajun village, in this increasingly developing era almost most of the culture in each region slowly began to fade and disappear.

2. Social Value

Humans are called social creatures because humans have a desire to relate (interact) with others and also have a social need to live in groups with other humans, humans also interact with each other. resulting in associations in social groups. The social value contained in the Nyeeb tradition is to strengthen the kinship between the community and the village krama. In addition to carrying out the Nyeeb tradition there is a communication between married couples with other couples from various banjar dinas in Tajun Village and moreover brought together at one ceremony.

3. The Value of Togetherness

The value of togetherness can be seen from the implementation of the Nyeeb tradition, from the implementation of the Nyeeb tradition it can be seen that the implementation of religious ceremonies in Bali cannot be separated from the existence of the Ngayah system. together Etymologically, the word ngayah comes from the origin of the word "ayah, ayahan, pengayah, ngayahang", meaning mutual kinship in the singular. The term Ngayah is also similar but not identical to the terms Ngupin, Nguopin or Ngaopin. The concept of Nguopin is that the action takes place on a smaller scale, for example in the family and home environment, and the relationship is directed at horizontal life (among others), while Ngayah is on a larger scale and this Ngayah tradition is usually directed at a vertical relationship with God, for example ngayah in a holy place or temple. The value of togetherness contained in the Nyeeb tradition is inseparable from the ngayah system of the Tajun village community which is carried out jointly in the preparation of ceremonial facilities and infrastructure from the beginning of the activity to the end of the implementation of the Nyeeb tradition through the procession of mebyakaonan which is held massively by the Tajun village community.

4. Conclusion

Tradition is a legacy of the past, and tradition can be a fabrication, work or something man-made, whether the object is material, belief, story, legend or myth. There are still many traditions in society that lead to bonding and are carried out by the community to create a harmonious atmosphere in society. One example is the Nyeeb tradition from Tajun village, Kubutambahan sub-district, Buleleng Regency, Bali. Only a few outsiders know the existence of the Nyeeb tradition. The Nyeeb tradition has existed since the founding of Tajun village and is written down from lontar, books or others. The elders and the traditional village crew deliberated, if the people of Tajun Village held a wedding, they must go through the procession of Nyeeb ceremony. The place of Nyeeb tradition is in Jaba Pura Bale Agung and the people of Tajun village call it Bencingah Agung. The implementation time of Nyeeb tradition in Tajun village is done every (1) year which is in the tenth month of Balinese calendar which is exactly 4 days after Nyepi day called pinanggal ping five sasih kedasa. The procession stages of the Nyeeb tradition are: 1) matur piuning, 2) natab banten byakala, prayascita, durmanggala dan sapuh lara, 3) mererebu, 4) natab banten bakti sorohan *Nyeeb*, 5) watering the fire (*Nyeeb*), 6) praying together, 7) sambrama discourse. Nyeeb tradition is a tradition where newly married people must carry out or pass through the procession of munggah krama ceremony/upakara in Tajun Village so that their marriage is valid in niskala (world and hereafter). In the nyeeb tradition also contains several values, namely cultural values, namely the nyeeb tradition which has its own uniqueness and is rarely found in an area in Bali and must be preserved. Furthermore, there is a social value contained in the Nyeeb tradition which is to strengthen the brotherhood between the community and the village krama. The last is the value of togetherness contained in the Nyeeb tradition is inseparable from the ngayah system of the Tajun village community which is carried out together in the preparation of ceremonial facilities and infrastructure from the beginning of the activity to the end of the implementation of the Nyeeb tradition.

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