

# Ngusaba Bukakak: Implementation of Pancasila Values in The Traditions of The Giri Emas Village Community

Putu Paundra Ananda<sup>1</sup>, Komang Ayu Kanya Diva Gayatri<sup>2</sup>, Nyoman Rita Tresnayani<sup>3</sup>,  
I Wayan Landrawan<sup>4</sup>

[paundra@undiksha.ac.id](mailto:paundra@undiksha.ac.id)<sup>1</sup>, [ayu.kanya@student.undiksha.ac.id](mailto:ayu.kanya@student.undiksha.ac.id)<sup>2</sup>,  
[rita@student.undiksha.ac.id](mailto:rita@student.undiksha.ac.id)<sup>3</sup>, [wayan.landrawan@undiksha.ac.id](mailto:wayan.landrawan@undiksha.ac.id)<sup>4</sup>

Universitas Pendidikan Ganesha<sup>1,2,3</sup>

**Abstract.** The purpose of this writing is to explain the Pancasila values attached to the heritage of Ngusaba Bukakak, Giri Emas Village. This research technique uses qualitative methodology. collect information through document analysis and interviews. First, studying the Ngusaba Bukaka tradition which is still preserved in Giri Emas Village is one of the results of the discussion in this article. Second, examine how the Ngusaba Bukakak tradition contains the principles of Pancasila. This application takes the form of values such as togetherness and kinship which is the fourth principle of Pancasila, mutual cooperation which is the second principle, mutual cooperation which is the third principle, and harmony between God and humans and people of other religions. which is the first principle. about the fifth rule. The community, especially in the Buleleng area, can benefit from this research by knowing that many community customs that currently exist and are increasingly popular reflect the principles of Pancasila.

**Keywords:** Local wisdom, Pancasila values, and Ngusaba Bukakak

## 1. Introduction

Indonesia uses Pancasila as a guideline in national and state affairs. Pancasila will always coexist with the administration of national and state affairs as long as Indonesia exists. Pancasila symbolizes the beautiful ideals that the Indonesian people have upheld since their infancy, including justice, democracy, humanity, unity and piety. Pancasila was born on June 1 1945, after Ir. Soekarno, the first president of the Republic of Indonesia, had a dialogue in front of members of the BPUPKI (Research Agency for Preparatory Efforts for Indonesian Independence) about his thoughts on the foundations of the country. On August 18 1945, the Constitution of the Republic of Indonesia was passed by the PPKI (Indonesian Independence Preparatory Committee) after that. The formulation of Pancasila is contained in 4 paragraphs in the preamble to the 1945 Constitution itself: (a) Belief in One Almighty God; (b) Just and civilized humanity; (c) Indonesian Unity; (d) Democracy guided by wisdom in deliberation/representation; and (e) Social justice for all groups of the Indonesian population.

As the foundation of the country, Pancasila must serve as a guideline in making social, national and state policies. Pancasila has extraordinary ideals that blend well with Indonesian culture and basic principles that are accepted by everyone and will not change over time. The meaning contained in the Pancasila values is as follows: It means adhering firmly to the teachings of the Almighty God. Based on this principle, Indonesia guarantees that its citizens are free to practice their religion, adhere to their own beliefs, and carry out their obligations in

accordance with these beliefs. Therefore, Indonesia is a country founded on its own religion and beliefs and recognizes the reality of God Almighty. means the principles of just and civilized humanity. For Suriyanto (2016), the second principle of Pancasila includes the ideals of just humanity and noble morals. This concept also upholds the ideals of justice and human dignity which are reflected in the attitudes of citizens every day. The meaning of the ideals of Indonesian unity. There is diversity in terms of race, religion, ethnicity, culture and language in Indonesia. To build an advanced, just and successful Indonesia, Indonesia upholds diversity and unity with all its soul and body, as is the value of the third principle of Pancasila. By using the spirit of unanimity, the Indonesian people can continue to live peacefully side by side.

The Indonesian government uses the Pancasila democratic system to carry out conventions through discourse, displaying the efficacy of popular ideals guided by wisdom in deliberation and representation. There is diversity of race, religion, ethnicity, culture and language in Indonesia. To build an advanced, just and successful Indonesia, Indonesia upholds diversity and unity with all its soul and body, as is the value of the third principle of Pancasila. By using the spirit of unanimity, the Indonesian people can continue to live peacefully side by side. The Indonesian government uses the Pancasila democratic system to achieve convention through discourse, which displays the efficacy of popular ideals guided by wisdom in deliberation and representation. The process of reaching consensus is an expression of the will of the people, which includes the voices and wishes of large majority groups as well as smaller minority organizations. For the sake of universal good, everyone is treated fairly (Wijaya, 2015). and the meaning of the concept of social justice for all Indonesian people. Because social justice means that all Indonesian citizens are treated equally regardless of comparison, including those related to religion, ethnicity, culture, language, social groups and social roles, so that all Indonesian citizens must be scrutinized and treated well by the state.

The island of Bali is famous for its unique culture, which has a unique way of managing its water. The irrigation institution is known as "Subak". This Subak institution is a legacy from the ancestors of the Hindu Balinese people who have a very simple organization and way of working, but are always felt to be effective by the Subak farming community in accordance with the general pattern of long-term development, priority development of the agricultural sector towards food self-sufficiency and increasing industry that processes raw materials into finished materials. For this reason, the Subak institution continues to preserve its existence and even develops it according to technological advances so that it continues to play and show its role in the development of mature agriculture.

Subak is a traditional social organization, an organization which is intertwined with Hindu customs and religion. In this case it is better known as "Sekaa Subak", which is a social organization among several social organizations in Bali. Subak is a Balinese lifestyle, not just a means of irrigation. The Hindu concept known as Tri Hita Karana, or "three causes of goodness," which advocates a friendly relationship between humans and nature (pawongan), nature spirits (parahyangan), and nature (palahan), is directly reflected in Subak. A harmonious relationship with nature and the parhyangan, or spiritual world, is the goal of the Subak communal living system. This goal is achieved through various festive rituals, offerings, and beautiful artistic performances that demonstrate how the principles of Tri Ita Karana are aligned. Water is distributed fairly, and everything—including rice varieties and planting schedules—is taken into consideration. Through rituals carried out in the temple, the residents themselves will determine the punishment for all types of violations. Preserving Subak culture depends on its harmonious existence.

The Ngusaba Bukakak ceremony is a Yadnya for the Hindu community to Ida Sang Hyang Widhi Wasa in all its manifestations. In the teachings of Hinduism, it is known as Panca

Yadnya, namely five forms of offerings and sacrifices that are made sincerely and sincerely. The Ngusaba Bukakak Ceremony includes offerings to God and Bhuta. Dewa and Bhuta are the creations of Ida Sang Hyang Widhi Wasa. In the Bukakak Ceremony, the most important element is a pig with black hair, because Lord Vishnu's symbol is black, so in the book Adiparwa tells the story of the war between Lord Brahma and Lord Vishnu, between the two of them pitting each other against each other's supernatural powers.

One of the villages in Bali that applies the customs and principles of Pancasila in daily life is Giri Mas Village. Ngusaba Bukakak, an annual ritual to honor the founding of the village and ask for safety and prosperity for all residents, is one of the customs that is observed. The virtues of Pancasila, namely unity, mutual cooperation and tolerance for diversity, are all clearly visible in this ritual. The aim of this research is to determine the application of Pancasila ideals in the Ngusaba Bukakak tradition of Giri Mas Village. This research aims to provide a good understanding of how the ideals of Pancasila are implemented in Giri Mas Village, especially in the context of the Ngusaba Bukakak tradition.

## **2. Method**

This article study uses qualitative methodology. Research that examines and characterizes beliefs, perceptions, phenomena, social interactions, behavior, thought events, people, or groups is known as qualitative research, and often requires complicated procedures (Heriyanto, 2018). Qualitative research methods are carried out in an unchanging environment or without external factors. Because the researcher is the instrument in qualitative research methodology, it is important for the researcher to have a broad theoretical understanding to evaluate, create, ask in-depth questions, and take relevant photos of the social environment being studied. Information or data was collected by conducting observations, interviews with resource persons from Giri Mas village as primary data in this research and also carried out a review of literature published in relevant publications previously published. The evidence collected was then selected and its philosophical and historical implications for the application of Pancasila ideals in the ngusaba bukakak tradition in Giri Emas village were studied. The subject of this research is ngusaba bukakak, a tradition of the people of Giri Mas Village which is implemented with Pancasila values, which will focus on how the Ngusaba Bukakak tradition is carried out by the people of Giri Mas Village with the application of Pancasila values as part of this tradition.

## **3. Results and Discussions**

### **3.1 Tradition I Ask Bukakak**

Ngusaba is one of the many traditions carried out by people in Bali Province. This tradition is a form of respect for Ida Sang Hyang Widhi Wasa (God Almighty) and the ancestors. This tradition is usually carried out by Hindu communities in villages every year after the harvest is over. Ngusaba begins with a procession of self-purification and worship which is carried out at a designated temple or holy place in a village. Next, the community is directed to bring offerings in the form of offerings consisting of rice, fruit, cakes and agricultural products obtained from the harvest in the village. The offerings are then taken to a designated place for the ceremony to be held. The Ngusaba tradition is very much embedded in the community's culture and has become something routinely carried out among the community, one of which is in Giri Emas Village, Buleleng Regency.

Giri Emas Village is a village located in Buleleng Regency, this village is famous for its abundant agricultural products, apart from the earth's harvest, Giri Emas Village also has a

tradition that has developed since ancient times, this tradition is known as Ngusaba Bukakak or BUKAKAK. The name bukakak itself is taken from the words ox (as a symbol of the god Shiva) and crow (as a symbol of the god Vishnu). Bukakak is depicted as an eagle or often called paksi. Which is made from immature palm palm leaves or ambu and decorated with various pieces such as hibiscus flowers/bang shoots. Then, these ingredients are placed in the bukakak.

Bukakak itself is the name for a ceremonial facility in the form of a pig (as the symbol of sambhu village), where the pig is only rolled on its back while the bottom part of the pig is left raw, the reason why this is done is so that the pig has 3 colors, namely red on the cooked part, the color is black on the part where the hairs are still there (Lord Vishnu) and the color is white on the part where the sea hairs have been removed and are still raw (Lord Shiva). This bukakak is made in the morning on the day the activity is held or the D-day. then after completion the village community or village manners gathered at Subak Temple to prepare to start several series of the Ngusaba Bukakak tradition.

The community elders are chosen to carry the bukakak/sarad ageng, while teenagers are allowed to carry the sarad alit. When singing "sarad alit", adults (12 years and over) wear white and yellow, and when shouting "sarad ageng/bukakak", men (17 years and over) wear white and red. Red and white represent blood and sap. These two colors symbolize harmony between all people. Meanwhile, white and yellow symbolize the seeds of life that will grow and develop in the future. In accordance with the customs of the Giri Emas village community, most of the men will dress as if they are drawing faces (Krisnawati, 2019).

In fact, the Ngusaba Bukakak custom takes place every two years in April, which is around the full moon of Sasih Kedasa according to the Balinese calendar. The Bukakak ritual is a means of expressing gratitude to Ida Sang Hyang Widi Wasa, the goddess of fertility, for the fertility of the land and all the abundant agricultural products. Because the majority of people living in the Giri Emas village area are farmers and the area has quite extensive and fertile agricultural land, it is not surprising that the Ngusaba Bukakak custom still survives to this day. According to Justiasa, I.G. et al. (2017), the Ngusaba Bukakak tradition has the same goals as the Ngusaba Bukak tradition, namely (a) being religious, (b) fostering social solidarity, and (c) maintaining harmonious relationships with nature.

### **3.2 Implementation of Pancasila Values in the Ngusaba Bukakak Tradition**

#### **a. By the grace of the Almighty God.**

The first principle in Pancasila applied in this custom reflects the Ngusaba Bukakak tradition, namely Krama Desa or village communities who follow this tradition will first gather at the Gunung Sekar temple to carry out the melasti/mekiis ceremony, usually held 5 days before the Ngusaba Bukakak is carried out. This melasti activity aims to clean and purify sacred objects belonging to the temple (pralingga or pratima Ida Bhatara and all its equipment). Then, on the day before the bukakak krama, the village performs prayers at Gunung Sekar Temple to Ida Sang Hyang Widi Wasa and the ancestors, and is followed by sacred songs or mekidung. Then, village etiquette begins to parade the bukakak around the village. Apart from increasing harmony between religious communities, the Ngusaba Bukakak custom will also strengthen relationships between individuals and relatives. This is very in accordance with the first principle of Pancasila, namely that citizens pray to God Almighty and strengthen ties of relationship with each other.

**b. At the request of Fair and Civilized Humanity.**

Humans cannot be separated from social interactions with other members of their community, this can be seen from the attitude of people who help and support each other when one of their members faces difficulties or disasters (Irfan, 2017). This illustrates the application of the second principle of Pancasila. For example, when preparing offerings and other ceremonial facilities for the Ngusaba Bukakak tradition, the village manners or village community will carry out inheritance in meeting the necessary needs such as chicken, fruit, coconut leaves, bamboo and others. things like that. Not all of the generations carried out are evenly adapted to the economic capabilities of each village's manners or the village community itself. It is not uncommon in this situation that many people who are better off will help less well off people in fulfilling their obligatory inheritance. When the ceremony is finished, the offerings and ceremonial facilities that can still be used will be distributed to village people who need them. The behavior or attitudes of these community members are certainly in line with the second principle of Pancasila.

**c. At the request of the Indonesian Association.**

The Ngusaba Bukakak tradition is also in line with the third principle of Pancasila, namely the value of mutual cooperation. This is reflected from the preparation to the completion of this ngusaba bukakak tradition. When the Ngusaba Bukakak tradition is to be implemented, village krama or village people will tedun or come to the temple that has been determined to look for and make the ngusaba ceremony facilities, for example looking for bamboo which will be used as material to make buildings for the parade, at that time krama Villages will help each other. When during the implementation of the selected village krama tradition they will together parade Bukakak around the village taking turns with each other and the village krama who were not chosen to parade will still follow along to go around the village and when the tradition is finished the village krama will return to tedu to clean the places and the facilities used when the Ngusaba Bukakak tradition is carried out.

**d. On Popular Principles Led by Wisdom in Deliberation/Representation.**

In the Ngusaba Bukakak tradition, every villager or village community will not hesitate to bring the produce or ceremonial necessities they have for the Ngusaba Bukakak ceremony, enjoying a meal together without distinguishing between each other after carrying out tedun at the temple or holy place where this tradition is carried out. Community members truly contributed the resources and produce of their land, regardless of wealth, standing, or social standing. Apart from that, Ngusaba Bukaka activities were also chosen through village traditional meetings or seminars. So that all decisions related to inheritance/donations, how the activities are carried out, and when tedun/mutual cooperation is carried out have been agreed upon by the entire village or village community. Because every Indonesian citizen has the same job or position, rights and obligations, this is in line with the implementation of the fourth principle of Pancasila.

**e. On the Principles of Social Justice for All Indonesian People.**

The Ngusaba Bukaka ritual is carried out in a friendly and peaceful community environment. Family and communal sharing behaviors and attitudes are also reflected in the Ngungung heritage. This can be seen from the completion of the Ngusaba Bukakak tradition, the harvest used for the ceremony is divided equally among the village community. Apart from that, leftover food from tedun or mutual cooperation will automatically be distributed to all

village communities who take part in the activity. however, those in low-income situations usually receive it. The principle of the fifth principle of Pancasila is then reflected in an attitude of justice and mutual cooperation.

#### 4. Conclusion

Ngusaba Bukakak is a tradition passed down from generation to generation by the people of Giri Emas Village, Buleleng Regency, Bali Province, which is carried out in several series, starting from melasti, the peak ceremony of ngusaba, then bukakak which uses the produce of the land and pigs whose backs are rolled, then paraded around the village in groups with the aim of being grateful for the abundance of harvest in the village. The Ngusaba Bukakak tradition upholds the values of Pancasila which include divine values, the values of mutual cooperation, togetherness, kinship, non-discrimination, and so on. The village habits or residents of Giri Emas village routinely carry out these values every two years. In the Balinese calendar, the full moon date of Sasih Kedasa falls in April. By continuing to preserve and uphold the Ngungung tradition itself, the author believes that the community—especially the younger generation in Giri Mas Village—will become increasingly aware of the Ngusaba Bukaka heritage and ensure its survival in this era of globalization.

#### References

- [1] Heriyanto, H. (2018). Thematic Analysis as a Method for Analyzing Data for Qualitative Research. *Anuva: Journal of Cultural, Library and Information Studies*, 2(3), 317-324.
- [2] Justiasa, I. G., Maryati, T., & Arta, K. S. (2017). THE TRADITION OF NGUSABA BUKAKAK IN THE VILLAGE OF GIRI EMAS, SAWAN, BULELENG, BALI: AND ITS POTENTIAL AS A SOURCE OF LEARNING Social Studies IN SMP. *Widya Winayata: Journal of History Education*, 5(2).
- [3] Krisnawati, D.P (2019) UNIQUE TRADITION OF "BUKAKAK" IN GIRI EMAS VILLAGE <http://giriemas-buleleng.desa.id/index.php/first/artikel/50-TRADISI-UNIK---BUKAKAK---DI-DESA-GIRI-EMAS>
- [4] Supriyanto, B. H. (2016). Law Enforcement Regarding Human Rights (HAM) According to Positive Law in Indonesia. *Al-Azhar Indonesia Journal Social Institutions Series*, 2(3), 151-168
- [5] Wijaya, M. H. (2015). Characteristics of the Concept of the Pancasila Rule of Law. *Journal of Advocacy*, 5(2).