

# Analysis of the Social Function of the Nyakan Diwang Tradition Based on Citizen Science in Banjar Village, Buleleng

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**Abstract.** This study examines the efforts to preserve Nyakan Diwang tradition. This tradition has a vital social function for the local community and has become part of the community's life in Banjar Buleleng Village, especially in Nyepi ceremony. The method used in the study is a qualitative method by utilizing secondary data sources collected through literature studies. The results of this study indicate that Nyakan Diwang tradition has the meaning of building friendship and kinship and maintaining family happiness. In the perspective of citizen science, local people view this tradition positively and productively in the global struggle that is increasingly influenced by individualism and technological developments. Nyakan Diwang tradition can be an important moment to strengthen social ties. The community sees this tradition as an opportunity to gather, share, and celebrate togetherness after carrying out Catur Brata Penyepian.

**Keywords:** Nyakan Diwang *Tradition*, Social Function, *Citizen Science*.

## 1 Introduction

Indonesia is a multicultural country that has a diversity of ethnicities, religions, races, customs, and cultures which contain many traditions in each region. [1] Tradition is a legacy of the past that is alive and inherited in the midst of society which contains a set of ideas and ideals of common ideals, as well as contains various rules about ideals in living together in society. The island of Bali is one of the regions in Indonesia that has many beauties and traditions that are still preserved by the community. With the beauty of the island of Bali, making Bali a tourist destination which in this case will provide its own challenges for the community to be able to filter the incoming culture so that the community can still preserve their culture and traditions but not be left behind by the times because they can collaborate or develop local wisdom without leaving social meaning.

One of the traditions that is still applied by the people in Bali is *Nyakan Diwang* tradition where this tradition has the meaning of building friendship and kinship and cleaning the kitchen environment in each family to maintain family happiness. *Nyakan Diwang* tradition is carried out by quieting the kitchen of the house which is believed to increase the bond of brotherhood between existing residents. The purpose of this tradition itself is to purify the environment and the community's kitchen and foster brotherhood between the community because during *Nyakan Diwang* the community visits each other.

*Nyakan Diwang* tradition is important to continue to be preserved because we are unaware that this tradition has many social functions for the community and has become part of the lives of the local community, especially in the series of Nyepi Day ceremonies. However, in fact, research on this tradition is still limited or there is not even research that specifically discusses the social function of *Nyakan Diwang* tradition. Therefore, there is a gap that can be used to gain a deeper understanding of the social function of *Nyakan Diwang* tradition by looking at the views of the community in Banjar Village. The discussion that will be discussed in this study is to know the meaning social function, and perspective of citizen science towards *Nyakan Diwang* tradition which aims to understand the cultural meaning, identify social functions, and increase public awareness related to *Nyakan Diwang* tradition.

In the study of *Nyakan Diwang* tradition, there are several studies that highlight various aspects of this tradition, although each has a different focus. First, research by Yasa et al. (2019 [2]) discusses how modernization affects the way of cooking in the *Nyakan Diwang* tradition. This research emphasizes the negative impact of modernization on social interaction and the importance of preserving traditions to maintain cultural identity. This tradition is considered a reflection of togetherness and brotherhood in the Banjar community, with the aim of strengthening social ties that are threatened by individualism.

Furthermore, Atmaja [3] examines the strategy for developing tourist attractions in the tradition of the Ngusaba Agung Ceremony at Puseh Temple, which is held every three years and involves the entire community. This research shows that the *Nyakan Diwang* tradition can be packaged into tour packages, thereby increasing mutual respect and preserving cultural heritage. This tradition also serves as a cultural tourism attraction in Buleleng Regency, strengthening community identity and social interaction.

Finally, Budiani et al [4] examined the meaning of Hindu theology in the *Nyakan Diwang* tradition, where this tradition has a deep divine meaning. The offerings made while cooking were addressed to Lord Agni as an expression of gratitude to Ida Sang Hyang Widhi Wasa. The study also highlights the involvement of the community in co-cooking activities, which strengthens the bond of brotherhood and friendship between them.

Overall, although each study has a different focus from the impact of modernization, tourism development, to theological significance, all of these studies emphasize the importance of the *Nyakan Diwang* tradition as a means to strengthen social ties and cultural identity in the Banjar community.

## **2 Methods**

This study uses a qualitative approach by utilizing secondary data sources collected through literature studies. Literature study is the main tool in exploring relevant information and concepts from various existing literature. This method allows researchers to conduct in-depth analysis of theories, concepts, and findings that have previously been published. With this approach, research can identify patterns, trends, and relationships between relevant variables without having to collect primary data directly in the field. This qualitative approach with secondary data sources provides flexibility for researchers to explore a broader topic, enrich theoretical insights, and build solid arguments. Qualitative approach and literature study as a

secondary data source, this research is expected to make a meaningful contribution in the field of study being researched, as well as provide valuable recommendations for future research development [5].

### 3 Discussion

#### 3.1 The Meaning of *Nyakan Diwang* Tradition

*Nyakan Diwang* tradition is one of the traditions in Pakraman Village, Banjar, this tradition can also be interpreted as a tradition where the people carry out cooking activities outside the kitchen to be more precise, on the side of the road, namely in front of each family's house. The emergence of *Nyakan Diwang tradition* without clear evidence and has existed since the time of the previous ancestors in Pakraman Village, Banjar. *Nyakan Diwang* tradition is one of the traditions that is carried out in conjunction with Nyepi Day. Therefore, it is carried out the day after Nyepi Day, so it is always related to its implementation.[6]

*Nyakan Diwang* means building friendship and kinship and cleaning the kitchen environment of each family to maintain family happiness. Where the community holds *Nyakan Diwang* is believed to be to quiet the kitchen of the house and is believed to be able to increase the bond of brotherhood between existing residents. The purpose of this tradition is believed to be to purify the environment and the community's kitchen. In addition, it is to foster a bond of brotherhood between the community and each other because during *Nyakan Diwang* the community visits each other. This mechanical solidarity is particularly strong in Banjar Village. It because *Nyakan Diwang* tradition allows people to interact directly, visit each other, and share food regardless of their social or economic status.

To understand *Nyakan Diwang* tradition, a sociological perspective, especially functional structural theory, is essential to understand how this tradition enhances social solidarity and cohesion in the community. According to functional structural theory, each element of society has a function that supports the sustainability of the social system as a whole. As part of the cultural tradition of Banjar Village, *Nyakan Diwang* tradition helps strengthen relationships and maintain social balance.

In *Nyakan Diwang* tradition, culinary is not only a tool to meet daily needs, but also serves as a symbolic means to strengthen social bonds. The food shared between community members allows everyone to feel equal because the food focuses on the value of togetherness rather than luxury. To create an inclusive and harmonious environment, communities can mingle and share food without discrimination. In addition, cooking outdoors shows their openness, which further strengthens social cohesion through shared experiences.

This tradition has been a hereditary heritage from their ancestors and has developed sustainably to this day, all doing it with full awareness, without having to be sanctioned for those who do not participate in carrying it out. Another interesting thing when all women carry out *Nyakan Diwang* activities, of course, in the implementation of these activities bring meaning and understanding to a different and separate community. In terms of philosophy, cooking outside is a tradition that must be maintained as an implementation of the teachings of *Tri Hita Karana*, the relationship between humans and the creator, the relationship between humans and humans, humans and the environment [7]

The relationship between humans and the creator can be a form of gratitude to the community for being able to pass *Catur Brata Penyepian*, the relationship between humans is clearly a tool for fostering kinship and friendship to be closer to each other and at the same time visit each other after carrying out *Catur Berata* on Nyepi Day, and the relationship between humans and the environment is seen as lonely in the kitchen in each family so that tired, regedyang has been lost from the family and the happiness of small families can be maintained [8].

### **3.2 The Social Function of *Nyakan Diwang* Tradition**

Social function is the process of a person's interaction with their social environment which starts from the rhyme of birth to the end of death [9]. This is inseparable from the nature of human beings who are social creatures, namely humans cannot escape from the influence or dependence on other humans. The social function in this tradition is as a forum to foster and establish brotherhood between local village communities so that harmonious relationships between local village communities are created or realized. So, *Nyakan Diwang* tradition can also be said to strengthen the bond of brotherhood between communities. The community visits and interacts with each other during the implementation of this tradition, which can increase togetherness and brotherhood in the community.

In the culinary essence, this tradition also serves as a bridge to build closeness between individuals from various socio-economic backgrounds. By sharing food, people can overcome prejudice and create a stronger sense of brotherhood. In addition, the economic value of the culinary exchanged can improve local welfare, making this tradition important for cultural and social sustainability in the community.

The people in Banjar Village also stated that *Nyakan Diwang* tradition is still carried out to this day because it has become a hereditary heritage from ancestors. The people of Banjar village can carry out it with full awareness, without any sanctions for those who do not participate in it. However, where this is very much needed in the process of community participation. In addition, *Nyakan Diwang* tradition has several significant social functions.

First, this tradition increases mutual cooperation in the people of Banjar Village. Mutual cooperation in the implementation of this tradition can strengthen social ties and solidarity between residents, thereby improving social relations between the community. Second, *Nyakan Diwang* tradition also has the meaning of *Tri Hita Karana*, which means happiness and balance in life. By cleaning the house and not using the kitchen, people believe that they can clean themselves from dirt and achieve happiness. Third, this tradition also functions as a ritual in the celebration of Nyepi Day.

The implementation of *Nyakan Diwang* at 03.00 WITA is part of a series of celebrations that aim to clean the house and remove dirt. With that, *Nyakan Diwang* tradition not only functions as a cleaning of the house, but also as a symbol of togetherness and harmony in society. Where the main goal is to establish a harmonious relationship both between neighbors around the house and other communities by gathering together and giving the food that has been cooked that day [10].

### 3.3 Citizen Science's Perspective on Nyakan *Diwang* Tradition

The island of Bali is one of the islands that has good beauty in the tourist, culinary, traditional, and cultural environment [11]. Not only that, Bali is also famous for its friendly people, therefore the island of Bali is visited by many tourists. One of the traditions on the island of Bali is *Nyakan Diwang* tradition in District Banjar, Buleleng Regency. The perspective of citizen science regarding this tradition is that the community views this tradition as having a very positive view. This tradition is considered a symbol of togetherness and strong brotherhood among citizens. In the context of a society that is increasingly affected by individualism and technological developments, *Nyakan Diwang* is an important moment to strengthen social bonds. The community sees this tradition as an opportunity to gather, share with each other, and celebrate togetherness after performing *Catur Brata Penyepian*, which is a period of reflection and tranquility [6].

The community believes that the implementation of *Nyakan Diwang* is not only a cooking activity together, but also a form of gratitude to God for all the blessings received. This tradition has a significant social function, where the implementation of this ritual is a moment for family and neighbors to gather, strengthen the bond of brotherhood, and create a sense of togetherness in the community. In addition, the community believes that *Nyakan Diwang* functions as a spiritual ceremony that cleanses *Bhuwana Agung* and *Bhuwana Alit* from fatigue, so that they can be free from all forms of defilement and get blessings from *Hyang Widhi Wasa*.

Through this tradition, they implement the philosophy of *Tri Hita Karana*, which emphasizes the harmonious relationship between humans and the Creator, fellow humans, and the environment. By cooking outdoors using traditional equipment, the community not only maintains cultural heritage but also creates a very harmonious atmosphere of brotherhood. In addition, this tradition is also used as a means to strengthen the bond of brotherhood between families and neighbors. In practice, residents help and interact with each other, creating a sense of togetherness and creating a strong togetherness. The community feels that by preserving this tradition, they are helping to maintain Bali's rich and unique cultural identity. However, even though this tradition is still carried out by the people of Banjar, there are challenges faced, such as the influence of modern lifestyle and technology. However, the community strives to preserve *Nyakan Diwang* tradition by adapting several modern aspects without eliminating the essence and meaning of the tradition [12]. Therefore, *Nyakan Diwang* is not only a religious ritual, but also a means of preserving cultural identity and values that have existed for a long time. In general, this culture is seen as an important aspect of people's lives that supports the life, welfare, and preservation of local culture.

## 4 Conclusion

From this research, it can be concluded that *Nyakan Diwang* tradition in Banjar Village, Buleleng Regency, is a ritual where people cook outside the house, on the side of the road in front of their respective houses, as part of Nyepi Day celebration. This tradition has existed since ancestral times without clear evidence of origin and serves to strengthen social relationships, clean the kitchen, and maintain family happiness. In the philosophy of *Tri Hita Karana*, this

tradition reflects the harmonious relationship between humans and creators, others, and the environment.

Socially, *Nyakan Diwang* tradition strengthens mutual cooperation, solidarity, and togetherness in the people of Banjar Village. This tradition also serves as a spiritual cleansing after *Nyepi*, helping to cleanse the environment and oneself from physical and spiritual impurities, as well as maintaining social harmony. From the perspective of citizen science, *Nyakan Diwang* tradition is seen as a strong symbol of togetherness and brotherhood, especially in the face of the influence of individualism and technological developments. The community considers this tradition as a way to preserve Balinese cultural identity, despite the challenges of modernity.

Thus, *Nyakan Diwang* tradition plays an important role in preserving local culture and social values that have been passed down from generation to generation. Where the young generation in Banjar Village is able to maintain and preserve this tradition as well as can play an active role in the implementation of the tradition, and to the village officials so that they can continue to monitor and provide directions to the community so that this tradition can continue to be maintained. In addition, the government must also foster the younger generation of Hindus in implementing and maintaining this culture so that it does not disappear and continues to maintain it in their lives.

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