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The Educational Values of Numbak Sampi Tradition at Banjar Delod Uma, Kaba- Kaba

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Abstract

This paper discusses the reasons, the implementation process of the tradition of Numbak Sambi, and the educational values via qualitative research method. As a result, after going around the Banjar Delod Uma area and the sampi, the traditional process of numbak sampi was continued by slaughtering sampi, and processing it into Caru and food as a wish to get a pice. In conclusion, the tradition of numbak sampi has educational values such as the value of tattwa, which is the belief in the existence of Ida Sang Hyang Widhi Wasa and Bhuta Kala.

Keywords: Numbak Sampi, tradition, Meracu, Ceremony.

Los valores educativos de la tradición Numbak Sampi en Banjar Delod Uma, Kaba-Kaba

Resumen

Este documento analiza las razones, el proceso de implementación de la tradición de Numbak Sampi y los valores educativos a través del método de investigación cualitativa. Como resultado, después de recorrer el área de Banjar Delod Uma y el sampi, el proceso tradicional de numbak sampi se continuó con el sacrificio de sampi, y procesándolo en Caru y alimentos como un deseo de obtener un pice. En conclusión, la tradición de numbak sampi tiene valores educativos tales como el valor de tattwa, que es la creencia en la existencia de Ida Sang Hyang Widhi Wasa y Bhuta Kala.

Palabras clave: Numbak Sampi, tradición, Meracu, Ceremonia.

1. INTRODUCTION

Bali has become a world-famous cultural tourism destination. The Bali attractive of cultural potential is the life reality and the culture of the Hindu adherents. Hence, the orientation of tourism development in Bali is the cultural tourism that relies on Balinese culture (which is imbued by Hinduism) as a part of a national culture based on Pancasila. Every step and movement in the framework of normative tourism development is expected to remain based on Balinese culture originating from the teachings of Hinduism (Regional Regulation of Bali Province No.2 / 2012). Hinduism will never escape

with a series of religious ceremonies. Religious ceremonies are part of the identity of the Balinese Hindu community. From one area to another, the religious implementations of Hindu adherent are very different; this is the dilator behind a concept of the Village existence, Kala, Patra, which applies in each area.

The teachings of Hinduism include: (1) Tattwa/ Philosophy which is the aim of Hindu teachings, (2) Susila/ Ethics is the rules that must be obeyed to achieve its goal, (3) Ceremonies/Rituals are the visualization of Tattwa and Susila. These three things should be understood as well. For Hindus in Bali, these Susila and ceremony might be understood and adhered although experiencing adjustments.

In fact, the sacrifices carried out based on devotion and a sense of love, which are not selflessness form, so that yadna is the sincere sacrifice and do not bind themselves to the results. Bhagawadgita III. 12-13 is stated: *Ishtan bhogan hi vo deva Dasyante yajna bgavitah Tair dattan apradayan' bhyoYo bhunkte stena eva sah.*

Meaning: Being nurtured by the gods' yadna will give you the pleasure you want. He who enjoys the giving without replacing by rewards to Him is a thief.

Yajna sistasinah santoMucyante sarva kilbisaih Bhnyate te tv agham papa Ye pacanty atmakaranat

Meaning: The good people eat what is left of the yadna, they release from all sin. But those who provide food for their own benefit are food for their own sins (Pudja, 1998).

Balinese Hindus in their daily lives are covered by the implementation of the Yadna ceremony, with various forms of means and implementation of the Yadna such as the nitya yadna and the naimitika yadna. The nitya yadna is the implementation of the yadna that is done every day like banten saiban. Whereas the naimitika yadna is the implementation of yadna which is carried out at certain times based on the village, time, patra (place, time and condition) such as on the religious holidays, various yadna ceremonies are carried out such as: Dewa Yadna, Manusa Yadna, Rsi Yadna, Bhuta Yadna, and Pitra Yadna. The implementation of the Yadna is categorized into five parts called Panca Yadna which means five sacred sacrifices that are carried out sincerely and based on the Dharma.

The occurrence of the Panca Yadna is based on Tri Rna, these are three debts that are paid with the beryadna. Tri Rna consists of Dewa Rna (Urip debt or soul to God) paid with his god yadna and the Bhuta yadna. Pitra Rna (Debts to parents and ancestors who have given birth, raised and nurtured us) are paid with The Pitra yadna and the Manusa yadna. In addition, Rsi Rna (Debt to Rsi who had freed himself to ignorance) was paid with the Rsi yadna. The Bhuta Yadna ceremony was carried out by the Hindu adherents to neutralize and harmonize the Bhuana Agung and Bhuana Alit in order to allow the peace. The Bhuta ceremony can be reached through various levels; namely Nista level, Intermediate level, and Main level.

One of the unique caru ceremony forms is the tradition of numbak sampi at Banjar Delod Uma, Kaba-Kaba Village, Kediri District, and Tabanan Regency. The tradition of numbak sampi at the Banjar Delod Uma is held on pangrupukan or Tilem Kesanga day, the day before Nyepi. Uniquely, this caru ceremony uses young cow animals or in their language, namely godel. This tradition of numbak sampi and mecaru ceremony is very closely related, because the tradition of numbak sampi uses young bull animals which are pounded on the back of the cow until the blood from the cow splatter and then the cow bones are used as a means of ceremonial ceremony at Banjar Delod Uma Kaba-Kaba Village Mangku Gede, interview March 20, 2015).

2. DISCUSSION AND METHOD

The location of the study: the study on the tradition of numbak sampi at the Pangrupukan Ceremony was held in the Banjar Delod Uma Kaba-Kaba Village, Kediri District, Tabanan Regency, Bali. Some of the reasons related to the location of the study are: (a) the tradition of numbak sampi regularly is still intertwined by the Hindu adherent in the Banjar Delod Uma Kaba-Kaba Village, Kediri District, Tabanan Regency; (b) the tradition of numbak sampi at the Pangrupukan Ceremony is part of the unique ceremony of the god yadna to maintain human harmony as a human with the universe as a

great buana. The instruments/ object of study: The main instrument/ object of study is the implementation of the numbak sampi tradition in the Pangrupukan Ceremony held at the Banjar Delod Uma Kaba-Kaba Village, Kediri District, and Tabanan-Bali Regency.

3. RESULTS AND DISCUSSION

The Reason of Numbak Sampi Tradition Implementation

The tradition of numbak sampi is significant to implement at the Banjar Delod Uma Kaba-Kaba Village for several reasons. These are historical, philosophical and mythological reasons. First, the historical reason. The tradition of numbak sampi can be carried out once a year in Banjar Delod Uma, Kaba-Kaba village, a series of Mecaru ceremony or the ritual which are carried out on the tilem kesanga in the afternoon. Mecaru is also held every year on a regular basis ahead of Nyepi Day. The tradition of numbak sampi is a tradition in the Meracu ceremony that is distinguished by the different time's implementation. The tradition of numbak sampi is carried out in the early hours of the morning and Mecaru ceremony in the afternoon (Gautama, 2009; Kuznetsova, 2019).

The same thing was stated by Wayan Sujana as Kelian Dinas at Banjar Delod Uma (Poewadarminta, 1985). He explained that the

tradition of numbak sampi is important to be carried out at the Banjar Delod Uma, because this tradition is a legacy from our ancestors that we should preserve and maintain for generations. This tradition has existed for a long time, we as successors only preserve the traditional heritage that has been inherited by the elders or ancestors of antiquity so as not to disappear because of the flow of globalization that is increasingly prevalent in colonizing Bali. This tradition is also much related to the new ceremony which was held in the afternoon. Citizens here uphold the sanctity of the tradition of numbak sampi because it can foster a harmonious life between each other and their environment. No one interferes with one another or even and no. Second, philosophical reasons (Miles & Hubberman, 1992).

Bhuta Kala is a negative power that arises as a result of the disharmony between Bhuana Agung and Bhuana Alit which is considered by humans as a disharmony as a subtle or supernatural creature that can distribute the peace of humankind in living life in the world. Bhuta Kala is everywhere guarding the universe. However, Bhuta Kala can also manifest human nature such as anger, loba, evil thoughts and so forth contained in the teachings of Sad Ripu. Bhuta Kala which is not really that exists in human beings or from outside the human self needs to be performed by cleaning ceremonies or rituals so that Bhuta Kala can be harmonized with the way of carrying out the meracu ceremony. Thus, the tradition of Numbak Sampi in the Pangrupukan Ceremony has the purpose of cleaning or purifying the Banjar Delod Uma area. Banjar residents always carry out every year

so that the environment and the people, harmony and avoidance of Bhuta Kala's interference. Third, the mythological reasons.

In the tradition of this numbak sampi, all societies of Banjar Delod Uma are divided into two groups specifically for men. The first group is for young people who run numbak sampi, because people believe that the youth of Banjar who carries out the tradition of numbak sampi will be more sacred because it is also seen from cattle that use truna cattle. The second group is the adult who gets the task of slaughtering cows. In the afternoon, during the new ceremony, all residents held a prayer ceremony at Jaba Pura Gede. After the ceremony at Jura Pura Gede, the cow's bones were paraded around the Banjar Delod Uma and the road was last given and the cow's bones were hung. The residents of Banjar Delod Uma try to implement the tradition of Numbak Sampi every year before the Nyepi holiday.

The Process of Numbak Sampi Tradition

The process tradition of numbak sampi begins with the preparation stage carried out by the pemangku and residents of Banjar Delod Uma who carries out the tradition of number sampi. This tradition is held once a year on the Kesanga Tilem or in Pangangukan. This research was conducted on the day of Sukra Pon Prangbakat on March 20, 2015 starting at 4:00 a.m. and at 3:00 p.m. The tradition of number sampi to complete the mecaru ceremony before Nyepi day

requires various ceremonial instruments. In Bhagavad Gita IX.26, the facilities used in the Yajna ceremony are stated as follows: Patram puspam phalam toyam. Ya me Bhaktya prayacchati, Tad aham bhakty-upahrtam. Asnami prayatatmanah. Translation: Anyone who prostrates devotion to me presents a leaf, a flower, a fruit, a sip of water, I accept as bhakti/ devotional offerings from people who are pure-hearted (Pudja, 2005; Gomes & Romão, 2016).

Although the simplicity has been shown in the Bhagavad Gita, with sincerity, ethics and high aesthetics Hindus create various beautiful ceremonial instruments, majestic and meaningful. Specifically, the material, used to make a pillow in Bali, more often refers to the Manawa Dharmacastra V.40 Book namely: Osadhya pacawa wrisastir. Yancah paksinastatha. Yajnartham nidhanam praptah. Prapnu wantyu tsritih punah. Translation: Shrub plants, trees, livestock of other birds that have been used for ceremonies, will be born at a higher level in future births. Arwati (1989) mentions the upakara materials for offerings and sacrifices, all of which are taken from the creation of Ida Sang Hyang Widhi Wasa found in this world, all of which can be divided into three types, namely:

- 1) Mataya is something that grows. These ingredients consist of plants that are used by upakara, consisting of various types of leaves, flowers and fruits.

- 2) Mantiga is something that is born twice, every egg, chicken duck, goose, turtle and the others.

3) Maharya is something that is born once directly into an animal such as a four-legged animal such as a cow, buffalo, goat, pig, dog and the others (Yang et al., 2019; Soo et al., 2019).

Apart from these materials, there are still other upakara facilities that are used such as cloth, yarn, kepeng money, water, fire, and other facilities including raw, cooked and cooked by itself which are known in Balinese terms matah, lebeng, tasak (Arwati, 1989). The ingredients of rice flour and sticky rice flour are in the form of snacks. The means of upakara or banten that are used in a yadna ceremony considered is not the same between one place and another. The size of the facility or Banten is based on the level of the performance carried out whether nista, madya or utama (Maswinara, 1998; Ahmadi et al, 2014).

a. The process of Numbak Sampi Implementation: After the requirements of the mecaru ceremony were finished, the tradition of numbak sampi was carried out by parading the cows around three times in the Banjar Delod Uma area. Cows used here are young cattle that are still not pierced by their noses because residents of Banjar Delod Uma believe that cows are used as a tradition that their blood is still pure.



Figure 1: Pemangku gives banten tempeh before the process of numbak sampi tradition starts. (Documentation: Putu Intan Wulandari Dewi)

Since the cow is surrounded three times, the numbak sampi tradition begins. The tradition of numbak sampi starts from Dalem Dangin temple which is speared once until it is bloody (Figure 2), once is continued at the border of the Banjar Delod Uma area (Figure 3), and the last is in jaba Pura Gede for once. In addition, it is repeated three times (Figure 4).



Figure 2: The cow is speared in Dalem temple (Documentation: Putu Intan Wulandari Dewi)



Figure 3: The cow is speared in the boundary Banjar Delod Uma area
(Documentation: Putu Intan Wulandari Dewi)



Figure 4: The cow is speared in jaba Pura Gede (Documentation: Putu
Intan Wulandari Dewi)



Figure 5: The cow is tied on the tree in front of jaba Pura Gede
(Documentation: Putu Intan Wulandari Dewi)

b. The Cattle Slaughtering: After being paraded around the Banjar Delod Uma area three times, the cattle that were seriously injured were slaughtered. The slaughter was carried out by the residents of Banjar Delod Uma who were accompanied by the Pemangku. This slaughter was carried out at the Banjar Delod Uma facility and by using the appropriate equipment such as knives, machetes and so on. Before being slaughtered, it is first started by splashing the liquid cleansing and then praying as a form of respect. The mantra (1996) is *Om past ya vidmahe sira ceda ya dimahi, Tanne jiwah pracodayat* (Indriastuti, 2019).

Meaning: *Om Hyang Widhi Wasa, I slaughter this animal, hopefully, the soul is purified* (Keramas, 2008; Darmayasa, 1989).



Figure 6: The cow is skinned (Documentation: Putu Intan Wulandari Dewi)

c. The Caru Processing: After the slaughtering stage, the next is card processing. The entire skin, front legs, back legs, and head are still related, called kites, which are placed at the bottom of the car in a prone state as a regulated processing cover. Then, it is held in such a way that it is still alive on the ground. Sengkui is a symbol that humans are made into sacrifices. The sacrificed bulls are processed into care and food. The head and bones are used in car pillow. Furthermore, the beef is processed into satay and law and divided throughout the societies of Banjar Delod Uma.



Figure 7: The Meracu ceremony process leaded by the Pemangku
(Documentation: Putu Intan Wulandari Dewi)

The Educational Values of Numbak Sampi Tradition

Every religious or customary activity must use the supporting facilities; the facilities used certainly have a very important position because each ceremony has its own meaning and value. The value is something that is considered useful or meaningful and useful for humans in carrying out daily life in society, in their neighborhoods and other environments. The values can be used as guidelines to understand human beings with all aspects of their lives. A value is concepts of natural feeling and the human mind, to answer humanity. a value is associated with external things of the body, whether the external things can or do not mean in his life so that his presence in the realm of existence becomes answered. The value is the answer to humanity (Artadi, 2004). In the Numbak Sampi tradition, there are several educational values, including tattwa, moral values, and ceremonial values.

In accordance with the functional-structural theory, socio-religious processes have certain functions, including social functions. Among the social functions of the tradition of shredding is the strengthening of social sentiment, and the attitude of helping each other with one another in preparing and carrying out the tradition of

numbak sampi and the meracu ceremony. The people of Banjar Delod Uma helped each other to prepare the congregation for all the Numbak Sampi traditions until the new ceremony and worked together during the implementation of the tradition.

4. CONCLUSION AND SUGGESTION

1) The implementation of the Numbak Sampi tradition on the Pangrupukan Ceremony in Banjar Delod Uma is based on several reasons. Those are; (a) the tradition of numbak sampi is a heritage for generation to generation since the era of the Kingdom of Puri Kaba-Kaba, (b) philosophical reasons, in order to achieve harmonious relations both with fellow humans, as well as between humans and the environment, (c) mythological reasons aims to reject disasters and obtain salvation.

2) The traditional numbak sampi process includes several steps. Those are (a) The preparation step is preparing the place and time, infrastructure and costs, (b) The cows run around the Banjar Delod Uma area three times and speared in Jaba Pura Dalem and Pura Gede, (c) The slaughter step is carried out by the people of Banjar Delod Uma, (d) The step of caru processing and the distribution of beef to all residents of Banjar Delod Uma as a pice.

3) Educational Values contains in the Numbak Sampi tradition; includes (a) Tattwa Values, it is a belief of the presence of

Ida Sang Hyang Widhi Wasa and Bhuta Kala, (b) Susila's value reflects Tri Kaya's implementation and experience Parisha which includes Manacika, Wacika and Kayika, (c) The value of pecaruan ceremony is Maprani and the joint worship ceremonies carried out by the people of Banjar Delod Uma, and (d) Social values is strengthening the sense of togetherness of the local Hindu adherent.

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