THE IMPLEMENTATION OF *PITRA YADNYA* CEREMONY IN THE PANDEMIC COVID-19 TIME AT THE HINDU COMMUNITY IN SAKSARI HAMLET NORTH CAKRANEGARA LOMBOK

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Abstract

This research aims to conduct a study regarding the implementation of the pitra yadnya ceremony during the Covid-19 pandemic in the Saksari hamlet, North Cakranegara subdistrict, Lombok. The background of this research is related to the habits of Hindus in this area to carry out the pitra yadnya ceremony by continuing the tradition of menyama braya, saling rojong, sidikara, and fraternal ties in creating harmony. The pitra yadnya tradition carried out by Hindus today is experiencing adjustments as a result of the spread of the Covid 19 pandemic, with social restrictions. In this regard, this research focuses on three formulations of problems, namely (1) how is the pitra yadnya ceremony; (2) what is the family strategy in implementing the pitra yadnya ceremony; and (3) what are the implications of the pitra yadnya Ceremony for community during the Covid-19 Pandemic in the Saksari hamlet, North Cakranegara subdistrict? This study was designed in a qualitative descriptive study to provide an overview of the implementation of the pitra yadnya ceremony at the research location. Based on the research results found three findings. First, the pitra yadnya ceremony procedures during the Covid-19 pandemic were carried out simply, without reducing the meaning of the ceremony, according to the concepts of iksa, sakti, desa, kala, patra, and tattwa. Second, the family strategy in carrying out the pitra yadnya ceremony during the Covid-19 pandemic is to continue to carry out the ceremony by following the advice and appeals of the Parisadha Hindu Dharma Indonesia (PHDI) or Hindu religious council and health protocols. Third, the implication of the pitra yadnya ceremony for the community during the Covid-19 pandemic is the change in the social order of the community, such as menyama braya, saling rojong, and sidikara, from an economic point of view, it was much more efficient than the situation before the Covid-19 pandemic.

Keywords: Implementation Of Ceremony, Pitra Yadnya, Change In Social Order, Covid-19 Pandemic

Abstrak

Penelitian ini bertujuan untuk melakukan kajian tentang implementasi upacara pitra yadnya pada masa pandemi Covid-19 di Lingkungan Seksari, Kelurahan Cakranegara Utara, Lombok. Latar belakang penelitian ini berkaitan dengan kebiasaan umat Hindu di wilayah ini melaksanakan upacara pitra yadnya dengan meneruskan tradisi menyama braya, saling rojong, sidikara, dan ikatan persaudaraan dalam mewujudkan kerukunan. Tradisi pitra yadnya yang dilaksanakan oleh umat Hindu dewasa ini mengalami penyesuaian sebagai dampak dari penyebaran pandemi covid 19, dengan pembatasan sosial. Berkenaan dengan itu, penelitian ini memokuskan kajian pada tiga rumusan masalah, yaitu (1) bagaimana tatacara

upacara pitra yadnya; (2) apa strategi keluarga dalam melaksanakan upacara pitra yadnya; dan (3) apa implikasi upacara pitra yadnya terhadap masyarakat pada masa Pandemi Covid-19 di Lingkungan, Seksari Kelurahan Cakranegara Utara. Penelitian ini dirancang dalam penelitian deskriptif kualitatif untuk memberikan gambaran terhadap implementasi pelaksanaan upacara pitra yadnya di lokasi penelitian. Berdasarkan hasil penelitian ditemukan tiga temuan. Pertama, tatacara upacara pitra yadnya pada masa pandemi Covid-19 dilaksanakan secara sederhana, dengan tidak mengurangi makna dari upacara tersebut, sesuai konsep iksa, sakti, desa, kala, patra, dan tattwa. Kedua, strategi keluarga dalam melaksanakan upacara pitra yadnya pada masa pandemi Covid-19 adalah tetap melaksanakan upacara dengan mengikuti saran dan himbauan dari Parisadha Hindu Dharma (PHDI) dan protokol kesehatan. Ketiga, implikasi upacara pitra yadnya terhadap masyarakat pada masa pandemi Covid-19 adalah berubahnya tatanan social masyarakat, seperti menyama braya, saling rojong, dan sidikara, dari segi ekonomi jauh lebih irit dibandingkan dengan situasi sebelum pandemi Covid-19

Kata Kunci: Implementasi Upacara, Pitra Yadnya, Perubahan Tatanan Sosial, Pandemi Covid-19

Introduction

The practice of Hinduism as an implementation of the Vedic teachings revealed by Ida Sang Hyang Widi through *Sapta Rsi* is covered in three basic frameworks of Hinduism that is; *tattwa, susila* and *upacara*. It is the performance of the ceremony that stands out the most of the three basic frameworks of Hinduism. This ceremony is often referred to as the *yadnya* namely the holy sacrifice. In carrying out the *yadnya*, each village is different according to the *desa* (place), *kala* (time), and *patra* (state), which is called *desa mawacara*. The implementation of the *yadnya* is a tradition that is inherited hereditary since then until now. Literally an implementation system the *yadnya* is called the ceremony. The ceremonies performed by Hindus equipped with a means called *sesajen*. In religious ceremonies it is hoped that an effort will occur to get closer to God, others humans, to the natural environment, *pitara* (ancestors) and *rsi*. That approach manifested in various forms of offerings and procedures for implementation as regulated in the teachings of Hinduism.

In practice, of course, it is still based on the values and norms that apply in the local community. The values and norms of life that develop in society are useful for finding balance in the order of life. These values and norms are formed according to the needs of the local community which eventually become their customs. Customs are manifested in the form of religious practices which are manifested in traditional ceremonies. This is practiced in the life of the Hindu community in Lombok which emphasizes aspects of religious ceremonies which are full of important values in realizing a quality life, both individually and socially. The Hindu community in Lombok in carrying out Hindu religious teachings has similarities with the implementation of Hinduism in Bali with a number of adjustments to the religious social system in Lombok. The practice of Hinduism in Lombok uses the source of guidance for the Siwaist books, as practiced by Hindus in Bali. Referring to Wirawan (2020: 234) that the implementation of Hinduism in Bali uses the source of guidance for the *Siwatattwa* scriptures which are also sourced from the Vedic scriptures, so that the implementation of Hinduism also flows from Vedic teachings.

Based on the habits of Hindus in the Saksari hamlet, North Cakranegara subdistrict, Lombok in carrying out a *yadnya* such as the *pitra yadnya* ceremony from the time of death to carrying out the *pengabenan* ceremony, it is still thick with the terms *menyama braya, saling rojong, sidikara*, and the bonds of brotherhood between neighbors look very harmonious. This activity brought many people. If there are any neighbors who pass away, must *saling jenukin* (mourning), and at night there is a term *ngonye (megebagan)*, namely on guard all night in the

place where the family of someone died. The *saling jenukin* tradition of a series of *pitra yadnya* ceremonies is one of the local wisdoms which has a positive meaning to realize the strengthening of social ties. In this regard, referring to Wirawan (2020) there are a number of traditions that have the opportunity to create social harmony in the Hindu community in Cakranegara which has undergone a shift due to various external influences.

In connection with the above, the implementation of the *pitra yadnya* which has been preserved since recent historical times has experienced a shift due to external influences in the form of the Covid-19 pandemic. The widespread spread of covid-19 has created social restrictions. This has an impact on the implementation of the *pitra yadnya* ceremony which is different from what is done previously especially the presence of the people. By looking at this fact, a uniqueness between habits and reality, in maintaining local wisdom caused by the Covid-19 pandemic. This research seeks to reveal the uniqueness implementation of the *pitra yadnya* ceremony during the Covid 19 pandemic in the Saksari hamlet, North Cakranegara subdistrict. The results are expected to serve as inner guidance carry out *yadnya* ceremonies for Hindus in the Saksari hamlet, North Cakranegara subdistrict. With this background, three problems are formulated. *First*, what was the procedure for the *pitra yadnya* ceremony during the Covid-19 pandemic in Saksari hamlet, North Cakranegara subdistrict? *Second*, what is the family strategy in carrying out the *pitra yadnya* ceremony during the Covid-19 pandemic in the Saksari hamlet, North Cakranegara subdistrict? *Third*, what are the implications of society for the *pitra yadnya* ceremony on during the Covid-19 pandemic in Saksari hamlet, North Cakranegara subdistrict? The purpose of this study was to find answers to the three problem formulations, namely describing the *pitra yadnya* ceremony, finding strategies for the family in carrying out the *pitra yadnya* ceremony, and finding the community's implications for the *pitra yadnya* ceremony during the Covid-19 Pandemic in the Saksari hamlet, North Cakranegara subdistrict.

Methods
1. Research design
Research design in qualitative research is not certain, dogmatic and rigid but a temporary design and flexible and will develop from time to time even change accordingly description of the situation and conditions that occur in the field. Hence, stability and the clarity of steps in qualitative research will be known after the research completed. Data collection in qualitative research is done by researchers when conducting analysis (Arikunto, 2006: 11). In this research, it is designed to study the phenomenon of Hindu customs in carrying out the *pitra yadnya* ceremony during the Covid-19 pandemic in Saksari hamlet, North Cakranegara subdistrict.

2. Research sites
This research was conducted in the Saksari hamlet, North Cakranegara subdistrict as a research location with the following considerations: (1) So far, no other research has been found in the selected location, especially related to the *pitra yadnya* ceremony (2) Social restrictions caused by Covid-19 pandemic (3) The selected location allows for collection information or data required in the implementation of this research.

3. Informant Determination Techniques
Informants are people who know and are able to provide the widest possible information about the problem to be studied. Based on things therefore, the selection and determination of informants is based on data requirements research obtained in the field. Based on this meaning, then the active participation of informants to provide accurate and complete information about the data desired by researchers is very important. Snowball is a sample determination technique that is initially small in number, then enlarged. Like a rolling snowball that gradually becomes big. Snowball technique is a sampling method in which the sample obtained through a rolling

process from one respondent to another, usually this method is used to explain social or communication patterns (sociometric) of a particular community (Becker (1970). This is done by first determine the informants to be the sources. In determine informants based on the criteria applied by researchers, such as: (1) informants have insight about the *pitra yadnya* ceremony in the Saksari hamlet, North Cakranegara subdistrict, (2) is open to convey his knowledge so that the researcher obtain data that can actually be accounted for in accordance with actual conditions on the ground. Endrawarsa (2006: 115-116), states that snowball techniques are: Determination of informants initiated by key informants who played a role to provide a headline and the earliest. Informants were interviewed repeatedly, using information from previous informants to provoke more clarification and response in-depth about the re-interview (Emzir, 2011: 143). Key informant inside this research is Wayan Gunung as the head of the family at the time Covid-19 pandemic his parents died and carried out the *Pitra yadnya* ceremony.

4. Data Collection and Analysis Techniques

Data collection techniques that the authors use in this study are: (1) Observation, (2) Interview, and (3) Document Study. Data analysis was performed by organizing the data, describing it to in units, synthesizing, arranging into patterns, choosing which ones important and which will be studied, and draws narrative conclusions to others (Sugiyono, 2007: 244). Because this research is qualitative in nature, meaning that the data presented is in the form of a sentence or words in the form of a sentence and not a series of words. Then the data analysis used is analysis Qualitative descriptive.

5. Data Validity Checking Techniques

Data validity checking techniques used in this study is triangulation, namely: data validity checking techniques that utilize something else outside the data for checking purposes or as a comparison against that data. The most widely used triangulation technique is examination through other sources. Denzin (1978) distinguishes four kinds triangulation as an inspection technique that utilizes sources, methods, investigator and theorist. The four forms of triangulation are: (1) triangulation with sources: means comparing and checking back degrees trust an information obtained through time and different tools in qualitative methods (Patton 1987: 331). This can be done through: 1). Comparing the observed data with the interview data; 2) Comparing what people say in public with what is he said privately; 3) compare what people are saying about the research situation with what she said over time; 4) comparing circumstances and perspectives of a person with various opinions and views of people such as ordinary people, people with secondary education or high, wealthy people, government people; 5) Comparing interview results with the contents of a related document. (2) method triangulation, there are two strategies, namely: 1) checking the degree trust found the results of research several data collection techniques and 2) Checking the degree of confidence of several data sources using the same method the same (Patton 1987: 331). (3) triangulation with investigators, namely: by utilizing researchers or other observers for the purposes of rechecking the degree of data confidence. Triangulation with theory: based on the assumption that certain facts cannot checked the degree of trust with one or more theories. Patton's on the other also argues that it can be done with an explanation of the appeal (rival exsplanations) Lincon and Guba (1981: 307). With regard to the description above, it is related to the research that will be done, then the data validity checking technique used in the study this is the Triangulation technique as described above.

6. Technique for Presentation of Analysis Results

The technique of presenting the results of this research is presented in a formal form and informal. Presentation in formal form using tables, pictures, photos and other forms. While

informally the results of this study are presented through narrative in the form of words or sentences and expressions that are arranged accordingly rules or regulations that apply in writing scientific papers and research

Result and Disscusion

1. Procedures for the *Pitra Yadnya* Ceremony during the Covid-19 Pandemic in the Saksari hamlet, North Cakranegara Subdistrict

The Balinese who embrace Hinduism in Lombok carry out religious ceremonial activities as a more prominent implementation of Hinduism. This is related to the belief system that the implementation of religious ceremonies is a vehicle for living up to God as the creator of the universe. The implementation of religious ceremonies in the social dimension can create a strengthening of social ties. The Balinese who embrace Hinduism in Lombok have a number of local wisdoms related to the implementation of ancestral traditions as a vehicle for building social unity. Referring to Widana and Wirawan (2020) there are a number of local wisdoms that can create social ties not only with fellow Balinese ethnic communities, but also with the Sasak ethnic group in Lombok.

The implementation of Hindu religious traditions and ceremonies which have important values in realizing a harmonious life has recently been challenged by the spread of the Covid-19 pandemic. The covid-19 pandemic changes all aspects of life, both from the social order, economic order and in terms of religious life. Implementation of religious ceremonies who usually spend a lot of money, when the Covid-19 pandemic becomes more efficient in financing and others. The people Hindu in the Saksari hamlet usually during the very *pitra yadnya* ceremony spend a lot of money, because guests who come are unpredictable previous. In contrast to other ceremonies such as weddings, *otonan*, ritual of *nelu bulanin*, *melaspas*, and others, the number of guests according to the number of invitations, so easy to count. For the *pitra yadnya* ceremony, there are guests who come invited and some not invited. Expenditure of funds for the *pitra yadnya* ceremony very much. So that to carry out the *ngaben* ceremony there are even those to sell land. Nevertheless, the *ngaben* ceremony must be carried out by Hindus, as expressed by Seriati (2004) that the *ngaben* ceremony aims to speed up the process of returning the *panca maha bhuta* elements that are in the human body. According to Kaler (1993) that the body of every living thing, including humans, consists of an arrangement of natural objects, namely earth, fire, water, wind, and akasa. These elements are *panca maha bhuta* which must be returned to their place of origin.

Communities in the Saksari hamlet, during the Covid-19 pandemic, many residents exposed to the Covid-19 virus. Based on the data obtained in the research location about Data Residents exposed to Covid-19, in North Cakranegara subdistrict until November 2020 is a total of 14 people. Of the 14 people exposed to Covid-19, that is 3 people died, and 10 people were declared cured, and 1 person declared still being treated. There are 2 people who only have their identities in Tohpati however residing in another village. Those exposed to Covid-19 in the North Cakranegara subdistrict spreads to 5 neighborhoods in the North Cakranegara subdistrict. Village of West Sindu which was exposed to 1 person, and declared get well. The environment of East Sindu, which was exposed to 2 people, was declared cured. Tohpati's environment was exposed to 6 people, 5 people were declared cured and 1 person declared dead. The Karang Mas-Mas environment exposed to 1 person declared dead. The Saksari hamlet that was exposed was 4 of them 1 person declared still being treated, 2 people were declared cured and 1 person was declared died, namely in the name of; Ida Ayu Tirta, 61 years old. Data obtained in the Kelurahan (government territory as high as the village) are residents exposed to Covid-19, Apart from those who died from exposure to Covid-19, there were also those who died from it sick not because of corona.

According to Ida Bagus Manuaba (an informant in an interview on June 17ᵗʰ, 2020), stated that the health conditions of the people affected by Covid-19, unfortunately for the delay

in the results of the examination conducted by the hospital. Ida Ayu Tirta was treated at the Mataram City Hospital for 10 days. The same thing was expressed by Ida Bagus Suja (an informant in an interview on June 17th, 2020) stated that after the condition weakened and fell into a coma, a new covid-19 examination was carried out by the hospital. Finally, Ida Ayu Tirta died in the hospital. His body was held for several hours the test results came out. Once stated that the test result is positive then it is handled like a corona patient. The family really regrets this, because the family cannot adhere to Ida Ayu Tirta. Jero Karmayanti (an informant in an interview on June 17th, 2020) expressed disappointment, who revealed that the family of Ida Ayu Tirta was unable to reply mind and compliance. The same thing was conveyed by Jero Intaran (an informant during an interview on June 17th, 2020) that if it really is corona why when the family was hospitalized at the hospital waiting for the patient, even to death. After he died recently sentenced to corona. Because the results of the swab test only came out after noon around 12.00 WITA. Before Ida Ayu Tirta died, there were also those who died in the yard the equivalent of about a month and a half distance, namely Wayan Petpet. Wayan Petpet died of old age and old sickness. He died at home and didn't because of corona. Wayan Petpet died on April 20th, 2020, and was diabetic on April 26th, 2020. At that time the corona virus was rife at public. As for the procedures for the *pitra yadnya* ceremony which is carried out on Wayan Petpet, in a Saksari hamlet considering the situation of the Covid-19 Pandemic are: As soon as the news of Wayan Petpet's death spread, the community still asked whether it was possible to mourn or not. It was not like before the corona when it was spread. Residents who died, local people who heard automatically *ngelayat* (mourning). Person *ngelayat* is not as busy as the situation before the corona. Likewise, at night usually *Ngonye*, also not as busy as usual. Wayan Petpet is put to sleep at home for 6 days, the *pitra yadnya* (*ngaben*) ceremony was held. According to Budastri (an informant on interview on June 4th 2020) said that *"ane nyurung dadonge ajak patpat, nyamak-nyamak tiyange lonto, anak umumanne ken Dandak Gunung, ndak dadi ajak liu-liu, pas mandusan masih ajak patpat, lime kuting tiyang, tiyang ane nungkem dadonge.* (there were four people who carried my grandmother, namely my siblings. This has been conveyed by the Dandak Gunung (the name of Hindu priest) that there should not be many people who wash their dead. Only four people washed his body plus I covered my grandmother's body)

During the *ngaben* ceremony, the corpse was carried out of his bed to the place bathing by 4 people, namely by the closest family, unlike during normal times once announced to remove the body, the family jostled who want to carry the body. Taking the body, washing the body, or carrying the body, this is the sense of devotion shown by the family against the deceased. Also, a social solidarity generally occurs in Hindus in the Saksari hamlet as *ngarap*. When bathing the body according to Ida Pedanda Gde Wayan Gunung (a Hindu priest and also an informant in an interview on August 16th 2020) revealed that there are not allowed to come to the house of the person who died on the first night, the person who bathes the corpse is not allowed to be many people, must wear a mask, wear gloves, and only four people are allowed to bathe the body.

As for the procedure is as follows: Regarding the Covid-19 situation, the *pitra yadnya* Ceremony what is done is *Sawa Wedana Alit*. The implementation is in accordance with covid procedures namely keeping a distance, concerned Wayan Petpet is not exposed to Covid-19 . But the rules are implemented according to the procedures of the health protocol. Moment bathing the bodies carried out by 4 people using masks and gloves. The procedures are:
   a. Pour water 1 scoop from top to bottom (from head to foot), then the *Pedanda* symbolically carries out the cleansing (*kerik, keramas, suri, jeruk*)
   b. Then continued by *walaka* (4 people), bathing with water, soap, *lemurud*, *kekosok*, and *kumkuman* water (flower water).
   c. The body is dressed in clothing, namely *tapih / sinjang*, *wastra* (cloth), belt, *kampuh*, calm, and then the *itik-itik* (crown, fingers, and fingers feet).

d. *Itik-itik* are a symbol of unifying thoughts, words and deeds (*sikiyan kayun lunga ke sangkan paraning dumadi, idep angungsi buwana*).

e. Pedanda then plays *tirta pebersihan* and *tirta kumkuman*.

f. The body is rolled up with a white cloth called a roller, 3 up to 7 layers. Some use 3 layers, 5 layers, or 7 layers.

g. Then rolled up by twins (two pieces of cloth are sewn together one) in order to be perfect, the fold of the fabric that is above is brought down and folds which is brought to the bottom, is a symbol of *rwa bhineda*.

h. The mat that already has a white cloth roller (3, 5, or 7 layers), entered from above by lifting the body first. Then rolled up with a white rolled cloth, if woman from left to right, if male from right to left. The tip of the head and the toes of the feet tied *pocongan*. Then the rolling mat is done just like the cloth white rollers If women from left to right, men from *if* right to left then the mat is folded like wrapping a snack. The mat above the head is folded down, while the one under the legs is folded down on.

i. Lift the body, enter the *geguluk* bamboo (3 bamboo sticks with length approximately 50 cm), to make it easier to tie the body. In the head, abdomen, and feet are filled with *upih* (areca nut stem) which is in the form of a *swastika* tied with a bamboo rope made of Bamboo rope.

j. Rolled with *lante / galar*, which is alternating with the count; *galar, galir, galur, galar* (symbol of *rwa bhineda*), then tied with 3 ropes (above, middle, and bottom) which is called the *tali wangke*.

k. Remove the bamboo *geguluk* (which is 3 pieces), tie the body in such a way bamboo *pepage* that will be used to carry to *setra*, always with a *tali wangke*, as a complement tied with *penyalin* rope 3 (*tali wangke*).

l. On top of it is given a cover, in the form of a *batik* cloth or a suitable *songket* ability, then the cover is filled in the form of a white cloth (if married), yellow cloth if not married, with a count of 3, 5, or 7 layers. Above the rurub is filled with three (in the form of a set of clothes).

m. Then *mesode* (feed the deceased), that is done by *Pedanda* (previous leader). Then they were brought to *Setra*. After arriving at *Setra*, the wrapper was opened and given *tirtha* by Pedanda and then the burning which was previously symbolic was carried out by the Pedanda by burning the *prakpak* that had been given the *puja mantra*.

n. After the burning was finished, the bones were picked up, ordered, wrapped and thrown away to the Sea (interview, Pedanda Gde Wayan Gunung, 22 August 2020).

The implementation of the *pitra yadnya* ceremony carried out by the community in Saksari in the conditions of the spread of covid-19, the point is that the important thing is the process of returning the elements of the *panca maha bhuta* that make up the human body can be done quickly. Referring to Hanggara, et al (2017) that the implementation of the *ngaben* ceremony can be done efficiently in terms of financing, such as through a crematorium. According to Murwonugroho, et al. (2006) the five elements that make up the microcosm, namely udara (*akasa*), earth (*prtiwi*), fire (*teja*), water (*apah*), and wind (*bayu*) are a container for the *atman*. Meanwhile, referring to Murniti and Purnomo (2017) that the implementation of Hinduism is flexible, which means that it is adjusted to traditions, conditions, and abilities by paying attention to the rules set by PHDI. The *Ngaben* ceremony has a tourist attraction. In synergy with that, Yusuf and Azisi (2020) reveal that the *yadnya* ceremony is a method to maintain and care for the balance of nature.

As for the offerings or *bebantenan* that are used during the *Pitra yadnya* ceremony according to Ida Pedanda Istri Oka Padmi's (interview, 20 June 2020).

a. After the body is washed, it is given *Sodayan* which contains fruit, snacks, (*raka-raka*), water, coffee.

b. The rules of offering in Prajapati Temple are in the form of *Pejati* which consists of; *daksina, peras, kelanan, ajuman,* and *bayuhan.*

c. *Peras petulangan* at the incinerator.

d. Buratwangi when picking up bones previously given *tirtha penyeheb*, *kumkuman*, and *pewasuh tulang* (*nunas ring Pedanda*). *Tirtha penyeheb* consist of *klungah* (young coconut), white, green and yellow, then *Tirtha tabah.*

e. *Peras abu* (*peras au*)

f. *Ngereka tulang*, namely forming bones in the shape of a person's picture, di on the bone that has been designed is filled with kwangen. On the head 1 contains wooden leaves sugih 9 and Uang Kepeng 9. On chest 2 (*adumuka* position), which contains leaves Sugih wood 7 and Uang Kepeng 7. In each hand 1, which contains 5 sugih wood leaves and 5 Uang Kepeng 5. Each leg contains 1 kwangen containing 5 sugih wood leaves and 5 coins. Above kwangen is filled with tigasan (a new set of clothes).

g. Then Pedanda uploads *mapuja*

h. *Banten teben* which is located in the *teben / under* the bone, among others; *panjang*, *bubur pirata*, *ajengan goak*, *guling teben*, *peras*, and *angkeb.*. Ida Ayu Nyoman Rai added that what was important was *Tarpana*, This is for the offering for the person who is given the ceremony (interview, October 6ᵗʰ 2020).

i. *Saji Tarpana* consisting of; a) the idea which contains it; fort contains *uyah areng* for black *idehan* accompanied by green *klungah*, fortunately filled *ebatan suci* for white *idehan* accompanied by white *klungah*, and *untek* contains *tabie bun* and *kesuna* for red color ideas accompanied *klungah* yellow color. b) Handling 1 *nare*, which contains *kelepon*, *laklak*, *kekupe*, *nagasari*, red *kuskus*, white *kuskus*, black *kuskus* (allowed coupled with other wet snacks). c) *tipat sirikan* 1 *nare* complete side dish the dishes are like *kacang*, *komak*, *saur*, *sambel*, *tum*, *sate*, *jangan olahan*. d) *Pesor* is made from rice wrapped in bamboo leaves and then boiled like *ketupat* 1 nare complete with side dishes. e) *ajengan* with side dishes complete 1 nare. f) *ajengan isahan* 1 *nare* containing 4 *serobong*, yang first rice contains *canging* leaves and *bajo*, second rice contains *temen* leaves and *dengdeng*, three rice filled with moringa leaves and halved boiled egg, the fourth rice filled with salt which is put in the *kojong* filled in the middle of the rice. Each was filled with a funnel like a *daksina* one. g) *ajengan kepel* as much 3, each of which is covered with round jackfruit leaves; one *ajengan kepel* contains moringa leaves and an omelette, the other *ajengan kepel* contains red *pucuk*, and the other is *ajengan kepel* contains fried liver. h) drink 1 nare, which contains 1 cup of *asaban*, 1 wine glass, 1 cup *berem*, 1 cup *urab* porridge, 1 cup *injin* porridge, red porridge 1 glass, 1 glass of *wedang*, 1 cup of water, and *tarpana* filled with *sedah tubungan mekamben* 1 pair complete with *gambir*, *buah pinang*, tobacco and cigarettes / *lanjaran*. (interview, Ida Ayu Swati, October 26ᵗʰ 2020).

j. To Surya the offering is *suci*, to Prajapati the offering is *suci*,

k. *Arepan Pedanda* the offering is *suci*, *daksina* gede (contains all 5), punia, *lis*, *gelar sanga, tigasan, buu, toya siram dan sekar ura kamaligi*

l. The bones are wrapped in such a way that the *kuangen* is neatly taken filled head tied on the outside of the wrapper.

m. *Nganyut* to *segara* by means of *pejati* (interview, Ida Ayu Kartika, October 26ᵗʰ 2020).

Nganyut to *segara* is the final event of the core ceremony of *pengabenan*. After three days there is such a thing as *nelun* or *mererebu*. This ceremony is a self-cleaning from *cuntaka*, by using the means of *pejati* in *merajan*, and offering *mererebu / ngerebuin* which is placed under the pan in the pan complete with *arepan merajan* lengkap dengan *tehenan* and *kerik keramas* dan *buhu*. Meanwhile, nelun for the Ngaben ceremony enough to make *soda / sodayan*. While the procedures carried out against Ida Ayu Tirtha who were

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sentenced corona; the bodies were immediately taken to the funeral pyre (*Setra*), immediately from the Hospital by the Covid Team from the Hospital. Families that follow the burning ceremony is limited to only 8 people with the ceremony leader. On at that time the leader of the ceremony wore APD/PPE (personal protective equipment). The leader of the ceremony performed the prayer and *puja mantra* as appropriate, but *kerik keramas*are done symbolically. Because it is not directly given the *ngaben* ceremony (*mekingsan ring geni*). Pedanda *niwakan tirta pebersihan*, and *tirta pengentas tan keneng sengker tahun* (can be given the *ngaben* ceremony anytime without time limit).

The implementation of *Pitra yadnya* towards Ida Ayu Tirtha who was exposed to Covid-19 is in accordance with the *surat edaran* (decree) of Parisadha Hindu Dharma Indonesia Pusat Number: 312 / SE / PHDI Pusat / III / 2020, which states, among others:

a. In the event that a Cov id-19 patient dies, either treated at home sick or who do quarantine / isolation independently at home or patients under surveillance (PDP), including insiders monitoring (ODP), the treatment of the corpse should not be handled alone, rather it is reported to the hospital that handles Covid-19 , for then handled by a competent officer;

b. Care for the body since in the ward / isolation room, the morgue, to and until the funeral / cremation must comply with the Standard Operational Procedure (SOP) for covering the bodies of Covid-19 patients set by the government.

c. The process of the *Pitra   yadnya* ceremony should be done until *mendem, mekingsan ring geni* through cremation or *mendem ring pertiwi* with ceremonies / offerings simple without reducing the meaning / *tattwa* of Hinduism, so it's not involve a lot of people.

d. *Tirtha pebersihan, pengelukatan,* and *pengentas* requested to *pandita sulinggih* or *pandita pemuput* the ceremony, while the ceremony process at The crematorium or the funeral was carried out only by *Pinandita lokapalasraya*, *Sarati Banten*, and the closest family party in number very limited, while adhering to precautionary protocols against Covid-19 in order to prevent transmission;

e. If the victim's family wants *ngaben* directly, it is better the ceremony is carried out through a process of cremation, but for Hindus who adhere to the tradition of *mendem ring prthiwi* it can perform the *Pitra   yadnya* ceremony at the funeral and ceremonies led (*kapuput*) by Pandita / Sulinggih, did not involve many people and must comply with the precautionary protocol against Covid-19 ;

f. For PDP and ODP who died not at the hospital handling Covid-19 , the family is obliged to report the death to the authorities, especially to the local hospital handling COVID-19 (process treatment of the corpse and the rituals / ceremonies and ceremonies are the same as treatment of the bodies of Covid-19 patients who died at the hospital);

g. For Hindu communities that have / adhere to traditions or culture different religions, the process of caring for the body remains follow and comply with the SOP for Screening the Corpses of Covid-19 Patients as well as precautionary protocols against Covid-19 . The *Pitra   yadnya* procedure which was carried out on Ida Ayu Tirha, was in accordance with the decision of PHDI. The ceremony was very simple, didn't involve many people, after the bodies were burned by the Covid-19 Team, the bones were picked up, cleaned with a very simple offering, designed, *mesode*, then carried into the sea. For Ida Ayu Tirta has not done any "*pengabenan*" ceremony until now, only passing out the ring geni only. The pengabenan ceremony will be held after a decision / result of deliberation is made family.

2. Family Strategy in Carrying Out the *Pitra Yadnya* Ceremony at the time of Covid-19 pandemic in the Saksari Hamlet, North Cakranegara Subdistrict

According to the beliefs of Hinduism teachings "Panca *Yadnya*" is ceremony presenting people who have died, as the process of returning *Panca Maha Bhuta* to the source. The

implementation of the *Panca Yadnya* is based on the *Tri Rna* (three debts), namely: a) *Dewa Rna* is a debt to Ida the Hyang Widhi who has created the universe and all of its contents, including humans; b) *Pitra Rna* is a debt to both parents and ancestors who have given birth, nurture and raise us; c) *Rsi Rna* is a debt to the sages has received revelation, gave guidance, teachings about chastity and spirituality and science. *Tri Rna* mentioned above is paid with carry out *Panca Yadnya*. *Dewa Rna* was paid by performing *Dewa Yadnya* and *Bhuta Yadnya; Rsi Rna* is paid by performing *Rsi Yadnya*; and *Pitra yadnya* is paid for by performing the *Pitra yadnya* and *Manusa Yadnya*. *Pitra yadnya* is a sincere sacrifice to both parents or ancestors who have died. One of our ways to pay off debt to the ancestors is to carry out the *pitra yadnya* ceremony. *Pitra* means too ancestors. Ancestors are counted from father and mother upwards such as grandmother and grandfather, *Kumpi* and so on has a very large and decisive role in our lives as the next generation (Wiana, 1998: 1). Regarding the category of ancestors, referring to Wijayananda (2004: 2) states that what is meant by ancestors is Mother, father, grandfather, grandmother, great-grandmother, and so on, which is a straight line up, that brings us down. We exist because of mother and father. Father exists because of Grandpa and Grandma and so on. We owe them so much that we are obliged to pay for it by carrying out the *pitra yadnya*. This *pitra yadnya* ceremony it is our job as heirs or *pratisentana*. During the Covid-19 pandemic, everything was limited by the rules including religious ceremonies. All activities that involve large numbers of people prohibited, may be done but by following the rules that have been issued either by the government as well as by religious organizations such as PHDI. This includes the activities of the *pitra yadnya* ceremony. The implementation of the *Panca Yadnya* ceremony under the conditions of the State experiencing The Covid-19 pandemic, including West Nusa Tenggara, should be regulated according to its principles of faith (Dharma of Religion) and the principles of the State Dharma by following the Directives, Appeals, Instructions, laws and regulations, both from the Central Government, the Government Regions, Institutions and other authorized institutions. Based on the above, then the implementation of the *Panca Yadnya* Ceremony during the "Covid-19 Pandemic" at NTB, the following conditions apply:

a. All *Panca Yadnya* ceremonies that are *ngewangun* (planned), such as works of *Melaspas*, *Ngenteg Linggih, Ngaben Masal, Mamukur, Maligya, Rsi Yadnya (padiksa), mepades*, and other *ngewangun karya* such as *maajar-ajar*, *nyegara gunung*, and others, so that it is POSTED until the Covid-19 pandemic is declared abated by the authorities.

b. *Panca Yadnya* ceremonies other than those that are *ngewangun* (planned as referred to in number 1, can be implemented by involving very limited participants.

c. In every implementation of the *Panca Yadnya* ceremony as what is meant in number 2 in order to follow the health protocol for prevention and control the Covid-19 pandemic from the competent authority, among others; a) mandatory use masks properly, b) keep the distance between people at least 1.5 meters, c) provide a place to wash hands with soap and running water or hand sanitizer, d) prioritizing life behavior clean and healthy (PHBS), and e) prohibit attendance for everyone who shows clinical symptoms such as, fever, cough, runny nose, sore throat, and shortness of breath.

d. *Pujawali / piodalan* at the *Khayangan Jagat Temple, Dang Khayangan Temple, Khayangan Desa / Traditional Banjar,* and other temples. a) The implementation of the ceremony is so *pengawit ngantos panyinepan kemargiang olih karma* of coercion / guardian and / or *Kasinoman / pasayahan* assigned, b) *Melasti* carried out in a way *ngubeng*, c) *Pujawali / Piodalan* ceremony at most one day, unless there are other provisions according to local *dresta* and / or stated as *bhisama* in the *purana pura* concerned, d) *Pangabhaktian karma* can carried out by *ngayat saking merajan/sanggah soang-soang* or by arranging the *pemedek* in an orderly manner and taking turns at most 25% of normal capacity; and e) Not accompanied by the arts of *wali/wewalan*, such as

gamelan rejang, baris, *topeng sidha karya*, and soon, f) Ceremony *Sad Kertih*, especially *danu Kertih* which is held annually at *Purnama kelima* in "Segara Anak lake", this year (2020) was conducted with the *guru piduka* at Jagadnata Mayura temple or in Taman Narmada. Temple

e. *Pitra Yadnya*. a) The *Pitra yadnya* Ceremony for those who died due to positive Covid-19 performed by direct *cremation* or *makingsan ring geni* according to Covid-19 health protocol. b) for those who died not because of Covid-19 *mekingsan ring geni* ceremony is held or buried, except for *Sulinggih, Pemangku*, as well as adult displaced before this decision set; and c) if *Ngaben* cannot be postponed, it can be done with the following conditions; 1) The ceremony is carried out simply and The number of participants is very limited, as well as in coordination with the authorities either the health sector, the government or part of the Covid-19 handling group, and 2) no invitations or other forms of crowd. With regard to the rules issued by the Government and Parisada, a strategy carried out by the family for the *pitra yadnya* ceremony can run as it should is by carrying out that ceremony simplest without detracting from the meaning of the ceremony. Remember the principle *Yadnya* corresponds to the three frameworks of Hinduism which include *tattwa*, *susila*, and *upacara*, In this event include: scriptures, saints, holy days, places sacred, and sacred ceremony. According to the level it is also prepared in a variety of choices according to the abilities and conditions, namely; a) *Kanistaning Kanista* (small / core)*, Madyaning Kanista, Utamaning Kanista; b) Kanistaning Madya, Madyaning Madya, Utamaning Madya; c) Kanistaning Utama, Madyaning Utama, Utamaning Utama.* In its implementation remains principled *desa (*place*), kala (*time*),* and *patra* (conditions and situations), and still based on literature. There are times the implementation of *yadnya* must look for adults such as *pawiwahan*, *mapandes*, *melaspas*, and some are immature such as *nelu bulanin*, *otonan*, and the like. *Yadnya* must be based on the intention, mind and heart that *lascarya* (sincere). *Lascarya* is a self-worth conception that refers to psychic activity someone who sincerely admits without any importance to what they do to other people. Another term for this conception is *nekeng twas*, which means sincere giving and given by and from someone. *Lascarya* is not just a discourse of someone's sincerity, but behind the words it resides morality, the wisdom invaluable by verbal expression.

In a cultural context, the spirit of *lascarya* is the other side of the meaning of human life which is local wisdom and at the same time the embryo of what is called Bourdieu's sociology as a social and cultural capital (Suastika, 2008: x). The family strategy in carrying out the *Pitra yadnya* ceremony is carried out in the Saksari hamlet, North Cakranegara subdistrict during the Covid-19 pandemic this is to do the simplest that is *Sawa Wedana Alit* for those who don't got Covid-19 . Where in its implementation still follows the rules of health protocol. For example, when bathing the body wearing a sarong hands, wear a mask, wash hands with soap after bathing the bodies, and the number that washed enough 4 people. Fixed current spacing carrying the body in *Setra*, while from the funeral home the body was brought to *setra* by using the Ambulance car. Likewise the mourners came taking turns to the funeral home using a mask. Wash your hands before enter the funeral home in the space provided. Who lives in Setra only a very large number of families in charge of helping the ceremony limited. Likewise, when drifting to *segara* it was also carried out by several people only. In essence, the ceremony can run according to the procedure without reducing its meaning from the implementation of the ceremony (Budastri an informant in an interview on August 9th 2020).

While the family strategy in implementing the *pitra yadnya* ceremony for whose family is affected by Covid-19 is fainting ring geni. Immediate corpse was taken to Setra by the covid team from the hospital by car Body / Ambulance. This happened to Ida Ayu Tirta who died on June 9th 2020. The burning of the bodies was also assisted by the Covid Team from the Hospital

total of 4 complete people using PPE. Representatives of that family witnessing the ceremony, Ida Bagus Gumiarta also wore clothes PPE, including Ida Pedanda Gde Gunung as the leader of the ceremony at that time wearing PPE. There were 4 families watching and helping the ceremony did not use PPE, but at a distance witnessed the burning. After they finish burning then they are approached to pick up the bones / ashes of the body. Ida Bagus Gumiarta, the representative of family and Ida Pedanda Gde Gunung when wearing PPE can be seen on Figure 1. below:

Figure 1. Ida bagus Gumiarta and Ida Pedanda Gde Gunung when wearing PPE
Source: Documentation of Santi Patni in 2020

There was a complaint between families because they could not meet the rules the deceased, even to visit *Setra* was prohibited. Strategy which The implementation is not immediately performed the *ngaben* ceremony, it is enough to just knock out the geni ring first. With the intention that others can learn later when he is serving. Some people from the family of Ida Ayu Tirta after the *mekingsan ring geni* ceremony carried out isolation independently for 1 week. After 1 week doing a rapid test on the advice of *lurah* (head of government at the village level) and Puskesmas (hospital at the sub-district level). Of the 12 people who did the test, there were 3 people which is reactive. The 3 people are Ida Ayu Indah Sutini, Ida Ayu Sulasmi and Ida Good Karta. The three of them were isolated at Wisma Nusantara for 10 days. Meanwhile, other families, although non-reactive, still carry out independent isolation. interview, Ida Ayu Indah Sutini, September 7th, 2020).

3. **Implications of the *Pitra   yadnya* Ceremony for the Community During a Pandemic Covid-19 in the Saksari Hamlet, North Cakranegara Subdistrict.**

According to experts, implication is a consequence or direct result from the findings of a scientific research. A conclusion or final result findings from a study. In this research, what will be revealed is the implications of the *pitra yadnya* ceremony for the community during the Covid-19 pandemic in the Saksari hamlet, North Cakranegara subdistrict. This Covid-19 pandemic really gripping society. The beginning of the emergence of this virus got various response from the community, some seem to belittle, do not care, feel immune, and many even make jokes. Mock those who are wearing a mask, in the Balinese term is said to be too acting up wearing a mask, afraid of getting sick, afraid to die, if it's time to die, definitely die.This is what happens in society. Over time, it causes excessive fear to the point of leaving the market did not dare. Hearing the neighboring village (namely in Kelurahan Taliwang), there were those

affected by the corona virus, they say "*musuh sampun paek mangkin*" means "enemy now it's near ", it turns out that what the enemy said was the corona virus.

People with different mindsets are afraid, some are casual, and some seem dismissive, after get appeals from the government, either directly or through the media, finally began to be careful about implementing a healthy lifestyle. Slowly getting used to going out of the house wearing masks, washing hands frequently, taking baths come home from traveling and change clothes used traveling. Wayan Petpet died during the excitement of the corona, on the 20ᵗʰ April 2020. When he died, the family reported to the Head of the hamlet (I made Asti Sugandi), the Head of the Environment continues to the Lurah and Babinsa. According to head of Saksari hamlet (Made Asti Sugandi, interview, on 5ᵗʰ August 2020), said that Wayan Petpet died at home because of an old illness, not because of corona. On the advice of head of village and Babinsa (army officers in the village), the implementation of the *Pitra yadnya* ceremony, was carried out very well simple namely *Sawa Wedana Alit* (Budastra, an informant in an interview on August 7ᵗʰ, 2020).

Pedanda Gde Wayan Gunung (a Hindu priest) announced that it was not permissible to wash the body many people, only 4 people are allowed by following the health protocol, wear a mask, keep your distance and wear gloves. Pedanda Gde Wayan Gunung also advised not to take pictures, so there were none documentation during the *Pitra yadnya* Ceremony from Wayan Petpet. But more It was tense again when Ida Ayu Tirta died, who was hit by the corona virus. Not there are those who dare to mourn, let alone neighbors, only limited family is allowed coming to *Setre*, besides being forbidden because of fear. Although not can *ngelayat* for people who share with the deceased's family still *cuntaka*. They do not pray in holy places while still *cuntaka*.

From an economic point of view, the implementation of the ceremony during a pandemic Covid-19 is a little more economical than normal. The cost of offering is smaller because it uses the simplest offerings. To entertain smaller guests because the number of guests is limited, not as many as normal. While the social system the culture of the community has changed as a result of the pandemic Covid-19 . For example during normal times, if someone dies, at night there are many residents who came to the funeral home (*ngonye*), until 10 at night, even there is more. During the Covid-19 pandemic no one *ngonya*, apart from being afraid, too the exit limit is limited to 9 pm. Usually when you're *ngonya*, the host pay attention to who comes and diligently in *ngonya*, the day after tomorrow if that person experiencing a disaster / his family dies or the person concerned, then if many people come to *ngonya*, if they are lazy, no one will come to *ngonya*. This matter become a strong tradition in the community in the Saksari hamlet, with the term *pegae pesilihan*.

The impact caused by Covid-19 , especially from an economic point of view, many people in the Saksari hamlet are deprived jobs, especially private ones, such as hotel employees, hotel food suppliers, traders, builders, and the like. There are social restrictions on people around and even among others family can cause suspicion and loss of trust in the people around us, both we know and not. The more so with leaving the house wearing masks, many were offended and said *ajum* and *budri*, because by using a mask, no smile can be seen as wide as it is, and often there is no sign of one another. The usual mutual support, admonish each other is now limited by masks. Currently the order social community with a noble culture that has been passed down from generation to generation by our ancestors torn apart by the corona.

Based on the description above, there is a dynamic in realizing social ties through the implementation of rituals among the Hindu community in Lombok, which used to involve large numbers of Hindus, but recently there have been social restrictions. Based on the historical aspect of the social order that was built in the middle of the Balinese Hindu community in Lombok, rituals also occurred with people of other religions, such as the Sasak ethnic who embraced Islam. This refers to Wirawan (2018) which occurs in the memarek tradition

involving Hindus and Muslims in Bebekek, North Lombok. Adherents of different religions carry out rituals in the same place which embody social harmony.

In the Saksari hamlet used to be known by the term *saling rauhin*, *saling onyein, saling jenukin*, moment there is a death ceremony, namely *Pitra   Yadnya*, this time it has been deserted by the corona. Due to social restrictions and excessive fear of society. Moreover, there are residents who have caught the virus and even died, this add to the excessive fear in society. Many people are locked myself in the house, afraid to go out because you have to wear a mask. Because those who are not used to masks will have shortness of breath, they will become sick because of the mask. With conditions like this, people must be able to understand circumstances and began to adapt to the shifting of the socio-cultural system without removes preexisting values. Because of the Covid-19 pandemic forcing us to accept all forms of change. All forms of activity people who were carried out during the Covid-19 pandemic, were forced and had to get used to it with standard health protocols. Social change in the midst of the Covid-19 pandemic give birth to new habits in society in various aspects of life. For example, for religious ceremonies that involve many people, limited to only a few people. But some of the positive things about this corona, when performing the ceremony it is more economical because it uses the *nista* level (which is basically only) without detracting from the meaning of the ceremony.

Conclusion

Based on the results of this research, it can concluded three things related to the research findings. *First*, the *Pitra yadnya* Ceremony during the Covid-19 Pandemic in the Saksari hamlet, North Cakranegara subdistrict. For those who died immediately performed the *ngaben* ceremony, the ceremony carried out is very simple, namely *Sawa Wedana Alit*. The procedures are: a) Pour water 1 scoop from top to bottom (from head to foot), then the *Pedanda* (a Hindu priest) symbolically carries out the cleansing (*kerik, keramas, suri, jeruk*). b) Then continued by *walaka* (4 people), bathing with water, soap, *lemurud*, *kekosok*,, and *kumkuman* (flower water). c) The body is dressed and wrapped, rolled up as is should be. d) Then mesode (feed the deceased), that is done by *Pedanda* (previous leader). Then they were brought to *Setra*. After arriving at *Setra*, the wrapper was opened and given *tirtha* by *Pedanda* and then the burning which was previously symbolic was carried out by the *Pedanda* by burning the *prakpak* that had been given the *puja mantra*. e) After the bones were burned, they were picked up, *ngereka*, then ceremonial as it should be. f) After completing the ceremony had done by *Pedanda*, the bones were wrapped and discarded to the *segara*. For those who died from corona, this was carried out by direct cremation. The ceremony carried out is *mekingsan ring geni*. As for the ordinances The ceremony is after the body is burned, the bones are thrown into *segara*. Waiting for a family decision, looking for an adult can then be done *pengabenan* ceremony.

Second, the family's strategy in carrying out the *Pitra   yadnya* ceremony during the Covid-19 pandemic is; According to the circular PHDI, where is the ceremony of *Pitra yadnya* which was conducted in the Saksari hamlet, North Cakranegara subdistrict at this time of the Covid-19 pandemic is doing the most simple namely *Sawa Wedana Alit* for those who are immediately performed the *ngaben* ceremony. Where deep its implementation still follows the regulations of the health protocol.

Third, the implications of the *Pitra   yadnya* ceremony for the community in the Saksari hamlet, North Cakranegara subdistrict are; community socio-cultural system experiencing changes as a result of the Covid-19 pandemic. Example during normal times, if someone dies, at night many residents will came to the funeral home (*ngonye*), until 10 at night, even there is more. When Covid-19 is limited, and also because some are afraid to leave according to the appeal not to leave the house later than 9 in the evening. Meanwhile, the impact caused by Covid-19, especially in terms of economy, many people in the Saksari hamlet lose jobs, especially private ones, such as hotel employees, food suppliers hotels, traders, construction workers, and the like.

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