



Character Values In *Pemayuh Oton Sungsang Carik* Ceremony In *Pengiangan Kawan*

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Abstract

Pemayuh oton sungsang carik ceremony is very rare, carried out because it was not socialized, either in the form of books or socialization directly. Pemayuh oton sungsang carik ceremony is carried out by the people who have a birth and have special characteristics or abnormalities. When metenung used Lontar Wrhaspatikalpa which owned by Dewa Aji Mangku Pradah Pengiangan Kawan village. In the ejection, it was explained that those who had a birth on a certain day and certain time were called breech, which resulted in the death of starch (salah pati), causing starch (ulah pati) or unnatural death.

Based on the data analysis found that (1) the cause of pemayuh oton sungsang carik is to arise because the faith of the people towards the influence of the day of birth, and the irregularities of one's behavior attract the attention of parents or family members in the household. In order to know about the causes of anomalies or the peculiarities of their children's behavior, they will be assigned to the day of birth or oton. Based on the results, pemayuh oton sungsang carik ceremony was carried out. (2) The implementation is based on literary sources in the form of ejection, Lontar Wrehaspati Kalpa, Lontar Tenung Pawetuan and Lontar Sang Hyang Aji Nyug. Based on structural functional theory, there are four important functions. The functions such as: (A)

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Adaptation function, (G) Functioning Goal Attainment, (I) Functions of integration, and (L) Functioning Latency. (3) Character Values contained in Pelayuh Oton Sungsang Carik Ceremony form 18 character values.

Abstrak

Upacara *pelayuh oton sungsang carik* sangat langka atau jarang dilaksanakan disebabkan oleh karena belum disosialisasikan secara spesifik, baik dalam bentuk buku ataupun sosialisai secara langsung. Upacara *pelayuh oton sungsang carik* dilaksanakan bagi orang yang *metenung* hari kelahiran dan memiliki ciri-ciri atau kelainan khusus. Untuk mengetahui lebih jelasnya jika khusus *metenung* kelahiran menggunakan *Lontar Wrhaspatikalpa druwen* Dewa Aji Mangku Pradah di Desa *Pakraman* Pengiangan Kawan. Dalam *lontar* itu dijelaskan mereka yang memiliki kelahiran pada hari tertentu dan *wuku* tertentu disebut *oton sungsang carik* yang mengakibatkan orang mati *salah pati*, *ngulah pati* atau mati tidak wajar. Berdasarkan analisis data diperoleh hasil; (1) Penyebab pelaksanaan upacara *pelayuh oton sungsang carik* adalah muncul karena keyakinan umat terhadap pengaruh hari kelahiran, dan ketidakwajaran perilaku seseorang menarik perhatian orang tua atau anggota keluarga dalam rumah tangga. (2) Pelaksanaan upacara *pelayuh oton sungsang carik* berdasarkan sumber sastra berupa *lontar* yaitu, *Lontar Wrehaspati Kalpa*, *Lontar Tenung Pawetuan* dan *Lontar Sang Hyang Aji Nyug*. Fungsi upacara *pelayuh oton sungsang carik* dikaji berdasarkan teori fungsional struktural, Parsons (ada empat fungsi penting, yaitu: (A) Berfungsi *Adaptation*, (G) Berfungsi *Goal Attainment* (pencapaian tujuan), (I) Berfungsi integrasi, dan (L) Berfungsi *Latency*. (3) Nilai Karakter yang terkandung dalam Upacara *Pelayuh Oton Sungsang Carik* mengacu pada 18 nilai karakter.

Introduction

Hinduism is a universal religion, in its existence Hinduism especially in Bali cannot be separated from Balinese ceremonies, traditions and culture. The tradition of Balinese customs and culture is very thick with its religious value which is not separated by a ceremony. A ceremony in Hinduism will not be separated from *upakara*. The implementation of *Yadnya* ceremony is a step that is believed to be a very important activity. Because *Yadnya* is one of the earth's supports. Thus mentioned in the *Atharwa Weda* book.

Religious ceremonies are part of the implementation of *Yadnya* as the basis for returning *Tri Rna* (*Dewa Rna*, *Rsi Rna*, and *Pitra Rna*), namely three debts that must be paid to God, ancestors and *Rsi* (Government of Bali Province, 2002: 1). The implementation of *Yadnya* can be divided into five types of *Yadnya* which are often referred as *Panca Yadnya*. They are *Dewa Yadnya*, *Bhuta Yadnya*, *Rsi Yadnya* *Pitra Yadnya* and *Manusa Yadnya*. The implementation of *Panca Yadnya* is based on *Tri Rna* as mentioned earlier. *Dewa Rna* was paid by *Dewa Yadnya* and *Bhuta Yadnya*, *Pitra Rna* was paid by *Pitra Yadnya* and *Manusa Yadnya*, *Rsi Rna* was paid by *Rsi Yadnya* (Bali Provincial Government, 2002: 11).

Manusa Yadnya is actually a form of practice from *Pitra Rna*. *Manusa Yadnya* was done to repay moral debt to ancestors, because Hindus believe that children born are incarnations of the reincarnation of ancestors. Among them are *Manusa Yadnya* including: *Magedong-gedongan*, *ngotonin*, *mapandes*, *mabayuh*, *pawiwahan*, *mawinten* and so on.

Singin, (1998: 15) states that there are many types of *Manusa Yadnya* ceremonies that have been described previously, but in this study I analyze the *Oton* oversight ceremony which is one part of the *Manusa Yadnya* ceremony. *Oton* is a ceremony according to one's birth day to neutralize bad or negative influences on human beings. *Bayuh* is similar to *dayuh*, *tis*, *embon* (Balinese) meaning cool. *Bayuh* is intended to cool the human being from things that are hard or hot due to the influence of his birth day. Cooling also means neutralizing the forces of evil or human nature so that it does not affect their behavior.

Purwita (1996: 20) states that the process of studying the teachings of Hinduism, the forms of the ceremony and the *upakara* of Hinduism received a careful study to understand the meaning, function and meaning. Hindus, especially in Bali, strongly believe in the influence of birth on human behavior. Birthdays are very influential on good and bad behavior. Sri Reshi Anandakusuma, (1983: 15) said "authority is very influential on the

nature or nature of a person, and without being treated with an *oton*, they are difficult to balance themselves in their lives". Advice from educators formally, non-formally and informally is less effective in changing the bad behavior caused by the influence of self-harm, to causing harm in his life ".

Hindus, especially in Bali, in general only have to do *oton* if they have birth in the *wuku wayang*. If the *oton* paddle has not been implemented, the behavior is often deviant and difficult to advice and has a strong character like nature. *Tumpek Landep*, *tumpek uye* and his birthday together with the birth day of his parents, is usually carried out in general with an *oton* ceremony. There is one of *mebayuh* ceremonies because there were many people do not know *Pemayuh oton sungsang carik* ceremony yet

Pemayuh oton sungsang carik ceremony is very rare or rarely carried out because it has not been specifically socialized, either in the form of a book or direct socialization. *Pemayuh oton sungsang carik* ceremony is carried out for people who *metenung* in the day of birth and have special characteristics or abnormalities. To find out more clearly, it used *Lontar Wrhaspatikalpa* from Dewa Aji Mangku Pradah in Pengiangen Kawan village, in Susut District and in Bangli Regency. In the ejection, it was explained that those who had a birth on a certain day and certain time, which resulted in the death of starch (*salah pati*), causing starch (*ulah pati*) or unnatural death. The implementation of *Pemayuh oton sungsang carik* ceremony is used as a means to ask for the gift of God (*Hyang Widhi*) to overcome the bad influence of the day of birth on the character and character of a person, to the main thing to avoid the dead (wrong starch and starch).

All life in this world will end in death, but everyone wants his death to be natural. Likewise the Hindus, really want a reasonable death, not die of starch and starch. Hindus strongly believe that the way of death of a person will affect the journey of the spirit to reach its destination. Death of starch and starch is an unnatural death, which is avoided by everyone because it will have a negative impact. But the reality now is that the incidence of suicides that are classified as dead is a lot of starch. The events are very diverse not only those who have problems, die of starch or suicide, but those who have never had a problem can also take shortcuts to end their lives. The incidence of suicides stirs up all circles of society and it is very difficult to prevent prevention. While no one has been able to provide a definite answer as the cause. But now there is a *lontar* found in the form of *Lontar Wrhaspati Kalpa* which contains birth weights that have a bad or fatal impact on someone born on my father and on a certain day, can experience the death of starch and treat starch.

The whole ceremony of *Pemayuh oton sungsang carik* is generally unknown, which is different from the autonomy that is commonly carried out both in terms of its special function, as well as its implementation and implementation. It is hoped that the people will have new knowledge in the effort to overcome the negative consequences of the influence of the day of birth, especially the death of starch and starch, namely by carrying out *Pemayuh oton sungsang carik* in accordance with the day of birth. This implementation contains character values in each implementation. The existence of these character values is very important to be known and explored more deeply so that later can be realized in the form of concrete actions as a reflection of people with character. So that character strengthening efforts can be better understood and implemented well. This research is expected to be useful to further complement the insights and knowledge of Hindus, to further strengthen confidence in every religious ceremony, and as an educational study can then be used as a reference both in school and in its application in the community. The uniqueness and fundamental things that attract attention to be examined so that more clearly can be known about the implementation, as well as the character values contained in *Pemayuh oton sungsang carik* ceremony of Pengiangan Kawan village, Susut District, and Bangli Regency.

Method

The method is often associated with the terms approach, strategy and technique, namely in the form of the method taken in finding understanding in line with the set focus and objectives. The method used for data collection in this study is as follows:

Observation is a method used by researchers in an effort to collect data directly through careful recording so as to obtain the data needed. Observations are carried out by researchers by conducting direct observations, namely on people carrying out *Pemayuh oton sungsang carik* ceremony. Researchers in their efforts to collect data using tools to help smooth the implementation of observations in the form of mobile phones (HP). HP is used as a recording device for things or data that supports research conducted. In addition to the HP researchers also noted certain expressions of interviews or responding to comments, observing, carefully all the individual behaviors used as subjects in experimental settings. Observations made by researchers on *Pemayuh oton sungsang carik* ceremony, directly occupied as a cross check tool that is checking directly on matters related to the research problem.

Interview is a method to obtain the information needed to complete the data in the study, so the interview is very important needed to smooth the research process. The interview / interview technique is a direct conversation between the interviewer and the interviewee. Interviews were conducted to obtain accurate and complete data as expected so that in-depth interviews were carried out on several key informants, such as stakeholders, construction workers and people who had carelessly worked for the careless breeders. In addition, interviews can be conducted on religious leaders and traditional leaders who know the subject matter which is related to the breeding ceremony of the breeders and their traditions in Pengiangan Kawan village, Pengiangan Village, Susut District, Bangli Regency.

Literature study is a method of data collection that is useful for understanding the scope of the material, theoretical concepts and frameworks in facilitating analysis. Literature study used special literature relating to *Manusa Yadnya* ceremonies, especially to form the soul and human personality. Documentation is a technique used to get a new knowledge by reading the literature which related with the problems. In connection with it, the document study is used to collect the data and photographs, or in the form of notes related to the process of *pemayuh oton sungsang carik* ceremony.

Result And Discussion

Pengiangan Kawan village has high trust in the influence of religious ceremonies. One of them is shown by the implementation of *pemayuh oton sungsang carik* ceremony. The cause of *pemayuh oton sungsang carik* ceremony was caused by the belief that the people of the ceremony would be able to neutralize the bad influence of the day of birth. It is carried out because on the basis of someone's birth, that is referring to *wuku* and day or *sapta wara* which was the birth of someone who mentioned to be affected by *malaning wuku* (*wuku kacarik*) must carry out. This can be known based on several sources of ejection, namely *Lontar Wrhaspati Kalpa*, *Lontar Tenung Pawetuan* and *Lontar Sang Hyang Aji Nyug*. *Pemayuh oton sungsang carik* ceremony uses *banten* facilities and is carried out in stages or structured, starting from the yellowing stage to the completion stage. The function of it, is based on structural functional theory, there are four functions of *pemayuh oton sungsang carik* ceremony, namely: (A) Adaptation (G) Goal (goal) i. (I) Itegration (integration) and (L) Latency (latent).

Pemayauh oton sungsang carik ceremony is examined based on three kinds of values, namely: (1). Material Value, (2). Vital Value and (3). Spiritual Value. The study of

this value produces several character values, namely: Religious which is part of the event which is one part of the Tri Basic Framework of Hinduism is one of the most obvious framework of its activities can be seen because the manifestation is a series of actions in an activity. The ceremony is a tangible manifestation of religious realization or activity.

Peaceful love is another form of spiritual value, namely, in the value of beauty and value of goodness. Peace-loving attitudes will present the beauty of life that is felt, because this value comes from the element of human feeling. The attitude of words and actions that make other people feel happy and safe for their presence is at the core of the value of the character of peace. The realization in the field is that everyone who carries out the ceremony in Penganan Kawan Village, Comrades, realizes that his negative behavior must be neutralized to achieve peace. in his life, one of them by carrying out *pemayuh oton sungsang carik*.

Responsibility is part of the value of truth which is the spiritual value itself. The implementation of *pemayuh oton sungsang carik* ceremony begins with a family who will be responsible for the behavior of the child or the poor, and the person who has a self-respect has a great sense of responsibility for him, namely in this case is responsible for himself to always have positive character so that his presence in the family and community does not trigger negative things because of his bad behavior or character.

The implementation of the ceremony should be based on the *dharma*, in this case is honesty. Honesty and virtue of a person's mind by not covering up good or bad things in himself for himself as well as for the sake of living together, which always leads a person to strive for the best in various things including in his actions. The implementation of *pemayuh oton sungsang carik* ceremony is one of the reflections of a person whose act of carrying out the ceremony is based on the virtue or honesty of the mind (*dharma*).

Pemayuh oton sungsang carik ceremony is a part of the implementation of the Hindu rite, is carried out on the basis of *Sradha* or the faith of the people originating from a number of *Lontar* as sacred literature which contains guidance on their implementation. *Pemayuh oton sungsang carik* serves as a neutralizing negative behavior and death (wrong starch (*salah pati*) and act of starch (*ulah pati*) due to the influence of one's birth day. And the implementation functions to adapt, to achieve goals, unification and maintenance of patterns in the community system. On the other hand there were some character values found in *pemayuh oton sungsang carik* ceremony, namely: religious, peace, honesty and responsibility.

Conclusion

Based on data analysis in this study, it can be concluded that, *Pemayuh oton sungsang carik* ceremony was caused by the belief that the implementation of the ceremony was able to neutralize the bad influence of the day of birth. *Pemayuh oton sungsang carik* ceremony held because on the basis of someone's birth, that is referring to *wuku* and day or *sapta wara* which someone borned who was mentioned to be affected by *wuku* (*wuku kacarik*) must carry out *pemayuh oton sungsang carik*. It can be known based on several ejection sources, namely: *Lontar Wrhaspati Kalpa*, *Lontar Tenung Pawetuan* and *Lontar Sang Hyang Aji Nyug*.

The implementation of *pemayuh oton sungsang carik* ceremony was examined from the structural functional theory which was examined in two aspects, namely: (a) Structure, namely *pemayuh oton sungsang carik*, was carried out in a structured manner, carried out from first stage called *mepiuning*, then continued by the second stage called *pebayuhan*. (b) The function of *pemayuh oton sungsang carik* ceremony is examined by AGIL analysis, which has function as: (a) Adaptation, or adaptation, (G) Goal, or achievement of goals, (I) Itegration or integration, and (L) Latency or maintenance of patterns.

The Character Values contained in *pemayuh oton sungsang carik* ceremony were an assessment process of value theory that was translated into three values. There were material value, vital value and wealth value. Based on three values assessments, there were character values contained in *pemayuh oton sungsang carik* ceremony, namely: (1) Religious, (2) Love of Peace, (3) Responsibility, and (4) Honesty.

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