



Study Of Folklor Ceremony Of Ari-Ari In Bali Aga And Non Bali Aga As A Local Culture Of The Lind

Oleh:

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Abstract

Symbolic gratitude for the birth of a baby in Hindu literature is associated with a series of placenta ceremonies with a system of mendem, drifting into the sea and hanging on a place. The Bali Aga community has its own folklore and special characteristics in the procession of the placenta ceremony which is carried out by a hanging system. The basis of folklore is an interesting study in this study to see the basis of the differences in the procession of rituals to get through the middle of Bali Aga with the hanging system and non Bali Aga with the mendem system. This type of research is a qualitative study with a phenomenological approach using observation sheets and indept interviews with traditional leaders, religious leaders and married couples in the Tigawasa and Bungkulan Villages. Data analysis with descriptive qualitative inductive and reduction. The results of this folklore study show that the process of the placenta ceremony carried out by Balinese Non Aga Hindus and Bali Aga Tigawasa are indeed different. Bali Aga has a hanging system on Pigi (a sacred place) without special offerings on the basis of folklore that the placenta is a dirty part while the spirit or soul is still respected during the quarterly ceremony. Unlike the case with Non-Bali Aga Hindus in the village of Bungkulan, they carry out the process of the placenta ceremony by means of mendem in the yard of the house which is a legacy from ancestors for generations.

Kata Kunci:

Cerita Rakyat;
Ari-Ari; Bali Aga
Dan Non Bali
Aga; Budaya
Lokal

Abstrak

Simbolik rasa syukur atas lahirnya bayi dalam sastra Hindu dikaitkan dengan rangkaian upacara ari-ari dengan sistem mendem, menghanyutkan ke laut serta menggantungkan pada suatu tempat. Komunitas Bali Aga memiliki folklor dan ciri khas tersendiri dalam prosesi upacara ari-ari yang dilakukan dengan sistem gantung. Dasar folklor menjadi kajian menarik dalam penelitian ini untuk melihat dasar

perbedaan prosesi ritual memdem ari-ari antara Bali Aga dengan sistem gantung dan non Bali Aga dengan sistem memdem. Jenis penelitian ini merupakan penelitian kualitatif dengan pendekatan fenomenologi menggunakan lembar observasi dan indept interview pada tokoh adat, tokoh agama dan pasangan suami istri di wilayah Desa Tigawasa dan Desa Bungkulan. Analisis data dengan deskriptif kualitatif induktif dan reduksi. Hasil dari studi folklor ini menunjukkan bahwa proses upacara ari-ari yang dilakukan oleh umat Hindu Bali Non Aga dan Bali Aga Tigawasa memang berbeda. Bali Aga melakukan sistem gantung pada Pigi (tempat yang dikeramatkan) tanpa banten khusus dengan dasar folklor bahwa ari-ari bayi sebagai bagian yang kotor sedangkan roh atau jiwanya tetap dihormati saat upacara tiga bulanan. Berbeda halnya dengan umat Hindu Non Bali Aga di Desa Bungkulan, mereka melakukan proses upacara ari-ari dengan cara memdem dalam pekarangan rumah yang merupakan warisan dari leluhur secara turun temurun.

Introduction

The placenta is the most important part that plays a role in fetal development in the womb. Symbolic gratitude for the birth of a baby in Hindu literature is associated with a series of ceremonies to show the placenta. The treatment of the placenta with gratitude and happiness is able to provide a positive vibration to the baby born (Çaya, 2015; Sharma et al., 2016). The tradition of placenta treatment varies throughout the world from burying at crossroads, under trees, soaking, hanging and with other special treatments (Kpadonou, Fiossi, GT Kpadonou, Azon-Kouanou A, 2015; Sharma et al., 2016). Effective postpartum practices and rituals based on certain cultural perspectives are able to minimize the adverse effects of postpartum on women (Hussain, Ahmed and Bano, 2013). Various types of customs that exist in Bali about the Manusa Yadnya ceremony are ceremonies that are classified as related to safety, health, growth of the baby in the womb, after birth until adulthood and continue to the wedding ceremony are closely related to all the daily lives of the Balinese people. This happens because the role of the ancestors who passed down the tradition from generation to generation.

Ceremony of the placenta is one of the ceremonies that must be performed by Hindu families or the Balinese people, because the placenta is an important part in the process of fetal development in the womb. The process of demanding the placenta as a symbol of the power of local genius is Kanda Pat. Kanda Pat is an inheritance from ancestors in Bali, in Kwa Pat tatwa stated that humans were born into the world assisted

by four siblings namely Ari-ari (placenta), shampoo, getih (blood) and yeh nyom (amniotic water). It is these four sisters who keep the baby in the womb and help the process of birth of the baby (Agung et al., 2016).

The interesting thing from this research is that the Bali Aga community or the original Balinese who are believed to be the first inhabitants of Bali have their own folklore and distinctive features in the procession of the placenta ceremony which is carried out by hanging. The process of hanging the placenta is not a taboo, or deviate from the teachings of Hinduism because the concept is the same as gratitude for the birth of a baby.

Qualitative research with a phenomenological approach related to the folklore study of the process of escaping before has never been done in Bali or in other regions in Indonesia. The folklore study is important to understand the traditional ceremonial ceremony of the arid as a belief and wisdom of local culture in Bali Aga and Non Bali Aga Hindus in Bali. It is important to strengthen the relationship of Hindus Sedharman that the process of obtaining the placenta has the same concept and basis, to respect the beginning of life and a symbol of gratitude as a parent. But what needs to be understood is the difference in the procession that is carried out will not reduce the meaning of the sanctity and sacredness of the ritual in Hinduism. The basis of folklore is an interesting study in this study to see the basis of the differences in the procession of rituals to get through the middle of Bali Aga with the hanging system and non Bali Aga with the mendem system. These results can later give understanding to Hindus that differences in rituals arise due to different village, kala and patra concepts. This study aims to explore in depth the ceremonial procession, the symbolic meaning of the ceremonial ceremony, ceremonial offerings and processions, differences in folklore processions, and folklore functions in the Hindu Bali Aga and Non Bali Aga.

Methods

This research is a qualitative research with cross-sectional study. This study uses primary data from married couples who have babies aged 0-28 days, religious leaders, traditional leaders or elders in Bungkulan Village and Tigawasa Village, Buleleng Regency, Bali.

This research was conducted in the Bungkulan and Tigawasa Villages during the period March - July 2019. Tigawasa Village was one of the Bali Aga villages and Bungkulan Village was the Non Bali Aga Village.

The selection of participation in this study uses a purposive sampling technique, where participants are selected according to the criteria and objectives of the study (Speziale and Carpenter, 2007). The criteria for participants in this study are religious leaders, traditional leaders and married couples who have babies aged 0-28 days with the following criteria:

1. Indigenous people living in Tigawasa and Bungkulan villages.
2. Stating that they are willing to participate in research is proven by signing a research agreement
3. Can communicate with Indonesian and Balinese

Collecting data in phenomenological research on the folklore process to explore the Hindu Aga and Non Bali Aga Hindus. Using the method of in-depth interviews (indepth interview) by using the researchers themselves as research instruments. Data collection with in-depth interviews was chosen to explore in depth the folklore study of the placenta ceremony between Bali Aga and Non Bali Aga.

Data collected through interviews were analyzed directly by researchers. Qualitative research there are several stages in conducting processing conducting qualitative research there are several stages in conducting data processing and start doing data analysis. Qualitative data analysis consists of preparing and processing data (making text data from recorded results) to be analyzed, then reducing the data to find themes through the coding process until the final stage is displayed in the form of a picture, table or a discussion. The process of qualitative data analysis is carried out in a structured way to find out the meaning or broad understanding of what is conveyed by the data, this requires the ability of researchers to read, intuiting, analyze, synthesize, and report their findings (Speziale, H. and Carpenter, 2007).

Results And Discussion

The results of this study indicate that there are many interesting things that become the basis and folklore that distinguishes the process of the placenta ceremony which is carried out on the Bali Aga and Non Bali Aga Hindus. Bali is very rich in tradition. This tradition has strong roots because it is supported by the beliefs and

beliefs of Hinduism. Although the majority of the population is influenced by Hinduism, rituals and the implementation of the traditions of people in Bali who are Hindu show two great features. Namely the mountainous Balinese Hindu community which is often called the Bali Aga and the Balinese Hindu community in the plains are influenced by the Hindu tradition of Majapahit (Lisiana, 2014).

The Bali Aga community is often also referred to as "Wong Bali Mula", namely native Balinese (Balinese Mula), who inhabited the island of Bali earlier than the inhabitants of the plains of Bali. One of the traditions of the Bali Aga community that is still maintained today is about the tradition of placental burial. As an implementation of high religious values can be seen in the implementation of various rituals along the dynamics of community life and even almost every side of people's lives (Lisiana, 2014). This study looks at four aspects, namely processions, symbolic meanings of offerings and processes, process folklore, and function of folklore.

Folklore as a whole is a part of the culture of a society, which is spread and passed down from generation to generation, between any type of collective, traditionally in different versions, both in oral form and example accompanied by gestures or assistive reminders (Retnoningsih, 2014) . These folklore are often the roots of cultural values that continue to be followed and continued in the community. Bali Aga is often called Bali Mula who was a native of Bali when Rsi Markandya had not yet arrived in Bali. Aga also said that there was an occupation that came from the area, on the slopes of Mount Raung. One of the Bali Aga Villages in Bali is the Tigawasa Village. This Tigawasa village is located in the Banjar District, Buleleng Regency. The Bali Aga group in this village is already extinct, but what continues and still survives is the inherited culture of Bali Aga. One of the inherited cultures is the process of burying the placenta with a hanging system in the Pigi area. Pigi is a name for a place to hang the placenta in the village of Tigawasa. In this village there are four pigi which are still used as locations to hang the placenta, but only one pigi that survives with a hanging system while the other pigi have switched to the burial system.

1. Process

The process of the placenta ceremony in Bali turned out to have various variations. Starting from mendem and rely on a place (Arta, 2010; Wayan Sujana, 2017). The process of hanging the placenta is still being carried out in Tigawasa

Village, Buleleng Regency, Bali. This village is one of the Bali Aga villages or believed to be a native of Bali. Bali Aga is very identical having many unique myths, beliefs and culture (Lisiana, 2014; Full, 2014). The process of the placenta ceremony in Bali must be done as a form of respect to Kanda Pat or four siblings who have taken care of the baby in the womb (Gautama, 2008; Mangku Alit Pekandelan, 2010; Lisiana, 2014; Purna, 2014).

The process of hanging the placenta is carried out in Tigawasa Village at a place called PIGI. Pigi is a place that is believed to be sacred. According to local custom figures that

"The ari-ari is considered as rubbish or a rough body or corpse from a baby so it cannot be buried in the yard of the house and the motherland. It is considered to pollute the village so that a sacred place or noetic is chosen to place the placenta. Nevertheless what is respected is the spirit or soul of the placenta. "

Based on the results of interviews from married couples in the Tigawasa Village that

"Suud bayine lekad, ari-ari ne sube mebersihan, langsung ari-ari ne abane ke pigi. Gantung ajak payuk ane maan di Bidan. Sink misi banten, tuah canang gen anggon maturan di pelinggih ane ade di sisin Pigi ne. mantram sebelum ngantung sink ade"

Customary leaders in the village of Tigawasa also revealed that;

"The process of the placenta ceremony in the village of Tigawasa is carried out by hanging on PIGI. Pigi is a haunted place believed by creatures or spirits from other realms. So the placenta is just like a corpse, so it shouldn't be planted in the yard, but discarded. While respect remains for the soul of the placenta during the child's three-month event. The placenta is hung in PIGI in plastic wrap or flat embe coconut and other media then hung on bamboo trees and left to dry on its own or drifted. So there are no special ceremonies or rituals performed, when the baby is born then the placenta must be hung at PIGI immediately. This village has 4 Pigi. But only one system is still hanging, namely in Binong Pigi. there are some other Pigi already allowed to be planted. The difference is that this village cannot be planted in the yard of a house, especially in the village environment.

Many villages in Bali still carry out the hanging process, such as Bayung Gede Village, Kintamani District, Bangli Regency (Arta, 2010). The process of hanging the

placenta certainly chosen a special place called Tigawasa Pigi, Bayung Gede called setra ari-ari. Denotatively the placenta is considered as a grave area which is a place of fusion of elements of the Bhuana Alit and the Great Bhuana, connotatively the placenta is considered the noetic home of Chess relatives (Putri, 2016)

There is one different point found in the placenta in Pigi, which is that there is no open wood or a type of wood that can reduce the unpleasant odor of the placenta being hung. On that basis also often local governments clean the area of this piggi, there are even pests that have been converted into public facilities. There are also those who have changed the system to a system of demise or burial. In principle, this process is still carried out in a specially chosen place not in the yard of a house like the Non-Bali Aga Hindus. Of course the process undertaken is not something done according to will but based on cultural values and beliefs that have been adopted (Arta, 2010; Full, 2014; I Wayan Sujana, Made Nila Yuwinda Sari, 2018).

The process of hanging the placenta looks simple but still has a meaningful basis and meaning. We also cannot blame or justify this basis, because this is the village, when different patras determine the next conditions. Hinduism is having a high tolerance for culture not only outside but also internally. This is reflected in the variation of the placenta ceremony process. Everything is a form of human beings and the form of gratitude for the birth of a baby. The procession has always been a key element in the implementation of ceremonies and ceremonies in Bali. Balinese Hindus are synonymous with yadnya and upakara.

2. Symbolic meaning of the process and proces

Discussing about symbolic food offerings and the process carried out is very identical to the facilities and infrastructure of the ceremony for Hindus in Bali. In the non-Bali Aga Hindu community, precisely in the village of Bungkulan, it is very identical to do the placenta ceremony with a buried system in the yard of the house with a complete offering. The results of interviews with married couples / couples (01) that

“Sarana yen anggon nanem ari-ari : payuk kedas, kain putih, banten nasi warne. Suud nanem jangin batu atau dui pank sink ganggu ne jak binatang atau roh halus”

Married couples / couples (04) :

“anggon payuk kedas, mebungkus kain putih, dui jak banten nasi warne”.

Village Head:

"Its symbolic meaning is clearly unknown. But all of these processes are parental gratitude. In the process, the parents have a good understanding of the child so that the child will grow up to their expectations. The pillar also knew someone was being swept to the beach in the hope that the boy would have a broad, responsible, brave vision just like the ocean. only what we do according to our heritage "

Custom traffic:

"As long as the umbrella is tight, wrapped in white cloth, and there is no junk bun".

The results above show that not all respondents of the elements in the community know exactly the symbolic meaning of the ceremony and the process that took place during the ceremony. This is in line with a study of the ceremonial process that states that the mantras uttered during the evening are not all especially spouses know (I Wayan Sujana, Made Nila Yuwinda Sari, 2018; Agus et al., 2019). Unlike the case with findings about the symbolic meaning of offerings and the process of hanging the placenta in the village of Tigawasa. The results of interviews with couples (05) viz

"There are no special facilities, just put in pariuk or a place that is provided and then hung on Pigi"

Based on searches on traditional figures:

"Ari-Ari Pate signed a rough body and ulcer bayine. Dadi ne adat lan dresta ne driki ten dados nanem in the house yard. Mule adat driki melianan sareng bali lianan child. Yen tanem in the yard of the mekade leteh. I help you to cleanse my spirit, sink and make it ne "

The offerings used in the process of hanging the placenta in the village of Tigawasa are very simple, using only canang sari as a form of respect at pelinggih in Pigi. While there is no special offer used. Banten in question is presented at the quarterly ceremony. Of course this point is what distinguishes from the process of demonstrating by Hindu Non-Bali Aga which are all presented as a form of respect and request for permission to Sang Hyang Mother Earth (Arwati, 2006; Gautama, 2008; Mangku Alit Pekandelan, 2010; Sudharta, 2013 ; I Wayan Trisna Mahardika, 2016; I Wayan Sujana, Made Nila Yuwinda Sari, 2018). Every type of ceremony performed in

Bali by Hindus is identical with its meaning and symbolic. This is able to enrich the cultural heritage and local wisdom of Hindu culture in Bali (Arwati, 2006; I Wayan Trisna Mahardika, 2016; I Wayan Sujana, Made Nila Yuwinda Sari, 2018).

Regarding the meaning of the placenta ceremony process, a previous study of the application and meaning of the placenta shows that the process of obtaining the placenta by a Balinese Hindu couple in the category of good knowledge is 55.17%, negative attitude is 75.86% and the procedures were performed precisely 63.79%. All respondents were unable to carry out the details of the proper placenta ceremony process, not even the mantram all knew (I Wayan Sujana, Made Nila Yuwinda Sari, 2018; Agus et al., 2019).

3. The process of folklore

Based on the study of folklore or stories about the process carried out both Hindu Bali Aga and Non Bali Aga have in common. This was reflected in the results of interviews with couples in both groups that the process they carried out was a legacy from generation to generation. There is no desire to violate or do anything outside of the rules.

Myth or Fochlor about the process of silence in the Non-Bali Aga Hindus in Bungkulan Village was not found, but only continued the existing tradition. These results are shown from Couple (02):

"Sink nawang is a myth, uli pidan sube keto. Yen in the bundle fits when you are broken, you don't want to help, 12 days you don't want to. On 3 monthly cepokange to offer 42 harines. I still want to go to the beach. "Jero, my friend, does not have a sink and manages the procedures of the placenta."

Results of interviews with Pasutri (03)

"The Balinese should be appropriate for up to 3 months, in the pungsed mare, they are not happy about the planting of the members of the white cloth, yellow. The goal is that there is a protect. Dulan mare counted months do not wish to help him. Petununang sarabun nyapatin in the countless dine abulan as a suggestion of affection. "

Unique things found in Tigawasa Village as Bali Aga Village with the placenta hanging system were found that:

Tigawasa Traditional Figure

"Dresta and adat in the village of Tigawasa have indeed been handed down for generations that the placenta cannot be buried in the yard of the house. Especially if the native Tigawasa. Pigi is a sacred place ".

From the results of kelian Tigawasa:

"The story of early childhood *ade mule tongos i tenget, tongos hanging ari-ari ne. Ade nyan tonye ditu ne ngamanang. If you want to be early, "*

This process of hanging the placenta fiction arises more from the beliefs and sects adopted by Bali Aga since ancient times. The Butha Sect is a sect that is largely adhered to by the Balinese Aga Tigawasa community so that the placenta which is considered dirty and rubbish should not be planted in the yard which can make the motherland let down but is given and guarded by the watchmen in Pigi.

If in Tigawasa, believe in Pigi as a place to hang the placenta is different than in the village of Bayung Gede Bangli, (1) the historical and philosophical basis of the procession of the placenta with the hanging system of the Bayung Gede community because of the belief that they are descended from *tued wood* (base of the tree), which was turned on by *kamandalu tirta* brought from Java by the incarnation of *Bhatara Bayu*. (2) The procession of the placenta begins with the division of the coconut into two parts, the placenta which has been cut into the shell is given kitchen ash. On top of it is given turmeric, lemon *ngad*, *sepit*, *tengeh*, and *anget-anget*. The coconut shell which is put together is glued together with whiting and tied with taboo rope (Arta, 2010).

Pigi in the village of Tigawasa sometimes creates an unpleasant odor, especially supported by its location on the edge of the village road. At this location there is also no type of incense or *taru wood* which is believed to eliminate the aroma. Of course, contrary to the placenta hanging system in other regions in Bali, the placenta hanging does not cause a foul odor due to: (a) the neutralization process of the smelling snail tree must, so that the stench caused by biological processes becomes reduced, (b) the presence of turmeric and *masem* (Turmeric and lemon which can reduce the foul odor generated when the placenta is hung, and *Tengeh* (grated turmeric and then mixed with *pamor* (whiting) and lemon), which can eliminate the fishy odor and the decay of the placenta caused by biological processes, and *Anget-anget* (heating) consists of *sindrong* and *mica*, which can dry the placenta (Arta, 2010).

4. Folklor Function

Based on the interview conducted by the pasutri (A01) in Bungkulan Village as Non Bali Aga Village ie “If I were to go to metanem, it would be hereditary care. Plants on Friday were raised in the midlands. If you pass namen sink mission will spells, but kaoin agent and father Kone Pank sink bongol snake that be invisible. Keep your eyes on the precious stones of the sink and disturb the evil spirits or spirits. Every day whether it is saiban or jotan, whether it is baby, milk is comfortable ” Interviews on the procession of a wedding ceremony with a married couple (B01) in Tigawasa Village or Bali Aga Village are “The process of special ceremony for the villagers in this village is not confined to PIGI or haunted place”. “The way you look at it is: white umbrellas, white cloth, colorful rice. No matter how hard the stone or the sink sinks it will disturb the animal or the spirit. ” The above quotation is a result of the expressions of meaning and symbolism used in the process of dramatization of non-Aga groups. It is different if the same question of meaning and symbolism in the ceremony of the night-time was asked to the Balinese Aga group that there is no special means, simply put in the pots or places provided and hang on Pigi in the Village. The study of folklore is a folklore and myth that is passed down and continues to grow in society. The phoenix of the unique herring process is widely found in Tigawasa Village as Bali Aga Village. This is evident from the interviews conducted with religious leaders in Tigawasa Village namely “Herbs are considered rubbish or rubbish so they cannot be planted in the yard. The process of hanging a piece of furniture is the belief of the people here that the hanging piece will be accepted by tonje or tonje ari.”

In general, people in Bali know the process of the placenta ceremony by planting or mendem in the yard of their homes. However, some community groups in Bali such as Tigawasa Village, which is Bali Aga Village, conduct a ceremonial process by hanging the placenta somewhere in the village. The place to hang the placenta is known as Pigi by the surrounding community. Special facilities and infrastructure are not available for the placenta process with this hanging system. They do this as the belief and trust of the inhabitants. This fochlor study is of particular interest to the residents of Bali Aga, where they believe that the placenta is considered a dirty rough body so it is not allowed to be planted in the yard. The ari-ari only hung without saying special media, only arranging offerings to pelinggih in Pigi. The placenta will be left hanging until it rots and dries on its own. Although the process is different from normal, but

when the baby is quarterly pickled, the form of respect for the placenta continues. Bali Aga especially in the Tigawasa village knows Pigi as a place to hang the placenta. Pigi is a place that is sacred by local residents. The process of the placenta ceremony system is very interesting to study from the side of folklore because folklore is traditional, that is, distributed in a relatively fixed form or in a standard form. Dissemination and inheritance is usually done verbally, ie spread through word of mouth (or with an example accompanied by gestures and reminder aids) from one generation to the next (Retnoningsih, 2014).

5. Conclusion

The process of ceremony of placenta is a series of ceremonial forms of respect, gratitude for baby's birth. The socio-cultural and philosophical values of the process of mending the placenta are still very strong in the community because it is not only a form of yad but also a form of tradition and inheritance from generation to generation. Hope and best prayers begin with the process of mendem-ari-ari with the writing of letters, prayers and hopes that are included in the media before being planted. Besides that, it shows hope at the beginning so that Balinese Hindu people can maintain harmony with the Chess Chancellor. Ihiran baby and get protection from the Creator.

Figure 1 Pigi, a place to hang the placenta in the village of Tigawasa, Buleleng, Bali



The picture above shows one of the locations of PIGI, a place to hang the placenta that is the trust of the population in Tigawasa. This location is on the edge of the village road and there are two pelinggih. From the picture it appears that there are no special offerings included in the placenta. The placenta is only wrapped in accordance with the existing media (payuk, plastic) and directly hung on a tree in Pigi.

Figure 2

**The placenta condition with the process of mendem on non-Bali Aga Hindus,
Bungkulan Village, Buleleng Bali**



The picture above shows the process of the placenta with a burying system where the placenta is buried in front of the yard in accordance with the sex of the baby. Complete with offerings and other ceremonial equipment.

Conclusion

The process of the placenta ceremony carried out on the Balinese people namely Bali Aga and Non Aga are broadly different. Differences arise because of beliefs, fo chlor and dresta that are adhered to. There is no wrong folklore but all is based on the beliefs and beliefs held.

The base of hanging the placenta is the people of Bali Aga in Tigawasa, that the placenta is considered as a dirty part like a corpse so that it cannot be buried in the yard of a house which can make a motherland dirty. But the soul or spirit of the placenta is still made banten during the child's three-month event.

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