



The Implementation Of Tooth-Filing (*Potong Gigi*) Ceremony During *Nyekah*

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Abstract

Tooth-Filing (*Potong Gigi*) ceremony is one of the most important ceremonies and it must always be carried out because it contains the moral values needed to become a *suputra* child. Tooth-Filing ceremony during *Nyekah* was held in one resident's house, which was at the original house or *Merajan Gede*. Thus, this ceremony can only be carried out by large families who are still tied to one *Merajan Gede*. Tooth-Filing ceremony during *Nyekah* is unique, in which Tooth-Filing ceremony is usually carried out independently or along with the *Manusa Yadnya* ceremony, such as marriage. However, Tooth-Filing ceremony is held during *Nyekah* ceremony, where this ceremony is included in the *Pitra Yadnya* ceremony. Besides, the uniqueness also appears during the implementation of Tooth-Filing ceremony. This ceremony was witnessed by *Bhatara Lingga* and *Dewa Hyang* from *Sawa* who had been clean.

Kata Kunci:

*Upacara Potong
Gigi, Nyekah*

Abstrak

Upacara potong gigi merupakan salah satu upacara yang sangat penting dan memang senantiasa harus dilaksanakan karena mengandung nilai-nilai Budi Pekerti yang dibutuhkan agar menjadi anak yang suputra. Upacara potong gigi saat Nyekah dilaksanakan di satu rumah penduduk tepatnya di rumah asal atau Merajan Gede, jadi upacara ini hanya dapat dilaksanakan oleh keluarga besar yang masih terikat dalam satu Merajan gede. Upacara potong gigi saat Nyekah memiliki keunikan yaitu upacara potong gigi ini biasanya dilaksanakan tersendiri atau bersamaan dengan upacara manusa yadnya seperti pernikahan namun upacara potong gigi dilaksanakan bertepatan saat upacara Nyekah, dimana upacara ini termasuk dalam upacara Pitra Yadnya, selain itu keunikan juga nampak pada saat pelaksanaan upacara potong gigi, upacara ini disaksikan oleh Bhatara Lingga serta Dewa Hyang dari Sawa yang telah bersih.

Introduction

Hinduism is a flexible religion. It is evidenced by the many traditions and cultures that can be created by its people. As a cultural system, it lives and develops among the supporting community that system formed from many thoughts and values that are maintained (Yogantara, 2018). To preserve this tradition, it is necessary to provide education both in the physical, mental, and spiritual fields to achieve a goal to be achieved. The goal of Hinduism that wants to be achieved and realized in this life is *Moksa* and *Jagathita* through the *Dharma* path. *Moksa* is the inner happiness, while *Jagathita* is physical welfare in a good and correct way according to the instructions of Hinduism. One way or method of education in the spiritual field is through the implementation of *Yadnya*, which is an obligation for Hindus to achieve lasting satisfaction and happiness. Hindus have a desire to improve the quality of religious life by using religious literature. It should be realized that the essence of Vedic teachings has been reflected in Hinduism teachings in the form of “Three Frameworks of Hindu Religion” namely *tattwa*, *ethics* (order), and *ceremonies*. Concerning the *Yajna* implementation, there are already guidelines in its implementation, such as *nistha*, *madhya*, and *uttama* ceremonies, and it is adjusted to the times, especially in the *Kaliyuga* era, thus Balinese Hindu community refers to existing literature according to the level and quality of the *yajna* (Mardika, 2018).

The Hindu community, especially the Hindu community in Bali carries out various types of ceremonies, namely *Panca Yadnya* including *Dewa Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, *Pitra Yadnya*, and *Butha Yadnya*. *Dewa Yadnya* is *Yadnya* offered to *Ida Sang Hyang Widhi Wasa* and its manifestations. *Dewa Yadnya* ceremony is carried out in the form of a *pujawali* or *piodalan* ceremony at *Sanggah Pemrajan* or Temple. *Rsi Yadnya* is *Yadnya* offered to the *Maha Rsi* for His services in carrying out His duties as a guide for the people and as a person who functions to complete a *Yadnya* ceremony. *Manusa Yadnya* is carrying out religious ceremonies in the process of development and improvement of life, both physically and mentally. *Pitra Yadnya* is *Yadnya* offered to the holy spirits of the ancestors. Meanwhile, *Bhuta Yadnya* is *Yadnya* offered to the *Bhuta Kala*. This ceremony aims to *Nyomia* (neutralize) various negative forces that are seen as disturbing the lives of *Bhuana Agung* and *Bhuana Alit*.

In this case, the author discussed the implementation of Tooth-Filing ceremony during *Nyekah*. *Nyekah* ceremony is classified as the *Pitra Yadnya* ceremony that is

carried out after the *Ngaben* ceremony to increase the sanctity of the spirit to become *Dewa Pitara* by using *sekah* as the embodiment of *Dewa Pitara*. Many steps are carried out in *Ngaben*. Starting from bathing the body, *ngajum*, burning, and *nyekah*. Each stage uses different offerings (*sesajen*). When someone dies, their family will go to the priest to ask when the good day to carry out *Ngaben*. Usually, time will be given which is not more than 7 days from the day of death. After a good day has been obtained and it has been agreed to burn the bodies, the family will prepare the first ritual, namely *nyiramin layon* (bathing the body) (Suhardi & Patera, 2020). In the implementation of these ceremonies, various ceremonies are carried out, for example, *Mapurwadaksina* ceremony, *Ngajum Sekah*, *Ngulapin Sekah Nunas Toya Hening*, *Nganyud*, *Ngangkid*, and others. However, during the implementation of *Nyekah*, there are also *Manusa Yadnya* ceremonies such as *Mapetik* and Tooth-Filing, which are carried out precisely after the *Mapurwadaksina* ceremony. Based on background above, the author emphasizes Tooth-Filing Ceremony during *Nyekah*.

According to Ernawati (2012), Tooth-Filing ceremony is a transition from adolescence to adulthood. From the times that must be passed in the human life cycle, it is often considered a dangerous period for humans. Hindus in Bali are familiar with the term Tooth-Filing with the term *Metatah*. Tooth-Filing ceremony is one of the important ceremonies and should be carried out because it contains the values of character education required to become a *suputra* child which is based on moral deeds (Sudarsana, 2008: 1). Tooth-Filing ceremony which is seen physically and spiritually has a high symbolic value because uncut teeth are a symbol of vices (*Asuri Sampad*). Therefore, these traits need to be neutralized and controlled hence later they can achieve *Dharma* goals and are expected to turn into divine traits (*Daiwi Sampad*).

Tooth-Filing ceremony can only be carried out on children who are already adolescents or adults, both women and men. In Tooth-Filing ceremony, only six upper teeth were cut, namely four upper incisors and two upper canines, while the lower six teeth were not cut (Sudarsana, 2008: 2). The remaining pieces of the tooth are disposed of in an ivory coconut that has been *dikasturi* and water is discarded. Then planted behind *sanggah kemulan* aims to return the symbol of *Sad Ripu pertiwi*, which is the *prakerti*, power of *Sang Hyang Widhi* that is *Acetana*. The procedure for its implementation is not the same among the Hindu community. Some do it simultaneously with the marriage ceremony (*wiwaha* ceremony), some are carried out specifically for Tooth-Filing

ceremony, and some are carried out simultaneously during *Nyekah* ceremony. Apart from the cost factor, time and energy also influence it, thus it is carried out simultaneously in a certain ceremony. This depends on *Desa Kala Patra*.

The implementation of Tooth-Filing ceremony during *Nyekah* is considered a unique ceremony because it is usually held separately, even simultaneously in the wedding ceremony. However, Tooth-Filing ceremony is held during *Nyekah*, which is a series after the *Ngaben* ceremony. Tooth-Filing ceremony during *Nyekah* can only be carried out for people who have family or relatives who have died early (*Sawa*'s family) while those outside the *Sawa* family are not allowed. From the spiritual point of view, this ceremony implies *satya* to the ancestors, as well as increasing self-purity. The uniqueness also appears during the Tooth-Filing ceremony, the community believes that safety is more guaranteed because it is witnessed by *Bhatara Lingga* and *Dewa Hyang* or *Sawa* who are already clean so that people tend to do the Tooth-Filing ceremony during *Nyekah*.

According to Wiguna (2017), doing the Tooth-Filing *Masal* ceremony in *Pitra Yajna* is an obligation of parents to their children, for Hindus who have died, so that later the spirits of their dead parents get a good place according to the results of their actions. The implementation of the *Pitra Yajna* ceremony is a place for the *Atma* or spirit of the deceased, during the event takes place along with *Metatah masal* ceremony (Tooth-Filing ceremony) according to the clan/blood of descendants.

Methods

The type of study was qualitative research. The data used primary data and secondary data. Primary data was real and true information obtained directly from the object or data obtained through direct interviews from family parties who have carried out this ceremony. By interviewing predetermined informants. Secondary data was data obtained from the literature (Subagyo, 2004: 88). Secondary data obtained from indirect objects or data obtained from existing data, such as books, articles of previous scientific papers as support, whose contents are related to research topics. This study used a combination of primary data and secondary data. Secondary data and primary data complement and support each other, although the data stands alone.

The Snowball method was used to determine informants. Snowball technique is the informant determination of rolling snowball technique (Sugiono, 1992: 65). In using the snowball technique, first, the researcher determines the key informant or the first person who can be asked for information regarding the research subject in accordance with the informant's criteria to explain the problem according to the research objectives or the person who is competent in this problem. Data collection methods used in this study were observation techniques, interview techniques, documentation techniques, and literature study.

The observation technique used in this study directly went straight to the field to observe and record all activities related to the Tooth-Filing ceremony during Nyekah. Meanwhile, there were several steps to get maximum results in an interview, namely (1) the researcher prepares a list of questions as a guide that leads to the interview itself, (2) uses a recording device in the form of a tape recorder to record the results of the interview and (3) making an agreement regarding the place and time of the interview, thus the interview process can take place effectively and smoothly, also the completeness of the data obtained will be guaranteed. The documentation technique used in this study was technically investigating and studying written objects, such as books and documents related to the problem of the study. Besides based on field research data, a scientific paper must be supported by various informants obtained through the literature (Sudikan, 1998: 26). Concerning this study, the researcher will collect data and search for libraries in the form of lontar, books, and documents that relevant to the problem of the study. Since it was qualitative research, the data analysis used was qualitative descriptive analysis. Suprayoga (2001: 136) explains that descriptive means tracing images or paintings systematically or factually and accurately phenomena or combinations of phenomena being investigated.

Results And Discussions

The Tooth-Filing ceremony is addressed to *Sang Hyang Semara Ratih* as a symbol of love (Purwita, 1992: 24). He was given a *stana* like a *gedong* with a roof of flowers, and other equipments are all in yellow that commonly called *bale gading*.

Hindu religious traditions in Bali are based on *Catur Dresta*, namely *Sastra Dresta*, *Purwa Dresta*, *Loka Dresta*, and *Desa Dresta* (Purwita, 1992: 21).

1. *Sastra Dresta* is Hindu religious guidance contained in the Holy Scriptures.

2. *Purwa Dresta* is past views that are still held by generations until now.
3. *Loka Dresta* is a local view or a particular territorial area.
4. *Desa Dresta* is a view of local customary village or conditions that have prevailed in the village.

With the existence of *Catur Dresta*, the implementation of the Tooth-Filing ceremony in Bali is inseparable from a tradition that has lasted from generation to generation, thus the implementation varies depending on *Desa, Kala, Patra* of each region. This is due to the uneven distribution of *lontar* literature on the implementation of the Tooth-Filing ceremony. People's knowledge is only limited to symbolization and it is implemented based on tradition. Although it takes place traditionally, it cannot be separated from the underlying religious conception. From the observation result of the Tooth-Filing ceremony during *Nyekah* are

1. Praying to *Merajan*

The day before the Tooth-Filing ceremony begins, they are obliged to pray to *Merajan*. It aims to inform that the person concerned will carry out the Tooth-Filing ceremony and ask to be given the safety led by the *pemangku*. After that, they carry out the *mabyakala* ceremony.

2. *Mebyakala*

After the prayer ceremony is finished, it is continued with the *mebyakala* ceremony led by *pemangku sonteng*. This ceremony is carried out in the courtyard, exactly at *bale peyadnyan*. *Byakala* offering is placed under in the front of the person. Then, it continues with *nunas penglukatan*, and the last is *natab* the *byakala* offering. The purpose of this ceremony is to clean someone's body by *pembersihan* offering and aims to *Bhuta Kala* does not interfere with the ceremony.

Mebyakala ceremony mantra:

Ong pengadeganing Sang Hyang

Janur kuning, Siwa Rininggiting

Guru, tinutus dening prawateking

Dewata, kajenenganing prawatek

Sarwa pinuja anepung tawari

Angresiki anglengeni, amrayascitaning

Sarwa pinuja, lumilangaken

Sarwa mala geleh pata leteh

*Sariran ipun, Ong sriem bhawantu,
Ong purnam bhawantu, Ong sukam bhawantu
Pakulun Bhatara Kala, saksinin
Manusanira sang pinandesan
Angaturaken pabayakala, katur
Ring sang kala aruk, sang kala
Pengpengan, sang kala pati, sang
Kala bumi, iki tadah sajinira
Ngeraris amukti sari, wus amukti
Sari aluara sira saking sariran
Manusanira sang pinandesan,
Mantukaknasira ring dangka
Khayangan sira suang-suang,
Muah pasang sarga sira ring
Bhatara Siwa Ong Sidhi restu
yenamah suaha*

3. *Pengekeban*

At exactly five (5) in the morning, the participants of Tooth-Filing hold the *pengekeban* ceremony. This ceremony is carried out in a room or *gedong*. Tooth-Filing participants are not allowed to leave the room or *pengekeban* before the *pemangku sonteng* as *pemuput* the ceremony allows and sprinkles the holy water on Tooth-Filing participants.

*Pangekeban mantra:
Ong pakulun Sang Hyang
Kumaragana-Kumaragani, angadeg
Ring madianing bumi, saksinin
Manusanira, angaturaken tadah
Saji pawitra, manusanira angidep
Anelaku pinandesan, apan ipun
Wus akalib anyaluk teruna teruni,
Ipun aminta sih kerta nugraha
Linukata de paduka Bhetara
Menadi sarira sudha mirmala. Ong*

Sudha sudha wari wastu yenamah swaha
Ong Hyang anggadakaken sari
Ong Hyang angaturaken sari
Ong Hyang angiserpaning sarining
Yadnya
Ang Ung Mangsarwa Dewa angisep
Sarining mertha
Ang Ah merta sanjiwa yenamah suaha
Ang Ung Mang Siwa merta
Yenamah swaha
Ong kara muktyayet sarwa peras
Presida sudha nirmala yenamah suaha

4. *Mebyakala*

After the *pengekeban* ceremony is finished, it is continued with a *mebyakala* ceremony led by *pemangku sonteng*. This ceremony is carried out in the courtyard, exactly at *bale peyadnyan*. *Byakala* offering is placed under in the front of the person. Then, it continues with *nunas penglukatan*, and the last is *natab* the *byakala* offering. The purpose of this ceremony is to clean someone's body by *pembersihan* offering and aims to *Bhuta Kala* does not interfere with the ceremony.

5. Heading to Tooth-Filing Ceremony

Tooth-Filing participants who already *mebyakala* went to *bale gede* or *bale adat*. Tooth-Filing ceremony during *Nyekah* can be carried out in two places, first in the middle of *bale peyadnyan* and second in the *bale gede* depending on the size of *bale peyadnyan*. Tooth-Filing ceremony during *Nyekah*, in which the location of *bale peyadnyan* was very narrow, thus Tooth-Filing ceremony was held at *bale gede* without reducing the meaning of Tooth-Filing ceremony during *Nyekah*.

During Tooth-Filing ceremony, the participants took turns to the site, starting with the oldest to the youngest son and the girls.

6. Praying at the Tooth-Filing Place

After they *Mebyakala* and are in the Tooth-Filing place, they will be prayed in front of *Bhatara Surya (Siwa Raditya)* and *Sang Hyang Semara Ratih* by using one *kwangen* that contains 11 *pis bolong (uang kepeng)*. It aims to ask for His grace and *waranugraha* in the implementation of Tooth-Filing ceremony.

The *kwangen* with the 11 coins used before is placed under the pillow used during Tooth-Filing ceremony. After the ceremony is finished, the *kwangen* is put into an ivory coconut which has been *dikasturi* and the water is discarded to be used as a place for saliva.

7. *Ngendag*

After the prayer ceremony is finished, it will be continued with the *Ngendag* ceremony (*Ngerajah badan*). This ceremony is led by *sangging* or a person whose duty is to sharpening the teeth. The part of the body that will be *dirajah* are eyebrows (*selaning leleta*), teeth, right shoulder, left shoulder, and chest, using a ruby ring or betel leaf stalks that have been smeared with honey. After *dirajah*, then *tirta pemandes* are sprinkled and scooped up by asking for safety during Tooth-Filing ceremony.

How to write it:

The sacred script *Ongkara* on the eyebrows (*selaning leleta*)

The sacred script *Mang, Ung, Ang*, on the teeth

The sacred script *Ungkara* on the right shoulder

The sacred script *Angkara* on the left shoulder

The sacred script *Mangakara* on the chest

8. Sharpening Teeth (Tooth Filing)

The person sleeps with *amustikarana* hand on his chest, then from toe to shoulder is *dirurub* (covered) with a white-yellow cloth. Then, *pedanggal* that is made of *ireng* sugar cane and a piece of *dadap* tree is placed. *Pedanggal* is placed on the right molars and left molars, then sharpening the teeth using a file (*kikir*).

Each stage is interspersed with removing the tooth waste that has been sharpened with the *pedanggal* and placed on an ivory coconut which has been *dikasturi*. Each step is carried out by replacing the *pedanggal* and gargling with sandalwood water. This is done until the teeth are flat and considered complete. After Tooth-Filing ceremony is finished, they are required to gargle with sandalwood water three times and throw it into the ivory coconut. The purpose of gargling with sandalwood water is to clean the dirt from the teeth that used to be sharpened.

Then they took 3 bites of betel leaf (*base lekesan*) that contains betel nut and *kapur gambier* intending to strengthen their teeth. Then, they are given *pengurip-urip* made from clean peeled turmeric. It aims to treat wounds during tooth grinding. Before leaving

the *bale gede* (where the teeth are sharpened), *peras penanjung* is given that led by *serati banten*. After that, they come down by stepping on the offering three times.

9. Bathing

After Tooth-Filing, they can take a bath in the river while accompanying *sekah ngening* or *nunas toya hening*. Then they return to the ceremony venue.

10. *Mejaya-jaya*

Mejaya-jaya ceremony is held in the afternoon. *Mejaya-jaya* comes from the word *jaya*, which means victory or blessing because that is when the leader of the ceremony asked for the blessing of *Sang Hyang Siwa Guru* (*Sang Hyang Widhi*'s manifestation). Thus, children who carry out the Tooth-Filing ceremony are awarded the victory in thinking, acting, and speaking. This ceremony is not considered complete if it has not carried out the *mejaya-jaya* ceremony. It because all religious activities are closely related to asking for a blessing to *Sang Hyang Widhi*, without His blessing all activities can be said to be in vain. The sequence is *natab banten paotonan*, *pesangihan* offering, worship to *Shang Hyang Semara Ratih*, and continue with *metirta*.

11. *Mepedambel*

After the *mejaya-jaya* ceremony is finished, then it is continued with the *mepedambel* ceremony. *Mepedambel* ceremony is the ceremony of tasting the six tastes (*Sad Rasa*), namely bitter, sweet, sour, salty, *sepet*, spicy, and some side dishes. One by one the contents of the *pedambel* are given to the participants to feel and mention the taste that has been tasted.

Means and *Upakara* of Tooth-Filing Ceremony

The means and *upakara* during the Tooth-Filing ceremony are as follows.

1. The means used in the Tooth-Filing ceremony are as follows.
 - a. Preparation of the place at *bale gading* made of yellow bamboo with a rectangular shape that has a roof so that it resembles an ordinary building equipped with a mattress, mats on the *rajah samara ratih*, yellow pillows, on top of the bed filled with *rantasan*. The roof decoration of the *bale gading* contains yellow flowers, thus it resembles a house made of gold from a distance. This *bale gading* is used as a *pelinggih* for *Sang Hyang Semara Ratih* and *Semarajaya*. This *bale gading* is usually placed at the place where the Tooth-Filing ceremony takes place. The purpose of this *bale gading* is a

place to pray for good looks and beauty in the form of physical and mental purity by *sangging* who does it.

- b. *Sangging* preparation that consists of a file, hammer, bun, and chisel. File (sharpening tool) is used as a symbol of *Hyang Brahma*'s strength to provide creative power, thus the child will have the power of creativity (imagination) about the journey of life later. The hammer used during the Tooth-Filing ceremony is specially made with a small carving made of *dapdap* wood. It is the symbol of *Sang Hyang tunggal* to provide the strength of self-control, thus later the child can control himself against the trials in the next life. *Sangihan* (whetstone) is used to smooth teeth that have been sharpened with a file, thus the teeth are not sharp. This tool is a symbol of *Sang Hyang Surya Candra*'s power as *widya*'s strength and beauty. A chisel is a symbolic tool for Tooth-Filing, a symbol of *Dewa Indra*'s strength as *Dewa Sorga* who gives the power of happiness to people who carry out the Tooth-Filing ceremony.
- c. Ivory coconut (*bungkak nyuh gading*) that has been *dikasturi* and water is discarded, covered with yellow cloth and *bokor*. This ivory coconut is used as a place for saliva.
- d. Several pieces of *pedanggal* (*sangging gigi*) made of *ireng* sugarcane and *dadap* branches as big as fingers about 1-2 cm that has been peeled clean, covered with mats and *bokor*.
- e. *Pengilap* is a ring with ruby and honey that are put together in one place.
- f. A glass of sandalwood water is used for gargling and it is covered with *bokor*.
- g. *Penguri-urip*, namely *empu kunir* (*inan kunyit*) and a bit of *kapur putih*, and honey, each covered with a mat or *bokor*. According to medical science, this means is used as a medicine to prevent infection of the teeth after doing Tooth-Filing ceremony.
- h. *Bokor* contains a mirror, file, *pengilap*, *pengurip-urip* and a cloth to be used to clean the mouth.
- i. *Base lekesan* (betel leaf, *kapur*, areca nut, gambier, and tobacco).
- j. The cloth is used to cover the body (*rurub*) during the ceremony.
- k. *Telaga ngembeng*, *gringsing cloth* (*endek*), *cepuk* (colorful silk cloth). This decoration is placed on a person who is carrying out the Tooth-Filing ceremony in a form of a circle.
- l. *Caket* for cleaning nails for women, while for men using a *pengutik*.
- m. *Sok Konjen* is a symbol of *nyama*.

- n. *Tikeh plasa* is a mat made from *pandan* leaves. This mat is written with holy characters containing the image of *Sang Hyang Semara Ratih* as the God and Goddess of beauty. It aims that the child is given good looks and beauty.
2. *Upakara* or offerings used during the Tooth-Filing ceremony can be seen as follows.
- a. Offering (*banten*) in *merajan* using a *banten pejati* which is placed on the *pelinggih Bhatara Hyang Guru* as *upasakasi* that this child will do a Tooth-Filing ceremony.
 - b. *Banten mabyalaka* consists of *tebasan prayascita*, *tebasan durmangala*, *bayekaonan*, *banten kekeb*, and *penimpug*. *Banten sanggar agung (sanggah surya) daksina suci*.
 - c. *Banten Ngekeb* are *pulegembal*, *daksina suci*, *penyambutan*, *sayut pageh urip*, *sayut atma nyeneng*, *sayut pengenteg bayu*, *sayut pengidep hati*, *tebasan preyascita*, *banten kumara*, *matur piuning majeng ring Bhatara Siwa*, *Brahma*, *Sang Hyang Kumara*.
 - d. *Banten mabyalaka* consists of *tebasan prayascita*, *tebasan durmangala*, *bayekaonan*, *banten kekeb*, and *penimpug*. *Banten sanggar agung (sanggah surya) daksina suci*.
 - e. *Banten* (offerings) during prayers to *Sang Hyang Surya (Siwa Raditya)* and *Sang Hyang Semara Ratih* is a *kwangen* containing 11 pieces of coins.
 - f. During *ngendag (ngrajah badan)* a priest only uses a ring with rubies or betel stalks smeared with honey.
 - g. *Banten* during Tooth-Filing, namely (1) Offering (*banten*) at *bale gading* is *bungkal nyuh gading*, *stoya hening*, *meka* (mirror), *mole-mole* (wealth such as bracelets, necklaces, rings, and others), *sok ponjen*, *tumpeng putih kuning* with grilled *ulam siap putih*. (2) *Banten duur sirep* (on the bed), *speras ajengan*, *daksina suci* with *ulam bebek putih*, and *banten dedari* (made of flour like a *puragembal* which is shaped like a weapon of *Dewata Nawa Sangga*). (3) *Banten damping* are *daksina putih (peras ajengan daksina* whose made from fresh ivory coconut leaves), thus this offering cannot be made on previous days like other offerings), with grilled *siap putih ulam*. (4) *Banten peningkeb* is offering when comes down from the place during the ceremony. It consists of *daksina suci*, *sorwan alit*, *lis gede*, *panak batu*, *uang kepeng* tied with white, red, and black threads, and a *banten klapitan tebog* placed in one *bokor* filled with rice, *base tampel*, *tampak*, and coconut which has been separated from its shell, however, this coconut cannot be broken. (5) *Banten peras tanjung* consists of *peras*, *segehan cacah*, and *besi lidahan* or knife.

- h. Offerings (*banten*) while bathing consists of *peras ajuman*, *bayekaonan*, *tebasan prayascita*, *daksina santun*, *pengulapan* and *banten surya* that consists of *daksina suci* with *ulam bebek*.
- i. *Banten mejaya-jaya* consists of *banten pulegembal* and *banten paotonan*.
- j. *Mapadambel* consists of a sweet taste made from honey, a salty taste made from salt, a bitter taste made from the *kentewali* tree, a sour taste made from tamarind (*lunak*), a spicy taste made from chilies, and *sepet* taste made from some *temu-temuan*.

The Tooth-Filing ceremony during *Nyekah* is uncertain held that depends on the extended family agreement because this ceremony only held in the *Merajan Gede* environment. This ceremony is usually carried out after the family has three (3) or more *Sawa* who have not been *disekah*. *Nyekah* ceremony was held on December 25, 2009, with three (3) *Sawa* and the Tooth-Filing ceremony was held with two (2) participants because it was held at the same time with *Nyekah* ceremony, thus this ceremony lasts from morning to evening.

Conclusions

Based on the discussion above, it can be concluded that the series of Tooth-Filing ceremony during *Nyekah* is praying in the *merajan* asking for a blessing to *Ida Sang Hyang Widhi Wasa* that Tooth-Filing ceremony will be held during *Nyekah* ceremony. *Ngekeb* this ceremony is held in a room or *gedong*. *Mabyakala* is held in the front yard of the *bale peyadnyan*. Tooth-Filing ceremony is held in the *bale gede* or the *bale adat*, where the participants go up one by one to the place of the ceremony, starting with the most adult boy. They praying using *kwangen* that contains 11 coins, then it is placed under the pillow. *Ngendag* or *ngerajah* badan using a ruby ring done by *sangging*, which starting from the forehead, right and left hands, fangs, incisors, tongue, chest, navel, right and left thighs, palms, and shoulders. Sharpening the teeth, in which the participant sleep looking up with *amustikarana* hands on his chest and covered by a white-yellow cloth. Then, *pedanggal* is placed on the left and right canines and teeth sharpening using a file, while the teeth are sharpened, namely six upper incisors and two upper canines. After it is flat and finished, they are required to gargle with sandalwood water three times and throw it into the ivory coconut as a place for saliva. They bite the betel with its contents symbolically and throw it into the ivory coconut, then, they are given a *pengurip-urip* made of turmeric. Before leaving the place, they are *natab peras penanjung* and continued

by stepping on the offering three times, then come down from the bed. After that, they are allowed to take a bath and return to the ceremony venue to carry out the *mejaya-jaya* ceremony, namely *natab banten paotonan*, *obanten pesangihan*, and praying. Finally, it is followed by the *mepedambel* ceremony, which is tasting the six flavors (*sad rasa*).

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