



Tradition Of Making *Komoh* In *Megibung* Event Related To *Maprani* Ceremony At Hindu Community In Tanah Embet Lombok

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Abstract

This study aims to examine the tradition of making *komoh* in the *megibung* event carried out by the Hindu community in relationship of *maprani* ceremonies in Tanah Embet territory, Batulayar Subdistrict, West Lombok Regency. This research was designed in a descriptive interpretative type. The results of the study found three important findings. *First*, there are two forms of the tradition in making *komoh* in the *megibung* event at the Hindu community in Tanah Embet, namely *komoh matah* or *komoh kentel* and *komoh lebung* or *komoh gobag*. *Second*, the process of making *komoh* in *megibung* event at the Hindu community is carried out through a number of stages, such as pork blood collected in one place which begins to freeze and diluted using lemongrass leaves. Roasted pork liver, red pork liver roasted using coconut husk or coconut shell/*langas*. Preparing *base rajang* (chopped spices) are used as seasoning for *komoh matah/komoh kentel*. Mix the ingredients of pork blood, sliced liver and chopped spices in one place. *Third*, the meaning of the tradition in making a *komoh* at the *megibung* event of the Hindu community at the research location is that the red color on the *komoh* symbolizes Dewa Brahma and a symbol of strength in carrying out all activities in society.

Kata Kunci:

Tradisi; *Komoh*;
Megibung;
Maprani; Simbol-
Simbol Hindu

Abstrak

Penelitian ini bertujuan untuk melakukan kajian terhadap tradisi pembuatan *komoh* dalam acara *megibung* yang dilaksanakan oleh masyarakat Hindu serangkaian upacara *maprani* di Dusun Tanah Embet, Lombok Barat. Penelitian ini dirancang dalam jenis deskriptif interpretatif. Hasil penelitian menemukan tiga temuan penting. *Pertama*, bentuk tradisi pembuatan *komoh* pada acara *megibung* masyarakat Hindu di Dusun Tanah Embet, Desa Batulayar, Kecamatan Batulayar, Kabupaten Lombok Barat ada dua yaitu *komoh matah/komoh kentel* dan *komoh lebung/komoh gobag*. *Kedua*, proses pembuatan *komoh* pada acara *megibung* masyarakat Hindu dilakukan melalui sejumlah tahapan, seperti darah babi yang

dikumpulkan dalam satu tempat yang mulai membeku diencerkan dengan menggunakan daun sereh. Hati babi dipanggang, hati babi yang berwarna merah dipanggang dengan menggunakan sabut kelapa atau tempurung kelapa/langas, menyiapkan bumbu rajang, bumbu rajang digunakan sebagai bumbu komoh matah/komoh kentel. Mencampur bahan-bahan darah babi, hati yang sudah diiris, bumbu rajang dalam satu tempat. Ketiga, makna tradisi pembuatan komoh pada acara megibung masyarakat Hindu di lokasi penelitian adalah warna merah pada komoh melambangkan Dewa Brahma dan simbol kekuatan dalam melaksanakan segala aktivitas dalam bermasyarakat.

Introduction

The tradition of making *komoh* in the practice of *megibung* has long existed in every Hindu community, both in West Nusa Tenggara and in other areas and has become an integral part of both large and small events. This is evidenced by the implementation of *maprani* activities organized by the Hindu community in Tanah Embet territory, Batulayar Subdistrict, West Lombok Regency starting from 1782 AD until now, and the increasing number of participants who took part in this *maprani* ritual every year.

The *megibung* is a tradition of eating together by sitting cross-legged around a large, circular tray with six or eight other people. Before being invited to enjoy a meal, the presentation in the *nare* (tray) is as follows: rice is in the middle of the *nare* (tray) circle and salt on the four corners, then one by one alternately after the side dish runs out or decreases, another side dish will be added, with a rectangular container rises and the side dishes are placed in the middle on top of the rice, the side dishes included in the *megibung* event are: *pindangan* (large chopped meat with spiced bones), *komoh* (fresh blood mixed with spices and pieces the fried offal is served in a medium bowl). Even in <http://kanduksupatra.blogspot.com/2015/03/komoh-sajian-para-bhairawa.html> it is explained that *komoh* is a Balinese specialty made from finely chopped raw meat, seasoned, then brewed with hot water. The water is then filled with fresh blood, filled with salt to taste. To consume the *komoh*, you have to use a saucer or bowl of soup, by blowing it (drinking directly from the bowl). In the past, you used *kau* bowl (coconut shell). Then coconut satay, offal satay, meat satay, fried order (minced meat and fat mixed together in a cleaned intestine, resembling a sausage) and large pieces of fried meat.

The meat used comes from pork, including *komoh*. Also equipped with *olah-olah* (processed vegetables), namely boiled bean sprouts, boiled long beans that are cut into

small pieces and small-cut *kelongkang* (winged bean), then poured with *olah-olah* spices (special spices) made from coconut oil dregs. In <http://kanduksupatra.blogspot.com/2015/03/komoh-sajian-para-bhairawa.html> it explains that if you look at the liquid and red color, the *komoh* is a symbol of blood. In accordance with the *Bhairawa* tradition that developed in Bali, as found in the *Bhairawa* statue at Kebo Edan Temple where the statue carries a blood bowl. This means that the practice of using blood is deeply embedded in ancient *Bhairawa* rituals. By drinking blood, as an offering to the *Bhairavas* to get the gift of strength from the goddess of *Bhairawa* worship, namely “Dewi Sakti” or “Dewi Durgha”.

In connection with this, there are many responses or perceptions that arise from the existence of the *komoh*, for that it is necessary to conduct a study on the public's perception of the *komoh* made at the *megibung* event in relation to the implementation of the *maprani* ritual. This study focuses on three research focuses. *First*, what is the form of the tradition of making the *komoh* at the *megibung* event related to the *maprani* ritual in the Hindu community in the Tanah Embet Barat territory? *Second*, what is the process of making the *komoh* which is used as a complement to the *megibung* food material? *Third*, what is the meaning of making *komoh* in the *megibung* event which has been traditionalized to this day? The results of this research are expected to provide benefits to the public regarding the tradition of making *komoh* at *megibung* events related to the *maprani* ceremony held by the Hindu community in the Tanah Embet Barat territory, West Lombok Regency.

Method

1. Research design

This research is designed with an interpretive qualitative type that is carried out to find answers to the formulation of research problems. The presentation of data and the results of big data analysis in narrative text, was initially in the form of data that was still random and separated according to the source of the data obtained through the established data collection techniques. The data obtained were grouped based on the need for analysis. Data grouping is intended to systematize and at the same time simplify the various data into units suitable for the level of analysis. Data collection in qualitative research refers to Arikounto (2002) which is carried out by researchers themselves when analyzing research data.

The model applied in this research is a case study. Case studies referring to Yin (2004) provide opportunities for researchers to maintain the holistic and meaningful characteristics of real religious life events and the changing domain of the social environment. In general, the descriptions presented are based on qualitative data obtained (excavated) in the midst of religious life at the research location. In showing the accuracy of the data presented, this study also involves quantitative data. Most of the data collected in this study are qualitative data, namely in the form of words, sentences and expressions.

2. Types and Sources of Data

The type of data needed in this research is qualitative data. In this regard, the data collected to find answers to research problems is inductive in nature. Qualitative data, according to Miles and Huberman (in Sugiyono, 2009) is a source of a broad description and has a solid foundation, and contains an explanation of the processes that occur in the local scope, with qualitative data we can follow and understand the flow of events chronologically, assessing cause and effect in the minds of local people, and obtaining many useful explanations. Referring to Ridwan (2004) that qualitative data is more likely to lead to unpredictable findings and to form new theoretical frameworks, these data help researchers to go beyond preconceived notions and initial frameworks.

There are two sources of data in this study, namely primary sources and secondary sources. Primary data sources were obtained through field observations and through interviews with a number of informants who were determined based on the purposive technique. According to Ridwan (2004), the primary source of data is collected directly by the researcher, whereas if it is through the second hand it is called a secondary source.

3. Data collection technique

Data collection in this study was carried out by means of observation, interview, and documentation. The observations made in this study were involved observations. Researchers in making observations directly into the field to retrieve data through observation and meeting with a number of informants. Referring to Sudikan (2010), the involved observations were made by researchers by first cultivating good and deep relationships with informants. In this regard, there is a sense of trust that is built between researchers and informants.

Interviews in this study were conducted by in-depth interviews with several informants who were determined by purposive technique. The data collected through interviews is carried out repeatedly with the aim of obtaining data that truly represents the real conditions in the field. Retrieving data through repeated interviews according to Sudikan (2010) that in-depth interviews are open in nature. Interviews can not only be done once or twice, but repeated with high intensity.

Documentation is done by analyzing document data collected by researchers related to this research topic. In conducting a documentation study, the researcher looks for analyzing document data that is relevant to the research. In this regard, data relating to the tradition of making *komoh* in the *megibung* event is needed as a source of research data. In this regard, Wirawan (2017) revealed that in the life of the people in Lombok there are a number of traditions that are still preserved until now as a vehicle for realizing an increase in the quality of life in society.

4. Data analysis technique

This qualitative research requires analytical techniques to analyze the data obtained in the field. The study conducted data analysis using three techniques, as suggested by Sugiyono (2009), namely data reduction, data presentation, and data inference. *First*, the analysis is carried out on preliminary study data, or secondary data, which will be used to determine the focus of the research. However, the focus of this research is still temporary, and will develop after researchers enter and while in the field. *Second*, data analysis in qualitative research is carried out during data collection and after completing data collection within a certain period. At the time of the interview, the researcher had analyzed the answers from the informants. If the answer to the interviewee after being analyzed is not satisfactory, the researcher will continue the question again, to a certain stage so that credible data is obtained. In general, qualitative research in conducting data analysis uses a lot of the analysis model proposed by Miles and Huberman, which is often referred to as the interactive data analysis method. They revealed that the activities in qualitative data analysis were carried out interactively and continued to completion, so that the data was already saturated. *Third*, the conclusion is the most recent process carried out by the researcher.

5. Data Validity Checking Techniques

Research data checking techniques are very important in supporting the validity of the data obtained during data collection in the field. The technique of checking the validity of the data used in this study is the triangulation technique. The research data triangulation used Bungin's (2012) reference through several categories. *First*, triangulation techniques between data sources, between data collection techniques, and between data collection (methods, sources, researchers, situations and theories). *Second*, checking the correctness of information to informants that the researcher has written into the research report (member check) by reading it or so forth. *Third*, discuss or consult the data that has been obtained and analyzed with various competent parties with colleagues, including corrections under the guidance of the supervisor. *Fourth*, the extension of research time, in order to obtain complete data when there is insufficient data or information.

Results and Discussion

1. The form of *komoh*-making tradition at the *Megibung* Event in *Maprani Ritual* at Hindu community in Tanah Embet Territory

The Traditional Form of *komoh*-making at the *megibung* event at the Hindu community in Tanah Embet territory, Batulayar Subdistrict, West Lombok Regency carried out field observations, interviews with a number of informants, and documentation. This tradition is carried out in relation to the belief system adopted, namely the *maprani* ceremonies which aim to neutralize the strength of *Bhuta Kala* so that it can create harmony. The making of the *komoh* has symbolic values related to Hinduism. With that regard, in making the *komoh* pay close attention to symbols that represent the belief system for the implementation of Hinduism.

The *komoh*-making by the Hindu community in Tanah Embet is a tradition at the time of the *megibung* implementation. *Megibung* without any *komoh* treats for the Hindu community in Tanah Embet feels incomplete. The *komoh*-making is used in the *magibung* tradition in terms of its shape is categorized into two, as expressed by I Wayan Dalang (an informant) that the *komoh* can be divided into two, namely the *komoh matah* or *komoh kental* and *komoh matang* (mature *komoh*). For raw, fresh blood is squeezed together with lemongrass leaves until it thickens, because the blood is clotted so that it must be squeezed so that it is liquid and then filtered repeatedly until it is clear and slightly thick, depending on taste, then mixed with spices and the roasted liver is cut into pieces. Meanwhile, the

komoh mateng is made from boiled pork water, then mixed with a little pork blood, star fruit leaves, minced meat and spices.

Based on the description above, generally there are two forms of *komoh matah* and *komoh lebeng*. *Komoh matah* is pork blood that is liquefied by kneading with lemongrass leaves until it thickens, which is then mixed with spices, and pieces of roasted pork liver. For *komoh lebeng*, it is made from pork blood mixed with boiled water from pork, chopped star fruit and chopped liver. In making the *komoh*, of course, basically uses pork blood, mixed with spices and other ingredients.

To find out more about the form of the tradition of making *komoh* by the Hindu community in Tanah Embet, the researcher also conducted an interview with I Nyoman Pajeg (an informant) who revealed that in terms of content, the *komoh* is different but uses the same spices, namely seasoning *rajang* (finely chopped), this chopped seasoning is called *diebat* (chopped). All spices are the *base* (seasonings), there are three *base* (seasonings) of which are *base Rajang*, *base pelalah*, and *base gede*. *base gede* is also called the main seasoning. The difference is, if you want to make ripe *komoh*, it's from the *anyang-anyang* steeping that *lawar* will use. The meat is chopped and boiled in hot water, the minced will be squeezed using *lawar*, minced meat instead of *jeroan* (part of the pork belly). *Lawar* will wear this, and it must be the hamstrings. Because the hamstrings will be divided into two, one to be chopped as *anyang*, the other one is used *bebat satay*. The boiled water for the hamstrings is used as *komoh*, the ingredients of which consist of: scalp and offal, especially for *komoh* which uses a *base gede*.

Based on the description above, *base* (spices) can be divided into three, namely *base Rajang*, *base pelalah*, and *base gede*. *Base rajang* is a spice that is made by pounding it, while *base pelalah* and *base gede* are made by pounding. The use of *base* (seasoning) is also determined based on the dish to be made, for making *komoh matah* using *base rajang*, while for *komoh lebeng* using *base gede*.

Based on the description above, bases (spices) can be divided into three, namely chopped bases, *pelalah* bases, and big bases. *Base rajang* is a spice that is made by pounding it, while *base pelalah* and *base gede* are made by pounding. The use of *base* (seasoning) is also determined based on the dish to be made, for making thickened *komoh* / *komoh matah* using chopped bases, while for cooked *komoh lebeng* / *komoh* using big bases.

In line with the narrative above, I Nyoman Kajeng (an informant) revealed that the difference between the three spices above is the process of being beaten, grazed, and pounded. *Base gede* pounded. *Base gede* is in every other base starting from the *base rajang* and *base pelalah*, because *base gede* means main seasoning, the compliment of all the spices. *Base pelalah* only uses red chilies, *kesune* (garlic), *cekuh* (cloves) and *tabya badeng* (black dried chilies), it's *pelalah* ingredients, and it's used for *base kalas* (*kalas* means: use liquid coconut milk) so that when kneading it is *ebatan* it's a bit weak to wear. The difference in the spices used lies in the process of making the spices, the chopped spices are made by kneading / chopping and then frying / sauteing using coconut milk. *Base pelalah* is made by pounding, while big bases are a combination of chopped bases and *base pelalah*. *Base gede* is the main seasoning. All the *bases* / spices are sauteed / fried using coconut milk. The use of coconut milk is intended so that the ingredients that make up the spices come together. The form of *komoh*-making by the Hindu community in Tanah Embet certainly has its own uniqueness from the form of the *komoh* made by Hindus in other places.

In synergy with the narrative above, I Nyoman Sudi (an informant) revealed that there are two *komohs* made by the Hindu community in Tanah Embet, namely *komoh matah* and *komoh lebeng*. *Komoh matah* is served at the end of the *megibung* event, while *komoh lebeng* is served at the beginning of the *megibung* event. *Komoh lebeng* is a *komoh* made from *anyangan* water / meat stew mixed with spices, star fruit leaves, liver. Meanwhile, the *komoh matah* or commonly called *komoh kentel* is made from pork blood which is diluted with lemongrass leaves, seasoned and mixed with roasted liver. So, by the Hindu community of Tanah Embet, they can be divided into two forms, namely the *komoh matah* / *komoh kentel* and *komoh lebeng* / *komoh gobag*.

The statement of the informant above implies that the making of the *komoh* by the Hindu in Tanah Embet community can be divided into two, namely the *komoh matah* which is also commonly referred to as the *kentel komoh* and the *komoh lebeng* or commonly known as the *komoh gobag*. The difference between the two figures lies in the elements or materials that make up the *komoh*. *Komoh matah* or *komoh kentel* is made from pork blood which is diluted with lemongrass leaves and mixed with spices and grilled liver slices. While the *komoh lebeng* or *komoh gobag* is made from boiled water of *anyang* or stew of minced meat which is then mixed with chopped liver / meat, and add seasonings.

The togetherness carried out by the Hindu community in making the *komoh* and continued with the *megibung* tradition of a series of *maprani* ceremonies is a form of awareness to mutually strengthen social relations among Hindus. This phenomenon is associated with the Structural Functional Theory because the people who carry out the tradition are interwoven in a structure that carries out activities collectively which is very functional as the maintenance of social relations. According to Nasikum (2003: 11-12) that in principle the basis of structural functional theory is that in social interaction, humans adopt something they receive from outside and provide an assessment which is then mutually agreed upon by the community. In society dynamic, there are certain basic goals and principles accepted by society as a truth. Changes in the social system generally occur gradually, through adjustments.

Based on this theory, it can be stated that the form of the tradition of making *komoh* by the Hindu community of Tanah Embet, Batulayar Subdistrict, West Lombok Regency, based on observation data, interview data and documentation data states that the *komoh* can be divided into two forms, namely *komoh lebeng* and *komoh matah*:

- a. *Komoh gobag / komoh gobag* and *komoh matah / komoh kentel*. *Komoh lebeng / komoh gobag* is made of blood mixed with boiled water of *anyang* / minced meat, liver, hamstrings and *base gede*. The *komoh lebeng / komoh gobag* is served at the start of the *megibung* along with the *pademare*.
- b. *Komoh matah / komoh kentel* is made from blood diluted with lemongrass leaves, filled with grilled liver slices, using chopped herbs. The *komoh matah / komoh kentel* is served at the end of the *megibung* implementation along with *pandangan* and *olah-olah*. Served at the end of the *megibung* event so that residents who cannot eat *komoh matah / komoh kentel* usually come from guests outside Tanah Embet, so they can enjoy the dishes provided.

2. The Process of Making Komoh at the Megibung Event for the Hindu Community in Tanah Embet

In order to find out the process of making a *komoh* at a Hindu community *megibung* event in Tanah Embet, Batulayar Subdistrict, West Lombok Regency, based on the research conducted, it was obtained an overview of the process of making *komoh* at a Hindu community *megibung* event. In order to complete the observation data, the researcher conducted interviews with religious leaders and community leaders. Based on

the research results obtained an overview of the process of making a *komoh* at a Hindu community according to I Wayan Dalang (an informant) that the process of making *komoh matah* in the Hindu community, especially in Tanah Embet, first prepares ingredients including pork blood, lemongrass leaves, roasted pork liver, *base* (seasoning). The thickened pork blood is then crushed/ kneaded using lemongrass leaves. Lemongrass leaves are used as a blood thinner and bring a delicious aroma to the thickened *komoh*. After the pork blood is kneaded with lemongrass leaves, then it is given a big base of spices, and mixed with the roasted pork liver.

The making of *komoh* made by the Hindu community in Tanah Embet is *komoh matah*, while the ingredients used are pork blood, lemongrass leaves, roasted pork liver, *base/spices*. The solid pig blood is diluted using lemongrass leaves by squeezing pork blood using lemongrass leaves. In addition to thinning the blood, lemongrass leaves also function to remove the fishy smell in the blood and create a delicious aroma, after getting the blood thickness as desired, the blood is mixed with *base gede* and liver that has been roasted and cut according to taste. Furthermore, the *komoh* is poured into the prepared bowl and the *komoh* is ready to be served at *megibung*. The process of making a *komoh* that is carried out by the Hindu community in Tanah Embet certainly has its own way of making *komoh*. To find out more about the process of making *komoh*, the researcher conducted an interview with I Wayan Koyon (an informant) who in general revealed that every time there is a slaughtering of pork, it is mandatory to make the soup thick. And only here, in the Tanjung area there is also one, but the material is not using liver but the contents of braids (young bones) that are burned and in the slices of "tangle", the name here is called *komoh glewang*, *komoh gobag* because it is runny. For thick *komoh*, lemongrass leaves are used together with blood, while for *komoh gobag*, it is filled with chopped lemongrass. If in Bali or elsewhere there are only the *komoh gobag*.

The *Komoh* made by the Hindu community in Tanah Embet territory is thick and only exists in this place, even if there is one such as in Tanjung (North Lombok) the material does not use the heart, but uses the contents of the braids (young bones) which are sliced, by the Tanjung community it is called name *Terjong*. Each place has a different dish, if in Tanah Embet there is thick *komoh*, in Tanjung there is a waterfall, in other places like Bali there is a *komoh gobag*, which is a *komoh* made from pork blood mixed with boiled meat (*anyang*). In this regard, I Wayan Getas (an informant) revealed that there was an addition of the original thick blood water, after being crushed with

lemongrass leaves it would return to the way it was originally without preservatives, only the seasoning. The serving of thick *komoh* at the time of the *megibung* was served last together with *pindangan*. Since viscous powder does not use preservatives, it should be served as soon as it is made to avoid damage or contamination of *komoh* from bacteria. The contamination of thick *komoh* can be seen from the color of the thick *komoh*, there are black spots. This shows that the commodity has been contaminated, it is better not to consume it. *Komoh* can be consumed in the range of 2 to 3 hours, the rest is not suitable for consumption.

The presentation of the thick *komoh* by the Hindu community in Tanah Embet is served as soon as the *komoh* has been made, this is because the *komoh* does not use preservatives, and does not use additional water, and to avoid damage to the *komoh* due to bacterial infection. The *komoh* was served most recently together with *pindangan*, the *komoh* was not suitable for consumption after three hours of being made. If it is past that time, the *komoh* is not suitable for consumption because it is infected with bacteria with black spots on the *komoh*. The *Komoh* made by the Hindu in Tanah Embet community is of course unique and the way for its presentation is different. To complete the interview conducted, the researcher also conducted an interview with Nengah Santi (an informant) who stated that the making of *komoh* in Tanah Embet is still being carried out. As long as people slaughter pork, they still make it when the *magibung komoh* is used for dyeing *coh-coh* and it is served last. The first *gobag*, as *payasan plus pademare* is the same as that one star fruit leaf and *lawar*, the *bebalung*, it uses a *tapan* triangular shape from the palm leaf, and the *ebatan* has a *tapan* rectangular shape on top of it just round.

Until now, the making of thick *komoh* in Tanah Embet is still being done. *Komoh* is a favorite dish for the people in Tanah Embet, every time there is a religious ceremony and cutting a pork, thick *komoh* is always made. The presentation procedure is also presented at the end of the *megibung* event. The process of making *komoh kentel* at the *megibung* event for the Hindu community in Tanah Embet is carried out in stages, as described below.

- a. Pig blood collected in one place which begins to clot is diluted by using lemongrass leaves. The use of lemongrass leaves is intended to give the pig's blood a delicious aroma and get rid of the fishy smell.

- b. Roasted pork liver, red pork liver roasted using coconut husk or coconut shell/*langas*. Roast the liver until it's dry but not burnt. Ripe pork liver is sliced into small pieces according to taste, then put into the diluted pork blood.
- c. Prepare chopped spices, chopped seasoning is used as a spice for *komoh matah/komoh kentel*. The use of spices is intended to provide a delicious taste and arouse appetites.
- d. Mix the ingredients of pork blood, sliced liver, chopped spices in one place. For thick *komoh* which will be served using a bowl and served at the end of the *megibung* event.

3. The Meaning of Making *Komoh* at the *Megibung* Event for Hindu Communities in Tanah Embet

To find out the meaning of making *komoh* at a Hindu community in *megibung* event in Tanah Embet based on interviews with I Wayan Dalang (an informant) who revealed that *megibung* comes from the word "*magi..buung...*" this term has been around for a long time, the term may be divided. In the past, there was an expedition of some people to Lombok, "*pacang petang dasa*", which came down to Lombok. Once they are about to eat, there is not enough food, which is then collected again (combined) and eaten together so they are not divided (*magi..buung..* that means not being divided) and eaten together.

Megibung is a culture of eating together that has been passed down from generation to generation by the Hindu community in Tanah Embet when there is a celebration or a *yadnya* (ritual sacrifice according to Hindu teachings) carried out by the community. The word *megibung* comes from the words *magi* and *buung* which means not to be divided. Not being divided is meant that there are not enough side dishes to be eaten by the number of residents, therefore in order for the food to be sufficient for the residents, it is collected and eaten together in one place. So that all can enjoy the food there. To complement the results of the interview, the researcher conducted an interview with I Wayan Arke (an informant) who stated that *komoh* is red, filled with roasting hearts in it, *komoh* made of fresh blood and red hearts. The red color is symbolized as the "Dewa Brahma" (Creator God according to Hindu teachings).

Komoh is made from fresh blood mixed with roasted liver. The blood used for making *komoh* is pork blood. The red pork liver is roasted to make a *komoh* mixture. The

red color of the *komoh* and heart symbolizes Dewa Brahma as a manifestation of Ida Sang Hyang Widhi (God Almighty) as the Creator. In this regard, I Wayan Koyon (an informant) revealed that the *komoh* made from pig's blood, by the people of Tanah Embet, has a meaning as a symbol of strength, where the red *komoh* is also a symbol of Dewa Brahma as the creator. So the *komoh* is interpreted as a source of strength so that the people of Tanah Embet can carry out their duties and obligations as members of the community.

Komoh made of pig's blood has a meaning as a source of strength, where the red *komoh* is a symbol of Dewa Brahma. It is hoped that the Hindu community in Tanah Embet who eats *komoh* during *megibung* will get strength and enthusiasm in carrying out their duties and obligations as community members. To complement the results of the interviews conducted, the researcher conducted an interview with Ketut Darma (an informant) who revealed that eating *komoh* at *megibung* by the Hindu community was interpreted as a symbol of gaining strength, courage so that the person who eats the *komoh* feels courage and strength. Red is synonymous with courage, red is also the symbol of Dewa Brahma the Creator. *Megibung* is a tradition since the days of the kingdom era which aims to instill togetherness, equality regardless of degree and position. Even though at this time the implementation of the *megibung* has shifted to the outside culture, namely the buffet, but in several places the *megibung* is still maintained today.

Megibung is a tradition passed down from the Kingdom era. In this regard, the Hindu *megibung* tradition is still being carried out until now, although the *megibung* tradition has begun to shift in a buffet manner, but in some areas the *megibung* is still being implemented. *Komoh* eaten at *megibung* is interpreted as a source of strength and courage. For soldiers in the Kingdom era, eating *komoh* was interpreted as a source of strength and courage in fighting. The red *komoh* is a symbol of Dewa Brahma. It is hoped that the *komoh* will create strength in carrying out activities of duties and obligations. In line with this opinion, informant Made Kastawa (an informant) stated that *komoh* is made from pig or duck blood (called *tan kenī*). The boiled water for pork or duck is used for *komoh lebung* by pouring it into the pork/duck's blood, mixed with spices (called: *base gede*) along with wilis (starfruit leaves that have been boiled and finely chopped). The meat used in the *komoh* is liver (called: offal) which has been grilled and coarsely chopped and pork in the hamstrings.

Komoh is usually made from pork blood, mixed with boiled pork water, which is then mixed with spices, star fruit leaves, grilled liver and pork hamstrings. The *Komoh* is known as *komoh lebeng/komoh gobag/komoh gelewang*. However, for the manufacture of thick *komoh/komoh matah*, it does not use boiled water for meat, but uses thick pork liquefied using lemongrass leaves. The data that has been obtained certainly needs to be compared by conducting interviews with parties who of course know and understand about the research being carried out. For this reason, the researcher conducted an interview with Wayan Sudiade (an informant) who argued that the thick *komoh/komoh matah* was made by the Hindu community in Tanah Embet from generation to generation, the meaning is that the thick *komoh* is always made by the people here when there is a religious event, or every time a pig is cut, it will definitely make the *komoh matah / thick komoh* with the amount you want. If there are religious activities carried out by members of the community and inviting a lot of people, there will be a lot of thick *komoh* .

The making of the thick *komoh* has been carried out from generation to generation, the making of the thick *komoh* is not only made during major ceremonies such as weddings, *ngaben*. However, thick *komoh* is made by every member of the community to cut pork. This makes the thick *komoh* become the main menu in every event held by the people of Tanah Embet. As stated by Nengah Santi (an informant) who revealed that thick *komoh* is made from pork blood mixed with roasted liver slices. *Komoh* are red, as well as hearts are red. The red color when associated with the *Dewata Nawa Sanga* (Nine deities guarding the cardinal directions according to the teachings of the Hindu religion), the red color is the symbol of Dewa Brahma. Dewa Brahma in Hinduism is a manifestation of Ida Sang Hyang Widhi Wasa as the Creator. Therefore, the thick *komoh* symbolizes Dewa Brahma, the purpose of eating the *komoh* is to ask Dewa Brahma for strength in order to carry out his obligations as a religious community.

Komoh for the Hindu community in Tanah Embet is a very familiar dish. Because *komoh* is made from pork blood mixed with grilled liver slices. The red color of the blood and heart that forms the *komoh* , is used by the Hindu community of Tanah Embet as a symbol of Dewa Brahma, besides that the red color is a symbol of strength. By eating the thick *komoh*, aims to ask for strength from Dewa Brahma so that he can carry out his obligations as a religious community in social life.

The tradition of making a *komoh* for the Hindu community in Tanah Embet, Batulayar Village, Batulayar District, West Lombok Regency, has its own uniqueness

and is different from the *komoh* made by Hindus elsewhere. The difference lies in the main material of the commodity. *Komoh* made by the Hindu community in Tanah Embet is a thick *komoh*, which is made from pork blood without a mixture of water and roasted pork liver. Heart and blood are red, red symbolizes Dewa Brahma as the Supreme Creator. A collective action, in time will form a social structure or other social groups, is formed by a fairly distinctive interaction, which they call symbolic interaction. Symbolic interactionism presupposes an interaction that uses language, signs, and shares other symbols. Through these symbols, Hindu society can define, interpret, analyze and treat according to our wishes. There appears here is a distinctive blend of freedom from other people's definitions of ourselves. The roots of this theory of symbolic interactionism presuppose social reality as a process and not as a process and not as something static dogmatic. Thus, humans are not finished goods, but more as goods that will be finished. In this case we will find a discussion of self, social self, self-control, other people's perspectives, interpretations, meanings and so on, all dissolving and rejecting the standard views about the formation of society, and seeing society as "symbolic interaction" of the individuals who are in it. Individuals in Blumer's symbolic interaction can be seen in the three premises he proposes, namely: (1) humans act on something based on the meanings that exist in something for them. Something that is meant here means physical objects, other people, social institutions and abstract ideas or values (2) the meaning comes from and is the result of one's social interaction with other people (3) the meaning is refined and modified through the process of interpretation in during the interaction process.

In interacting directly or indirectly, the individual is bridged by the use of interpretive symbols, namely language. The act of interpreting symbols by individuals here is interpreted as giving meaning, assessing its suitability with actions, and making decisions based on these assessments. That's why individuals who are involved in this interaction are classified as conscious and reflective actors because they act according to what has been interpreted and not act without reason or consideration. This concept is called Blumer with self-indication, which is the communication process that is running in this process, the individual knows something, evaluates it, gives meaning and decides to act. This self-indication process occurs in a social context in which individuals try to "anticipate the actions of others and adjust their actions as he interprets them" (Ritzer, 2004: 261).

Based on this theory, it can be stated that the tradition of making *komoh* for the Hindu community in Tanah Embet , Batulayar Village, Batulayar District, West Lombok Regency has the meaning of the red *komoh* color with a mixture of roasted hearts which is also red symbolizing Dewa Brahma, Dewa Brahma as the creator. By the Hindu community, Dusun Batulayar interpreted that by eating red *komoh*, it was hoped that it would gain strength in carrying out obligations as human beings in their daily activities. Eating *komoh matah* for the Hindu community of Tanah Embet , Batulayar Village, Batulayar District, West Lombok Regency is expected to gain strength, as well as the establishment of *simakrama* in society, kinship ties are getting stronger. Of course, in the implementation of *megibung* there is communication between residents in one hassle.

Conclusion

Based on the research results, conclusions can be formulated as research findings. *First*, there are two forms of the tradition of making *komoh* at the Hindu community *megibung* event in Tanah Embet, Batulayar Village, Batulayar District, West Lombok Regency, there are two, namely *komoh mata /komoh kentel* and *komoh lebeng/komoh gobag*. *Second*, the process of making *komoh* at a Hindu community *megibung* event in Tanah Embet Barat Hamlet, Batulayar Village, Batulayar District, West Lombok Regency. Pig blood collected in one place which begins to freeze is diluted using lemongrass leaves. Roasted pork liver, red pork liver roasted using coconut husk or coconut shell/*langas*. Preparing chopped spices, chopped spices are used as seasoning for *komoh matah/komoh kentel*. Mix the ingredients of pork blood, sliced liver and chopped spices in one place. *Third*, the meaning of the tradition of making a *komoh* at a Hindu community *megibung* event in Tanah Embet Barat Hamlet, Batulayar Village, Batulayar District, West Lombok Regency is the red color in the *komoh* symbolizing Dewa Brahma and a symbol of strength in carrying out all activities in society.

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