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The Existence of Ngusaba Bukakak Tradition in Modern Era

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Abstract---The Ngusaba Bukakak tradition is Ngusaba Bukakak tradition which was carried out in Giri Emas Village, Sawan District, Buleleng Regency, which continues to exist in the midst of the swift currents of modernization. In fact, until now this tradition is still carried out by the community well and lively every 2 years at the full moon at Sasih Kedasa. This tradition is beneficial for welfare and prosperity. Therefore, the phenomenon of the Ngusaba Bukakak Tradition is very interesting to study. This study focuses on: (1) The factors that cause the NUSaba Bukakak tradition to continue to exist, amidst the strong influence of modernization. (2) forms of carrying out the Ngusaba Bukakak tradition. (3) the implications of the implementation of the Ngusaba Bukakak tradition for social, cultural, economic, and religious life. The purpose of this research was to explore and study further related to the implementation of the Ngusaba Bukakak tradition which still exists. The theories used in this study include: first, the theory of phenomenology which is eclectic with social and construction theory, second, the theory of religion is eclectic with the theory of religion and culture, third, the theory of reception discusses human works. This type of research is qualitative, with data collection techniques, using observation, in-depth interviews and document studies. The data analysis technique was carried out using descriptive qualitative. The implementation of the Ngusaba Bukakak Tradition begins with the Paruman, gathering of descendants, looking for works, ngayah, and making offerings for the Ngusaba Bukakak procession. While the core event of the Ngusaba Bukakak Tradition begins with the melis ka sagara event, then the Ngusaba ceremony, the ngembang ceremony, the ngemedalang gong duwé and menékang dangsil, ngusabasegara and ngusabadalem, the implementation of Ngusaba Bukakak, the mlayagin ceremony and the last event is mlancarkan. The implications of implementing the Ngusaba Bukakak tradition are belief in Ista Dewata, the establishment of a community social life order, Mayama Braya solidarity, environmental preservation and improving the economy of the people living in Giri Emas Village. The findings in the Ngusaba Bukakak tradition are to strengthen the ideology of Tri Hita Karana, increase a sense of solidarity, strengthen kinship ties, improve the local economy, create moments of meeting with residents who live outside, the findings of this research also strengthen belief systems and practices regarding sacred things, namely beliefs and practices that form a moral community of adherents, besides that in the findings of this study the use of ritual materials/materials that are different from in general, then infrastructure is in the form of structures that are processed into ritual tools/tools, and superstructure is the soul or encouragement that becomes the spirit in performing rituals in the form of prayers, mantras and japa.

Keywords---existence, modern, Ngusaba Bukakak, rituals, traditions.

Introduction

The Balinese people as a community based on Hindu religious teachings, have believed in and carried out rituals or ceremonies as a form of gratitude and release from fear of a force. The rituals carried out color all aspects of people's lives in Bali. Regarding ceremonies in Hindu society in Bali, it cannot be separated from the influence of local

wisdom as a manifestation of the human ability to have *sabda* (voice), *bayu* (energy) and *idep* (mind).

In Giri Emas Village, Sawan District, Buleleng Regency, there is a unique cultural ritual that is still sustainable amidst the swift currents of modernity. In fact, until now this tradition is routinely carried out by the community members properly every 2 years. The life of the people in Giri Emas Village appears to be quite advanced and has entered the modern era. This tradition is the Bukakak tradition, which, if examined further, functions as a ritual of repelling reinforcements.

The tradition of Bukakak in the midst of advanced community life in this modern era is interesting to study. This is caused by a society that has advanced, especially living in the modernization era, which generally tends to adhere to modern culture, has the ideology of capitalism, is profit-oriented, and pursues financial gain and the like in their daily lives (Yu et al., 2013; Harrison & Rutström, 2008). However, on the other hand, various cultural traditions and customs, including the Bukakak tradition in Giri Emas Village, Buleleng Regency, still exist today. Yet if borrowing the ideas of Wijoyo Nitisastro, Modern is a process of transformation with a change in a better and more advanced direction in all aspects of life, both political, economic and social acceptance of modern means that humans must align themselves with tradition. As a rational and critically aware society, the people of Giri Emas Village should no longer take irrational actions such as protecting themselves from natural disasters, disease outbreaks, and so on with the Bukakak tradition. Therefore, the phenomenon of the Bukakak tradition is not only interesting but also urgently needed to be studied academically.

Based on the background above, this research will examine three problems: (1) Why can the Ngusaba Bukakak tradition still exist in Giri Emas Village, Buleleng Regency, amidst strong modern influences? (2) How is the process of carrying out the Ngusaba Bukakak tradition in Giri Emas Village, Buleleng Regency? (3) What are the implications of implementing the Ngusaba Bukakak tradition for the social, cultural, economic and religious life of the people of Giri Emas Village, Buleleng Regency?

This research generally aims to reveal, understand and explore the existence of the Ngusaba Bukakak tradition in Giri Mas Village, Sawan District, Buleleng Regency, which, although being hit by modern currents and globalization is so strong, can still be carried out today. to analyze the causal factors, the implementation process and analyze the implications of the Bukakak tradition in Giri Emas Village, Sawan District, Buleleng Regency.

The benefits of this research are expected to make a meaningful contribution to the development of science, especially knowledge in the field of religious anthropology, which is related to the existence of the Ngusaba Bukakak tradition in Giri Emas Village, Buleleng Regency and is useful for traditional leaders, especially the Buleleng government, and can also be used as a reference for next researcher. The literature used in this study included: First, Justiasta et al. (2015), in his research entitled "Bukakak Tradition in Giri Emas Village, Sawan, Buleleng, Bali and It's Potential as a Source of Social Studies Learning in Middle Schools", Second, Purna (2019) Conducted research who raised "The Fertility Value of the Bukakak Tradition in Pakeraman Sangsit Dangin Yeh Village, Sawan, Buleleng." Third, the Buleleng Tourism Office (2013) conducted research that raised "Bukakak Tradition in Giri Emas Village". Fourth, Sudaryathi (2019) in his research results entitled Implementation of the Ngusaba Goreng Ceremony in Karangasari Pakraman Village, Selat District, Karangasem Regency and Fifth Adnyana et al. (2020), describe "*nilai estetis religius tari baris kekuwung di desa adat sandakan*".

The concept in this study is the meaning used so that the reader understands and understands the intention of the researcher following the research problem (Fandrich et al., 2007; Tweddell et al., 2009). The concepts related to this research are as follows: (1) The concept of Existence, namely Existence actually refers to things that are concrete, individual and dynamic. This is intended because a person learns from what he experienced following the facts. (2) The concept of the Bukakak tradition, namely Ngusaba Bukakak, is carried out in the Sangsit Traditional Village, Sawan District, Buleleng, Bali, Indonesia. Ngusaba Bukakak consists of the words Ngusaba and Bukakak, Ngusaba means a religious ceremony which is carried out to pay homage to fertility, prosperity and prosperity and Bukakak is suckling pig that is cooked only on the top or back. This ceremony is held every two years, in April or the full moon of Sasih Kedasa according to the Balinese calendar. The name Bukakak comes from the words Ox (symbol of Shiva) and Crow (symbol of Vishnu). Bukakak is manifested as an *eagle/paksi bird* made of *ambu/young palm leaves* and decorated with hibiscus flowers/shoots of bangs. (3) The Modern Concept, namely according to Harold Rosenberg, modern is a new tradition and refers to urbanization or to what extent and how the erosion of rural characteristics in a community group can occur. Soerjono Soekanto also expressed his opinion about modern.

The theories used in this research are as follows: (1) phenomenological theory, that is, in terminology, phenomenology is an oriented science to be able to get an explanation of visible reality. The phenomenon that appears is a reflection of the reality that does not stand alone because it has a meaning that requires further interpretation. Phenomenology breaks through phenomena to be able to know the deepest meaning (essence) of phenomena that occur in everyday life. (2) the religious theory, namely Koentjaraningrat states that every religion is a system consisting of five components as follows: religious emotions, belief systems, ritual and ceremonial systems,

religious people and ritual and ceremonial equipment. (3) reception theory, namely Suwardi (2008), argues that a work will have meaning depending on the reader or recipient. In this case the theory of reception gives the reader the right to criticize and judge. So assessing, interpreting, and evaluating a work comes from the mind of the reader. Reception theory is divided into two types, namely synchronous and diachronic receptions (Ratna, 2013).

Research methods are scientific methods and procedures that are applied to carry out research. This chapter will describe matters related to research methods, namely research design, research location, types and sources of data, research instruments, data collection techniques, and data analysis techniques. First, this research includes qualitative research in the field of religion and culture. This study was designed to examine the existence of the Bukakak tradition in the Giri Emas customary village by using a type of qualitative research. Moleong (2005), explains that qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects, for example behavior, motivation, perceptions and others holistically and in a descriptive way in the form of words and language in specific contexts and naturally and by utilizing the scientific method. The two research locations are the places used as objects in this study (Atkinson & Whitehouse, 2011; Sosis et al., 2007). This research was conducted in Giri Emas Village, Sawan District, Buleleng Regency, Bali. This location was chosen based on the implementation of the Ngusaba Bukakak Tradition which falls every *Purnama Kedasa* (Balinese Calendar) or April (Christian Calendar) held at Subak Dangin Yeh Temple, Giri Emas Village. Third, types and sources of data in a study play an important role. Because the types and sources of data are the main things that will be discussed and analyzed so as to produce new findings or scientific research results. Fourth, the data analysis used in this study is a qualitative descriptive analysis (qualitative data analysis). Qualitative data analysis is data condensation by developing a taxonomy, a descriptive classification system or a chronological classification that includes the amount of information collected and shows a systematic relationship (Schwandt, 1996).

The fifth, observation/observation aims to obtain data. There are three observations, namely intrusive, semi-intrusive, and non-intrusive. Intrusive observations were made directly about the implementation of the Ngusaba Bukakak Tradition which is usually held on Full Moon Kedasa or (Balinese Calendar) or in April (Christian Calendar). sixth The interview technique is a question and answer process between the researcher and the research subject to obtain data orally in the form of information, views, or the stance of the subject under study (Effendi & Manning, 1989). seventh Analysis of documents according to Goffman (in Cassel & Symon, 1994), "all human interactions are based on meaning content, negotiation interactions which include self-presentation, secrecy, political games, and so on". Eighth In qualitative research the main research instrument is the researcher himself. This is because researchers act as planners, executors of data collectors, analysts, data interpreters, and finally become reporters of research results (Basrowi, 2008). And this research uses qualitative methods that emphasize more on observation, interviews, and documentation.

Discussion

J.J. Honigmann (Koentjaraningrat, 1987) distinguishes three 'cultural symptoms' namely (1) ideas, (2) activities, and (3) artefacts. This view is supported by Koentjaraningrat by stating three forms of culture, namely the form of culture as a complex of ideas, values, norms, and so on; the form of culture as a complex of patterned activities and actions of humans and society; and the form of culture as objects created by humans. The first form as an ideal form of culture is abstract, intangible, and cannot be photographed. Its location is in the heads or other words in the mind of the community members where the culture in question lives. Many human ideas and ideas that live together in a society give soul to that society (Gillespie, 2001). These ideas do not exist apart from one another, are always related to form a system, also called a cultural system or cultural system (*adat*, in the plural form, is called customs). Based on the description of the religious system, the factors used in implementing Ngusaba Bukakak in Giri Emas Village, Sawan District, Buleleng Regency are detailed in the following order. The belief system component refers to mythological and religious factors; the component of religious emotion refers to psychological factors; the component of the religious community is a sociological factor; while the system of religious rites and ceremonies as well as the natural symptoms and signs of the rites are summarized in the Cosmological Factor. It can be described that the factors that influence the existence of the Bukakak tradition are:

Mitological factors

According to the Babad Wayabeya, it is said that I Gusti Bang Tabahan Saguna also decided to have a duel with the giant (Benaru) with a slicing stick (*pengiris juan bebek*), and a terrible war was inevitable and was finally won by I Gusti Bang Tabahan Saguna. Benaru was ready to be killed, it turned out that Sang Benaru was the incarnation of

Sang Hyang Giri Putri, becoming the *Buta Kali Sliwah* figure who was cursed by Lord Vishnu, but before he was killed Sang Benaru asked that every villager in Giri Emas want to offer *guling sliwah*, namely a black boar the one that is grilled is cooked on the side, the raw side is called Bukakak. It is this Bukakak that is offered in the Ngusaba Bukakak ceremony which is decorated with palm shoots/*busung ron* assembled in such a way, while *guling sliwah* are placed inside.

Religious factors

The ceremonial system in Hinduism is the activity and action of the people in carrying out their *sradha-bhakti* to God, including in the form of the Ngusaba Bukakak Ceremony which is held every two years, in April or to be precise the full moon of Sasih Kedasa according to the Balinese calendar. The people who carry out this ceremony are local village krama who adhere to traditions and beliefs passed down from generation to generation. This ceremony has been carried out since ancient times once a year, but due to cost constraints, this ceremony is carried out once every two years. Another component of the Ngusaba Bukakak ceremony system is that the villagers and villagers selected to carry the Bukakak/*sarad ageng* are adults, while those who are still teenagers are allowed to carry *sarad alit*. Adults (12 years and over) wear white and yellow clothes to barking '*sarad alit*', while the boys aged 17 and over wear red and white clothes to bark '*sarad ageng/Bukakak*'. The red and white color is a symbol of blood and sap, the two colors are a symbol of the unity of the universe. Meanwhile, white and yellow are the buds of life which are expected to live perfectly in the future (Cullotta & Barbera, 2011; Jenkins, 2000).

Psychological factors

Psychology is related to human behavior and spiritual vibrations which are the background to the implementation of Ngusaba Bukakak because there is fear and worry that disasters will reappear and cause all residents to become miserable due to complex failures such as failure in agriculture, failure in animal husbandry and other disasters (Talbani & Hasanali, 2000). So the implementation of this ritual is a form of devotion so that disaster will no longer befall the community, besides that it is also a form of preserving Balinese culture which can be seen from the continuous implementation of Ngusaba Bukakak which is carried out every two years which is attended by all Krama Subak Daging Yeh and even the whole community. Giri Emas Village. This is the background for *krama subak* with full confidence and a high sense of devotion to continuously carry out Ngusaba Bukakak, as a tradition that is still held firmly and carried out periodically even though it is already in modern times. The implementation of Ngusaba Bukakak is also a form of preservation of the noble culture (*adi luhung*) which was owned by the ancestors of the Giri Emas Village community, because the implementation of Ngusaba Bukakak with a long procession that takes quite a long time is only owned by Subak Daging Yeh in Giri Emas Village, so it should be preserved as a legacy. which is priceless. Ngusaba Bukakak is always made by the older generation by involving the younger generation with the aim that they can learn it first and besides teaching and cultivating children to *menyama braya*.

Sociological factors

Harmonious relations between human beings in the process of carrying out the Ngusaba Bukakak ceremony, namely the existence of mutual cooperation among *subak* residents (*krama subak*) and the entire community of Giri Emas Village. This can be seen during the preparations for making all the equipment used in the Ngusaba Bukakak ceremony. Krama Subak as the main executors in this activity work to help each other in preparing for the ceremony as well as assisting in the process of implementing the Ngusaba Bukakak. In addition, the function of harmony is also implied in Krama Subak's efforts to maintain human harmony with the Creator of the universe, namely God Almighty, and human harmony with nature and the environment by carrying out the Ngusaba Bukakak ceremony with full faith and sincerity.

Cosmological factor

Even though it is closely related to other forces or beings, and there are irrational symptoms or strange things that refer to things that are supernatural. According to society, all of this is always considered as truth because it has been passed down from generation to generation by society (Tulus et al., 2021). Such an assumption is indeed necessary in society, because of supernatural things as a system of knowledge. one of the seven elements of culture, namely reality will appear, and appearance is a reflection of reality which does not stand alone. Because it has a meaning that requires further interpretation. cosmology penetrates to be able to know the deepest meaning (essence) of that

cosmology. The background for the implementation of Ngusaba Bukakak was also due to the desire of *krama subak* to ask for protection. The request for protection was addressed to Dewi Sri as the Goddess of Rice and Goddess of Prosperity, with the aim that rice that is planted until harvest always gets protection so that it is not attacked by pests and plant diseases. Thus rice plants can grow with strong roots and can grow well so that the harvest can be abundant. By carrying out the Ngusaba Bukakak ceremony, *krama subak* are sure that they will receive protection from Dewi Sri as a manifestation of God Almighty (Ida Sang Hyang Widhi Wasa).

Based on this description, the researcher gets the following implications: First, Strengthening the Concept of Hindu Theology is that beliefs beyond human ability are manifested in the form of symbols for carrying out ceremonies such as making *banten*, *pralingga*, *pura*, even the whole procession in carrying out the Ngusaba Bukakak is a symbol. If you look at the meaning of the symbol implies something or also describes something, especially to describe something immaterial, abstract, an idea, quality, signs of an object, process and others (Coulson in Titib, 2000). The word symbol comes from the Greek, "*sumballoo*" which means "I unite with him the union together". What can be united together in the symbol, on the one hand, is form, literal value and on the other hand, life that guides us, understanding or misunderstanding, awareness or unconsciousness. Such is the difference from the presence of signs, even though the signs exist. When signs are inseparable from the spiritual life, then it is very beneficial, it gives added value.

Secondly, strengthening solidarity is the implementation of the Yadnya ceremony for the Hindu community in general always prioritizing the philosophy of "*menyama braya*" or mutual cooperation, because humans are social beings who cannot live alone but live side by side who always help each other, especially in preparing for the Yadnya ceremony which can work together, so the work becomes lighter. By gathering in a process of carrying out Yadnya, there is a process of adaptation to mutual understanding, respect, respect, and fostering a spirit of brotherhood among members of the community.

Thirdly, strengthening of the Tri Hita Karana ideology is Tri Hita Karana in a mature way. If you listen to the meaning of Tri Hita Karana, it comes from the word "Tri" which means three, "Hita" which means happiness and "Karana" which means cause. Thus Tri Hita Karana means "Three causes for the creation of happiness". The cosmological concept of Tri Hita Karana is a philosophy of tough living. This philosophy has a concept that can preserve cultural and environmental diversity in the midst of globalization and homogenization. The basic essence of Tri Hita Karana contains the understanding of the three causes of well-being which originate from the harmonious relationship between humans and their God, humans and their natural environment, and humans and each other. By applying this philosophy, it is hoped that it can replace the modern view of life which emphasizes individualism and materialism.

Fourthly, the place to strengthen culture is the Preservation of the Ngusaba Bukakak Ceremony, which has a spirit of soul, quality, essence, fundamental values and emphasizes awareness of the preservation of the quality of cultural essence and stability of identity as the basis for the growth of the vitality of a person or group to develop self and group resilience from foreign cultural domination. On the other hand, indirectly preserving the Ngusaba Bukakak Ceremony has the opportunity for added value in the form of tourist attractions in Sawan District, Buleleng Regency, Bali Province. The development of cultural tourism in the form of Ngusaba Bukakak cultural attractions and ancient relics (carvings, *temalang*, etc.) in Giri Emas Village is an asset that can be used as a tourist attraction. The strategy that can be carried out in the development of the Ngusaba Bukakak Ritual as a leading tourist attraction in Giri Emas Village can be carried out by compiling these attractions in a bi-annual tour package or by including them in the calendar of events of the Buleleng Regency Government as a form of intervention and attention. tourism stakeholders for the existence of this unique ritual.

Fifth, increasing the economy is carrying out an activity, especially religious rituals in Bali, of course, it will have a direct impact on the economy of the people. Likewise, the implementation of the Ngusaba Bukakak ritual has greatly affected the purchasing power of local people around Giri Emas and the surrounding villages. In carrying out the Ngusaba Bukakak ritual, of course, various ceremonial facilities are needed to support the smoothness and completeness of the process. Of course, there are some of these ceremonial facilities that cannot be fulfilled from the garden produce of the Giri Emas Village community. The demand for ceremonial facilities and the fulfilment of these requests will form a market in which buying and selling (transactions) occur between *krama* who require ceremonial facilities and *krama* sellers.

Conclusion

Based on the results of the research conducted, it can be concluded that several things are in accordance with the formulation of the problem. The factor that causes the Giri Emas Village community to continue to carry out the

Bukakak Tradition in modern times is to continue the ancestral heritage, there is a manifestation of gratitude for the abundance of crops that are obtained. By offering gratitude, there will be harmony between God, humans and the environment. Besides that, the background for the implementation of Ngusaba Bukakak is as a form of requesting protection from Ida Sang Hyang Widhi Wasa so that agriculture can be successful and protected from various things that damage rice. Also the implementation of Ngusaba Bukakak is based on a form of cultural preservation that is valuable related to agrarian culture in Giri Emas Village.

The implications of the implementation of the Bukakak Tradition for the theology of the Giri Emas Village community can be seen from the worship of the belief in the gods (*ista dewata*) in various series of Ngusaba Bukakak implementation. Another implication is the establishment of a social life structure for the people of Giri Emas Village that promotes *manyame braya* solidarity, *a spirit of devotion* and a high sense of unity. The third implication is that Ngusaba Bukakak has implications for environmental preservation such as maintaining water sources and agricultural irrigation canals, and controlling the conversion of paddy fields. The next implication is that the existence of Ngusaba Bukakak will improve the local community's economy and can strengthen cultural capital as a tourist attraction.

From the factual findings, the following findings were obtained: The Bukakak tradition is a ritual that is carried out continuously by the Krama of Giri Emas Village, Ngusaba Bukakak strengthens the ideology of Tri Hita Karana Krama, Ngusaba Bukakak is manifested in various rituals, behaviors and rules that have implications for the preservation of the existing environment around it such as water breeding during *Ngusaba Empelan*, periodically checking.

Another finding is the glue or social cohesion between one another that integrates humans into a collective moral bond. These religious morals form religious social solidarity, the purpose of which is to achieve social order in society. Ngusaba Bukakak also has a positive implication for society in an effort to maintain and increase a sense of solidarity with *menyame braya*. Ngusaba Bukakak seems to have been able to become a place for kinship bonding. Ngusaba Bukakak, not only created horizontal solidarity, but also formed vertical solidarity towards Ida Sang Hyang Widhi.

Through Ngusaba Bukakak there will be a process of awareness of humans, especially the people of Giri Emas Village, about the importance of natural capital (nature) as an integral part of human life. Therefore, through rituals it can also be said as a reminder of the importance of protecting nature with an ecological conception combined with theology through the Ngusaba Bukakak ceremony. Ngusaba Bukakak is an "alarm" for the people of Giri Emas Village to always protect their environment, maintain their agricultural system, so as to produce prosperity as well as inner satisfaction.

Based on the results of this study, there are several suggestions and recommendations that the author can convey as follows: Stakeholders can use this research as comprehensive information about the implementation of the Ngusaba Bukakak Ceremony in Giri Emas Village, Sawan District, Buleleng Regency, To the Provincial Government Bali in general and the Buleleng Regency Government in particular. Development planners should be able to revitalize the local wisdom values of agrarian communities which have begun to fade in directed and measurable programs, for use in sustainable development planning, especially in the field of sustainable agricultural systems, environmentally sound and based on the ideology of the Three Tribes. Hita Karana. To Krama Desa Giri Emas, Subak Daging Yeh Desa Giri Emas, should be able to make written guidelines regarding the entire series of Ngusaba Bukakak processions and the equipment needed so that these series of activities are well documented and can be used as guidelines for the next generation.

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