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RESEARCH ARTICLE

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REVITALIZATION OF MESURYAK TRADITION IN BONGAN VILLAGE TABANAN BALI

*I Ketut Gede Harsana

Center for The Study of Cultural Studies, UPT PPKB Udayana of University-Bali

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*Corresponding author:

I Ketut Gede Harsana

ABSTRACT

The island of Bali is one of the Indonesian archipelago which is famous throughout the world. The famous island of Bali is due to the fact that its people have a unique culture, so it is not only interesting to visit by tourists but also by scholars as a place to do research. The uniqueness of this culture can be seen from the life of the Balinese people who still adhere to ancient traditions with social religious characteristics. Balinese people who are predominantly Hindu, so that ethnic Balinese are identified with Hinduism, are very rich in organizing various rituals. This is of course understandable considering that rituals are an inseparable part of religious life. Ritual is an expression of the belief system that applies in a religion (Sugiarta, Wayan. 2006:72). Tradition is everything that is sacred or passed down from the past to the present (Shills, 1981:12 in Sztomka, 1993:75). Tradition is the result of human creation and creation of material objects, beliefs, fantasies, events, or institutions that are inherited from one generation to the next. Like one of the 12 villages in the Tabanan sub-district, namely Bongan Village, precisely in Pakraman Bongan Gede Village which has a very unique tradition, namely the Mesuryak tradition which is still carried out from the time of their ancestors, without knowing when it started, so it has become a procession. routine and ingrained until now, young and old, adults, children, men and women mixed together, jostling for money, they shouted (Mesuryak), rejoiced, the atmosphere was cheerful, even though they were fighting, so that the intimacy between residents radiated. In the past, this tradition used Uang Kepeng, as the times transitioned, Uang Kepeng was replaced with paper money and coins. Before this procession begins, the residents pray at the family temple and at the kahyangan three temple in the local traditional village. After praying, to start the Mesuryak Tradition, residents bring offerings to the front entrance of the house, then led by a stake (ceremony leader) or elder chanting prayers and after that it is closed with Mesuryak. This ceremony is held to coincide with Kuningan Day (10 days after Galungan Day) every 6 months, with the aim of giving offerings or provisions to their ancestors who descended on Galungan feast day and returned to nirvana on Kuningan holiday. This ceremony starts around 08.00 am and ends at 12 noon, because after 12 noon, it is believed that the ancestors have returned to heaven.

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INTRODUCTION

The emergence of the Mesuryak tradition started from the days of the Tabanan kingdom, the Tabanan Kingdom was one of the kingdoms that declared themselves fully sovereign in the South Bali area and which was still independent until 1906. Even Geertz stated that the Tabanan Kingdom in the pre-colonial period was one of the kingdoms in Bali that The village of Bongan is one of the powers of the King of Tabanan (Ida Cokorda Tabanan) who is experiencing chaos with ghosts (samar, tonya, bebahu) then the King of Tabanan orders his subordinates to deal with the intruders. by using the Tulup Empet weapon. The envoy of the King of Tabanan can defeat the movement of the shoulder troll, from this babahu.

When the king of Tabanan ruled in Bongan Village as a king in the Bongan Kingdom, he had very abundant wealth from agricultural products because the Bongan Village area was very fertile in agriculture so that the wealth of the king who ruled in Bongan Village was endless and he was a wise king and very generous to his people. . Bongan at that time was famous for its wealth, had a large and very fertile land so it was famous for its very abundant agricultural products and made Arya Bongan's wealth very abundant. The Mesuryak tradition is a unique tradition that is still carried out from generation to generation in Pakraman Bongan Gede Village, Bongan Village, Tabanan District, Tabanan Regency, Bali. The Mesuryak tradition is a habit that is passed down from one generation to the next. The purpose of the implementation of this Mesuryak tradition is to deliver the spirits of the ancestors who descended during the

Galungan holiday and returned to heaven during the Kuningan holiday. In addition, this Mesuryak tradition also includes various cultural values which include customs, belief systems, and so on. In this Mesuryak tradition, the belief system adhered to by the people of Bongan Village, the existence of ancestral guidance is indeed a means and a means of appreciation for God Almighty. In the process of approaching oneself to God Almighty by holding on to the guidance of the ancestors, in the person who believes in God Almighty will be able to form a character of nobility because as God's creation or as God's image, humans are able to receive divine radiance. After receiving ancestral guidance, then the community performs activities by throwing a number of banknotes and loose change up while cheering for the grace they get with their family members who attend and are involved in the Mesuryak tradition which is also followed by other community members in order to get the money they have received. thrown up as provisions for the ancestors who were present at the celebration of the Mesuryak ceremony and also provided provisions for the surviving family with the aim of getting the desired happiness according to its purpose. Tradition is a habit that is passed down from one generation to the next from generation to generation, covering various cultural values which include customs, belief systems, and so on (Dekdikbud, 1994: 414). So the Mesuryak Tradition is a very unique and interesting cultural tradition that is always carried out and never not carried out by the people of Bongan Village because this tradition is very important for people's lives that provide welfare for their people. This Mesuryak tradition has been carried out since a long time ago which was then passed down from generation to generation from the ancestors and ancestors of the Bongan Village community. (Wiana, 2002: 155) One of God's omnipotence is called Wyakapi, Wyapaka, and Nirwikara which means, God is everywhere, always in control and overcoming everything. When talking about the location of the ceremony carried out by Balinese Hindus, especially those in Bongan Village, in this case the Mesuryak tradition. The Mesuryak Tradition Implementation Procession, namely:

Ceremony Preparation Stage: Before carrying out the Mesuryak tradition, there must first be preparations related to the Mesuryak Tradition, especially the petrified facilities and infrastructure as well as being complementary in a ritual/ceremony.



In making offerings (sajen), the tools needed are tamas, (coconut leaves that have been shaped or chickened) so that they will be used as the base for offerings. Which is always decorated with cloth and given flowers. Worship (sajen) which has two forms or two parts, each of which has the symbol Purusa and Pradana (male and female). In the Mesuryak tradition, the offering of offerings is made of tamas which has a woman and the base is made of large tamas. This large tamas is often referred to as Wakul, in which the wakul contains rice, corn and jali-jali fruit. In the Mesuryaktamas tradition, both small and large, all of these symbolize the prosperity and well-being of all Bongan Village residents, both those who carry out the Mesuryak tradition and those who do not, all of which are awarded by the ancestors of the family, so that with the omnipotence of God, who is always everywhere, manifests as the god Pitra or Dewa Niang whose

function is to give happiness to the family of the Bongan Village community. This is where the symbol of offerings as purusa/male made of coconuts that are still intact means that the coconut fruit with its skin still wrapped in white/yellow cloth in the form of the package is similar to that of a person wearing a headband (destar). The yellow white cloth also functions as a complement to the ceremony which has a courtship charismatic from God as a symbol of Purusa and Pradana so that all facilities have been prepared in advance before the Mesuryak Tradition is carried out. all members of their respective families to be able to devote themselves to their ancestors so that the family will find the happiness it wants. After everything is finished, both making offerings and offerings of reason, it is continued by decorating the Merajan Temple (sanggah kawitan and dadia) this is where the families help to install white and yellow cloth to be installed in the sanggah or merajan after the installation of the cloth is complete, proceed to the yard of the house to make home decorations that will be hung at the time of the feast of Galungan to Kuningan to be used as a beauty house decoration and also as a complement to the ceremony in the yard of the house there are coral pelinggih pelinggih and also Lebu pelinggih all pelinggih or coral penunggun all tied with black and white cloth (poleng) and also hisan lebu usually Puning white cloth is used in general. After all the preparations are complete, both offering offerings and also decorating the merajan temple, then all the families make canang. The canang used is in the form of Tebasan, Gebogan, Sode Perarian, and canang soda made with foam and flowers, besides that it is used in the form of bread, fruits, drinks and others.



The highlight of the event: The highlight of the event in the Mesuryak procession is starting at around 08.00 am until 11.00 WITA, it is believed that after 12 noon the ancestors have returned to heaven with the aim of asking for safety to Ida Sang Hyang Widhi Wasa, as well as to the ancestors who have been there since that day. from Galungan to Kuningan. The Mesuryak tradition is a tradition that has a series of ceremonies that must be carried out besides that every family member who carries out the Mesuryak tradition must throw money over the head so that after the money falls to the bottom it will be grabbed by the Bongan Village residents who were present and witnessed it. This Mesuryak tradition is carried out in the morning before 12 noon, while there are several stages of implementation, namely: Each family prays at Pura Merajan (family temple) each family member who has Pura Dadia (Pura Merajan Gede) they pray first there begging for the spirits of the ancestors to come and witness and give blessings of prosperity and prosperity and occupy the small family temple sanctuary so that there will be dilinggihan after the ancestral spirits of their ancestors are present and occupy the small sanggah of the family will be followed by the women bringing offerings (sajen) , to Sanggah Gede/pura dadia to be presented to their ancestors. This offering contains offerings of fruit, rice, drinks, meat, such as celebrating thanksgiving in a family event. The highlight of the event is that this is held on Kuningan Day which falls on Saturday / Saniscara Kuningan, Wuku Kuningan according to the rules of Bongan Village, the ritual ceremony of the Mesuryak Tradition is a unique ceremony that is held every six months. This Mesuryak tradition begins at 8 in the morning after the

prayers are finished at Pura Puseh, then the Kemerajan Gede / sanggah kemulan. After the joint prayer is completed and the Village Administrator has finished carrying out his duties as the Stakeholder who gives water to the Pura merajan Gede / Dadia family, this is a banten that has been filled with jinah/money to be presented to the Bongan Village Family or distributed by throwing money up and snatched by the Bongan Village residents. Another uniqueness is also in terms of the clothes used by the residents of Bongan Village in the implementation of the Mesuryak tradition. Using the same clothes, both in terms of clothes to the kamben. This is where the Mesuryak Tradition will end or be finished after the money that has been thrown up is then taken by the Bongan Village residents who attended and witnessed the Mesuryak tradition until the money that was thrown was exhausted from one of the residents who threw the money. There are various kinds of money thrown into the air, consisting of Rp. 500 coins, Rp. 1000 bills, Rp. 2000, Rp. 5,000, to Rp. 20,000, even up to Rp. 50,000 or Rp. 100,000 and even dollars.

MATERIALS AND METHODS

Qualitative method is used in the present study. The reason is that the present 5T-ay is intended to see the existence of the Hindus with their various obstructions and challenges lenges at Senduro Village. The main instrument in the present study was the researcher himself. The data were obtained from interviews and field notes. The jalitative data were supported with the quantitative data.

CONCLUSION AND SUGESSTION

The Mesuryak tradition in Indonesian can be translated with the word cheer, which releases words as an expression of happiness for the fortune that is obtained and also the welfare of the Bongan Village community, which is higher after carrying out the Mesuryak tradition but specifically in the Mesuryak tradition, it contains two meanings or understandings: ancestral guidance it continues to be a means and appreciation of God Almighty. In the process of approaching oneself to God Almighty by holding on to the guidance of the ancestors, in the person who believes in God Almighty will be able to form a character of nobility because as God's creation or as God's image, humans are able to receive divine radiance. Theoretically, the Mesuryak tradition has several functions in society and in everyday life. These functions include religious functions, social solidarity functions, functions to maintain harmonious relations with nature, functions to obtain dignified welfare. The Mesuryakitu Tradition Ceremony is carried out for one day while the stages that must be prepared are as follows: This large tamas is often referred to as Wakul, in which the wakul contains rice, corn and jali-jali fruit. In the Mesuryaktamas tradition, both small and large, they symbolize the prosperity and welfare of all citizens. The highlight of the event is that this is held on Kuningan Day which falls on Saturday, Saniscara Kuningan, Wuku Kuningan according to the rules of Bongan Village, the ritual ceremony of the Mesuryak Tradition is a unique ceremony which is held every six months.

This Mesuryak tradition begins at 8 in the morning after the prayer is finished at Puseh Temple, then the Kemerajan Gede / sanggah kemulan. After the joint prayer is completed and the Village Administrator has finished carrying out his duties as the Stakeholder who gives water to the Pura merajan Gede / Dadia family, this is a banten that has been filled with jinah/money to be presented to the Bongan Village Family, or distributed by throwing money up and grabbing it. by the residents of Bongan Village, another uniqueness is also in terms of the clothes used by the residents of Bongan Village.

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