

THE TRADITION OF BANANA WAR IN TENGANAN
DAUH TUKAD VILLAGE
MANGGIS DISTRICT, KARANGASEM REGENCY, BALI

Ni Ketut Kantriani*

Abstract:

Banana War is a war by throwing bananas at *Saya* (future village youth leaders) as an arena of dexterity, physical test, cultivating a sense of cohesiveness and togetherness for young adults and youths who will join the youth organization in the village of Tenganan Dauh Tukad, Manggis, Karangasem. The perpetrators of this tradition themselves are all the youths in Tenganan Dauh Tukad Village which are implemented on the third sasih (Hindu's year). This tradition lasts for five days each year. This article narratively describes the procession of banana warfare from places, facilities and infrastructure, the determination of good days, and chronology from the beginning to the end of its implementation. This tradition exists only in Tenganan Dauh Tukad Village whose implementation is real and unique. The uniqueness of this tradition can be used as a comparison of how it should be in choosing a good leader so that in his leadership is not arbitrary, not extorting society, fair, strong and always concerned with the interests of the community above personal interests and groups.

Keywords: Tradition, Banana War, Tenganan Dauh Tukad

* **The Lecturer of the Hindu Dharma Institute of Denpasar**

I. Introduction

The existence of tradition in Bali becomes an important role in the life of Balinese people, the diversity of traditions make Bali a world-renowned cultural center. Traditions in each region of Bali have differences in the process of implementation. An execution of tradition has a long history and has the origin of the tradition. Each tradition in Bali has the basics of implementation and public trust has a major influence on their life. In any event, has a tradition of stages that are done a right seriously without anything that is passed from the tradition that has been done since hereditary. The community believes that the traditions have passed well seriously with sincerity will bring blessings and welfare in the life of society.

One of the traditions in Bali is the Banana War Tradition in Tenganan Dauh Tukad Village, Manggis district, Karangasem regency. This Banana War Tradition has something to do with the Third Aci (a kind of ceremony). In the Third Aci, as for the ongoing arrangement of events as follows, (1). *Ngantung*, the process of Teruna Adat or local youths hang various types of snacks, fruits. *Jajan* or local-handmade snack used to resemble animals, puppets. The amount of them is adjusted to the length of the Bale Tengah (Middle Bale) in Bale Agung. The above equipment is made by the local mothers of local youth community (*sekaa teruna*) named *roban*. (2). *Penampahan*, Teruna Adat (local youth community) cuts pigs that will be used as means of offerings. (3). *Nyacah Ulu-Ulu*, it is still a series from penampahan process. (4). *Ngalawang*, the process which is Teruna Adat (local youths) bring a large basket and visiting their neighbors and they just stop in the front of local people's houses while playing traditional music named gamelan/gambang, knowing this, then the mothers come out bringing the offerings to them. 5. *Ngalang 1*, this means that Sekeha Teruna (local youths) pick or harvest the local fruits such as coconut, banana, papaya, chocolate, pineapple, and others in their surroundings. 6. The next day, they will do *Ngalang 2*. (the process is still same as what *Ngalang 1* does). After finishing this step, then it can be continued to the Banana War main procession.

The Third Aci is done by *Sekeha Teruna Adat* who a bunch of kids with over twelve years old whose already got epithet on *menek teruna*, dedicated to especially in taking care to all purposes during Aci Usabha Sambah procession lasting \pm 30 days, starting from funding, preparation through implementation. This Third Aci is the time for them to make a fund-raising action for

their own organization of Sekeha Teruna Adat to support the funding on their following big ceremony called Usabha Sambah on Fifth Sasih/Month. It is also as a venue for the selection of prospective leaders of Sekeha Teruna desired by the next organization Sekeha Teruna Adat (traditional local youths). Two elected youths, they are usually called as Sayehe and Penampih (2 persons who have been appointed at the time of Sasih Kenem sixth month). They have the responsibility for the provision of each ceremony and others, the needs for the next 12 months, and ending in Sasih Kenem as well, and also they are automatically as the prospective candidates substitute the leader of Sekeha Teruna if the previous leader was married).

Ardana, one of the local people said that the tradition of Banana War is a mental-emotional challenge event for the prospective future leaders. That is why, the next leaders must be strong of the attacks might come from other members, these attacks or alike can be analogized as the temptation or test for them. In this case, they are strongly tested in the sense of succumbing, patient, and sportive. It is demanded that *Sayehe* and *Penampih* be able to control the emotions for a moment, which then, the other members will make it as an individual assessment of the characteristics of these two; *Sayehe* and *Penampih* (interview on May 15, 2015).

Until now, this kind of event or procession is still in progress and implemented by the local people of Tenganan Dauh Tukad village and will continue to be implemented and inherited to the successor generations for the sake maintained and sustainable tradition. The Banana War Tradition is a unique local heritage of the ancestors of the Tenganan Dauh Tukad Village community. This tradition is held once every year that must be implemented by the people of Tenganan Dauh Tukad Village.

II. Discussion

The Workplace of Banana War Tradition

Generally, the implementation of Hindu religious activities in Bali requires a special place in the holy view and has a function in accordance with religious activities undertaken. The place used to carry out the Banana War Tradition uses a special place that is considered sacred by the local people of Tenganan Dauh Tukad Village, Manggis district, Karangasem regency, Bali. This

Banana War or locally called as Mesabatan Biu took place at Dalem Setra temple to Dalem Majapahit temple and it ends at Bale Agung temple"(Puri, interview on May 15, 2015).

Based on the results of the interview above, where the Banana War Tradition is started from Sayeha and Penampih depart from Dalem Setra temple to Dalem Majapahit temple, from Dalem Majapahit temple to Bale Agung. Here is a photo of Dalem Majapahit temple and Bale Agung temple in Tenganan Dauh Tukad village where the tradition of Banana War took place.

Photo 1

Dalem Majapahit Tenganan Dauh Tukad Village



(Source:
Collection)

Writer's

Photo 2

Bale Agung Village Tenganan Dauh Tukad



(Source: Writer's Collection)

The Time Procession of The Banana War Tradition

Hindu people in general and especially in Bali, in carrying out an activity, it begins by determining the right time or day both in daily work and the implementation of the ceremony always carried out according to the Village, Kala, and Patra (place, time and circumstances), due to these three elements are very important and cannot be separated one another. If one of them does not exist, all activities including the ceremony will not be performed properly.

The Compiler Team (2001), the Hindu community in Bali at each their ceremony takes note of the "*hala ayuning dewasa*" means good and bad days. It means that a day has good and bad fiber, good to do a job and on the same hand bad to do other work. Those days have relative properties depending on the person choosing to use them. Thus. to choose a good day requires careful and thoughtful consideration and can differentiate between good and bad. The tradition of Banana War carried out in Tenganan Dauh Tukad Village Manggis district, Karangasem regency should not be conducted haphazardly, because this tradition is a sacred tradition. Therefore, the Banana War Tradition carried out on a certain day by taking consideration of the "*hala ayuning dewasa*" that is a day whether is good or bad one. With the hope of the implementation of the tradition of Banana War can conduct smoothly in accordance with what is expected by the local community and get a blessing from *Ida Sang Hyang Widhi Wasa* (The Almighty God)."The Tradition of Banana War in Tenganan Dauh Tukad Village, Manggis district, Karangasem regency chose the good day (*ayuning dewasa*) was on Third Aci of Tenganan village's calendar, it was from March 1 to March 5, 2015" (Jero Mangku Ketut Sudiasa: interview on 15 May 2015).

Based on the results of the interview, the implementation of Banana War Tradition in Tenganan Dauh Tukad Village, Manggis district, Karangasem Regency, chose a good day in Third Aci of Tenganan's calendar. Because the Tenganan community has a calendar according to the calculation of each month is used dated 1 month Bali is one month Bali equals 35 days. The final determination of the good day (*ayuning dewasa*) has been agreed by village counselors (*prajuru*) to implement the Banana War Tradition in Tenganan Dauh Tukad Village, Manggis District, Karangasem regency, Bali.

The Facilities of The Banana War Tradition

Dedicated to *Ida Sang Hyang Widhi Wasa* (The Almighty God) is a form of Hindu experience. In addition, the implementation of religion also implemented with *Bhakti*, *Karma*, and *Jnyana*. *Bhakti*, *Karma* and *Jnyana* not only can be distinguished in the sense only but in practice, the three things are melted into one. *Bhakti* to God cannot be done without work, right work is work based on knowledge or *jnana*. Hindus in Bali in performing religious ceremonies cannot be separated from the means of infrastructure. Because basically the means of the ceremony is a harmonious blend with the implementation of the ceremony itself, it means that without the means or facilities of the ceremony, the ceremony itself cannot be done properly. Sri Arwati (1992) mentioned *upakara* (ceremony) materials for the sacrifice or worship, everything is taken from God's creation which is obtained from this earth and all that can be divided into three types as follows:

1. ***Mataya*** is something that grows. These materials consist of plants for ceremony needs. It consists of various types of leaves, flowers, and fruits.
2. ***Mantiga*** is something that is born twice, like eggs, ducks, chickens, geese and the like.
3. ***Maharya*** is something that was born once directly into animals such as four-legged animals such as cattle, goat buffalo, pigs, and the like.

Besides these materials, there are other means of *upakara* that are usually used, such as fabrics, yarn, money, water, fire and other means which includes raw, cooked, and unripe/uncooked. In Balinese, these are known as "*matah, lebeng, tasak*". The means/facilities for the ceremony are from rice flour and sticky rice flour are processed in the form of local snacks named 'jajan'. These processed materials are used for ceremony's offering which contains symbols.

The materials or facilities used in the Banana War Tradition are very close to the explanation above, such as animals: pigs, chicken egg, duck egg. Herbs are leaves of coconut (slepan) to make *aledan* or *taledan* (something is used for the part of the most bottom of a place), *bebuu, tamas* (a kind of a round-handmade plate) and so on. *Janur/busung* (young coconut leaves) is for creating various forms of *reringgitan / tetuwasan sampian* (a kind of offering stuff), leaves of palm (enau), palm leaves (*ental/Borassus flaballifer*) and various types of leaves

as for ceremony's offerings, flowers, fruits such as coconuts, bananas, oranges, bark, mangosteen, duku (lanseh fruit), apples, and many more.

The Tradition of Banana War in the Village Tenganan Dauh Tukad village, Manggis, Karangasem is a religious event which its implementation cannot be separated from the above ceremonial materials. Those materials will be processed and formed into God's offering, ceremony's local snacks, and so on.

Ketut Puji explained that Banten (God's offering) that are used in the implementation of Banana War Tradition are: *Pejati*, *Pulegembal*, *Peras*, *Canang Pengeraos*, *Banten Pelawangan*, *Banten Prani*, *Segehan Manca Warna* (interview on May 1, 2015).

Photo 3

Upakara / Banten Facility which is used in Banana War process



(Source:
Writer's

Collection)

Based on the results of the above interviews, the God's offerings are used in the process of the implementation of Banana War Tradition from the beginning to the end. *Banten* or God's offering is dedicated as a form of *bhakti* and ask permission to God in His another form as Goddess Brahma who stays in Bale Agung temple so that during the Banana War Tradition can take place very well.

The Stages of Banana War Tradition

In broad outline procedures for the Banana War Tradition, it can be divided into three phases: (1) Preliminary (opening) phase, (2) Implementation Phase, (3) The final stage or closing.

The Opening

Jero Mangku Ketut Sudiasa on the interview, he revealed that the early or opening stages of the Banana War Tradition process can be described as follows:

1. Before the implementation of the Banana War Tradition or 'Mesabatan Biu', firstly, the local youth community (*Sekeha Teruna*) has a meeting (*sangkep*) to discuss the event's fees and preparation of the equipment for infrastructure of the implementation of the Banana War Tradition such as the preparation of pork, spices, offerings' materials, and the others.

Photo 4

Sekaa Teruna had a meeting discussing a series of activities of Banana War Tradition



(Source: Writer's collection)

2. On the day of Sukra Kliwon Wuku Watugunung (Friday-May 1, 2015), the youth members or *Sekeha Teruna* carried out activities called *Ngantung* namely installing (hanging) local snacks in the form of various animals such as cows, goats, oxen, elephants, antelope and there is also a form of puppets, *satuh*, *cacalan* and fruits, and it took place in Bale Agung temple.

Photo 5

Hanging (Ngantung) Activities



(Source:
Writer's
collection)

3. In the afternoon, the activity is continued with *matur piuning* or praying together to Kahyangan Tiga Temple (Puseh temple, Dalem temple, and Bale Agung temple). Matur piuning activity is led by Jero Mangku (Hindus priest) and the prayers are the local youths (*Sekeha Teruna*) and the local people altogether with God's offering named banten pejatian. It aims to beg and request permission to Ida Sang Hyang Widhi Wasa (God) in His form as Goddess Brahma who stays at Bale Agung temple for having blessing during the the Banana War Tradition (*mesabatan biu*) can conduct smoothly in accordance with what is expected and avoid the things that are not desired.

4. On the day of Saniscara Umanis Wuku Watugunung (Saturday, May 2, 2015) carried out the activities on *Penampahan*, at this occasion, all of the youths are entrusted in taking a charge for the all activities that should be done started from handling the dead pig for offering (nampah celeng) and processed it into various Balinese cuisines such as lawar, Balinese satay, and many others.

5. On the day of Redite Pahing Wuku Sinta (Sunday, May 3, 2015) held activities namely 'Nyacah Ulu-Ulu' which is a continuation of the process of *Penampahan*.

6. On the day of Some Pon Wuku Sinta (Monday, May 4, 2015) carried out activities called 'Ngelawang' in the village area. The process of this event, Sekeha Teruna visited the houses of the local people with the accompaniment of traditional gamelan (*gambang*) they are playing at

once time, then the mothers came out of their homes while bringing traditional snacks, bananas, fruits, money for the youths (*Sekeha Teruna*).

Photo 6

Ngelawang Activities



(Source: Writer's collection)

7. On the day of Anggara Wage Wuku Sinta (Tuesday, May 5, 2015) held activities 'Ngalang 2' or 'Ngerampag', this activity is carried out in the village area in the north of Bale Agung temple.

Agus Susanto explained 'Ngalang' or 'Ngerampag' is conducted in two times; Ngalang 1 is held a day before the execution of the tradition of Banana War (Masabatan Biau), the second Ngalang is held in the morning at the peak of the Banana War Tradition. 'Ngalang' or 'Ngerampag' is an activity conducted by all youth members or Sekeha Teruna in the village of Tenganan Dauh Tukad to find materials used for the tradition of Banana War. The materials or facilities that they look for are Biau sabo (a kind of banana), coconut, tubers and all kinds of fruits such as *pala gantung*, *pala bungkah* and, *pala wija*.

"The place for 'Ngalang' or searching for materials are in the entire area of Tenganan Dauh Tukad village or wherever the materials can be found. Sekeha Teruna may look for it and no one forbids it. But in search of materials such as fruits, there are rules that must be obeyed by Sekeha Teruna at the time of 'Ngalang' or 'Ngerampag'. The rule of it is when looking for materials in every yard

of the local people's house, they just can pick or take fruits in a tree in every single yard, even though there are a lot of fruit trees there, but they cannot take them all. For example, one coconut tree is just for one pack of banana, one sweet potato can only take one gebeng or one pack potato only, and this rule applies to all other fruits (interview, May 15, 2015).

Photo 7

Results of 'Ngalang' or 'Ngerampag'



(Source: Writer's collection)

The Implementation of Banana War Tradition

Ardana on his interview stated that: The peak stage of the implementation of Banana War Tradition was held on Anggara Wuku Sinta Day (Tuesday, 5 May 2015), which begins with the second 'Ngalang' activity at 06.00 pm. At around 07:00 pm, Sekeha Teruna gathered to prepare tools or facilities for the Banana War Tradition. Then, it is proceeding with the prayer. After completing the praying ceremony, *Kelihan Desa Pakraman*/the chairman of the village gave explanations to *Sekeha Teruna* in the implementation of Banana War Tradition. All members of *Sekeha Teruna* wear custom/traditional clothing with udeng/head-cover but with t-shirtless or not wearing any t-shirt on. Two *Sayeha* and *Penampih* who have been determined at the time of Sasih Kenem before as the persons who responsible for the provision of the infrastructure of each ceremony, over the next 12 months and ending at Sasih Kenem as well, and automatically as a prospective substitute leader, if the previous leader was married. *Sayeha* and *Penampih* walked from Dalem Setra temple while carrying pre-determined equipment. Meanwhile, the

other members waited for the presence of *Sayeha* and *Penampih* in front of Dalem Majapahit temple, carrying 20 coconuts per person, and some raw bananas as weapons for the Banana War Tradition later. When *Sayeha* and *Penampih* walked through the crowd, a crowd of young men (the members) started attacking both *Sayahe* and *Penampih* by throwing unripe banana weapons among them to each other. There is no rule in this tradition, so it is very seldom found a fight among them (Interview, May 15, 2015).

Based on the results of the above interviews, it can be stated that before the Banana War Tradition was carried out, all the youths of the village especially for Tenganan Dauh Tukad village, Manggis district of Karangasem Regency held a joint prayer aimed at requesting that the implementation of Banana War Tradition or 'Mesabatan Biu' can be done and conducted well.

After completing the prayers, the assigned village youth immediately prepared themselves to carry out the Banana War Tradition. The intended preparation is to prepare the means that will be using during the tradition. *Sayeha* and *Penampih* bear crops in the village obtained by using a large place (*sok*). The produce is in the form of fruits obtained directly from the community garden of Tenganan Dauh Tukad village. While the opponent play or who will become enemies in the Banana War Tradition is also preparing to bear the coconut that has been peeled by using *sanan* or bamboo is carried while carrying the unripe banana fruits which are used during the main Banana War Tradition conducted.

Photo 8

Sekaha Teruna prepares to carry out the Banana War Tradition



(Source:

private

collection)

Here is the youth or Sekeha Teruna who are following the Banana War Tradition in Tenganan Dauh Tukad village, Manggis district, Karangasem Regency.

Kariasa, Sayeha and Penampih stood in the courtyard of the Dalem Majapahit temple and get ready to Bale Agung temple. While a number of young men who are appointed have been on guard and waiting for a cue to attack Sayeha and Penampih. When there is a signal to start the Banana War Tradition, Sayeha, and Penampih with eagerness and careful walking towards the courtyard of Bale Agung temple. Instantly, the young men who became the opposite opponent were directly attacked Sayeha and Penampih with pelting bananas in a row. Before the two candidates arrived in the front of the gate of Bale Agung temple, Banana War has not been considered completed (interview, May 15, 2015).

Based on the results of the above interview, Sekeha Teruna or local youths who joined the Banana War Tradition is on standby to carry out the tradition of Banana War. Sayeha and Penampih stand in the courtyard of Dalem Majapahit temple and prepare to walk towards Bale Agung temple. On the other side, a number of young men stood along the road preparing to attack Sayeha and Penampih. After the village chairman gave the signal to begin the event, then Sayeha and Penampih walked towards the courtyard of Bale Agung temple. Sekeha Teruna immediately attacked with banana throws repeatedly.

Despite the pain of banana throwing done blindly, but with eager Sayeha and Penampih trying to get through the obstacles. Every now and then both candidates try to avenge throws from other youths but still will not beat the more numerous youths. At the time of the Banana War conducted, it is very seldom for both Sayeha and Penampih who became center target experienced having an injury (bruises and wounds) and emotional effects on the hit of the Banana War. This is a test only for candidate prospective leaders (Kelihan Teruna) for having a strong mentality, not easily give up, and able to handle any obstacles that come over to them.

Photo 9

Sekeha Teruna prepares to attack Sayeha and Penampih



Source: Writer's collection)

The Closing/End of The Banana War Tradition

After passing the preparation and the execution phases, Banana War Tradition closes with the final stages. The final stage of the Banana War Tradition is to eat together or '*Megibungan*' at Bale Agung temple followed by local villagers ranging from children, mothers (*roban*), Hindus priests (Jero Mangku), village chairman, *Sekeha Gambang* (traditional music community) and other *pengayah* (volunteers). Then, *Sekeha Teruna* starts having '*Megibung*', *Sekeha Teruna* sits together in a circle and a big Balinese meal plate has been placed well in front of them. This '*Magibung*' activity is aimed at eliminating hostility among the youths or *Sekeha Teruna* caused by the implementation of the Banana War they just did. After completion of the *Megibung*, next is followed by '*Sangkep*' and '*Mecacak*', it is a time and chance to have a meeting again and absent the members' attendance in the process of execution of Banana War Tradition.

Photo 10

Children and Mothers (*Roban*) are eating together (*Megibung*)

(Source: writer's collection)



Photo 11

Sekeha Teruna has their 'Megibung' or eating together



(Source: Writer's Collection)

Photo 12

Sekeha Teruna Sangkep (meeting)



(Source:

Writer's collection)

After

completion of

'*Sangkep*' and '*Mecacak*' (meeting and absent), then *Sekeha Teruna* activity is '*metanding*' or dividing/sharing the results of '*Ngelawang*' that they have done before for them bring home.

Photo 13

Sekeha Teruna does the '*Metanding*' as the result of '*Ngelawang*'



(Source: writer's collection)

III. Conclusion

In Tenganan Dauh Tukad village, Manggis district, Karangasem regency-Bali, there is a tradition namely Banana War Tradition which is the series of the annual ceremony that exists in the Tenganan Dauh Tukad Traditional village. The Banana War Tradition has been done since ancient which is being a tradition from generation to generation and it is done up to the present. The implementation of this tradition aims to test the agility and mental strength for the *Saya* (candidate leaders of village youths) before being declared a graduate as village youth leaders. The implementation of this Banana War tradition, in addition to being a means of mental examination for candidates of *Saya* (candidates for young village leaders), also means as a place for restoring the grace of *Ida Sang Hyang Widhi Wasa* (The Almighty God) who has bestowed His grace with His great creations given to local people.

The existence of Banana War Tradition in Tenganan Dauh Tukad village, Manggis district, Karangasem regency is still existed and carried out by the society. This tradition is related to the Third Aci because in this tradition is the process of extracting funds by *Sekaha Teruna* (local youths) for funding at the time of the Third Aci. The process of Banana War Tradition is divided into several stages namely the early stages, the stage of implementation, and the final stage. The all summary stages are *Sangkep* (meeting), *Ngantung* (hanging), *Matur Piuning* (praying), *Penampahan* (handling dead pigs to be offering), *Nyacah Ulu-Ulu* (as a series of penampahan), and *Ngelawang* (visiting residents' houses while playing traditional music and get the offerings from the mothers). The implementation stage or the main event is held on the day *Anggara Wuku Sinta* (good day based on Hindus' calendar) from Dalem Setra temple to Bale Agung temple. The final stage is *Megibung'* (having meals together), *Sangkep* and *Mecacak* (Meetings and absent), *Metanding* (sharing the 'Ngelawang' results for them bring home).

LIST OF INFORMANS

1. Name : Jero Mangku Ketut Sudiasa
Age : 57 Years
Work : Farmer

Address : Br. Kaler Desa Tenganan Dauh Tukad Kecamatan Manggis Kabupaten Karangasem.

2. Name : I Nyoman Castle

Age : 48 Years

Work : Kelihan Desa Pakraman (Chairman)Tenganan Dauh Tukad

Address : Village Tenganan Dauh Tukad District Manggis Karangasem regency

3. Name : Ni Ketut Puji

Age : 52 Years

Work : Farmer

Address : Tenganan Dauh Tukad Village, Manggis District, Karangasem

4. Name : I Wayan Tisna

Age : 40 Years

Work : entrepreneur

Address : Tenganan Dauh Tukad Village, Manggis District, Karangasem District

5. Name : I Wayan Kariasa

Age : 39 Years

Work : entrepreneur

Address : Tenganan Dauh Tukad Village, Manggis District, Karangasem District

6. Name : I Ketut Alek

Age : 25 years

Work : -

Address : Tenganan Dauh Tukad Village, Manggis District, Karangasem District

7. Name : Agus Susanto

Age : 36 years old

Work : Entrepreneur

Address : Tenganan Dauh Tukad Village, Manggis District, Karangasem District