

## KATIPAT KAWULU NGANUT URIP PAWETON AS A HINDU TRADITION CEREMONY IN MATARAM

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#### **Abstract:**

In the eighth month (8) according to the Balinese calendar states that *Tilem Sasih Kawulu* (dark moon at the eighth month) precisely on the *panglong ping 15* (at the last of the moon), held a religious ceremony by Hindus in Mataram each year. Hindus perform their ritual activity is characterized by the use of *upakara* (offerings) in the form of *katipat sirikan* (one kind of cooked rice in a woven coconut leaves). This *Katipat* is rectangular and the amounts used are adjusted to the *wewaran panca wara* (Balinese calendar). *Panca wara* is having their own number of *urip* or *Neptu* (mystical number of the day) namely: *Umanis, Pahing, Pon, Wage* and *Kliwon*.

Hindus traditionally in Mataram held their ceremony by means of *katipat* as the embodiment of an offering to *Ida Sang Hyang Widhi Wasa* (the name of God in Indonesian Hindu Tradition as The Ultimate Being) and His manifestations. After the prayers conducted, followed by *natab* (pleading with God by waving to the body) for themselves, namely *katipat sirikan nganut urip* (the use of *Katipat* is depending on the neptu of the day) on *Tilem Sasih Kawulu* (dark moon at the eighth month). The ceremony that is held on *Tilem Sasih Kawulu* is often called as *ngesanga* ceremony. Majority of the Hindu people do not know the function and meaning of the offerings, so in practice Hindu people say "*mule keto*" (it's like that) and dared not execute. That phenomenon occurs in the community so that in this discussion describes the shape of the function and meaning of *Katipat Kawulu Nganut Urip Paweton*'s offering, especially those held in Mataram.

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## I. Introduction

*Katipat* is material that is packaged in in a certain order that is use as a complement of the offering. It is made with rice in a in a woven young coconut leaves young coconut, which is used in *tilem sasih kawulu*, for pebayuhan pewetonan (cleansing of the mystical number day of the people). According to Sudarsana the word '*Sirikan*' is derived from the word '*sirik*', which means 'jealousy' received the suffix 'an' and become '*Sirikan*' (Sudarsana, 2009: 80).

According to Sutjaja, (1988: 392) in Bali Language Dictionary, '*urip*' means: life, soul, prana. In the dictionary of Kawi-Bali, '*wetu*' means exit, born (Dinas, 1988: 336), than become '*Pawetuan*' or '*paweton*' in dictionary Indonesian Kawi (Wojowasito, 1977: 301). In this regard the ceremony as advocates using offering adapted to *urip* of the birth. Based on the research can be presented regarding the means of *katipat kawulu nganut urip paweton* as a traditional Hindu ceremony in Mataram, as follows:

1. Young coconut leaves, palm leaves, banana leaves, *delundung* leaves, betel leaf, areca nut, *kayu* leaves, *pandan harum* and flowers.
2. Fruits and snacks.
3. Meat: chicken, duck, buffalo, pigs, chicken eggs, duck eggs.
4. *Rasmenan*: (*sambel Saur*, lablab bean, *gerang*, *bajo*, salt) and *sambal gepeng* (*tabia bun*, garlic and salt).
5. Rice, *kepeng*, *tukelan* thread (white).

Material from young coconut leaves (edema) can be prepared several types of *jejahitan* (offering ornaments) and the size is adapted to the needs, among others: *sampiyan nagasari* are round in shape, *tehenan alit* with a triangle form, *tangkih* triangular shape and *katipat sirikan* rectangular shape.

To the *reringgitan* (specific ornament in *jejahitan*) of *sampiyan nagasari* adjusted with the artistic of the maker. Similarly *tehenan* shaped axis of the triangle. *Tehenan* is covered with container or a thing such as: *tangkih* or glass cup or glass *jembung*. Moreover *tehenan* equipped with *sesarik* and *tetebus*. While *katipat sirikan* made tailored to the needs and numbers that match the *urip* of *panca wara*, namely *Umanis* 5, *Pahing* 9, *Pon* 7, *Wage* 4 and *Kliwon* 8.

Material from palm leaves made some kind of stitch: *aledan* rectangular or circular can be made *tamas*, *tangkiah rangkadan*, which consists of five small *tangkiah* together with a circular way so that it looks circular. *Jejahitan* size of the big and little adapted to the needs.

Leaf of banana (biyu saba leaves, biyu batu leaves) is prepared to make tom (dish made of meat cooked as Balinese) cover. Tom cover is the amount made in accordance with the needs of the counterculture. Tom cover as a wrapper or container contents in the form of material processed meat as flocked on these offerings.

Delundung green leaf is a rare type of leaf, but the type of foliage include criteria source of natural ingredients that are used as a complement in the *tandingan*. Delundung leaves or known as opal *delundung jukut*, characterized in that on the thorny stem. Sheet leaves are needed in a counter shaped like *tampelan* and number of the layers are arranged adapted to *urip panca wara*, such as Umanis the number is five (5), then the sheet leaves is five, then this leaves arranged neatly and in part it is characterized by biting or hook that cannot be separated. Likewise, the number of sheets to other of *urip panca wara*.

Betel leaf is kind of shiny green foliage. This leaf is also equipped with betel and areca nut, so three are a unit complementary to create *tubungan* and *porosan*. Leaf type of Croton with motif of colorful patches are also used in counterpoint to complete *sampiyang nagasari*. These leaves are also used in other types of offerings as a supporter or broadcaster.

Pandan harum is a kind of leaves with a distinctive smell. This leaves elongated so that its use to be sliced thinly called *samsam*. Also requires a lot of flowers. The types of flowers that are included in the counter is fresh and fragrant flowers and having requisite purity. Some types of flowers in question are: ylang, jayaput flowers, asoka and other types of flowers. Several types of fruit used in counterpoint like: ripe bananas (banana kayu, banana ketip, banana keladi, banana susu, banana raja, and banana sari), green apple, red apple, grape, bark, sweet orange, cucumber, sugar cane, pineapple, sapodilla, mangosteen, mango, rambutan and other fruit types.

Snack used as: *jaja gina* (white, red), dodol glutinous, dodol jackfruit, dodol srikaya, Poteng menahun, jaja uli, abug, tempani sticky rice, green beans tempani, diamonds sticky rice and other kinds of snack.

Meat used is chicken, duck, buffalo, pigs, chicken eggs and duck eggs. Chicken, duck and processed buffalo used to create flocked tom, while pork can be made satay and chicken eggs, duck eggs boiled until cooked. Rasmenan consists of: sambel Saur, lablab bean, gerang bajo and

salt. Rasmenan consisting of chili and Saur (material from grated coconut and treated with a mixture of spices and fried), beans, namely: bean color is red and white, anchovies or gerang and bajo of marine fish were processed by frying and equipped with salt as a supplement.

While the sauce sprawl consists of tabia bun, garlic and salt. The third ingredient is an integral ingredient made by ditotok to sprawl. Tangkih sauce covered with small flattened. Rice needed to fill ktipat *sirikan* cover which is then boiled until cooked. Rice, kepeng, tukelan thread (white color) is required to match the size of *tehenan* equipped with tetebus which is *pesucian* inside.

Number of ktipat *sirikan* in this case adjusted to the provisions based on the number of urip each of the panca wara, for example kliwon the number urip 8 (eight), then ktipat used were 8 (eight) and use tampelan of delundung leaves following by the number of ktipat (8 pieces), as also *tandingan* in other *semayut tataban* the number of *kipat sirikan* cover is follow the *urip* amount concerned. To obtain a clear picture of the use of the completeness of the material means used along with the stages in the process of structuring the form of *kipat kawulu nganut urip paweton* offering, we can see some photos below:



Photo 1: coconut leaf to jejahitan.



Photo 2: *kipat sirikan* cover.

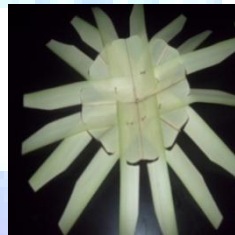


Photo 3: *Sampiyan nagasari*.



Photo 4: Rice dan *kipat* cover.



Photo 5: *Aledan metajuh* (rectangular) of palm leaves.



Photo 6: tom cover from pisang batu leaves.



Photo 7: Chicken with spices typical for tom.



Photo 8: delundung leaves, thorny stems.



Photo 9 : shape of delundung leaves arranged nganut urip panca wara.



Photo 10 : Tampelan delundung leaves been steamed or boiled.



Photo 11: Material flattened sauce (salt, garlic and chili bun).



Photo 12 : Sambel sprawl; ditotok in rough shape.



Photo 13 : Tubungan (betel nut, betel and areca nut).



Photo 14: The leaves and samsam (fragrant pandan).



Photo 15 : The types of flowers that are fresh, fragrant.



Photo 16 : Fruits: banana, apple and others.



Photo 17 : Different types of snacks: gina, dodol and others



Photo 18: Katipat sirikan, serondeng, tom, boiled eggs and other laid out



Photo 19: The arrangement of fruit, snacks, delundung leaves, sauce sprawl, paved aledan, nare vegetables / tray.



Photo 20 : Structuring katipat sirikan totaled eight, serondeng, eggs and vegetables



Photo 21 : Structuring *katipat* equipped with tom, ; *kliwon* : *urip* 8 with *sampiyon nagasari* (*katipat sirikan* 8; *Kliwon*: *urip* 8).  
 Photo 22 : *Katipat kawulu* ; *kliwon* : *urip* 8 with *sirikan* 9; *paing* : *urip* 9)  
 Photo 23 : *Katipat* *tehenan dan tetebus*



Photo 24 : *Upakara katipat kawulu* offered to *Ida Sang Hyang Widhi* and His *manifestations Bhatara-bhatari*.  
 Photo 25: *Upakara katipat kawulu* offered to *Ida Sang Hyang Widhi* and His *manifestations, completed by pajatian*.  
 Photo 26 : Each shrine are offerings and on the altar is *banten katipat kawulu*.

## II. Function of the Materials of *Katipat Kawulu Nganut Urip Paweton*

Offering of *katipat kawulu nganut urip paweton* consist of materials in the form of required material means and packaged so that it becomes an integral form intact. In a sense, that in order to make a certain form of *upakara* or offerings cannot stand alone. In making the offerings is needed a strength, concentration, cleanliness, chastity inner and outer, literary sources that support is accompanied by a foundation of trust and sincerity.

Related to the means used in laying *tetandingan upakara katipat kawulu*, functioned as follows: First, *Janur* (young coconut leaves) to form *jejahitan* like *sampiyan bunder* functioned as a place to put flowers. At the top of the *sampiyan bunder* (circular ornament) placed starting from the leaves, *tubungan*, *samsam* and other types of fresh and fragrant flowers. *Tehenan* form *jejahitan* shaft covered with *tangkih* three triangular or glass jembung functioned as a complementary of *semayut tataban*. *Tehenan* is equipped with leaf, *porosan*, *samsam* and flowers along with rice, *kepeng* and thread *tukelan*, while *tetebus* equipped with purification (white thread, rice, Kerik, shampooing, plain flour, segau and cotton filled coconut oil) functioned as ablutions and as a complement of *upakara* when *natab katipat kawulu* accordance with *paweton*. For *katipat sirikan* cover stuffed with rice and then boiled until cooked. Its function is as complete content of the counter is adjusted for the *urip paweton* respectively.

Second, palm leaves that have been packed in the form of a rectangular type of *jejahitan aledan* or *tamas* functioned as the base of *tandingan* of offering materials. Banana leaves serve as the means wrapping meat processed into tom or packaged in any other form. *Delundung* leaf in the form *tampelan* amount according to the number of *katipat sirikan* used in counterpoint. This leaf is used with boiled or steamed and then placed under *tandingan* of *katipat sirikan* functioned as a complement to the contents of *tandingan katipat kawulu nganut urip paweton*. Meanwhile, consisting of three (3) elements: the betel leaf, lime and betel nut enabled to make *tubungan* or *porosan* as complement of *tandingan* in *sampiyan bunder* equipped with wooden leaves, fragrant *pandan* and flowers.

Three, fruits are used in accordance with the state or the ability to function as a complement to the contents of *tandingan* in the *upakara*. Similarly, snacks of various kinds accompany completeness *tetandingan katipat kawulu*.

Four, meat such as chicken, duck, buffalo, pigs were processed and packaged in different forms, such as forms tom, made satay and other processed types. Whereas chicken eggs, duck eggs boiled until cooked which functioned as a complement to the contents of *upakara*.

Five, *Rasmenan*, consisting of several types; chili, Saur, lablab bean, anchovy, bajo and salt. These facilities are placed on each little *tangkih* that has been assembled into one (1) place, so that covered into a single unit. *Rasmenan* functioned as a complement of elements flocked or called with the fish that are included in *tandingan*. Similarly, the use of flattened sauce (*tabia*

*bun*, garlic and salt) functioned as a complementary of *tampelan jukut delundung* leaves that has been steamed or boiled.

Six, the use of rice, *kepeng*, *tukelan* thread (white) functioned as a complement in the *tandingan* of offering. In connection with the use of material support in making *katipat kawulu* offering on *tilem sasih kawulu*, maximally ingredients include the utilization of natural resources needed to organize those *tandingan*, as follows:

1. *Mataya* is something that grows: young coconut leaves, palm leaves, banana leaves, *delundung* leaves, betel leaf, betel leaf, areca nut, wood leaves, *pandan harum*, flowers, fruits, snacks, rice, oil, beans, lablab and others.
2. *Mantiga* is something that is born twice: chicken meat, duck meat, chicken eggs, duck eggs, anchovies and bajo (dried fish).
3. *Maharya*, which is something that once directly into animals such as buffalo meat, pork.

### III. Meaning of *Katipat Kawulu Nganut Urip Paweton*

*Upakara katipat kawulu* used in the implementation of a ceremony called by the name of *ngesanga*, just fell on *tilem sasih kawulu* use source materials from nature itself. Materials of this offering, according to Surayin is that:

1. Leaf or *pelawa* symbolizes tranquility and purity of heart.
2. Betel symbolizes Hyang Vishnu
3. Lime symbolizes Hyang Shiva
4. Fruit nut symbolizes Hyang Brahma
5. Flowers symbolize a sincere and pure heart
6. Pandan as a symbol of concentrate towards sainthood
7. Rice symbolizes the ultimate source of life
8. Sandalwood symbolizes Hyang Parama Shiva
9. *Jejahitan*, *reringitan* and *tetuwasan* is the symbol of permanence and indestructibility of mind (Surayin, 2004: 59-60 in Wiana, 1999: 3).

*Rerasmenan*: lablab beans and fish in *Lontar Tegesing Sarwa Banten* described as follows:



*Kacang, nga ngamedalang* pengrasa tunggal, *komak, nga sane kakalih sampun masikian* (beans causes the feeling of it being fused, lablab beans were split in two it already fused).

*Ulam, nga iwak nga; hebe nga; rawos sane becik rinengo* (fish that is used in *rerasmenan* means as a symbol of good talk) (Arwati, 2002: 27).

The fruit that is used as contents of offering, in *Lontar Tegesing Sarwa Banten* that:

*Sarwa wija, nga; sakalwiring gawe, nga; sane tatiga ngamedalang pangrasa hayu, ngalangin ring kahuripan* (any kind of fruit is the result of any acts, which acts as the *Tri Kaya Parisddha*, causing the feeling of being well and can shed light on life) (Arwati, 2002: 28 ). The use of other types of snacks are served in *upakara*, in *Lontar Tegesing Sarwa Banten* expressed as follows:

- *Gina, nga wruh.*
- *Uli habang putih, nga lyang apadang, nga, patut ning rama rena.*
- *Dodol, nga pangan, panganing citta satya.*
- *Wajik, nga rasaning sastra.*
- *Bantal, nga phalaning hana nora.*
- *Satuh, nga tempani, tiru, tiruan.*

- Gina is the epitome of knowing.
- Red Uli and white Uli are the symbol of bright joy, devotion to the *guru rupaka* of mother or father.
- Dodol is the symbol of the mind become loyal.
- Wajik are the epitome of pleasure studying literature.
- Bantal is the epitome result of earnest and not.
- Satuh is the epitome of that should be imitated (Arwati, 2002: 29).

*Upakara katipat kawulu* functioned as a form of offering to Ida Sang Hyang Widhi and also *semayut tataban* adjusted by the amount of *katipat sirikan* used according to the day of birth or the number of *urip* each of the *panca wara*. *Katipat sirikan* associated with *urip paweton* served as the core in offering which functioned as *pebayuhan pewetonan* through *natab semayut katipat* in the *tilem sasih kawulu*.

*Natab semayut katipat* on *tilem sasih kawulu* with the number of *katipat* adjusted by the amount of *urip* each of the *panca wara*, since birth or *paweton* is very regard to the name of each of the

gods according to a direction, so worship is directed and goals can be achieved. Each *urip* number of *panca wara* has been determined along with the name of god and the direction (Drafting Team, 2010: 37).

With regard to *katipat nganut urip* have meanings associated with the birth itself. During birth is expected to always introspective, control and act wisely. This is consistent with the meaning of the use of *katipat sirikan* on the *tataban semayut*. This tipat implies the meaning of asking to *Sang Hyang Widhi* that He purifies all the bad qualities in order to become wise (Sudarsana, 2009: 80).

*Katipat* expressed as a symbol of *Predana* (feminine side). Here, nature is expected to be harmonious, tranquil and prosperous. *Natab semayut* for themselves (*natab sarining Amrita*) is intended to invite *catur sanak* (astral akin) who always accompany, so that the shape of togetherness remains and pursued in any activity whatever. *Natab* includes of two (2) aspects of both *sekala* (worldly) and *niskala* (other world). The first aspect is to fill self with how to enjoy the fruits of the *natab* offerings. Both believed that the *natab* offering is a gift to enjoy *sarining amrtha* of God. *Natab semayut* make a person becomes calmer, happier and prosperous. His relationship with the work is expected to be anything done better. This is related to the welfare of the world. *Katipat Kesanga* use as set forth in *Gagelaran Pemangku* is a means of request to the universe that he becomes prosperous and tranquil (Pemda Bali, 1983-1984: 32).

*Delundung* leaf vegetables or *jukut* with thorny stem is considered to repel negative elements, expelling all forms of danger, and magical. Inclusion of this *delundung* leaf is as a fortress to protect themselves from the power that is not good. It is because of *nyama catur* or *catur sanak* who accompany every person from birth.

The use of *Katipat Kawulu* in traditional Hindu ceremony that lasted for generations as heritage came from the tradition of agrarian society. In the development of this tradition still believed, followed and preserved. According to the *Bhagavad-gita* (IX. 26) use of the means to support the worship of simple shape such as leaves, flowers, fruit, and water, all of which were presented as genuine and sincere, so any form of offerings that can be accepted by Him. With regard to the implementation of a ceremony at *tilem sasih kawulu* with the use *upakara katipat Kawulu* along with the criteria have been determined on the basis of a clear reference. Offering contents tailored to the capabilities of the people, but the number of *katipat sirikan* and *tampelan*

*delundung* leaves aligned to be fulfilled and be adapted to the number of *urip* of births or *paweton* of the *panca wara*.

#### IV. Concluding Remark

The form of *Katipat kawulu nganut urip paweton* in Mataram is a unified whole composed of materials taken from natural sources and processed in accordance with the arrangement of *tetandingan*. Source material consists of: 1) *Mataya*, something that is growing: the element of leaves, flowers, fruits, snacks, rice and others, 2) *Mantiga* is something that is born twice: chicken eggs, duck eggs, chicken meat, duck meat and 3) *Maharya*, namely a birth like buffalo meat and pork.

*Katipat kawulu* offering functioned as a form of sacred offerings to *Ida Sang Hyang Widhi Wasa* along with His manifestation. *Katipat kawulu* offering also as *semayut tataban* for each individual according to *paweton* or *urip* of birth.

*Upakara katipat nganut urip paweton* is a ritual that has meaning harmonization of *buwana alit* (body) so that a person becomes calm, serene, peaceful, patient, strong, physically and mentally healthy. The bottom line is free from danger. *Sasih tilem kawulu* is a symbol of happiness for the *saka* new year by praying to *Ida Sang Hyang Widhi Wasa* that was awarded safety, prosperity, and free from suffering.

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