

THE TRADITION OF NAUR KELACI IN DESA ADAT MUNDUK LUMBANG

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Abstract:

The research reviews about *Naur Kelaci* Tradition in Wedding Ceremony in Munduk Lumbang Village by discussing the form, function and meaning in religious theology perspective. The method applied in this research is descriptive qualitative research. This research output shows that there is slightly change in wedding process series, from *meminang* (ask in marriage) into *ngerorod* (no permission in marriage). The form of *Naur Kelaci* Tradition are as follows: a) procession of ceremony, b) structure of *banten* (offerings), c) time, venue and ceremonial implementation, d) the consequence of *Naur Kelaci* Tradition. The function of *Naur Kelaci* Tradition are bellow: procession function, function of *banten* (offereing), function of marrieg legalization, function of nations status, function of *Rna* debt payment), function of social of *Naur Kelaci* and function of social economy, In the meanwhile the meaning of *Naur Kelaci* are as follows: the meaning of *Naur Kelaci* Banten (offering), the meaning of Unite of God, the meaning of social solidarity and the meaning of purification.

Keywords: Naur Kelaci, wedding, banten, tradition

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I. Introduction

The tradition in Bali Aga society is often viewed as the variety (different variety) in Balinese Hindu (Dananjaya, in Suteja, 2003:123), since in the tradition of the society such in Desa Adat Munduk Lumbang shows the ceremony structure with different offerings. The differences are shown from the ceremony with different offerings which are very simple, however, the use of equipments (material) in this tradition are huge. It also occur in the way of societies give the meaning to each ceremony and tradition that they done, as it is put aside the term *tattwa* in Hindu which is done in big tradition. This kind of illustration can be found in marriage ceremony as the even where the kinship begins. This kinship relates some relatives which hold certain complex matters related to the certain rights and responsibilities, historical stuffs, title and the others for instance (Koentjaraningrat, 1980: 128-129).

Because of that, the responsibility of this relative relationship through marriage is not only relationship between wife and husband, families and the societies but also it needs to be taken responsibility in the form of *niskala* (to the God) so it will be valid (*mapikuren*) in the term of *sekala* and *niskala*. So that in the following days, the ceremony of Naur Kelaci in Bale Panjang, Pura Dalem and Pura Bale Agung can be held. The tradition of Naur Kelaci is usually done after the marriage ceremony, it also be fit with their condition. If they are financially able to hold the tradition, so this tradition can be held sooner. Sometimes, the societies held this tradition when they are financially supported. If they cannot hold this tradition until they are die, so they have to bear all responsibilities which are appear because of the rights that they have to own, for example; they are not allowed to enter and do worship in *Pura Bale Agung*, not registered as *krama desa* according to *niskala* term which is registered in *merebukulak* ceremony, they also have no right to be the leader of adat organizations, such as ; *Kebayan, Juru Baha, pemangku, and kelian adat*, and also their funeral ceremony is not done as it used to be in *Desa Adat Munduk Lumbang*.

The tradition of *Naur Kelaci* is usually held for at least 12 days which has been considerate the good and the bad side of those days based on Balinese calendar and it cannot be done in the same time with the other ceremonies in the area of Desa Munduk Lumbang. The procedures of the ceremony begins with *Ngawit* (the opening ceremony), *Maserah Baas* (to offer rice), *Maserah*

bawi (to offer pigs), *Maserah guling* (to offer roasted pig). This tradition is completed with pigs which in the previous ceremony they used cow that as big as the hole of *kori* (gate) in *Pura Bale Agung*. Furthermore, the determined time and places, the tradition of *Naur Klaci* can be differentiated with the ones who hold the marriage ceremony. If they marry someone who are from that *desa adat*, so they have to hold the ceremony namely *Naur Klaci Abungkul* (one as a whole), however, if they marry someone outside that *desa pakraman* or they get married to someone outside *desa adat*, they have to do a half of the responsibilities (*asibak*).

In Balinese- Indonesian dictionary (Tim, 1978; 570), the word *Naur* comes from the word *taur* which means pay, the word *taur* becomes *naur* as the verb *naur* which means to pay the debt, to pay *sesangi*, to pay *kaul*, however, the word *Taur* means offering (in *bhuta yadnya* ceremony), it refers to the big *bhuta yadnya*. The word *Naur* in the word *Naur Kelaci* comes from the word *taur* which means to pay or offering which is offered in the relation to religious rituals. The word *kelaci* according to Mardiwarsito (1981:304) which is recited from Kartika (1986: 33) comes from the word *laci-laci*, it means to purify/clean, then change into *Mekalaci* which means to increase/ add the purity. According to Semadi Astra and friends (1986:46) in the Sanskrit- Indonesian dictionary, it states that *kelaci* comes from the word *laci* which means holy or clean, the word *laci* itself has the similar meaning to characteristics, then if it becomes verb it becomes *kelaci* which means cleansing (purifying).

The tradition of *Naur Klaci* can be meant as a habit which is done derivatively which relate to the payment or offering something to achieve certain purification or cleanse level. This can be a reason because when someone has not yet running *Naur Kelaci*, so they are not allowed to enter the temples area which are located in Desa Pakraman Munduk Lumbang. Besides that, they are viewed to be *leteh* (not clean), so they are labeled with the status as *warga sampingan* (the villagers who are put aside) and not yet become *warga ngarep* (the villagers who are live inside the village with all rights and responsibilities), as the consequences as *warga sampingan*, they cannot be elected as *prajuru desa adat* (leader of the village). As it is stated in Awig-Awig simagama Desa Adat Munduk Lumbang palet 1 raos 1 which is stated as follow:

Sadurunge ngamargiang upacara kadi ring sor sekadi pacingkrem ring Simagama, inggian punika ngamargiang upacara pajerimpenan, upacara marebu kulak, upacara materuna, upacara sampingan lan upacara makelaci, tan kawehin ngamargiang tata krama ring palinggih Kahyangan Tiga, yadian kalinggihang ring Prajuru Simagama.

Translation

Before holding the ceremony as follow as it is stated in the rule of *adat*, the custom inheritance is still valid, thus running the ceremonies such as; *pajerimpenan, marebu kulak, materuna, sampingan, makelaci*, it is not corrected to run the societies' rule in *Kahyangan Tiga*, they are also not allowed to be elected as Prajuru Adat as the inheritance is still valid (Sumiata, 1987: 70-71)

Observing the content of the *awig-awig simagama* above, so that this *Naur Kelaci* is the tradition of transition from the life era of profane to the sacral life, since they who hold this ceremony is considered to be clean or pure to hold any activities related to their religion.

This study was done in Desa Adat Munduk Lumbang, thus one of traditional villages as one of Balinese social societies which is consisted of one *banjar*, one *subak abian*, and one *subak sawah*. This *desa adat* is located at the high land on the area of Desa Angseri, Baturiti district, Tabanan regency with the height about 640 meters above the sea level, with the rainfall 3.458 mm/year and the temperature is about 27-20 Celcius Degrees.

The approach used in this study is theological approach and it belongs to qualitative research. The theory used to investigate the problem of study was the theory of religion. This study will give the explanation about the tradition of *naur Kelaci* which is done by the villagers in Desa Adat Munduk Lumbang as it is viewed from the theology of Hindu. Through this investigation, it is hoped that the understanding toward the ancient tradition which is done by the societies of Bali Aga, so there will be no misconception and misunderstanding that cause kind of conflict among Hindu people. In this kind of ceremony, there are several matters which still need to be revealed as the information to the societies, especially for the religious organizations and the other related institutions in taking or determine certain policies.

II. Discussion

The form of Naur Klaci tradition

The legality of someone to be the resident in Desa Adat Munduk Lumbang is acknowledged when she/ he has held the ceremony of *Merebu Kulak*. It is continued by the ceremony of *Materuna* which is done in the full moon day and held in *pura penegtegan* which is located in the complex of Pura Bale Agung. This ceremony is held when someone has reach 15 to 20 years old. The meaning of this ceremony is that *para daha* and *teruna ngaturang bhakti* to state that he/she starts to *ngemponin pura Khayangan Tiga* and agree to hold the ceremony of *maprani* on the full moon day or Buda Kliwon and take the responsibility to clean *Pura Khayangan Tiga* (Kandi, interview, January 5th, 2006).

If the ceremony of *materuna* has been held, *daha* and *teruna* want to hold marriage or the ceremony of *sampingan* so he/she can be called as *karma sampingan*, because of that, it is a must to obey the rules before step on *Naur Klaci*, such as:

1. *Mepadik* (proposing), sends the close relatives to express the intention to the parents of *predana* (female) and bring *base angkepan*. If the *base angkepan* is accepted means that the marriage proposal has been accepted, the next step is to determine the best date to hold the ceremony of *ngerorod*

2. The step of *Ngerorod*. In Bali, *Ngerorod* generally done if the family of the bride do not approve the wedding proposal, however, when the couple has decided to get marry so *pengerorodan* (get marry without the approval from family) will be done. Furthermore, the term of *pengerorodan* in Desa Adat Munduk Lumbang is different *pengerorodan* here is the ceremony done after the bride's parrents accept the marriage proposal, this ceremony has to be done since this ceremony is always be done through generation.

After being *kramasampingan* through *ngerorod*, the next days, some people will be asked to come to Jro Kebayan to get the good day (*dewasa ayu*) to hold the wedding ceremony (*mesakepan*), then it will be continued with *Naur Klaci*. If someone has not ready to hold *Maklaci /Naur Klaci*, so the *purusa* family is not allowed to inform the ceremony to Jro

Kebayan, only until the ceremony of *mesakepan* has held without the witnessed by Jro Kebayan. Jro Kebayan will be informed when the ceremony of *Naur Klaci* will be finished by *Lulud Apuh*. If *Krama Sampingan* has ready to hold *Naur Klaci*, so the ceremony of naur klaci has to get the approval from *Prajuru Lulud Ampuh*. After getting the approval, it will be continued with *Naur Klaci* procession as follows:

1. Deciding a good day (Dewasa Ayu), with the condition if the groom live in south side of the village, they will hold *Meleladan* to the north side to the bride's house and get into the east, the good day that usually taken is *Soma Uku Tolu* (Monday tolu) and *Sukra Manis Merakih*. Moreover, when they move to the south so the good day that is taken is *Buda* and *Saniscara Pon* (Based on Balinese Calendar).
2. *Matur Piuning* to *Khayangan Tiga* with the offering *upakara Daksina Pejati*, is done by the bride and groom and *pemangku*
3. *Meleladan* ceremony, it begins with making some offerings by *Krama Desa*. After preparing the offering done, it will be continued with having meal together with *Krama Desa*. Now days, there is a ceremony namely *tegak gede* thus the even to have meal together specially while sit down together; the groom sit on the south side if this event is held facing the north side, *Kebayan Sisian /kiwa* sits on the left side and *Jero bahu Tengahan* sits on the right side the groom. It is also occur on the ceremony "*tegak gede istri*" they sit among *Kebayan Istri Tengahan*, *Kebayan Istri Sisian*, and *Jero Bahu Tengahan*. In the ceremony of *Tegak Gede* the offering in form of *Canang Soda Rayunan* is offered facing the north side which is offered to the ancestors and the one which is faced the south side which is offered to the *Bhuta Kala*.

After the ceremony of having meal together by *Krama Desa* and the ceremony of *Tegak Gede* finished, it then continued by *matur piuning* in *Sanggah Kemulan* by the groom and lead by *pemangku* (*Kebayan Tengahan*, *Kebayan Sisian*, *Jero Bahu Tengahan* and *Sisian*). In each *palinggih*, it is offered *daksina pejati*, *punjung*, which are offered to the ancestors, the offering namely *labaan* is offered to the *bhuta kala*, it also often called *Segehan Keplokkan Putih* that is completed by *ayam pitik semlulung putih* and *apitakep*. Furthermore, in *sanggah Penyawangan/Pengayatan bhatara sami* (for all Gods) it is offered *Daksina Pejati* and *Rantasan jangkep* (complete) and under the temple it is offered: 1. *Segehan keplokkan barak* (red)

completed with *ayam pitik semlulung barak* which is offered to *lancangan Ida Bhatara Surya*, 2). *Segehan keplok putih* completed with *labaan putih semlulung putih* offered to Ida Bhatara Leluhur, 3). *Segehan agung* completed with *manca warna* (five colours) 11 packets in one place completed with *labaan ayam semlulung sebulu* (chicken with any colours) which is offered to *prancangan Bhatarasama*.

After finishing the ceremony in Sanggah Kemulan the ceremony is continued with *melelidan* to the bride's house and bring some offerings such as *Canang base*, and *canang pipis* as the symbol of the groom and bride and completed with *canang pakerang*, *daksina* and *rantasan*. The all offerings are brought by the male *krama desa*. As they walk out from the gate of the groom's house, they are welcomed with *Segehan keplok putih* and *segehan keplok selem* (black). As they running the ceremony of *melelidan* the bride and groom are not going to the bride's house, this ceremony is only followed by *Krama desa* and *prajuru adat*.

4. Ceremonies in the bride's house

As they arrive in front of the house of the bride, this crown of people are welcome by the family of the bride as it is shown in the following dialogue:

The bride's family ask:

Sapunapi jro rauh sareng akeh saha sregep senjata lan kairingang antu balawadwa.

Meaning: why are you all coming here with a lot of weapons and followed by a lot of soldiers?

The groom's family reply:

Inggih jero, manut pitaken jerone, titiang rauh meriki nenten tiyos wantah ngetut pakurenan titiange sane dumun.

Meaning: As you asked before, I come here to assure my previous wedding

The bride's family:

Inggih durusang

Meaning: yes please

5. In the bride's family temple (*kamulan*)

The all offerings are taken to the *sanggah kemulan* of the bride, those are offered to the ancestors and *Bhatara sami* and it is acknowledge to them that one of their descendants (*pretisentana*) who has got married, and just held the ceremony of *Naur Klaci* and follow the tradition which exist in Bale Panjang (Bale Agung).

6. In the bed

When the ceremony in the bride's family temple has done, all of the offerings are brought in to the bedroom of the bride and those offerings are put in the *para-para (langgatan)* above the bed, and they are left there for 3 days, the aim is to ask for the understanding from the ancestors which have not purified yet, and behind that, there are some offerings such as *segehan cacahan putih kuning*. *Canang pakerang* is put in front of the *penghulu* or *prajuru adat* such as: *Kebayan Tengahan, Kebayan Sisian, Jero Bahu Tengahan, Jero Bahu Sisian, Bendesa Adat, Kelian Dinas*, who are talking about the tradition of *Naur Klaci* in *Bale Panjang*. The decision is that if there is no *piodalan* ceremony in the area of *Desa Adat Munduk Lumbang* after *meleladan* ceremony, so *Naur Kelaci* can be continued in the following day but when it is in the contrary, so the continuity of *Naur Klaci* can be done on the day which is determined by *prajuru adat*.

7. *Netegang Beras*. This ceremony is done after *meleladan* on the same day, this is done in the groom's house and use the offerings such as *tipat daksina, bungkaan, jemekan, and segehan cacahan*.

8. three days after *meleladan* ceremony, it continue with *ngeluarang* (throw away) all the offerings which has been left for three days in the bride's house *ke lebu* (in front of the gate) of the bride's house. *Rantasan Jangkep* and the rice are taken by the bride's family. The money (old money namely *uang kepeng*) which exists in *canang pipis* is compensated the groom's family with 20 thousand rupiahs, is done since the existence of *uang kepeng* in Bali has very rare. The shift happened here, on this ritual at the previous time, all *uang kepeng* is taken by the bride's family. After all ceremony in bride's house has done, it is continued with the *mungkah beras* with some offerings which are the same as the offerings in *netegangberas* ceremony and added with *canang tabungan* and *segehan agung* which are throw away in the house's yard (*ngeluarang*), then the rice is brought to the *bale panjang*.

9. Maserah beras

After *Ngungkab beras*, so that rice is brought to *Bale Panjang* by the bride with some offerings such as: *tipat daksina, bungkaan, jemekan, punjung 11 tanding, canang tabungang, and segehan kepelan putih kuning*. The rice that is taken to the *bale panjang* is about 66 kg. Next, 6 *tanding* (packs) of rice which each packs of rice on it of 1 kg rice is offered to the *pelinggih*, such as : 1) 2 packs to *pura puseh*, 2) 1 pack to *Kerta Ngadeg*, 3) 1 pack to *pura Pucak Purwa*, 4) 1 pack to *pura Dalem*, 5). 1 pack to *Penetegan Bale Panjang*.

After the bride *ngaturang bhaki* in each *pelelingih*, the rice is taken back (*dilungsur*) and it is joined into one and distributed to 4 *prajuru adat* such as: *Jero Kebayan Tengahan istri*, *Jero Kebayan Sisian istri*, *Jero Bahu Tengahan Istri* dan *jero Bahu Sisian istri*. The rest of the rice, is distributed to *krama desa* who has been done *meklaci* (still become *krama desa*) as many 108 *krama*. The distributed rice used the *Lemasih* leave as its layer; next the rice is cooked in each *krama desa*'s house and taken back to the *Bale Panjang* on *meserah celeng* ceremony

10. Making *kulit bantal*, *ketumbeg* and *maserah celeng*

After a long day running *Maserah beras* ceremony, making *kulit bantal* and *kulit ketumbeg* is done, it is continued with filling and wrapping then distributed to *krama desa istri* (the female villagers) to be brought home and steamed. If they are well cooked, they are taken back to the groom's house to continue the ceremony with *meserah celeng* (offering pig) which on the previous tradition, they used cow and it was called *tumbakan*. *Meserah celeng* is done by the groom's family to be taken to *bale panjang* and it starts with *mapikeling* ceremony (notice and approval request) by the groom. The next, *pemalungan / titi ugal-agil* which consisted of four people; *pemalungan tengahan* and *pemalungan sisian* who are responsible to slaughter the pig. After being cut, the pig is divided based on certain rule such as:

- a. The pig's head is divided into four parts which are given to:
 - The upper part of pig's head is divided into two, a part for *Kebayan Tengahan* and another part for *Kebayan sisian*
 - The pig's chin is divided into 2; the left side for *Jero Bahu Sisian* and the right side for *Jero bahu tengahan*
- b. The pig's body is divided and processed become: 1. *Sate asem*, 2. *Sate lembat*, 3. *Sate serapah*
 - *Semuuk*, is made from the pig's intestines with the processed blood, grated coconut and seasoning inside it.
 - *Urutan* is made from the intestines with filled with *peparu* and *pepusuh*
 - *Urab barak* is made of the pig's liver
 - *Urab putih* is made from *muluk* (fat) and meat
- c. The legs are divided into four which are offered to:
 - The front left leg is for *Pemalungan sisian duuran*

- The front right leg is for *Pemalungan tengahan duuran*
 - The back left leg is for *Pemalungan sisian betenan*
 - The back right leg is for *pemalungan tengahan betenan*
- d. The pig's tail is for *Jero Bahu Tengahan*

11. The process of making *Malang*

Malang is filled with *sate serapah*, *sate lambat*, *sate asem*, *balung paha*, *balung isi semuuk*, *urutan*, all of them used *lemasih* leaf as the layer and the rice used banana leaf as its layer. On the *tandingan malang*, it is added with *daging seselan* which consists of *muluk maurab getih* and on the top of it there is rice which is layered with banana leaf, on the top of the rice there is *kukus ketan*, *kukus injin*, and *kekara*. This *banten malang* is offered to Ida Bhatara in *Pura Prajapati* and *Dalem*. The offering offered to *pura prajapati* is offered through *margi agung* and it is followed by a ceremony which is very secret and not allowed to be seen by people. Then, another *malang* is distributed to the: 1. *Krama Desa Lanang*, *krama sampingan*, *Daha*, and *Teruna* also *Palekayu* or *Krama Dewa Istri*.

12. *Meserah bantal*, *Ketumbeg*, and *Maserah guling*

A day after *maserah celeng* has done, the next day is followed by *maserah guling*, *bantal*, and *ketumbeg*. On *maserah guling*, *bantal* and *ketumbeg* ceremony, *mapiuning* ceremony is also held *mapiuning* which used the same offering as in *Maleladan*. *Guling* is the boiled pig which is used with *bantal* and *ketumbeg*. This *guling* then being divided into some parts; some part with the whole head is taken to *Bale Panjang* by the groom accompanied with *krama desa* and *prajuru adat*, and some parts is processed into offering. *Bantal* and *ketumbeg* are taken to *Bale Panjang* by the bride. Before *metaked* (*metimbang*) and the distribution of *guling* are done, there is a ceremony done first; it is *mapekeling* (asking for approval) in each *pelinggih* as in *meserah beras* ceremony. However *guling* especially offered in *Bale Panjang*. This ritual is done through two steps, such as:

- a. *Metaked* (*metimbang*) *bantal* and *ketumbeg*. *Metimbang* process used basket which is filled with *bantal* on the right side which symbolized the groom and on the left side I filled with *ketumbeg* which symbolized the bride.

b. Counting the number of *bantal* and *ketumbeg* is based on the balance through finding the more and less numbers.

c. *Guling* division is one after weighing *bantal* and *ketumbeg*. All offerings such as: *ketumbeg*, *bantal* and *guling* are divided together by *krama istri*.

13. *Mesesaudan* ceremony

This ceremony is aimed to express the gratitude toward *Ida Sang Hyang Widhi Wasa*/ God because the *naur klaci* ceremony has been done. This ceremony is intended to *Ida Bhatara* which stays in *Pura Pucak Parwa* as *pengayatan (pengingkupan)* to *wewidangan khayangan tiga*, *Pura Pucak Tiling Jati* and *pengayatan* to all ancestors.

The place to *Naur Klaci* is designed as follows: 1. is done in the groom's house, in *Sanggah Kemulan* and then walk together to the bride's house, 2. is held in *Pura Bale Agung (Bale Panjang) Desa Adat Munduk Lumbang*. Furthermore, the time of holding the ceremony of *Naur Klaci* need a good time (*dewasa Ayu*), it can be three days after the wedding ceremony, so the groom's family asks two people to deliver the intention to hold the ceremony of *Naur Klaci* to *Jero Kebayan*. This is done if *Naur Klaci* is continued three days after the wedding ceremony. If the groom's family cannot continue the wedding ceremony with *Naur Klaci*, so it will belayed until they find a good time and sufficient fund to hold the ceremony, sometimes, someone cannot hold the ceremony of *Naur Klaci* until she/he die.

The time when *Naur Klaci* is done can be: groom live in south side of the village village, they will hold *Meleladan* to the north side to the bride's house and get into the east, the good day that usually taken is *Soma Uku Tolu* (Monday *tolu*) and *Sukra Manis Merakih*. Moreover, when they move to the south so the good day that is taken is *Buda* and *Saniscara Pon* (Based on Balinese Calendar). However, if during the process of the ceremony of *Naur Klaci*, there is more important ceremony in *Desa Adat Munduk Lumbang*, so the next procession after *meleladan* can be delayed after the more important ceremony has done, the more important ceremony can be: *piodalan* ring *Pura Puncak Purwa* and the others. The ceremony of *Naur Klaci* is held by both groom and bride, *krama desa*, and *prajuru adat Munduk Lumbang (Prajuru Lulud Apuh)* (Kuti, interview, February 3rd, 2006).

The Function of *Naur Kelaci* Tradition

The procession of *Naur Kelaci* tradition is identical to *mejauman* ceremony in wedding process generally done by Balinese. As it is stated that the wedding process is done through proposing and *ngerorod* are merely the wedding tradition in *Desa Adat Munduk Lumbang*, which previously done through matching and approved by their parents. The next development, without putting aside the influence of modernization, wedding or marriage is held because a couple of humans love each other and they have met before so *ngerorod* (get marriage without approval from the family) tradition is developed.

According to the law, the legality of one marriage is determined by *Undang-Undang Perkawinan* NO.1 Tahun 1974 and other regulation related to the religion. in Hindu, there are some requirements that have to full filled such as:

1. Both the groom and bride is Hindu. If one of them is not yet Hindu, so the marriage cannot be legalized. If one or both of them is not Hindu yet, so they have to be get the ceremony name *Sudhi Wadani* (the ceremony to start hold on Hindu as their religion), in marriage law, a marriage can be said as legal if it is held by its own religion.
2. In wedding ceremony, there are some witnesses that should witness the procession, such as: *Manusa Saksi* (the relatives of the couple), *Dewa Saksi* (*Ida Sang Hyang Widhi Wasa/ God*), and *Bhuta saksi* through *pabekalan* ceremony.
3. Every marriage in Hindu has to be done through *samskara*. *Samskara* is a sacral ceremony and it is a pledge and promise of the couple to stay forever in their marriage. Pledge and promise to the God, ancestors, and relatives that they are agree to be in their marriage happily ever after based on the truth of their religion and nation.
4. To legalize the marriage based on Hindu so the wedding procession has to be led by *Pendeta* or *Pinandita* (Natih, 1990: 24).

In Bali, the marriage is stated to be legal if the couple has held the ceremony namely *masukapan* and *makala-kalaan* which is witnessed by *Tri Upasaksi*, which are consisted of: 1. There is *panyagaskara* to *Bhuta saksi*, 2. There is *panyagaskara* to *Dewa saksi*, 3. There is witnesses from *prajuru adat* (*Manusa saksi*). Marriage in Bali is a holy and sacral ceremony, it caused by the responsibilities to *Ida Sang Hyang Widhi*. It is different in *Desa Adat Munduk Lumbang*, beside the above requirements; a marriage can be said as legal when the couple has held the ceremony of *Naur Kelaci*. This symbolize that the couple have been accepted in all ceremonies

in *Pura Khayangan Tiga* and can be registered as *krama desa ngarep*. The marriage with *Naur Kelaci* tradition is an event that is thought as sacral by the villagers in *Desa Adat Munduk Lumbang*. Because of that, there is a procession in *Naur Kelaci* ceremony which is held at midnight (00:00 am) and it cannot be seen/ known by others people to keep it sacral.

Naur Kelaci is also done by married couple as a form to determine their rights and responsibilities as *krama desa*, especially to maintain the purity in the area of *Pura Khayangan Tiga*. There are some rights which are gaining for the couple who has held *Naur Kelaci* ceremony such as:

1. For they who has *Makelaci*, they deserve to be choosen to be *prajuru adat* from the lowest to the highest status, such as: *paider*, *pemalungan*, *singgukan*, *Jero kebahu*, and *Jero Kabayan*.
2. The couple who has held *Naur Kelaci* is has status as *Krama Desa Ngarep*, not only as *krama desa sampingan*, and they have right to *ngemponin Pura Kayangan Tiga* and doing worship in *jeroan pura* (inside the temple).
3. They who have held *Naur Kelaci* after their death, they are deserve to held *Ngaben* ceremony which is called *Matuun*.

Moreover, the responsibilities which have to be fulfilled by those who held *Naur Kelaci* are:

1. Obey the rules (*awig-awig adat simagama*)
2. Participate in funding the religious ceremonies
3. Involved in *ayahan Desa in Desa adat*
4. If someone is the only *purusa* (son) in *adat catu*, he is responsible to *ngemponin Pura Pucak Panca Rsi* and *Pura Pucak Adeng*.

With all rights and responsibilities, the marriage couple changed their status from *krama sampingan* to *krama desa* which is allowed to *ngemponin pura Kahyangan Tiga* based on the purity level owned by each *krama desa*.

The tradition of *Naur Kelaci* is also revealed the functions in religion in general. Among those functions, *Naur Kelaci* tradition is also the inauguration of the values which are sourced from the basic things and they are sacra, since the punishment is something sacral, such as not yet

acknowledge to *ngemponin pura Kahyangan Tiga* and not allowed to hold *ngaben* ceremony as they die in the future.

Moreover, the social function of *Naur Kelaci* is that creating the bounding among the villagers in *Desa Adat Munduk Lumbang*, in fulfilling their responsibilities, the villagers will help each other and they are united based on *awig-awig* in that *desa adat*. Because of that, *Naur Kelaci* is always inherited through generations. Besides that, *Naur Kelaci* is to be said as individual socialization since at that time, someone has just called *krama desa* which not labeled as *krama sampingan* as previously. On that time, the level of organization management can be reached from the lowest to the highest ones. This is intended to socialize her/himself to get know to the rules in the society and the tradition in *Desa adat Munduk Lumbang*.

The Meaning of *Naur Kelaci*

The Goddess meaning in the tradition of *Naur Kelaci* is not far from the belief system of the societies who support this tradition. To grow the belief to the God from the societies, it needs a kind of booster to grow it through certain rules and some operational procedures. Beside the elucidation and founding to the Hindu societies without changing the positive orders which already exist.

The tradition of *Naur Kelaci* is believed to be a tool to be faith to the God through asking for his protection. Because of that, in every step of this tradition, it always based on the worships to the manifestation of the God or specially intended to him. It can be seen from the procedure of *Naur Kelaci* based on the belief system to the religion which contains four aspects such as:

1. The place of *Naur Kelaci* always takes places which are considered to be sacral and holy such as: *Sanggah Kemulan*, *Kahyangan Tiga*, and the others temples in *Desa Adat Munduk Lumbang*. The all offerings are intended to the God as the master of this universe. This proof that the Goddess aspects of *Naur Kelaci* get the first and superior places.
2. The time to hold the tradition of *Naur Kelaci* is always determined through certain way using *Dauh Ayu (hari baik)* based on Balinese calendar. The time hold important rule which is called *padewasaan* which is found in the calculation of *Wariga*. Determined the *Dewasa* (good

day) aims to make all activities of *yajna* run smoothly. Running the ceremony based on the determined time is hoped to bring good influence, time can influence certain activities to be good or not. Good days such as: *purnama*, *tilem*, *anggara kasig*, *budha kliwon*, *tumpek*, and others are based on the influence of *wewaran*, *wuku pelelintangan*, the position of the moon, sun, and the earth. God is believed to exist everyday based on his manifestation. *Dewasa* which is generally used to hold *Naur Kelaci* is *Soma* and *Sukra Manis Merakih* if *meleladan* ceremony is done to the north and get in to the east. *Uku Tolu* in the east side is mastered by *Bhatara Iswara*, a good time for prosperity and *bhakti* to *Ida Sang Hyang Widhi*. *Sukra merakih* on the west north is mastered by *Sang Hyang Sangkara*, the good time is the faithfulness and obey the brat. If they walk to the south side of the village, on *Buda* and *Saniscara Pon*, the direction is mastered by *Bhatara Brahma* the day of perfect goodness, clever in literature and have long life.

3. The stuffs and tools of the ceremony. The equipments used in *Naur Kelasi* are not particular in the way to get them and to use them. The equipments are taken from the local farm harvest, which have been through certain process to purify them. As in *negtegang beras* ceremony, this ceremony is aimed to ask for prosperity to *Bhatara Sri* to make *Naur Kelaci* Ceremony runs effectively. The usage of animals and plants which have been through the purification ceremony and *nunas tirtha* to *Hyang Sangkara* who master of all plants and animals. Furthermore, the Goddess symbols are also used, those are: 1. the use of *daksina* which has Goddess meaning as *linggih Siwa*, 2. the use of colour in *segehan* as the symbol of *Dewata Nawa Sanga*.

4. People who hold and lead the ceremony. The leaders of the ceremony are the chosen people in *Desa Adat Munduk Lumbang* in their life journey, they have been through certain purification processes such as starts from *masasah abu* to *Mekelaci* ceremony and the level starts as *pemangku* or *Prajuru Lulud Apuh*. These people are perceived to be holy since they have been go through the tradition of their ancestors and perceived to get certain gift from their ancestors and *Ida Sang Hyang Widhi*.

A belief or religion is something valuable in humans' lives, it can be doubted that the villagers of *Munduk Lumbang* believe that through trusting their religion and *Ida Sang Hyang Widhi* so they will get a kind of peacefulness. This can be seen from their excitement to be involved in every religion tradition. Besides that the villagers of *Munduk Lumbang* believe to the

mystical power, it can be seen from the existence of a ceremony which cannot be seen to the general villagers including the researcher.

There is a belief in certain religion inform of thought and ideas related to the belief about God's characteristics, about the hereafter, magical power, the ancestors' spirit and the other creatures that have magical power. This belief begins from understanding the God's powers which are very impressive, very powerful, and very productive and cover everything.

Naur Kelaci is one of the requirements for the *krama desa sampingan* to be legalized to be *pengempon Khatyangan Tiga Desa Adat Munduk Lumbang*. As the function of *Kahyangan Tiga* which is centrally used to hold ceremonies which come periodically to increase the purity. The belief to *Khayangan Tiga* as holy sacral places for the villagers of *Munduk Lumbang* is strengthened by the belief that *Khayangan Tiga* was inherited by the ancestors, it is also believed to bring the villagers into peacefulness, maintain the life of the villagers in *Desa Adat Munduk Lumbang*, and it is added by the belief that *Dewa Gunung* Provide the place for them to live on until nowadays

The souls shine which comes from *Kahyangan Tiga* make the societies consciously support every religion ceremony based on their capability. It seems that there are psychologies and religion theologies which exist in every aspect of life. The strong belief and strong relationship bounding between *krama desa* and *Kahyangan Tiga* in *Desa asat Munduk Lumbang*, it can be seen from the term “*Adat Simagama Kahyangan Tiga*”. This term has a meaning that the customs which has organized is the custom which born and belongs to *Kahyangan Tiga* as the source of belief to the God (*Ida Sang Hyang Widhi Wasa*).

In the activity of working together to active the religious activities and adat, it needs kind of sacrifice, whether the scarification implies on the religion and belief or implies on the social solidarity. The one that implies to religion and belief are based on the willingness to scarify as one of the responsibilities to get *punya* (goodness). The sacrifice in *Naur Kelaci* as *dana* or gifts which are done by the couple is in form of *meserah bera*, *meserah bantal*, *ketumbeg*, *meserah guling*, and *meserah celeng*. Offer some offerings inform of the harvest farm, parts of pig body,

have their own meaning. Pigs hold important role in the ceremony of *Naur Kelaci* in *Desa Adat Munduk Lumbang*, it is said to be part of rites which exists in the societies thus *Naur Klaci* will not bring something bad to the life of newlywed couple.

Sacrifice in the societies of *Desa Adat Munduk Lumbang* has ethologic meaning, it means that the hereafter life determine and brings certain colour to the nowadays lives. From this, it can be understood that the function of the scarification is related to the relationship between Dewa or the spirits which exist in *Desa Adat Munduk Lumbang* (Suteja, 2003:169).

The scarification is viewed as the application of Hindu lesson about *yajna* in vertical meaning. It means the scarification to offer something. This is based on Bhagawadgita III.10 as follow:

Sahayajnàh prajā srstvā Puro 'vāca prajāpati
Anena prasavisyadhvam eva vo 'stv takmadhuk

Long time ago *prajapati* created humans with *yadnya* and stated: with this thou will develop and become *kamadhuk* from tour want (Pendit, 1986).

Human offering something is a duplicate of what the Dewa(s) have done to their followers. This duplication is aimed by human as the one who fulfilled to reach the condition as *Dewa* love their followers.

The sacrifice which implies to social solidarity as *nguopin* principal in the tradition of *Naur Kelaci* is the distribution of the rest offering to the *krama desa* or *prajuru lulud ampid*. Besides to be offer as the offering, the rest will be divided and given to the villagers as the reward to the elder who are called *Jro Kebayan* which has their own position in *Bale Agung*. This kind of sacrifice, B. Malinowsky stated that all the activities are aimed to satisfy the series of humans' intention which related to the all life aspect (Koenjaraningrat, 2002: 171).

The social life with the solidarity of working together is the old tradition of *Krama Desa Adat Munduk Lumbang*, it seen clearly that the tradition is the old one, besides as inheritance it also caused by the vision of Hindu thus *Asah, Asih, Asuh*. As the form of working together, *nguopin Krama Desa Munduk Lumbang* are:

- Working together in religious activities
- Working together in the activities of *adat suka duka*
- Working together in the temporary activities

Working together in religious activities is the responsibility of Hindu called *ngayah*, it is related to the concept of *sraddha* and *bhakti* to *Ida Sang Hyang Widhi*, however, working together in the activities of *suka duka* is related to the *bhakti* to the ancestors. Working together in temporary activities usually done in individually.

To maintain this social solidarity, in the line with M. Mauss and Baucht (in Koentjaraningrat, 1980: 505) stated the opinion that social solidarity from certain societies can knock and can be intensive based on certain season so certain efforts are needed to make it more intensive through religious matter and ceremonies.

The societies who hold religious activities basically aims to increase the awareness of certain group or organization whether it is in relatives or community (Suteja, 2003: 168). Religious ceremony as the way to increase the awareness in social solidarity is human's awareness about social life which related each other on every life aspects because it is pushed by the feeling of having the same taste, the same level, which is called mechanism solidarity by Durkheim. The awareness grow to respect each other between someone's status and position which is purified by *krama desa* it is proven by the distribution of the rest offering to the *Prajuru Lulud Ampuh* such as: *Jro Kebayan Tengahan*, *Jro Kebayan Sisian*, *Jero Bahu*, *Singguka*, *Deha Teruna* and *Palakayu*.

The harmony can be seen from the absence of conflicts which becomes the aim of natural law (*Rta*), thus everything that has proffer place. As long as there is harmony with the others, humans are in the line with *Rta*. One of the aim of *Naur Kelaci* is to raise the harmony in the purity of life of *Krama desa* in the area of *Kahyangan Tiga Desa Adat Munduk Lumbang* or it often called as "*Adat Simagama Kahyangan Tiga*". This harmony as the application of *Tri Hita Karana*, as it is stated in *Atharwa Weda*:

*Sam gacchadhvam sam vadadhvam sam vo manāmsi jānatām/
devā bhagām yathā pūrve samjānānā upāsate* (RV 10.191.2)

“ gathering, pray together; hope that your thought are in harmony. As the Dewa(s) in the old time united together to sit together to reach their mission.

The experts say the harmony between the family members is not something extra ordinary, but the fact should be respected that they pray for the harmony. The payer strengthened the harmony among humans that they just known, humans and the environment and humans with God.

In relation to purity, so *makelaci* is the continuity of the wedding ceremony. *Mekelaci* comes from the word *laci* (Mardiwarsita, 1981: 204) which means to clean or purify, then change into *Makelaci* which means increasing the purity. Based on the rule of *awig-awig* in *Desa Adat Munduk Lumbang*, when the couple has held *makelaci*, they are allowed to do worship in *Pura Bale Agung* because before they hold the ceremony, they are said to be *cuntaka* or *leteh* (not clean enough)

Naur Kelaci tradition which function as the ceremony to increase someone's status from *krama sampingan* become *krama desa* . In *Naur Kelaci*, the status change is symbolized by the giving status to *kerama desa* who has different right and responsibility with *krama sampingan*. Their rights are: allowed to *ngemponin Kahyangan Tiga*, deserve to become *Prajuru Lulud Ampuh* based on its stage from the bottom to the top and when they dead, they deserve to get *Ngaben* ceremony in *Desa Munduk Lumbang Lumbang* is called “*matuun*”.

The purity increasing is to merge the sins so it can be used as the reflection of the next life. Increasing the purity through *Naur Kelaci* is not merely pointed to certain individual but also for the whole *Bhuana Alit* (microcosms) and *Bhuana Agung* (microcosm). Purifying *Bhuana Alit* is done through self control and focusing the mind toward the God (*Ida Sang Hyang Widhi*) as it is stated in *Kitab Manawa Dharmasastra* Chapter V sloka 109:

Adbhirgatrani çuddhyanti manah satyena cuddhyati,

widyatapobhyam bhutatma budhir jnanena cuddhyati

Body is cleaned by water; mind is cleaned by the truth, human's soul by holy knowledge and *tapabrata*, the true intellectual and knowledge (Pudja and Sudharta, 200: 311).

Based on the luck owed by humans, humans are always try to make better change towards their lives and increasing the purity through ceremonies so they can be free from the sins. Purifying *Bhuana Alit* in the context of *Naur Kelaci* is an important step since it brings the effect to the individual, the parents, family and the societies in general. Self control for the couple as the holder of *Naur Kelaci*, family and *Krama Desa* have to maintain the purity of themselves so the ceremony can run smoothly. At least on wedding ceremony they have good intention to pay the debt (*Rna*) in *Naur Kelaci*, as *brata* self controlling. The real form of the preparation to purify them is through *matur piuning* as a way to keep the purity of the mind, utterances and action.

Beside purify *Bhuana Alit*, purifying *Bhuana Agung* is also done as the form of the harmony with the surrounding. This purifying process is not merely used the offerings, it also needs real actions to protect the environment. There is a concept of protecting the environment in the ceremony of *Naur Kelaci* thus; the use of some stuffs which are taken from the nature such as local fruits, animals and leaves; for example; banana leaves, bettle leaves as *canang base* and especially *lemasih* leaves which always exist and used in every ceremony held by *Krama Desa Munduk Lumbang*. This proofs the purification with the offerings and maintaining the surrounding environment.

III. Conclusion

The form of the *Naur Kelaci* ceremony can be seen from the ceremony procession and the structure of the banten that is used such as: it starts with *matur piuning*, *maleladan*, *negtegang beras*, *maserah beras*, *maserah celeng*, *making kulit bantal and ketumbeg*, *maserah bantal*, *ketumbeg* and *maserah guling* and ends with *Mesesaudan* ceremony. Beside that decide the good time, place, who are involved in the ceremony and the effects of the ceremony are need to be considered. Furthermore, the structure of the main banten which is used such as : *punjung*, *soda*, *daksina pejati*, *tipat daksina*, *bukaan*, *jemekan*, *api takep*, *seghankeplokian putih*, *barak*, *selem dan sebulu* (the color is free), *seghan agung*, *rantasan jangkep*, *Canang Pipis* (6), *canang pakerang* dan *canang base*.

The function of this ceremony such as : procession function is as the celebration stages, respect to the elders, worship to the ancestors, and the most important is as determiner for newlywed

couple to be *Krama Desa*. The function of *banten* is as the manifestation of the God, *jiwatma* and the wedding couple and also as offering to state the gratitude to the God. The other function of *Naur Kelaci* such as: legalizing the marriage, determining the status in the societies, social function and social economic function.

The tradition of *Naur Kelaci* has meaning such as: *banten* as the sacrifice to the God, ancestors, unseen spirits and to the humans as well; the Goddess meaning is as a way to express the belief or *sraddha* and *bhakti* towards *Ida Sang Hyang Widhi Wasa* especially for they in *Pura Kahyangan Tiga*, in all temples in the area of *Desa Adat Munduk Lumbang* through *penyawangan* in the place where the ceremony is held. Social solidarity meaning; *Naur Kelaci* through the sacrifice has meaning to increase the social solidarity, integration and the harmony between individuals, group and so on based on the concept of *Tri Hita Karana* and *Naur Kelaci* is also perceived as the stage to purify someone's private lives (*Bhuana Alit*) and purifying *Bhuana Agung* and as someone is accepted to be *pengempon Kahyangan Tiga* and allowed to do worship in *Kahyangan Tiga*.

From the analysis result, there are some uniqueness which are different from the other previous ceremonies generally found in Bali, thus the process of making *malang*, where *malang* here is the rest of the offering stuffs and they are distributed to *krama desa* and *prajuru Lulud apuh* based on the rule and leadership structure. Furthermore, predict the age of the wedding couple based on the weighing of *Bantal* and *ketumbeg* is the other uniqueness of this ceremony, the use of *lemasih* leaves, *banten peleladan* are only brought by the male villagers.

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