

NGARO CEREMONY IN ADAT INTARAN TRADITIONAL VILLAGE, SANUR KAUH, BALI

Ida Ayu Putu Bintang*

Abstract:

In Desa Adat Intaran, Sanur Kauh, Bali, there is a unique ceremonial tradition held by local people as known Dalem Madura. The ceremony is called Ngaro. This tradition is an acculturation between Madura and Bali, but typically is Hindu. This tradition does not use pork at all, thus it shows that Islam takes a part in it. This work tries to describe in detail the form of Ngaro ceremony conducted by Dalem Madura. Besides that, this work will show the function and meaning that lies behind Ngaro's tradition. The method used is more emphasis on descriptive description, through interviewing the organizers of the ceremony. The findings of this research is on the form of ceremonies performed, i.e. there is a collaboration between Islamic and Hindu traditions. Although the ceremony includes the Hindu tradition, its Islamic's influence is very visible. Likewise, the function of the ceremony is almost in accordance with the Hindu tradition in general to have salvation and avoid the distress. The value of this implementation of Ngaro tradition reflects the tolerance and acculturation, where different cultures in a life can co-exist harmoniously.

Keywords: Ngaro ceremony, Indigenous Village Intaran, Dalem Madura, Yadnya.

* Lecturer at Brahma Widya Faculty, Denpasar State Hindu Dharma Institute

I. Introduction

Ngaro ceremony which is conducted by local people, Dalem Madura, Banjar Madura, Intang Traditional Village, Sanur Kauh is one of element of Balinese culture that belongs to the religious system and religious ceremonies. As one element of Balinese culture, Ngaro ceremony not only contains the theological, philosophical, historical and sociological values, but also contains the tolerance and acculturation value of Hindu-Java (Madura). The embryo of Ngaro ceremony was started by Arya Kuda Pinolih, a ksatriya from Madura who came to Bali in Ancient Bali. He initially embraced Islam but after building Pura Dalem Tengahing Segara and Pura Dalem Madura (Dalem Kembar), he then adheres to Hinduism. Despite the acculturation between Hindu-Javanese (Madura), the Ngaro ceremony is typically Hindu, since its supporters, the Madurese Arya in Banjar Madura, Intaran Village, Sanur Kauh, are Hindus.

Hindu ceremonies in Bali, the use of meat especially pork, is a common and reasonable thing, even this has become a deeply rooted tradition in Bali's society. But in Ngaro ceremony itself, the use of pork is prohibited at all. This prohibition indicates the influence of Islam that was incorporated into the Ngaro ceremony when the historical process of the entry of Madurese Islam to Bali. This fact shows the existence of acculturation between one culture with other culture in the archipelago environment long before we know the concept of multicultural as it is today. In a historical perspective, this also shows how the flexibility of Balinese culture in accommodating the outer culture and cultivating it in such a way that there is a complementary, balanced and harmonious cultural fabric.

In the script of Purwa Wangsa Arya Madura and Geguritan Babad Arya Madura, it is explained that this Ngaro ceremony is the ceremony of Pitra Yajña. But in the process of the history of this ceremony gave a new meaning as upacara God Yajña. This change is a very significant and fundamental change because within the framework of Hindu teachings, each type of yajña ceremony in Panca Maha Yajña has a classification of different forms, functions and meanings between different types of yajñas. The problem is why the people of Madura Aryan in Banjar Madura, Intaran, Sanur Kauh, make changes to the status of Ngaro ceremony from Pitra Yajña to Yajña deity. To answer this question we present the

opinion of I Gede Sura (Informan, interview, July 15, 2015), who argued that in order to study Hinduism as a whole, there are five aspects that must be considered, they are history, literature, structure, dynamics and culture.

Two of those five aspects namely the historical and dynamics aspects are directly related to status changes of Ngaro ceremony. From the historical aspect of the meaning, Ngaro ceremony in accordance with the *Geguritan Babad Arya Madura*, is the ceremony of Pitra Yajña. This is a historical fact. As the time goes fast, there are various aspects of life, such as politics, social, cultural, and other aspects which demands the dynamics, so inevitably, like or not, must make changes and adaptations to the new environment. With the arrangement of religious organizations and the development of the people increasingly incentive to influence the Hindu worldview become more spiritual so, they think the direct worship to God in the ceremony of God Yajña is higher in value than the Pitra Yajña ceremony. This dynamic of thought seems to force the Aryan Madurese in Bali to change the status of Ngaro ceremonies and the ceremony of Pitra Yajña into the God of Yajña.

The logic of this change can also be accepted based on the ideology developed by the universal religions of India before the time of independence in the fairy tale. There are eight spiritual groups which are regarded as universal religions under spiritual masters as their reformers, Brahma Samaj (Rain Mohun Roy), Prarthana Samaj (Ranade), Arya Samaj (Swami Dayananda), Theosophical Society (Tilak and Annie Besant), Sri Ramakrishna Paramahansa, Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Aurobindho, and Radhakrishnan. This universal religious ideology stems from the central idea that the universe and all living things that exist on earth, whether moving or immobile, are rooted in the One God. God Almighty is presented both as the Cause of All Cause and as the sole ruler of the universe. Therefore, it only satisfies God in direct worship of God (pen: God Yajña) who will satisfy God and all sentient beings above this universe (Sarma 1961: 246-247). Religious needs are various based on period of time due to they are influenced by the dynamics of life. This is the reason why the Aryans of Madura in Bali changed the status of Ngaro and Pitra Yajña ceremonies become God/ Dewa Yajña.

But keep in mind that the changes as mentioned above are still within the framework of the Panca Maha Yajña, which means that it is not the separation between Pitra Yajña and Dewa Yajña, but it is only the elevation of status from Pitra to God. Because in reality, the worship of the ancestors in the hope of blessing and the grace of salvation for the descendants of Aryan Madurese throughout Bali, they keep do it through this Ngaro ceremony. Besides that, the descendants of Aryan Madurese in Bali through Ngaro ceremony also appeal for grace to God, or in this connection pleading to God Baruna for the salvation of the ancestors of the Arya Kuda Pinolih and also to all of His ancestors throughout Bali. Thus, when the status of Ngaro ceremony change is done, that is the ceremony of God Yajña, the worship of the ancestors as well as the pleading of salvation to the ancestors and descendants of Arya Kuda Pinolih throughout Bali remains done within the framework of the Pitra Yajña ceremony. This means that when values change as a result of the dynamics of life, religious activities such as Ngaro ceremonies are also affected by the changes, but at the same time the karma (doer/behaviour) values that once formed the Hindu law are kept together with new values adopted so that there is a value chain that strengthens the sraddha of Hindus.

II. Discussion

There is no certain finding related to when Ngaro ceremony was first implemented by residents Banjar Madura Sanur. Although there are lopsided transcripts of Purwa Wangsa Arya Madura and Geguritan Babad Arya Madura, both sources do not show directly about the history of Ngaro ceremony at the first time. Both of these lontar narrated more of Arya Kuda Pinolih which became the forerunner of the Aryan Madurese in Banjar Madura Sanur and other Madurese who scattered throughout Bali. While other remains of the inscription is difficult to access because the inscription is very sacred by sentana Dalem Madura / Arya Kuda Pinolik Nevertheless, the implementation of Ngaro ceremony can still be expressed through the accurate selection of informants because they are live witnesses who carry out Ngaro ceremony for generations.

So the following narration of Ngaro ceremony is based only on the transcripts of Purwa Wangsa Arya Madura, Geguritan Babad Arya Madura, and additional data from the

informants. Data from informants are more about the Ngaro ceremonial procession and the upakara yajña used. But in some cases, data from informants, not only can extend the literature data from lontar transcription, but also useful as cross check data.

Ngaro ceremony was held in Madura by Dalem Madura named Arya Kuda Pinolih. In this ceremony, kings of various kingdoms in the archipelago are invited to attend the Ngaro ceremony in Madura. One of the king who attended was Dalem Ketut Smara Kepakistan and Smarapura kingdom, Bali. After attending Ngaro ceremony in Madura, Dalem Ketut Smara Kepakistan returned to Bali, but followed by Arya Kuda Pinolih. Then, Arya Kuda Pinolih and Dalem Ketut Smara Kepakistan went to Bali. Their both trips as the beginning of the history of Ngaro ceremony in Bali.

When the two Dalem arrived at Canggu beach, suddenly the dagger of Dalem Ketut Smara Kepakistan bounced into the sea. Dalem Madura was asked to find the dagger. In the search, Dalem Madura dived into the deep sea. But after a long time, he did not find it out at all. Dalem Madura finally returned to the land and conveyed his promise to Dalem Kepakistan as follows: "Later, the place where the dagger of Dalem Smara Kepakistan will be found, there will be built temple/parahyangan".

After the promise was spoken, suddenly a fish (ikan kokak) came out from the sea and brought Dalem Madura to where the dagger was located. He dived up to Intaran Sanur beach. Dalem Madura saw a dragon, he drawn the dragon's tail up to Canggu beach and it was seen by Dalem Ketut Smara Kepakistan, then he took the dagger's case out in front of the dragon and spontaneously the dragon came in the warangka/ dagger's case and it changed into dagger. Dalem Ketut Smara Kepakistan finally named it as Bhagawan Canggu. After the dagger returned to warangkanya/ dagger's case then Dalem Madura asked a permission for leaving to Sanur Intaran beach to build a temple as his promise. Before leaving, Dalem Ketut Smara Kepakistan gave Dalem Madura a literature book called "Dug Suwamba" (Ajian Suwamba) as the gift. After that, Dalam Madura went to Intaran Sanur beach directly with the fish. Dalem Madura issued a notice that "He and sentana / descendants will not be allowed to eat Kokak fish (Kokak fish) and Kukul fish because

Dalem Madura owed to all of the kindness and the services of both fish. Once up to Dalem Madura arrived on Intaran Sanur beach, then Dalem Madura changed himself into a child and it was seen by the wife of Ki Ngurah Pinatih. Thus, she took the child and brought him to her house in Kertalangu village.

It is told that the arrival of Ki Ngurah Pinatih from Java, who joined together with Dalem Ketut Smara Kepakisan's group, they arrived at Puri Kertalangu or Ki Ngurah Pinatih's house. Ki Ngurah Pinatih saw a little child and he knew who exactly that little child, after a while he said "Little boy, please kindly return yourself into your true one, because I know who you are when we are together sitting in the entourage of Dalem Ketut Smara Kepakisan" finally Dalem Madura (Arya Kuda Pinolih) changed himself back to his original one, there he talked and uttered his purpose in Intaran Sanur to build a temple (Parhyangan) in the sea (Segara) and temple (Parhyangan) in mainland Intaran Sanur. The temple (Parhyangan) in the sea / Segara named Pura Dalem Tengahing Segara and on the mainland named Pura Dalem Madura (Dalem Kembar now) was located in Banjar Madura Village, Adat Intaran, Desa, Sanur Kauh now.

After the temples are finished completely in the area of Intaran Sanur, Dalem Madura (Arya Kuda Pinolih) got married with Ki Gusti Kanca's youngest daughter. From the marriage, Dalem Madura (Arya Kuda Pinolih) had five sons; three sons and two daughters. As his sons and daughters grown up, Dalem Madura (Arya Kuda Pinolih) asked Ki Ngurah Pinatih to be a witness for his conversation with his sons, daughters, and his wife. Dalem Madura (Arya Kuda Pinolih) intended to go home to Java Madura alone, because he forgot his position as Duke of Madura (*Adipati Madura*) there.

Arya Kuda Pinolih told and noticed his children and wife by saying "Hi my wife and my children and all of people who will be your generations, please kindly do not ever eat any pork, and all of the prayers in Temple Dalem Madura (Dalem Kembar/Dalem Twin)." That was all his advice, after that he finally left them all to back his own home in Java/Madura by sea and walking on the sea with a very fast because Arya Kuda Pinolih used Ajian Dug Suwamba, such a great magic, which the other days given by Dalem Ketut Smara

Kepakisan. With the establishment of Temple Dalem Tengahing Segara and Pura Dalem Madura (Dalem Kembar), the descendant of Dalem Madura (Arya Kuda Pinolih) in Bali held a ceremony called Ngaro ceremony (transcript Lontar Purwa Wangsa Arya Madura, 2003: 14).

Ngaro ceremony has been done from one generation to generation and it has been carrying out until now by the descendants of Arya Kuda Pinolih who live in Bali in general and especially the local people of Madura Village Adat Intaran, Sanur Kauh Village. But the time of ceremony changed into different schedule due to the unseemly situation and condition of the sea, so that the Ngaro ceremony which held at the first time held on Purnamaning Sasih Karo, now it shifted on Purnamaning Sasih Kapat (October) and it was based on the local economic situation.

Ngaro ceremony is addressed to Ida Sang Hyang Widhi Wasa/The Almighty God in His manifestation as the God of Sea (Ratu Tengahing Segara/The Ruler of The Sea) and it is believed that in the deep of the sea, there is *amertha* which brings harmony and prosperity as told in the story of *ngeruruh tirta amertha* as well as in the play of Mandara Giri from the famous *Adi Parwa* holy book.

Based on the summary of the story in *Adi Parwa*, it strengthens the conviction of the people of Arya Madura that in the deep of the sea there is tirta amerta (holy water) that can give prosperity and harmony of Arya Madurese's life. From the above description, therefore in performing the Ngaro ceremony, the people of Arya Madura always ask for holy water (tirta) in Temple *Dalem Tengahing Segara*.

The worship concept of the God Sea (Ratu Tengahing Segara) for the people of Banjar Madura, Intaran Traditional Village, Sanur Kauh village in Ngaro ceremony is very attached. For all of prayers/ descendant of Arya Kuda Pinolih, this Ngaro ceremony is an expression of grateful to the God Almighty. For them, the God Almighty is the source of all the happiness of life and the origin of everything. Through Ngaro ceremony, the prayers/descendants of Arya Kuda Pinolih in Banjar Madura explicitly can carry out the

meeting or interaction with local people and environment, to give thanks to Ida Sang Hyang Widhi Wasa / God Almighty in his manifestation as God Sea (Ratu Tengahing Segara), wishing that all disasters and social conflicts will not happen and create harmony and prosperity (Wayan Manuasa, 27 December 2005).

Intentions and Purposes of Ngaro Ceremony

Ngaro ceremony has been carried out from a long ago up to the present. The ceremony cannot be separated in the life of Madurese people from Dalem Madurese descent, because the place where Ngaro ceremony found has a significant history in the life of Dalem Madura's descendants in Bali. In the beginning, Madurese were mostly as fishermen, but the situation now changed, their occupation as fishermen are off although some of them are still doing it.

For them, Ngaro ceremony is considered as a place to present the "cultural core". If this ceremony is not implemented, they will feel anxious about their welfare, especially the descendants of Dalem Madura. If there are violations in Ngaro ceremony the impact will be seen directly such as the local people will suffer illness. Dalem Madurese people do believe in mythology or things that are supernatural. In that mythology one mentioned that Dalem Madurese people do not use or eat pork, if this is violated and for those who did it will directly suffer from pain such as the whole body will be itchy, but if they are brought to the hospital or medic, the ill will not heal perfectly but healing it by asking for (*nunas*) traditional holy bathing (*penglukatan*) with special material such as brown coconut or yellow coconut or local words called it 'sarana bungkak nyuh gading'. So that, they will recover spontaneously (Manuasa, 8 January 2006).

God Manifestations in Ngaro Ceremony

Sang Hyang Widhi Wasa / God Almighty has two aspects namely the horizontal and vertical aspects. In the vertical aspect, the higher God the more subtle He is and it is ultimately to the *sunya* (quiet nature) aspect that cannot be imagined or described. But, in horizontal aspect, the people who worship God is God is everywhere. Thus, the aspect that is used in Ngaro ceremony is the horizontal one. In the implementation of Ngaro ceremony

both in facilities and infrastructure show that mankind appeal God Almighty / Ida Sang Hyang Widhi Wasa with His manifestations such as:

a. God manifestation as Sun

God in his manifestation as sun (*surya*) is known for God Sun who is able to lightening, witnessing, and blessing the ceremony itself. In the worship's chantings used by *pandita* or priest in Bali, *Surya* or Sun is identically defined as *Aditya* and even as *Shiva* so that the words such as Siva Surya, Sivaditya or Paramasivaditya appeared (Titib, 2003: 173).

b. God manifestation as Deity

God as Ista Dewata which means Dewata very coveted or adored by the local people of Madurese village in accordance with his profession. Giving or offering the name according to His sublime attributes, establishing the faith (Sradha of the people to Him). One of the Gods who is very coveted and always believed and can provide protection and that can establish one's faith called Ista Dewata. Ista Dewata that referred to Dalem Madurese and always closer to God Almighty in His manifestation is Ratu Tengahing Segara. According to the mythology and history that in the midst of it is the ancestor of the Dalem Madurese people in Bali had a historic story. Thus, the belief of Dalem Madura people believe that the implementation of Ngaro ceremony can give welfare and harmony for Dalem Madurese's life.

c. God manifestation as God Sea/God Baruna

Dewa Baruna is always and often associated with the sea. Varuna's name is often associated with God Indra and God Mitra. The term "Varuna" comes from the word "Var" which means to close or stretch. Thus Varuna means to protect from all directions. From this word then connected with the sea, according to *Sayana*, the words of 'cover' or 'protect' also refer to the meaning of binding the evil so as not to be free to do anything. Varuna observes all human action from its high place. Sun is believed to be his palace. According to Satapartha Brahmin II.61, God Sea/Baruna is considered a God who controls the universe (Titib, 2003: 173-174). In the Ngaro ceremony God Baruna as the ruler of the

sea is implored to give welfare and peace both in the earth and heaven (unseen world) and *Buana Agung and Buana Alit*.

d. God Manifestation as God Siva

The word 'Siva' means the one who gives good fortune who is kind, friendly, forgiver, pleasant, hope giver, joyful, quiet and the like. God Siva in moving His omnipotence law is supported by His power named Durga or Parvati. God Siva is God who roles for smelting (pralaya or pralina aspect of the universe and all its contents). Siva who has not been influenced by Maya (various attributes like Guna Sakti and Svabhava) is called Parama Siva in this state, also called Acintya rupa or *niskala* and impersonal God. Seeing the form of *banten ajuman* in the form of linga, the concept of worship is clearly addressed to Dewa Siva who always implored to give salvation and welfare for Arya Dalem Madura local people.

The roles of Social Community in Ngaro Ceremony

As known by the groups involved in Ngaro ceremony are the Hindus priest, klian pemaksan/ semeton, God's offering maker (*srati*), marep residents (as the ceremony executor). The social groups have their respective roles such as:

1. The priest serves as the ceremonial rider.
2. Pelaksan / semeton kelihan serves arranging the ceremony and lead meetings in order to meet Ngaro ceremony.
3. The *Srati* (God's offering maker) charges in coordinating the kinds of upakara/God's offering that will be dedicated to pemepant / marep people and at the same time involved in the process of making banten/God's offering maker.
4. Marep people are in charge of preparing to make upakara materials in accordance with their respective divisions.

The social group of marep people takes responsible for preparing, preparing and completing each stage of Ngaro ceremony. Sentana Arya Madura (Temple Dalem Twin) outside Madura village does not have an important role in making Ngaro's God's offering (*banten*), but they are obliged to involve in Ngaro ceremony, and in building a temple, they

are also charged for such development fee. The contribution they spend is not as much as the total of marep people. Each family has a moral duty to participate in praying or giving some God's offering voluntarily. Sentana Arya Madura which is located outside of Madura Intang, Sanur Kauh village when conducting ceremony / *piodalan* in their own houses, they have to beg for *tirta* or holy water in Dalem Kembar Temple as symbol of worship to their ancestors and Ida Sanghyang Widhi Wasa to gain salvation and prosperity. Morally they feel responsible for the existence of Dalem Madura (Dalem Kembar) Temple so that they try or make themselves available as they can to attend the ceremony.

The Form of Ngaro Ceremony

According to the concept of form then the form of Ngaro ceremony is *upakara / bebanten* or the types of banten/ God's offering used in Ngaro ceremony as the devotion tool of Arya Madura people for the God Almighty, as well as the form referred to in this case is *eedan (Dudunon)* or the process of Ngaro ceremony. The process referred to in this case is the series of Ngaro ceremony from the beginning of the preparation of *Ngentenin* ceremony until the last ceremony of *Ngaturang Hidangan* ceremony.

The process of Ngaro Ceremony

Ngentenin ceremony is held a month and as the first one before Ngaro ceremony itself. It is precisely done on Purnamaning Sasih Katiga. Ngentenin ceremony does not involve all people of Arya Madura, but only a few people such as the priest (*pemangku*) and God's offering makers (*sarati banten*). The steps of Ngentenin ceremony can be described as follows:

This Ngentenin ceremony is the initial activity of the Ngaro ceremony purposes to remind or worship for the sea (Segara) that a month ahead will be held Ngaro ceremony. Ngentenin ceremony is intended to appeal to Dewa Baruna (Ratu Tengahing Segara) as the ruler of the sea so that when Ngaro ceremony is conducting, the seawater will not come so big so that the prayers can succeed perform the ceremony Ngaro in Pura Dalem Tengahing Segara and given safety and smooth road Ngaro ceremony.

In Ngaro ceremony, there are two types of preparation, namely physical preparation and non physical preparation. Physical preparation is the form of objects and equipment required in Ngaro ceremony, while the non-physical preparation is attitude and behaviour before Ngaro ceremony. Before Ngaro ceremony held, Dalem Madura (Arya Kuda Pinolih) people who live in Madura village prepare themselves very well, especially for their mental to carry out the task in performing Ngaro ceremony successfully. Ngaro ceremony held at Purnamaning Sasih Kapat is the peak of Ngaro ceremony, the prayers of Dalem Madura (Dalem Kembar) temple gathered at around 18:00 pm in Dalem Madura temple to hold Ngaro ceremony. The steps of Ngaro ceremony are:

1. Before the Ngaro ceremony held, firstly conducting a ceremony called meprayascita purposes to cleaning from all dirty soul. The Arya Madura people do believe that meprayascita ceremony can purify the bhuana agung (macrocosm) and bhuana alit (microcosm). Similarly, in worshipping Ngaro ceremony to worship God / Ida Sang Hyang Widhi Wasa, the Arya Madura people conduct the meprayascita ceremony, so that at the time of worshipping Him, our mind becomes relax and calm.
2. Making flour for snacks called *Jajan Carca*. Jajan carca is made from rice flour, palmi sugar and spices with oval leaf jackfruit leaves as the place.
3. Red porridge is made of rice flour filled with brown sugar while white porridge is made of rice flour, filled with coconut milk as a place used jackfruit leaves as the palm fronds, and there are some extra materials will put on it such as samyan palus, base tubungan and red-white jepun flowers.
4. Make yellow white rice as a place used oval jackfruit leaves.
5. Making Ngaro's offering called banten Puja. Banten Puja consists of two kinds of offerings puja with offerings taledan edema and Puja with taledan ron, containing sliced fruits such as jackfruit, pineapple, watermelon mango, grapefruit / jeruk, fruit wani, while fruit Seeds grains such as: ceroring, keputung, juwet, batulampa, sugar cane, bananas and kaliasem gold.
6. Praying to Kahyangan Tiga temple, Pura Kahyangan, Pura Dalem Wimba, Pura Pejang Sari, Pura Dalem Tungku, Pura Agung, Prajapati and Grya Gede Delod Pasar anda

Pelinggih Pengijeng (Pelinggih at the center of the yard/ natah) as well as in the corrected Kemulan temple at each marep family house.

7. At 24.00 p.m all of Arya Kuda Pinolih's prayers who worship Dalem Madura templego back together to starting the Ngaro ceremony. Ngaro ceremony at the time of the observation's researcher there, it is found that the ceremony was not held in the middle of the sea or in Tengahing Segara Temple because at that time was heavy raining, after waiting so long the rain has not stop then the local people decided to conduct the ceremony in Dalem Madura / Dalem Twins temple.

8. Since the Ngaro ceremony conducted in Dalem Madura (Pura Dalem Twins) temple, the ceremony is continued by having the holy water or tirta from Dalem Segara Tengahing temple which is followed by some prayers while others waited at Dalem Madura (Pura Dalem Twins) temple. Based on the beliefs of the Aryan people, the holy water/tirtha is a sacred thing that can create such good feeling, mind becomes relaxed. Tirtha has functions to cleanse the soul and body of the defilements and mind's impurity.

9. After the tirta from Dalem Tengahing Segara temple came, then the priest, Sadeg lanang istri, God's offering makers, and all of the prayers of Dalem Madura (Dalem Kembar) temple began to conduct the Ngaro ceremony.

10. The priest as the leader and a fully rights one to guide the ceremony started guiding the ceremony, in this case the priest was Mangku Gede while the other priests served as supporters and help Mangku Gede.

11. Worshipping together led by Mangku Gede Dalem Madura (Dalem Kembar) temple. Regardless of prayers' social status, they all gathered in Dalem Kembar temple to pray together.

12. Begging for tirta/ holy water. Like what is told in Adiparwa's story, it made the belief of Arya Madura people were getting stronger which that in the middle of the sea there is tirta amertha / life holy water. Although the ceremony of Ngaro conducted in Dalem Madura / Dalem Kembar temple, but their beliefs to have the life holy water in Dalem Tengahing Segara temple was successfully done. By this, having the life holy water, all prayers will get the relaxation mind and good feeling.

13. The priest worshipped to Deities (Ida Bhataras) who took place in Dalem Madura (Dalem Kembar) temple and the Deities were deigned to come (come unseenly) through the

tapakan / sadeg. The spirituality purpose of calling the deities out (*nedunang*) is to beg for their guidance whether the Ngaro ceremony just has done had any incomplete or deficiency or not.

14. As the process of purification ends, God/Ida Bhatara back to His place (Payogan) so by this the process of Ngaro Ceremony ends.

15. After the ending of this ceremony's process (*masineb*), there is still another activity that has been eagerly awaited by Dalem Madura (Arya Kuda Pinolih) people, it is a God's offering (*ajuman / rayunan*) play which means taking God's offering randomly that has been worshipped to God, because they believe that if they can have the offerings to eat, they will get such blessings or fortune. Without any instructions from the leader, they started getting the offerings happily without any fighting and are from different ages. They are very excited when they get the offerings even though just only a little ones.

16. This God's offering (*ajuman / rayunan*) play becomes the last thing of the series of Ngaro ceremony which ends around 04.00 a.m before the sunrise comes out.

Ngaturang Hidangan Ceremony

The last ceremony of the series of Ngaro ceremony is *Ngaturang Hidangan* ceremony as at the same time becomes Ngaro's closing. It is held a month after the Ngaro ceremony which is precisely held on Fifth Purnamaning Sasih by Karang Beach aims at thanking to God/Ida Sang Hyang Widhi Wasa in his manifestation as God Sea (Ratu Tengahing Segara).

The ceremony of Ngaturang Hidangan ceremony was held in the afternoon which was led by Gede Dalem Madura's priest of Dalem Kembar temple. The series of the ceremony's event as follows:

1. Giving an offering to Telaga Waja temple, Pura Prajapati temple
2. Begging for tirta/holy water in Dalem Tengahing Segara temple
3. Giving an offering to God in His manifestation as the God of Baruna / Ratu Tengahing Segara.
4. This ceremony was led by Gede Pura Dalem Madura priest and accompanied by other priests and wife-husband of sadeg and the God's offering makers (*sarati*).
5. After the priest finished chanting, then it was continued praying together.
6. Having the holy water.

7. The *sadegs* got possessed by God's blessing, through this, the priests and the prayers asked for anything during ceremony whether there was any incomplete or deficiency or not.
8. Offering *salaran* to the sea.
9. As the ceremony finished, all of Dalem Madura people started taking the Banten Termunan / ajuman away randomly together. As the end of Ngaturang Hidangan ceremony, this means that all of the series of Ngaro ceremony ends up.

Banten is a sacred offering made from some materials such as flowers, fruits, leaves such as betel vine leaves and food such as rice with side dishes, snack, etc., besides those materials there are some important materials such as fire and water (Titib, 2003: 134). Banten with all forms, names and from different materials actually the God's offering which contain a highly philosophical meaning. Through these materials or God's offering, the Hinduists could express grateful to God Almighty / Ida Sang Hyang Widhi Wasa, therefore God's offering (*banten*) is a symbol.

God's offerings (Banten) are made from various materials such as young coconut leaves and those are carved with various forms namely *reringgitan / tatuwasan*, besides young coconut leaves as the materials, there are other ones that have same function such as *kraras / banana dried leaves, jackfruit leaves, ron, betel vine leaves, plawa, fruits, snack, flowers, and so on*. Then, the material from rice flour which is already shaped in such snack shapes (*jajan*) are contained a meaning as well.

A symbolic intractional ideology assumes that human beings are creators, users and symbol makers. Everything that human do mostly use symbols, from there, they can interact, and God's offering (*banten*) is listed as the symbol of expression. Triguna (2000: 35) stated that the symbol of expression is the statement of expression - feeling. Feelings can be expressions of gratitude, apologies, please grace and so on. According to I Wayan Loji on Sadeg Mayun (interview on February 26th, 2006) and God's offering makers/banten (*sarati*), the use of *banten* in Ngaro ceremony is God's offering which is used and offered for Dewa Yajna such *Banten Ajuman, daksina, gebogan, Banten Puja, Prayascita,*

sanctity. On *Ngentenin* ceremony used *canang Ngentenin* consists of fruits that sliced as much as 5 kinds and on it filled *lekesan*.

At *Ngaro* ceremony used *Puja Banten*, this *Banten* there are 2 kinds, namely: *Banten Puja* with base / *matatakan taledan busung* which is dedicated as a means of *matur piuning* to mock. *Banten Puja* with rope *taledan base*. This *Banten* will be distributed to the citizens / *sentana Arya Kuda Pinolih* to take home and *dihaturkan* in *sanggah kemulan*, *solar pengijeng* in *natar* their respective homes. Similarly, given to people / residents who *medana punia / maturan* to *Pura Dalem Madura (Pura Dalem Kembar)*, after their *mations* are given 1 row *banton Puja banton*. *Banten Puja* is made as much as 400 matches.

Banten Daksina *tapakan* five types as the means of the gods (gods). *Daksina Sokan* 5 pieces. The contents of *daksina sokan* consist of: *Coconut* 5 fruit, 5 eggs, 5 eggs, 5 pieces of fruits, 5 *pangi*, 5 bananas, 5 fruit pellets, 5 pieces of grill, 5 pieces of porridge, 5 cane sugarcane, *kojong* of jackfruit leaf on it contains *canang sari* and *Canang gantal*.

The Function of Ngaro Ceremony

Function in Respect to the Ancestors and the Creator

Human beings as God's creator and cultured beings should be respectful to their ancestors and to God as well. In Hindu perspective, it is mentioned that the human was born to the world has three debts (*Tri Rna*) namely *God Rna*, *Pitra Rna* and *Rsi Rna* (Team Compiler, 1997: 156). Three debts are paid off by *yajña* as what found in *Ngaro* ceremony which it wants all of *Dalem Madura (Arya Kuda Pinolih)* people keep remembering their ancestors and always worshiped the God Almighty as His creatures. The people of *Madura* village do aware and believe that what they beg for God Almighty will be greatly assisted by the ancestors.

Ngaro ceremony has function as a tribute to the ancestors and The Creator, besides that it is also for a better life in the future such as protecting from disasters or plague, gaining fortune and expressing the gratitude to The Almighty. It will also affect the balance of *macrocosm* and *microcosm* life. With the *Ngaro* ceremony, *Arya Madurese* people can

work better and have their future with certain things. Besides that, this ceremony is also fruitful for the sentana/ generations of Bali to always remember their ancestors who came from the land of Java Madura. In the implementation of Ngaro ceremony, it presents the traditions of Java Madura such as it does not use any meat of porks and on the ceremony's offering or materials (upakara) uses white porridge. This Java Madura tradition surely applied into the ceremony, thus Moeslem/Islamic culture can be seen strongly on it as well. Ngaro ceremony is conducted due to the people of Madura village are still remembering their ancestral journey from Madura Island to Bali with the King of Bali (Dalem Ketut Smara Kepakisan). With the occurrence of history in the sea at that time, the Madura people respect their ancestors' help, thus they made a ceremony called Ngaro ceremony.

The Function as Social Integration

Ngaro ceremony serves as a means of social integration in an effort to meet and maintain the social structure of society. Social integration (community integration) is the cooperation of all members of the community, from individuals, families, institutions and society as a whole, resulting values determination which are equally upheld by them together (Ahmadi 1991: 292). In social integration, there is assimilation accommodation and reduced prejudices against community members as a whole, the community integration will be real in the life if they are able to control the prejudices in the society so that there is no conflict, domination, a few of systems that are incomplete to each other and integration is arised without coercion.

In community life and religion, social integration is very important especially in the Ngaro ceremony in Madura village. The social integration expectation of the members of Madura community is manifested in the form of mutual assistance or as known for *gotong royong*. *Gotong royong* is a cultural value system that is very basic / ingrained in the life of the Indonesian people so it is difficult to change or shift something in a relatively short time. *Gotong royong* is a form of cooperation based on solidarity / tolerance, compassion, mutual care, compassion, nurturing (*sagulak, sagilik, saguluk salulung sabayantaka*) of mutual ownership and so on, so as to achieve a harmonious and balanced life. *Gotong royong* is developed in Bali especially in Madura village in the form of helping people who

implement *yajña / nguwopin*, working together in making temple(ngayah), and helping other people's work to make it finished quickly (ngerombo).

The Meaning of Ngaro Ceremony

In accordance with the concept of meaning, then the meaning of Ngaro ceremony is a form and abstraction of the mind of Arya Madura people on what a thing they consider has value and meaning. Through Ngaro ceremony they reflect the values they hold, which will be used as the basis for good behavior physically and spiritually. From the ceremony, it will be seen how the Arya Madura people gives meaning to their social life both related to the religious life and brotherhood-spiritual solidarity, environmental sustainability and so on. These meanings can be drawn from Ngaro ceremony, as it also can be seen from the symbols that presented / demonstrated by the Arya Madurese Geertz (Susanto, 1992: vi-vii) stated that during this time the symbols in the society actually presents how each individual in the society concerned to see, feel and think about their world and act in appropriate values.

Ngaro ceremony is a ritual activity of the Madurese community from several series of ceremonies, from the beginning to the final step implies a certain meaning and ideal goals to be achieved. All ceremonial steps are followed by functions and meanings, expressed in the forms and structures of Ngaro ceremony which it will describe the meaning that is implied in the ceremony.

Religious Meaning

The Religious system in culture always has characteristics to keep the religious emotion among its followers as can be as possible. Thus religious emotion is an important element in a religion along with three other elements, namely; (1) belief system, (2) religious ceremony system, (3) a people who follow the religion. (Koentjaraningrat, 1980: 392). In Ngaro ceremony, the belief system of the people to pray means dedication, offerings in its practice. The form of offerings in performing the *yajña* is done by expecting a reward or gift, solely to boast oneself in the luxuries of the offering, but to pray with the sincerity of the heart that it is a duty based on Tri Rnam.

The implementation of Ngaro ceremony is an application from Dewa Rnam that is an offering to God Almighty / Ida Sang Hyang Widhi Wasa for the welfare and peace that is bestowed to the people of Arya Madura who are based in Bali in general, and the Madag Dalaman people in Madura village in particular. It is also explained in Tattwa Jnana (Tim, 1998: 4), that God created the world and its contents in the realization of Sada Shiva Tattwa, He (God) sat in Padmasana called Cadu Sakti consists of Jnana Sakti which has three parts namely Duradarsana, Durasrawana and Duratmaka.

Wibhu Sakti is He who has the most perfect nature, Prabhu Sakti means nothing to match with and Krya Sakti is He who held the entire universe. In Bhagawadgita, Krishna teaches Arjuna on the doctrine that man is naturally dedicated to God, so that it manifests in the form of "Amerta" otherwise what is produced by God is God's creation is not offered first is to enjoy the result of stealing / sin, as contained in Bhagavadgita III. 13 as follows:

*“Yajña śistasinah santomucyante sarwa kilhisaih
bunjate te twagham papaye pacanty ādtma kāranāt”*

“The good one is those who eat meal after the devotion ceremony will be released from all sins but providing delicious food for themselves only. These ones are actually eat sin”. (Pendit, 2003: 91)

Therefore, the meaning implied in the sloka above is a good and virtuous person prioritizes offerings or devotions and to their own needs. Rebuke for the person who provides delicious food for his own benefit only without offering to Ida Sang Hyang Widhi Wasa/The God Almighty first. With a variety of ways to connect oneself to Ida Sang Hyang Widhi Wasa/God, both knowledge (jnana) with a way in yoga, with a way of working from the sincerity heart without expecting profit, and with a way by worshipping (bhakti). Thus, through Ngaro ceremony, people have worshiped or connected themselves to God both to the impersonal God i.e. Ida Sang Hyang Widhi Wasa Himself and personal God who is called as Sang Hyang Surya Raditya, Sang Hyang Baruna and His manifestation or other ones.

The Meaning of Balance

The Hindu's perspective on the concept of "Tri Hita Karana" is that there are three relationships that give rise to harmony. The three relationships are (1) Parhyangan is a harmonious relationship between human and God, (2) Pawongan is a harmonious relationship between human and their human, and (3) Palemahan is human relationship with the surrounding environment including nature. Meanwhile, in the implementation of the Tri Hita Karana ceremony, it can be found with the realization of the ceremony of Dewa Yajña, Pitra Yajña, Bhuta Yajña, Rsi Yajña and Manusa Yajña (Tim Pengusun, 1997: 100). In the concept of Tri Hita Karana Dalem Madurese actually implement this concept, Tri Hita Karana, in Ngaro ceremony that can be described as follows:

Meaning Balance Between Man With God

The concept of Parhyangan (human relationship with God) is implemented in a ritual worship conducted by the Hindu Dalem Madura. The worship that is done is the effort of the people to establish a harmonious relationship between the human and God's manifestations. The meaning of balance between human and God to Dalem Madurese is implemented in Ngaro ceremony. As the expression of gratitude to Ida Sang Hyang Widhi Wasa for all His blessings, Dalem Madurese people did anything with a total dedication with a limited people. God created the universe through yajña. Humans are obliged to give thanks with the yajña as well. The meaning of the balance between man and God in Ngaro ceremony can be seen in praying or worshipping to temple around Pura Dalem Madura (Pura Dalem Kembar) such as Dalem Wimba temple, Kahyangan, Pura Kahyangan Tiga, Pura Dalem Tungku, Pejang Sari Temple, Pura Praja Pati and Grya Delod Market. Ngaturang puning/praying has the meaning of notification to Ida Sang Hyang Widhi through His manifestation of His place in temple, so that in the implementation of Ngaro ceremony there are no obstacles so that the ceremony ends successfully as what the people hope.

Ngaro ceremony for Dalem Madura people intends to maintain harmony between human relationship with God / Ida Sang Hyang Widhi embodied in the form of God Yajna. With the ceremony, God / Ida Sang Hyang Widhi will keep the people of Dalem Madura from all

sorts of temptations, conflicts of social conflict, economy, culture and so on so that the society will be secure and prosperous.

The Meaning of Balance Between Humans and Other Humans

As human social beings cannot be separated from the lives of others. Socially he will always be dependent on their ancestors and with humans. The meaning of balance in the form of Manusa Yajña can be seen through the relationship of social integration that is by mutual cooperation, mutual giving, mutual help that done sincerely sincere selfless. In doing yajna *gotong royong* is a very high cultural value. According to the Hindu religion *gotong royong* is a yajña / worship. Gotong royong that appears in the implementation of Ngaro ceremony has been done starting from the preparation of ceremonial facilities. The meaning of balance between human and others at the time of making snacks and other ceremonial materials.

The Meaning of Balance Between Human with Their Environment

Humans are God's most important creatures, the environment is very important in human infiltration, without human nature will not be able to survive. Humans are required to maintain harmony / balance of the relationship with the environment which is manifested by the ceremony so that the form of respect for Hindus to the environment becomes inspiration of Hindus to not damage / harm the surrounding environment. Ngaro ceremony carried out not merely as a sign of gratitude is more important is the request to the presence of Ida Sang Hyang Widhi Wasa may He give something and set the nature of the creation so as not to cause disaster / disorder in real (sekala) intaking care of the environment can be done with cleansing the environment so that the environment looks beautiful, as what Dalem Madura people did before Ngaro ceremony. What is strongly believed from beyond of human powers and consciousness, there is still another power that contributes to harmonizing harmony.

Based on the explanation above, it can be seen that the concept of *Tri Hita Karana* is really implemented in Ngaro ceremony. Through Ngaro ceremony there will be harmony of human relationship with God, human relationship with other human, human relationship

with the environment. Ngaro ceremony will finally create balances between macrocosm and microcosm.

III. Conclusion

Based on the explanations that has been presented above, it can be concluded that Ngaro ceremony is a ritual that aims at applying for prosperity and peace of Dalem Madura people. In addition, the ceremony also maintains a sense of social solidarity, creating a balance of macrocosm and microcosm. Ngaro ceremony has principles of horizontal and vertical in developing human resources in which have social spirit for establishing harmonious relationship with natural resources through adaptation pattern.

The results of the research in Madura Village Sanur Kauh is that the implementation of Ngaro ceremony which held on forth purnamaning sasih with th form of ceremony such as: (1) Based historical of Ngaro ceremony pacara Ngaro, (2) Th process of Ngaro ceremony, (3) The intentions and purposes of Ngaro ceremony, (4) The manifestation of God in Ngaro ceremony, (5) The parties involved In Ngaro ceremony, (6) Banten/materials which is used in Ngaro ceremony.

In Ngaro ceremony which is conducted after sunset at 19:00 pm Dalem residents of Madura gathered at the Pura Dalem Madura (Dalem twin) to host Ngaro upacara, which started with rice numbuk to be used as flour. After the flour, the event was continued by making a snack called jajan Carca, then continued with Banten metanding, right at 23.00 pm Daleman people Madura are praying to temples and to Grya Delod Market and to each Sanggah / Mrajan Dalem Madurese. At 24.00 pm, the Dalem Madurese people again to conduct Ngaro ceremony. The offerings and demonstrations presented in the Ngaro ceremony are filled with meaningful symbols, and if it is interpreted it will result in cultural values that are always presented as guides behaving by the Madurese Dalem people.

The Ngaro Ceremony has functions: (1) As a tribute to the Ancestor and the Creator, (2) As a form of gratitude, (3) as a means of connecting with God, (4) as a means of purification,

(5) as a means of social integration and (6) as a means. Increase the role of kindness. Besides the form and function of the Ngaro ceremony, it also has symbolic meanings, they are (1) The meaning of religion can be seen in the Dalem Madura people in conducting the Ngaro ceremony showed on the beliefs of the people to pray, (2) The meaning of each God's offering used in Ngaro ceremony has symbols as beliefs of the Madura Dalem people to worship Ida Sang Hyang Widhi Wasa/God, (3) The meaning of solidarity/togetherness symbolized in gotong royong/working together when they are making God's offerings for example by dividing some parts of God's offering to the Dalem Madura people and to the prayers who are going to pray and (4) The meaning of balance as a symbol that is the harmonious balances among human relationship with God, human relationships with other humans and human relationships with their environment.

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