

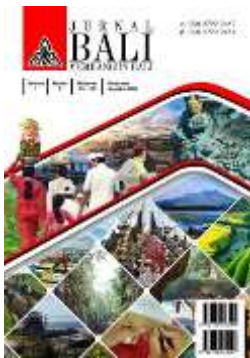


Tri Hita Karana Values in Magebagan Tradition

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Abstract

Purpose: This research is aimed at describing the values contained in the magebagan tradition in Bali in terms of the Tri Hita Karana philosophy.

Design/methodology/approach: This research uses a qualitative approach which is explained descriptively. Research data was collected through observation, interviews and literature review. Data were analyzed and described qualitatively

Findings: It was found that in the parhyangan aspect the value contained is respect and devotion to ancestors which is vertically the same as the relationship between humans and God through ancestors. In the pawongan aspect, the magebagan tradition is very full of meaning of solidarity, solidity and mutual cooperation. From the palemahan aspect, through the magebagan tradition, safe and comfortable conditions will be created for the bereaved family spiritually and materialistically.

Implications: The magebagan tradition is not free from negative stereotypes but this tradition is also full of meaning. Negative practices that can reduce the meaning of this tradition need to be reduced so that later this tradition can remain the color of the noble Balinese culture.

Keywords: Tri Hita Karana, *magebagan*, *ngaben*, Balinese tradition.

Abstrak

Tujuan: penelitian ini ditujukan untuk mendeskripsikan nilai-nilai yang terkandung dalam tradisi *magebagan* di Bali ditinjau dari filosofi Tri Hita Karana.

Metode penelitian: penelitian ini menggunakan pendekatan kualitatif yang dijabarkan secara deskriptif. Data penelitian dikumpulkan melalui observasi, wawancara dan telaah pustaka. Data dianalisis dan dideskripsikan secara kualitatif.

Hasil dan pembahasan: Ditemukan bahwa pada aspek parhyangan nilai yang terkandung adalah adanya penghormatan dan bakti kepada leluhur yang secara vertikal sama dengan hubungan antara manusia dengan Tuhan melalui leluhur. Pada aspek pawongan, tradisi magebagan sangat sarat makna akan solidaritas, soliditas, dan gotong royong. Dari aspek palemahan, melalui tradisi magebagan akan tercipta kondisi aman dan nyaman bagi keluarga duka baik dari segi sekala dan niskala.

Implikasi: Tradisi magebagan memang tidak lepas dari stereotip negatif namun tradisi ini juga sarat akan makna. Praktik-praktik negatif yang bisa mengurangi makna tradisi ini perlu untuk dikurangi agar nantinya tradisi ini tetap bisa ajeg menjadi warna dari budaya Bali yang adi luhung

Kata kunci: Tri Hita Karana, *magebagan*, *ngaben*, tradisi Bali.

INTRODUCTION

Bali has various noble traditions that are still preserved today. This cannot be separated from the character of the Balinese people who still highly respect and appreciate the heritage of their ancestors. These traditions, whether small, large or modern traditions, are actually historically a mixture of cultural elements and part of a

dynamic cultural process that has been going on for centuries (McKean, 1973; Pujaastawa, 2014). The maintenance of culture and traditions cannot be separated from the philosophical basis that animates it. This philosophical foundation is Tri Hita Karana (THK). Pitana (2010) said that THK provides guidance for the Balinese Hindu Community to be able to live in harmony with the environment and maintain their culture.

THK comes from the words Tri, Hita and Karana where Tri means three, hita means happy and Karana means cause. Tri Hita Karana can be interpreted as three causes of happiness (Sanjaya et al., 2022; Sutajaya & Warpala, 2021). Tri Hita Karana consists of 3 entities, namely parhyangan, pawongan, and palemahan (Atmadja, 2019; Budiadnya, 2019; Mustawan, 2020; Sanjaya et al., 2022). These three concepts are used to teach humans to strive for a harmonious relationship with God, with fellow humans and with the natural environment. THK can be interpreted as parhyangan which is a place of worship in Hinduism which is used to connect humans with God. Pawongan is a medium for building harmonious relationships with fellow humans. Palemahan is a medium for building harmonious relationships with the natural environment (Wiana, 2007).

The THK concept has actually been known since 2500-2000 years ago (Ardika et al., 2015; Sutaba, 1980). Previously, this concept was known as trichotomy, namely, ancestral spirits, humans and nature as sources of prosperity (Atmadja, 2019). Furthermore, this concept experienced Hinduization which was related to the Bhagavadgita (Sudiana & Artha, 2008). On November 11, 1966, the trichotomy concept was labeled Tri Hita Karana. According to Adi Wirawan, the term THK was coined by Dr. I Wayan Merta Suteja which was later popularized by I Gusti Ketut Kaler and Made Djapa (Darmayasa, 2018).

Many researches have been conducted on THK in the context of Balinese society. Sutajaya, et al (2019) once revealed that there was a positive influence of the application of the THK concept with socio-cultural ergonomics on public awareness of health conditions, healthy and clean living behavior, as well as public awareness of the development of cultural tourism. This research was conducted on Kecak dance in Peliatan Village, Ubud, Gianyar. Rosilawati & Mulawarman (2018) also reported that THK is used as a guide in planning, implementing and evaluating corporate social responsibility (CSR) activities in Bali. In the field of spatial planning, Adi & Perdana (2014) researched the application of the THK concept in the spatial planning of community settlements in Singaraja City. Rahmawati (2021) also reported on the implementation of THK in the spatial layout of transmigrant families from Bali in Basarang Jaya Village, Central Kalimantan Province. From the agricultural sector,

Ustriyana & Artini (2009) prove that THK values are still applied and ongoing at the Subak Institution as a cultural resource in Bali.

THK studies on culture and traditions in Bali have been carried out before. An explanation of the implementation of THK in traditions and rituals in Bali was carried out by Pramada, et al (2022) where they explored the THK values implemented in the Sanghyang Grodog ritual in Lembongan Village, Klungkung Bali. Sustiwati et al (2013) once revealed the concept of THK in Balinese gegendingan as a contribution to national character education. They found that THK and Gegendingan Bali contain cultural values and deep meaning, including the values of togetherness, unity, loyalty, aesthetic values, disciplinary values, the meaning of the nation's struggle, advice, manners, satire and providing spiritual satisfaction.

Of the various studies that have been carried out, none has examined the Magebagan tradition. This tradition is carried out when a member of the Banjar krama dies. Close, distant family, relatives and Banjarese people will take care of the funeral home, especially to look after the bodies of the deceased. There are many pros and cons regarding implementing this tradition because it is considered to be full of negative things such as gambling, drinking, staying up late, and being unproductive. As Soethama (2016) nicely illustrates, the magebagan tradition is identified with the ceki gambling game. Sometimes magebagan is even used as a cover to perpetuate gambling games. Apart from that, the implementation of magebagan will also increase the financial burden on bereaved families because they have to prepare food for the people present (Swandana, 2022). However, this tradition is also full of benefits and its main meaning is from the pawongan aspect. Therefore, researchers try to explore the values contained in the magebagan tradition seen from the Tri Hita Karana philosophy.

RESEARCH METHODS

This research was conducted using a qualitative descriptive method. Sugiyono (2009) explains that qualitative research methods or what are usually called naturalistic research methods are research methods used to examine natural objects, where the researcher is the key instrument, while data collection techniques are carried out using the interview method, data analysis is inductive, and the results Qualitative research emphasizes meaning rather than generalizations. Meanwhile, the descriptive method is a method used to describe or analyze research results but is not used to make broader conclusions. Therefore, it can be concluded that the qualitative descriptive research method is research that produces descriptive data where the researcher is the key instrument, as well as variables that can be explained using either numbers or words

and the conclusions cannot be used to conclude anything. wider (Adiwijaya et al., 2019).

Data was collected through observation, interviews and documentation, and literature review. The focus of this research is an examination of the values contained in the megebagan traditional activities carried out by traditional village communities in Bali from the perspective of Tri Hita Karana.

RESULTS AND DISCUSSION

Basically, the word magebagan comes from the word gebag which means guard or guard. *Megebagan* or guarding/guarding in the context of its use is defined as a mutual cooperation activity, which is carried out by a group of people who provide security at the home of someone who has died or is bereaved (Geriya et al., 1986). Currently, magebagan can be interpreted as the activity of staying up late at the house of the family of a recently deceased person, before burial, usually but not always before the body is cleaned (Basabali Wiki, 2023). Implementation is not the same between regions/banjars/villages, depending on the agreement between residents and villages during the patra.

The value contained is seen from the Parhyangan aspect

The Magebagan tradition does not include a series of religious ceremonies, especially the Ngaben ceremony (ceremonial procession for the dead according to Hinduism). This tradition is more about respecting people who have died, where guarding their corpses is a form of respect. If seen from the Parhyangan aspect, the value contained is performing yadnya to the spirit of the deceased. The spirit of the deceased is believed to travel to eventually become the spirit of a sacred ancestor. In making this journey, the spirit must be released from its ties to its material body. Therefore, the material body must be ceremonized in order to release the bond with the spirit through the cremation ceremony. In order for the procession to run smoothly, the material body must be kept from being damaged because it is believed that if the body is damaged before the ceremony it will impact the journey of the spirit. Therefore, in the context of protecting the body of a deceased person, it can also be considered as making a yadnya (holy sacrifice) to the ancestors, which is in line with yadnya to God. This is also in accordance with the initial concept of THK, namely trichotomy, where ancestral spirits are included in the Parhyangan concept (Atmadja, 2019).

The Value Contained is Seen from the Pawongan Aspect

The values contained in the megebagan tradition can mostly be seen from the pawongan aspect. The harmony of social life between banjar manners is clearly visible from the sense of solidarity shown through the megebagan tradition. Megebagan is a tradition passed down by parents from the past to the present as an expression of condolence for the Banjarese culture, as well as a means of maintaining an attitude of mutual cooperation between residents when there are residents who are affected by disaster (Desa Abiansema, 2018).

By accompanying the families of victims who are experiencing grief, at least they can feel that they are not alone in their burden because there are many people who support them. This support is not only in the form of accompanying the bereaved family, but also in the form of mutual cooperation in preparing equipment/equipment for the ceremony. Apart from that, through the megebagan tradition, it often turns into a place to meet and greet and chat with other people and relatives who have not seen each other for a long time. People who come to the magebagan event are not only from the banjar/village concerned but also relatives who live far away will return home. Indirectly, interactions between people who live far apart will become closer. This interaction will also form solidarity between manners in maintaining Balinese cultural traditions.

The Value Contained is Seen from the Palemahan Aspect

Viewed from the palemahan aspect, the magebagan tradition also contains the value of protecting the natural surroundings, in this case the smallest aspect, namely the funeral home itself. Maintaining the security of the place where people died can also be interpreted as maintaining harmony between humans and nature. People who carry out the magebagan tradition will stay up late to guard the corpse and the funeral home from external disturbances, both on a regular basis and on an abstract basis. The bereaved family will definitely have fear and anxiety if their family's body is still at home, especially at night. With the presence of people in their house, they will feel more comfortable and calm because there are other people with them at night. There are also rumors that the bodies of the deceased will be searched for by people who study mysticism and the homes of the bereaved families will be targeted to test their knowledge. This would not happen if there were many people looking after the bereaved family's home. In this way, the presence of *magebagan* people will ultimately keep the natural surroundings safe from these mystical disturbances.

CONCLUSION

Based on the results of the analysis, it was found that in the parhyanan aspect the value contained is respect and devotion to ancestors which is vertically the same as the relationship between humans and God through ancestors. In the pawongan aspect, the magebagan tradition is very full of meaning of solidarity, solidity and mutual cooperation. From the palemahan aspect, through the magebagan tradition, safe and comfortable conditions will be created for bereaved families, both in terms of the scale and the abstract. Looking clearly at the magebagan tradition, it is not free from negative stereotypes, but this tradition is also full of meaning. Negative practices that can reduce the meaning of this tradition need to be reduced so that later this tradition can remain the color of the noble Balinese culture.

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