



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 1 May 2024

THE IMPACT OF TOOTH-CUTTING CEREMONY ON HIV SUFFERERS IN KLUNGKUNG REGENCY

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Received: January 06, 2023	Accepted: May 27, 2024	Published: May 31, 2024
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Abstract

The tooth-cutting ceremony is one of the manusa yadnya ceremonies that must be lived in the life of Hindus to control the six enemies in humans (sad ripu). This study wanted to know the impact of the tooth-cutting ceremony for the Balinese Hindu community in Klungkung Regency on HIV sufferers. The purpose of this study is to know. (1) The truth of the tooth-filing teaching in Hindu theology, 2) How the impact of the tooth-cutting ceremony in Klungkung Regency on HIV sufferers, in this study is the relationship between culture and theoretical input in the concept of carrying out tooth-cutting ceremonies in Klungkung Regency for HIV sufferers. This research is by qualitative method and data obtained by making observations including reading literature literature. Data is obtained through several stages: (1) observation of the object of research, so that documents in the form of photos / videos about the implementation of the tooth-cutting ceremony are obtained. (2) interviews were conducted with HIV sufferers and families who performed the tooth-cutting ceremony. Prejudice and public treatment of HIV sufferers is very positive where Hindu culture builds the self-confidence of HIV sufferers kikir.

Keywords: Filing Teeth, Sangging, Sad Ripu, HIV

I. INTRODUCTION

The existence of various rituals and traditions carried out has strengthened the existence of the religion adopted by the community because various traditions related to the life cycle develop and become strong when it has been traditional and cultured in the midst of community life, where the essence of its teachings has been included in the traditions of the community because it has content in the heartstrings of the community's culture.

Since 1987 in the world, responses to HIV/AIDS such as fear, rejection, stigma, and discrimination have emerged along with the occurrence of epidemics. causing anxiety and prejudice towards people with HIV/AIDS. The purpose of this study was to determine the impact of tooth-cutting ceremonies with stigma on HIV. This study used case studies in two sub-districts in Klungkung Regency with a sample of 3 people with HIV who had carried out the tooth-cutting ceremony and family and officers who carried out this ceremony.

The tooth-cutting ceremony means to be able to control the nature of 6 enemies in human life known as sad ripu that arise due to bad deeds. the six types of enemies: Kama: desire or indulgence Lobha: greed Krodha: anger and resentment Mada: drunk Moha: confused and haughty Matsarya: spiteful and envious. This tooth-filing culture is carried out after reaching adulthood as a prayer and ritual to awaken spiritual power in controlling the six enemies in addition to paying parents' debts to their children and hoping to meet in the next life and also to avoid the punishment of biting the base of petung bamboo (Purwita,1987).

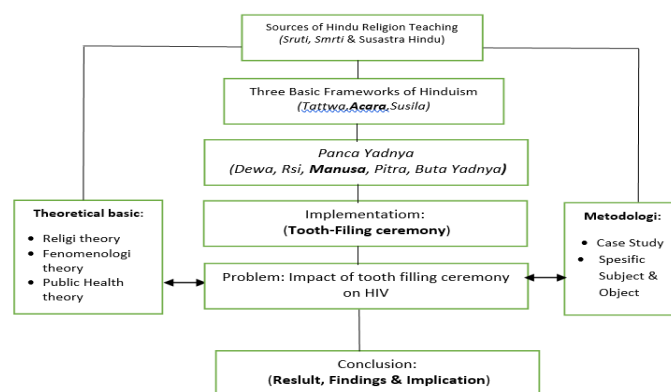
II. METODE

This study is an observational analytical study with a case study design. The population is HIV sufferers who carry out the tooth-cutting ceremony as many as 3 people and families and people involved in the implementation of the ceremony so that the total respondents are 16 people interviewed. Inclusion criteria have heard about HIV/AIDS and have attended school, HIV/AIDS Knowledge consists of four parts of knowledge, namely: HIV/AIDS, ways

of transmission, and prevention methods and Prevention Mother to Child Transmission (PMTCT). This research was carried out in Klungkung district from August to October 2020 with locations in Negari village, Banjarangkan district, and banjar dukuh Tangkas village, Klungkung district.

This ceremony is performed by grinding both canines and four incisors of the upper jaw. In the Kala tattwa ejection where the God Kala to be able to meet his parents must be cut off his fangs because the fangs are knotted from sad ripu, cutting off the sharp ends of fangs can be interpreted as an effort to control sad ripu. This tooth scraping is done by sangging.

The research flow of this dissertation can be described visually as follows.



Description :

The teachings of Hinduism are based on the books of Sruti, Smrti and other Hindu literature. The Vedas classified as Sruti are Rg Veda Samhita, Sama Veda Samhita, Yajur Veda Samhita and Atharva Veda Samhita, each set of Veda Samhita has Brahmin, Aranyaka and Upanishad books. While Smrti / Dharma Sastra is a collection of written laws made (compiled) based on the Vedas by the Rishis, the contents of which are about various laws of life. Tattva (Philosophy), Yajña Ceremony (Customs), Susila (ethics/morality) whose application, adaptation and implementation are carried out for example at the Manusa Yajña Ceremony (Tooth-filing ceremony). From the components of the above scriptures were born the Three Basic Frameworks of Hinduism, namely Tattva, Susila and Upacara. Upacara is one of the most expressive aspects of the Basic

Tri Framework of Hinduism, but in principle these three aspects are a single interrelated whole. In the Vedas ceremonies related to the stages of human life called Samskara which are purification ceremonies that purify the life of Hindus, in the advancement of the medical world the emergence of HIV disease that attacks humans, this study wants to know the impact of ceremonies on HIV sufferers in living their lives as Hindus.

Answers to ceremony performers and society :

Question	Answer	percentage
Would you still carry out the tooth filing ceremony if you knew you were infected with HIV/AIDS?	Yes= 16 No= 0	100%
If a family member is infected with HIV/AIDS, is there an effort to carry out ruwatan/bayuh?	Yes= 16 No =0	100%
If a resident who is infected with HIV performs a ceremony, will they still help carry out the ceremony?	Yes= 16 No=0	100%
If an HIV sufferer took part in community activities, would you accept them?	Yes= 16 No=0	100%
Is there any fear of social contact (associating) with HIV sufferers (shaking hands, talking)	Yes=15 No=1	93.7%

III. RESULTS AND DISCUSSION

1. Social Impact of The Teeth cutting Ceremony on HIV Sufferers

Ministry of Health RI.2007. states that, people infected with HIV disease naturally their social relationships will change, having a very broad impact on social relationships, with family, relationships with friends, relationships and work networks will change both in quantity and quality. The inability to carry out social adjustments to the environment is based on two aspects, namely the situational behavior that is carried out causes the person concerned to be unable to adjust to his environment and the inability of the community to make social adjustments to sufferers (Pardita 2014).

Seeing the tooth-filing ceremony from social events, Balinese people, especially in Klungkung, strongly believe in the function of this ceremony as a way to eliminate the sukrit that exists in a person, especially in diseases that are difficult to cure. This ceremony is also a social communication related to the local beliefs of the Klungkung community with the law of karma, namely bekel panumadian so that children born

with HIV, experiencing Sukrit can be avoided from various dangers that accompany it. This is what Mead called a human adaptation to nature that occurs in their environment so that humans can synergize between the alit universe and the great universe / microcosm and macrocosm through the form of ceremonies. (Sarwono, S. 1993).

Social relations, respondents' relationships begin to be accepted by those around them. There has begun to be acceptance from people around, involvement in social activities is one of the criteria that direct individuals in building a positive quality of life. One of the factors that influence respondents' involvement in the community is Balinese Hindu culture which requires individuals to be actively involved in the community in mutual cooperation activities related to religious rituals or social problems called ngayah. If members of the community do not fail, they will be subject to sanctions in the form of fines, and even worse can be excommunicated or ostracized.

Although respondents are required to be actively involved in the community, respondents feel unable because they are afraid of the negative view of society about themselves suffering from HIV, Meanwhile, in one of the other respondents, although acceptance has returned, respondents realize that the time given to family and community is still lacking, this is due to the desire of respondents to focus on the education they live, And when it ends, only then will respondents divide their time fairly.

There are also respondents who have been able to adjust to society, in this case individuals have been able to be actively involved in community activities such as being involved in meetings or working together. All respondents are now starting to be accepted by those around them, but other people's trust in each respondent has not been fully trusted.

Social support can be information, real help, a feeling of closeness to other people. The support provided is carried out in different ways from one relative to another, but there are also similarities in providing support in the form of emotional support, financial support, and information support. (Soerjanto Poespowardoyo, 1986).

2. Family Condition After the Teeth Filing Ceremony

The holding of a tooth-cutting ceremony can be seen as an effort to give suggestions to families who perform tooth-filing ceremonies in the hope that after the ceremony will experience a change in fate from those who often experience dangers such as accidents, sickness, bad luck, and so on. As experienced by Mrs. Catri.

"I have a grandson named Agus, who has been orphaned since childhood, because his parents have contracted HIV since kindergarten, elementary and junior high school, he is ostracized now after high school, the reception of the surrounding environment is normal, and most importantly, after the tooth-filing ceremony, he has no problem with the environment around the community, wants to come to congratulate him at the ceremony, so as to arouse his passion"

The tooth-filing ceremony has also produced knowledge which is referred to as a discourse, which is nothing but a way of generating knowledge, along with the social practices that accompany it (where people consciously carry out mutual aid and bouncing to the house of the person carrying out the ceremony), the power relations that lie behind the knowledge and social practices.

Balinese culture determines the lifestyle of Balinese people. Therefore, the lifestyle of the Klungkung people is rooted in the treasures of Balinese culture collected in Balinese literature / texts. to avoid catastrophe or dispel disease and all other destructive influences (Soerjanto Poespowardoyo, 1986).

3. Psychology Impact

Various concerns arise when a loved one's family suffers from HIV. Concern for complications that can be suffered. The existence of bad thoughts that hit such as imagining what to do if the patient's condition decreases or experiences an emergency condition will certainly make anxiety and worry even greater. Love and affection make families of people with HIV, and fear of losing loved ones often makes families with HIV feel stressed and frustrated. And try to provide the best treatment they can provide. Various efforts were made such as learning information related

to HIV treatment, good diet, appropriate exercise and others. (Rahakbauw, 2016)

In the study, it was seen that there was emotional support provided by families to respondents in undergoing a tooth-cutting ceremony. One of the respondents received support from his parents. Based on the results of the study, the emotional support received by parents in addition to providing affection also helped respondents at work, where this was experienced by one respondent. The respondent's mother helped the work of respondents working in NGOs by helping to distribute media to her child's clients when her child was not at home or resting. Emotional support is the presence of someone who can encourage, listen, and can understand and please someone's feelings (Robert and Gilbert 2002)

4. Ceremony As A Means Of Overcoming Fear

In general, unrest or fear is an emotional experience experienced by a person when feeling afraid, worried or threatened by something that is not easily determined the cause of its occurrence. The feelings felt start from the feeling of fear that arises from within him, the fear felt by a person is included in the realm of feelings with certain characteristics that can be seen from several aspects. Quoting the opinion of E.B. Titchener who fattened that feelings have characteristics, are as a sign for someone, which are as follows: 1) Feelings can be seen identity, namely strong or weak Cuttings such as feeling very annoyed, somewhat annoyed, very happy, a little happy and so on. 2) Cuttings can be seen in quality so that we can distinguish feelings of sadness from joy, disappointment from fear, and so on. 3) Cuttings of being around a person for a certain period of time (duration) there are feelings that briefly disappear, but there are also Cuttings that last a long time. A Cutting that is difficult to get rid of is called perseveration.

Mrs.Sukri Statement:

"Tyang jejeh yen pianak tyang ten gometan tyang benjang pungkur ring kedituan ipun ngogor tying betung tur tyang ten polih metemu ring pianak tyang dados ne tyang ke

piutang teken pianak tyang”

“I'm afraid that if my child doesn't have a tooth cutting ceremony, in the future I won't be able to meet my child”

Psychologically, the fear experienced by humans is closely related to human tendencies that can cause religious behavior. As stated above, the tooth-cutting ceremony is able to eliminate fear that has an object or fear that has no object with all its rules.

5 The Teeth cutting Ceremony as a Means for Overcoming Frustration

Human as a creature has needs that must be met, both physical needs such as eating, drinking, clothing and needs, as well as psychological needs such as: security, tranquility, friendship, appreciation, and love. Psychologically, the individual is driven to satisfy his needs and desires, if he fails to meet those needs he experiences frustration. As Ni wayan Notri's parents said

“nyag keneh tyang pak tyang ngelah pianak tetelu istri istri ane paling kelih ne somah ne suba ngalahin tur ipun keni penyakit cara jani ne yen ten angsehan tyang ngometang gigi ipun bensep ngalain ipun utang tyang ten lunas teken pianak”

“It breaks me to have 3 daughter and the oldest daughters, her husband has died because of HIV. So I tried to carry out the tooth-cutting ceremony so that my debt to the child was paid off”

From the description above, the tooth-cutting ceremony has a physical-logical impact on people's lives in Klungkung because it is related to debt payments and there is a fear that if you do not do the tooth-cutting ceremony, it will be difficult to meet ancestral spirits in *the Sunia realm* and there is shame for parents if their children marry before the tooth-cutting ceremony.

6 Impact of the Teeth cutting Ceremony on Health

Religious ceremonial therapy is an effort made by humans to heal the soul through religious teachings. Because in health sciences there are two kinds of treatment, namely: First, somotherapy, which is physical treatment in the form of drugs and the like. Second, psychotherapy; That is treatment that does not

prioritize diseased body parts or disturbed organic members, but prioritizes the psychological (mental emotional) using psychological methods. This last form of therapy is the target of psychotherapy as a religious ceremonial solution to human psychological problems. (Pardita, 2014).

Historically, the treatment of the soul through ceremonies has been born since primitive man, in history it is recorded how great the influence of belief on healing a disease. They believe that everything comes from the supernatural realm, including one's illness caused by demons, ghosts, and evil spirits, because according to them the illness of a sick person is not the bacterial disease that attacks him, as the belief and experience of modern society. For healing, primitive people use traditional methods or supernatural forms, namely through their beliefs by asking for help from shamans (Suryani, 2013).

That's why it is important for health workers to not only promote health, but also make them understand about the process of disease and how to straighten out the beliefs or culture that are held in relation to health (Suryani, 2013).

7 Economy Impact

Material support is the support needed by each respondent to meet their daily needs and also access to health services (Dinkes 2007). HIV, can bring families in poverty. Treating this disease requires regular medication, a healthy diet and lifestyle as well as knowledge of good treatment. The more complications obtained, the greater the costs incurred. Therefore, good blood sugar control, ARVs and soul medications can keep treatment within affordable cost. (Janeway, 1999.)

Technology that is increasingly developing with the discovery of drugs that can suppress the development of this disease gives new hope to sufferers to live normally again as before being exposed to this disease. The physical condition of patients who have taken this drug will return to normal, this helps a person free from social discrimination. People will find it difficult to trust patients who have taken drugs because of their normal physical appearance. (Abbas, 2000).

8 Impact of Information Support

Based on the research results, it was found that information support was provided by the family by reminding them and telling them the schedule and time to take their medication every day. Information support is support where someone provides teaching to others, provides advice, information, or helps in making decisions (Nursalam, 2007).

Buchanan Endraswara, S. (2006) expressed the definition of functional quality of life related to individual perceptions of performance both physically, financially and at work. A respondent in this study works for an LSM which operates in the field of health and preventing the dangers of HIV. This provides benefits for the respondent in the form of information and knowledge about the disease which makes the respondent understand what to do and what to avoid to improve his health. One of the respondents also revealed that working in an institution dealing with the dangers of drugs and HIV made him understand what had happened to him in the past, so this became an important lesson for the respondent to understand the purpose of life and improve the positive quality of life (Muliawan, P., Sawitri, A. 2016)

9 Quality of Life after the Teeth cutting Ceremony

Endraswara. 2006 explains that each individual has a different definition of good or bad quality of life, this is based on the reaction of each individual regarding their perception of the quality of life. Become an individual who has a better quality of life in various aspects of life, including health, social, economic and spiritual status. Most respondents felt that they had not achieved the quality of life they expected, so this led individuals to make effective efforts to improve their quality of life. (Rahmawati Amelia. 2015).

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It can be seen that one of the respondents does not yet have a permanent job, this makes the respondent's daily needs still depend on his wife and has an impact on the respondent's social relationship with his wife. There are differences in the quality of life between individuals who are students, individuals who have jobs, individuals who do not work or are looking for work, and individuals who are unable to work or experience certain disabilities. (Rahmawati Amelia. 2015).

Janeway CA, 1999 states that income is related to an individual's employment status, namely individuals who have a good employment status tend to have a better income, so this also has an impact on a person's quality of life. Based on the research results, two respondents already have permanent jobs, so that every month the respondents receive income from the work they do. However, respondents admitted that the income they earned was not sufficient, apart from the increasing needs, it was also influenced by respondents who felt less able to manage their finances. There are also respondents who are still students and depend on their grandmother. Interpersonal relationships are interactions that occur between individuals and other individuals in certain situations or in groups as motivation to achieve psychological, social and economic satisfaction which has an impact on improving the quality of life (Muliawan, P., Sawitri, A. 2016).

IV. CONCLUSION

This research found the following things.

1. The tooth-cutting tradition is a cultural identification of the Klungkung community as the identity or cultural personality of a nation. There has been a strengthening of Local Genius in the implementation of the Upacra tooth-cutting tradition of the Klungkung Community. The ceremony went without any conflict with modern society even

though many media criticized the implementation of the ceremony.

2. The tradition of cutting teeth still routinely in Balinese society is tacit knowledge (intuitive experience based on local cultures) that has been going on for generations through many ages. The tradition of cutting teeth is also objective knowledge.
3. The tooth-cutting ceremony is able to survive the development of outside culture, has the ability to integrate elements of outside culture into the original culture, the inclusion of PHBS elements in the ceremony of therapeutic solutions in HIV sufferers, to be able to recover from social problems. *Sangging* also uses masks, gloves and disposable tools that are none other than modern-day products.
4. Family support in the form of emotional support includes empathy, it will have a positive impact on the care and attention given to build confidence, self-esteem, in people with HIV. Family support is one of the weapons to fight the bad stigma faced by HIV sufferers.

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