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NGANGKID RITUAL AT THE MASS NELUBULANIN CEREMONY IN KEROBOKAN TRADITIONAL VILLAGE, KUTA UTARA DISTRICT, BADUNG DISTRICT

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Abstract

This article descriptively describes the principle of unification of the ngangkid ritual at the mass nelubulanin ceremony in the Kerobokan Traditional Village includes The system for implementing the ngangkid ritual at mass nelubulanin ceremonies includes :Historical factors of the ngangkid ritual which cannot be separated from magical and mystical experiences, Continuing ancestral heritage, namely an identity that must be maintained and inherited, Community support, which is one of the rituals that gets support from the community; and Community belief as the embodiment of atmanastuti. The system for implementing the ngangkid ritual at mass nelubulanin ceremonies includes : The literary sources used are Catur Veda Samhita, Adi Parwa Mahabharata, Tuter Gong Besi, and Tuter Kahuripan Lan Kamoksen. Facilities and offerings in the form of jukung-jukungan, axis, banten pengangkidan, banten pengresikan pejati, Daksina gede, holy, serodan, sweetening. Participants are 170 participants. The leader is a Pandita. The procession begins with pengaksama and pangastawa, nganyud jukung-jukungan, pamuspaan, murwadaksina. Time and place of implementation, namely not taking pasah and titi buwuk. The implications and meaning of Hindu theology for the ngangkid ritual are The implications of tattwa include widhi tattwa and samsara tattwa, Moral implications, namely forming the personality of the person being held at the ceremony, The implications of awareness in society, namely awareness of wisdom, Socio-cultural implications, namely mutual cooperation, Economic implications, namely the existence of an economic turnaround, Innovation Implications, namely a new breakthrough carried out en mass.

Keywords: Ngangkid Ritual, Nelubulanin, Ceremony

I. INTRODUCTION

Kerobokan tradition in Traditional Village, there is a tradition of a 3 month old baby ceremony or nelubulanin which is carried out en masse. The Balinese Hindu community believes that a baby who is 105 days old/three months wuku (Balinese calendar system) has their body and soul considered strong enough to begin growth. At that time the *nelubulanin* ceremony was held. This ceremony aims to welcome and establish the baby's atman in his body. At this time the baby is also given an official name by releasing aon (Wiana, 2001).

To give a sacred impression and sink into a child's heart, at the moments of commemoration of his birthday starting from the age of one day, 3 days, 42 days, 105 days (three Balinese months) various ceremonies are carried out to build a harmonious relationship with the world micro macrocosm (Donder, 2007:378 – 379).

In general, the structure of the *nelubulanin* ceremony consists of the ceremony of releasing *pengelepas aon*, *penyambutan*, *jejanganan*, *banten kumara*, *tataban pulagembal sekartaman*, *banten panglukatan* serta *banten turun tanah/ Tedak Sithi*. This series of ceremonies is commonplace in each region of Bali, if it differs only in the number of gifts used or the size of the event held.

In contrast to the Kerobokan Traditional Village, before the baby is welcomed, the *ngangkid* ceremony at the beach (Segara) is first held, which is called the *metebus* ritual. Then continue with rituals at *Tukad Srinadi*, *Semer Kembar*, *Blulang Yeh*, *Uma Bucu Telu*, and masakap at Brahma. After completing the *ngangkid* ritual and then continued with the leader of the worship ceremony asking for the cleansing *tirtha penglukatan* then sprinkling

Tukad Srinadi, *Semer Kembar*, *Blulang Yeh*, *Uma Bucu Telu* it on all the offerings and also on the clothes/bracelets, necklaces, earrings, then giving it to the baby, the ceremony continued with praying to ask for wara nugraha, then melukat/majay-jaya, natab all offerings and finally ask for *tirtha/ wangsuh*. The use of bracelets and necklaces is also done by megogogooan, namely taking jewelry from a garden

which is made symbolically. After getting the jewelry and wearing it. Next, the ceremony of removing the aon, welcoming, surrounding the mortar, and the ground-lowering ceremony are carried out (Tim Penyusun, 2008:63).

The *ngangkid* ceremony which is carried out is related to the *manusa yajna nelubulanin* ceremony. Before the children are given the main *nelubulanin* ceremony, the *ngangkid* ritual is first carried out on the beach. *Ngangkid* in Balinese means taking. *Ngangkid* is basically an event of redemption. Namely redemption of debts in previous lives, especially debts that are in the form of puppetry or reincarnation.

The cleansing element in the *Manusa Yadnya* ceremony can be seen clearly because of the presence of *tirtha* (holy water), for example *tirtha-cleansing*, hugging and one of the rituals in the Kerobokan Traditional Village, namely the *Ngangkid* ritual. It is called *ngangkid*, because after offering redemption, the *numadi* then takes/lifts what is called *ngangkid* a stone/wooden object from the bottom of the beach or river as a symbol of lifting all the good *karmawesana* from the *Atma Manumadi*. Releasing the *jukung* is a symbol of releasing bad *karmawesana* from the *numadi*. We take the good karma, the bad karma is melted into the sea or beach.

This entire process of redemption and rapture and release, there is a perfect union between the body or gross body and the atma of the *numadi*. This unification process is called *masaapan*. Because the place is in the *pasih* or water source, it is called *masakap* to *pasih* or *ngangkid* to the beach. With this perfect union, it is hoped that the baby/child who is held at the ceremony will be free from the bonds/burdens/debts of past lives which often affect current life. Before the *ngangkid* ritual is carried out, children or puppet performers often behave unnaturally, are stubborn or stubborn, behave beyond our reasoning and some are sick for a long time and don't get better. After being asked by a smart person, the child must undergo a *ngangkid* ritual on the beach. To avoid things like that, the Kerobokan people have a tradition of the *ngangkid* ritual. This ritual is still preserved today. By carrying out the *ngangkid* ritual, it is hoped that there will be harmony in the inner and outer

life of the puppet performer in carrying out life in the world according to his karma.

Not all nelubulanin ceremonies in Bali carry out immediate ring ngangkid. In the Kerobokan area, people carry out this ngangkid tradition, this ritual is even unique, because it is more of a ceremony within the scope of the Pitra Yajna, while nelubulanin is a Manusa Yajna ritual. It can be stated that only in the Kerobokan Traditional Village, there is a ngangkid ritual in the sacred nelubulanin procession. The ngangkid ritual on the beach is a very unique ritual and is only carried out in the Kerobokan Traditional Village, North Kuta District, Badung Regency, while previous researchers have never found a ritual like this in other areas.

II. METHOD

This research method is qualitative. According to Kirk and Miller (in Moleong, 2005:2), Qualitative research is a research procedure that produces descriptive descriptions in the form of written or spoken words from people and observable behavior. Pasaribu, (1981:226) states that data is information about something, the information may or may not be in the form of numbers. The data collection techniques used were observation, interviews, documentation studies and literature studies. Data analysis techniques are carried out by intensive data mining, data categorization, data arranging, all of which are based on data acquisition in the field. Apart from that, data interpretation was also carried out.

III. RESULTS AND DISCUSSION

3.1 The existence of ngangkid rituals at mass nelubulanin ceremonies. Historical Factors of the Ngangkid Ritual

Asmono (2016:80) states that the past is a reflection of the past, human civilization provides lessons for the future. The ngangkid ritual was initially carried out because of magical and supernatural events that had been experienced by the community elders of the Kerobokan Traditional Village. This incident is related to the nelubulanin ritual and the matuun tradition which is carried out for babies who will carry out the nelubulanin ceremony

A. Continuing the Ancestral Legacy

Inheritance can be divided into two, tangible and intangible inheritance. In the definition of intangible cultural heritage by UNESCO (Tim, 2001: 12) it is an expression, cultural space, skills, knowledge. Rituals are one of the cultural spaces. The *ngangkid* ritual is one of the cultural heritages carried out by the Kerobokan Traditional Village community. In an effort to preserve this ancestral heritage, it is carried out by holding the ngangkid ritual, as part of the socio-religious activities of the Kerobokan Traditional Village community.

B. Community Support

The ngangkid ritual is one of the cultures that receives support from the people of the Kerobokan Traditional Village. It can be found that the community, as supporters of culture, is able to carry it out so that ngangkid can be carried out from generation to generation. This can be seen including the number of individuals who participate in maintaining the ngangkid tradition as well as their participation in the belief.

C. Community Beliefs

Tim (2010:8) Belief is energy from thoughts that has been collected, and gives rise to certain feelings in humans. Belief in the existence of ancestral spirits that exist or reincarnate in the child who carries out the ngangkid ceremony. This procession is carried out to provide space for the numadi to incarnate with all forms of remaining karma still attached. This belief is a belief with a clear literary basis, because in Hinduism, the cycle of birth and death occurs in life. Almost all Hindu sacred literature provides an understanding of samsara or Punarbhawa with the assumption that when the soul leaves the physical body, and is incarnated into a new physical body.

3.2 System for Implementing the Ngangkid Ritual at Mass Nelubulanin

A. Literary Sources

Literary sources include reincarnation or matters related to rituals regarding the cycle of samsara, both in the Sruti and Smriti books. So this source will be explained as follows.

1. Catur Veda Samhita

Regarding the ngangkid ritual which refers to the essence of rebirth, in the book Catur Veda Samhita, it is stated very clearly in the book

Rigveda. X.59.7, as follows.

*Punarnah samas
Tanvam dadaatu*

(*Rigveda. X.59.7*)

Translate:

"Hopefully we will be born again as humans"

(*Maswinara, 1999:68*)

Tvam stri tvam puman'asi

Tvam kumara uta va kumaari

(*Atharvaveda. X.8.27*)

Translate:

"The individual soul, at rebirth, takes the form of a woman, a man, a child and an infant."

2. Adi Parwa-Mahabharata

There is a narrative in the book Adi Parwa in the Samudera Manthana section, it is stated that the Gods and Giants headed straight to find the tirtha of immortality. The following is a fragment of the narrative.

Hayuwa kita tan usaha ri kaputeran ing Ksirarnawa, Apan saksat pinaka unguwan ikang amrta. Maka nimitta katemuwa nikang amrta, sakopayanya puteren. Yatikagawayaknanta".

Translate:

"Don't forget the condition of the Ksir sea. Because in the sea, the source of life is located. Look for that life there, then do it now." (Adi Parwa. IV. 2).

3. Tuter Gong Besi

The following Lontar Tuter Gong besi is explained as below.

Sah ida saking pamuhunan, malinggih ida ring panguluning setra, dadi Sang Hyang Mrajapati ngaran. Sah ida saking panguluning setra, malinggih ida ring segara, dadi Sang Hyang Mutering Bhuana ngaran. Sah saking segara, malinggih ida ring akasa, dadi Ida Sang Hyang Taskarapati ngaran. Suryapati, ngaran. Sah ida saking langit, malinggih ida ring gunung agung, dadi Ida Sang Hyang Giriputri ngaran. Ganaputra ngaran, putra ya putran Ida Bhatara Guru, hana Sanggar penataran, panti, pariasan kabeh, sakti ring parahayangan ngaran. (Tuter Gong Besi: 3)

Translate:

from Pamupuun (corpse cremation place), which is in Huluning Setra, he is called

Sang Hyang Prajapati. After he left the grave, then was in the ocean, then he became Sang Hyang Mutering Bhuana, then when he was stationed in the sky he took the form of Sang Hyang Taskarapati. Or he is also named Suryapati. After he moved from space and headed to Mount Agung, he was named Sang Hyang Giriputri. There are also those who claim that Ganaputra is the son of Bhatara Guru. "If it's denied, it's going to an orphanage, a training center and a dipiyasan," (Gong Besi said: 3)

Segara is the place where this ritual is carried out, because it is believed that the numadi gets pamrayascitta from Segara. The aim is that the child who is given the ceremony will become stronger and able to carry out his obligations in the world. Then to strengthen the existence of the atma within the child's physical self.

4. Tuter Kahuripan Lan Kamoksen

Based on an interview with Ida Rsi, he said that in the Lontar Tuter Kahuripan Lan Kamoksen it was stated as follows.

Iti kasukmaniya nyakapang wong ring segara mwanng ngangkid. Duk sang hyang manik ring cucupu (Rahim) ibunta hana yeh nyom, getih, ari-ari, lamas, angemit ikang sang hyang manik, kunang siya wulan ri cucupu ibunta embas ikang manik matemahan rare, yeh nyom, getih, ari-ari, lamas, ika embas juga ring pertiwi, hanyut ke samudra. Atmania karaksa dening maksya, rodra, muah sang kurmaraja, makadi sabumi narmada, muah sang hyang baruna. Malih katuturan atmania sang rare duk Nguni, ri pengabenan rikala ngulapin tan sami katebus mwanng ulapin, kari ngepep ring hyang narmada iku. Makrana hana nyakapang mwanng ngangkid, tunggilakena ring raga sarira sang rare.

Translate:

This is the meaning of marrying someone at sea and the ngangkid ceremony. It is said that when the bead (the embryo of the child) is in the mother's womb, he is accompanied and guarded by the four elements, namely amniotic fluid, blood,

placenta and delicate membranes. It is said that after 9 months the baby branch was in its mother's womb, then a bead called rare was born. Amniotic fluid, blood, placenta and delicate membranes are also born into the world. These four elements were washed away into the sea and the Atma was guarded by Maksya Rodra and Kunaraja Namanya. Like the bond with Sabumi Narmada and Sang Hyang Baruna. Once again, it was said that the child's atman was in burial when he was singing, not all of them were redeemed or they were not redeemed because they were still held by the narmada.

That is why there is a marriage and ngangkid ceremony to unite the child's gross body (interview, 20 April 2024).

B. Facilities and Banten for the Ngangkid Ritual

The banten used in this ngangkid ritual is:

1. Banten ring Sanggah Surya covers *Daksina gede 1, daksina alit 2, suci 2 soroh, pejati 1, Pucuk bahu, Tanem tuwuh, daksina krepa, Dewa-dewi, Sesayut Ardhanawari, Sesayut Siddhakarya, Banten ayaban tumpeng lima, Rayunan putih kuning, Pasucian, rantasan putih kunin, Bungkal nyuh gading 1*
2. Banten ring sor Sanggah Surya covers *Banten pejati saha suci asoroh, Banten Pagenian asoroh, Banten gelar sanga, saha caru brumbun*
3. Banten Pেকেlem covers *Daksina gede 1, pejati 1, suci 1, serodan sancak, ayaban tumpeng 5 berisi 22 gereng, salaran, jauman, sesayut selem, caru ayam brumbun*
4. Banten Ngangkid covers *Banten pregembal sekar taman, Banten Bebangkit, Banten pangulapan Dewa (Widhi) asoroh, Daksina Gede 1, Banten sorohan, Bebed belunggu, Pemali, Caru Ayam Brumbun, Sesayut,*
5. Banten in Ngastawa place covered *Banten Bayakaon, Banten Tatebasan Durmangala, Banten Tatebasan*

Prayascitta, Banten pangulapan, Pejati, Daksina gede, suci, serodan, pemanisan.

C. Participants in the Ngangkid Ritual

This ngangkid ritual is carried out en masse. This means that there are many participants with different backgrounds. Then involve lots of people. From the results of the committee's report in 2020 there were 170 participants in the ngangkid ritual.

D. Performing the Ngangkid Ritual

The Ngangkid ritual carried out by the Kerobokan Traditional Village Community is carried out by a pandita who has the task and function of carrying out worship at the completion of the yajna ceremony. The performer of the ngangkid ritual in Kerobokan Village is Ida Peranda Istri Agung Telaga Sanur from Gria Telaga Sanur.

E. Ngangkid Ritual Procession

The ngangkid ritual procession is: Ida Sulinggih Puja arga patra, royal clothing, mungguh ngarga tirtha penglukatan and pengresisi, tirtha jasan sejangkepan. Followed by ngemargiang pengresisi, bayakawon, durmanggala, prayascita, chanting, penglukatan, tirtha lis bale ivory, swamba, sesarik. After that, Ida Sulinggih continued singing Ida Bhatara and saying thank you to Piuning. The next procession is the offering of Surya's ring, Surya's sor ring, pegenian and sanga title. After that, it continued with the children and sanga urip nunas hugging Ida Bhatara Baruna. Sarati offers offerings then ngayab offerings offerings, offerings offerings ayaban pengangkidan, offerings offerings tebasan, sesayut and penyeneng. Followed by ngayab banten bebangkid, caru pekelem.

The procession continued with meteh-ete resiresi bayakaon, durmangala, prayascita, ulapan, lis bale ivory, tirtha lis, penglukatan and natab resiresi and masirawista. Followed by prayers and nunas tirtha. After completing the nunas tirtha, it was continued with the children's natab offering greetings, offering offerings to langkidan, offering offerings to sesayut, and natab penyeneng. The children and their parents then batab pejayanjayan nunas tirtha swamba and bija. Followed by mepurwa daksina three times. The children immediately returned to take the bantang and let go of the jukung and wandered off to say goodbye to budal. Ida Sulinggih then performed a puja.

3.3 Implications and Meaning of the Ngangkid Ritual at Mass Nelubulanin

A. Tattwa Implications

Tattwa is one of the three basic frameworks of Hinduism, in its meaning, *tattwa* is defined as "that-ness". Watra states that *tattwa* has many meanings such as truth, reality, the essence of life, natural nature, and all sources of truth (Purnomo, 2019). So it can be stated that the meaning of *tattwa* meaningfully means the most essential essence and in simple language is the philosophy that exists and the main essence space. The *ngangkid* ritual carried out in the Kerobokan Traditional Village has an impact on the understanding of *tattwa*. The implications of this *tattwa* are divided into several, below is the explanation.

The *Ngangkid* ritual carried out by the Kerobokan Traditional Village community has an impact on the understanding of *Widdhi Tattwa* and *Samsara Tatwa*

Widdhi tattwa or *Brahma Widya* can be understood from the word "Widdhi" itself referring to God and all forms of His manifestations which are believed in by the Hindu community in Bali, while the word "*Tattwa*" is the essence being discussed (Sweta, 2020).

Windya & Marselinawati (2023) state that *samsara* is defined as repeated perfection. *Ngangkid* has an impact on the understanding of *samsara tattwa*, or the nature of the recurring cycle of birth and death. In every reincarnation, there is a new body or physical entity that needs to be purified.

B. Moral Implications

Morality is good behavior. Santika (2017) states that morality or ethics is the implementation of religious teachings in people's daily lives.

Susila in the *ngangkid* ritual is a process of conscious human effort to shape the personality and abilities of the child being ceremonized. The ritual participants in this case are children, and some are teenagers and there are even parents, who take part in the *ngangkid*. From the Vedic perspective, rituals and the learning process are an inseparable unity in the basic framework system of Hinduism.

The moral process will not be carried out well if there are no role models from the ritual who have

qualifications and there are no participants who have the intention to change. So awareness and submission of the heart are needed to be able to realize all the meaning in it. The worship performed for *Bhatara Baruna* in the *ngangkid* ritual is a form of morality. This procession is similar to the *Upanishads* in that the incarnation sits near the guru and takes in his wisdom.

The *ngangkid* ritual is a ritual that uses two holy people, the first is *sulinggih* and the second is *pinandita*. Both are spiritual teachers. So whatever is ordered must be obeyed, to foster good and ethical attitudes. This is learning and has an impact on ethical awareness, as in the following interview with Darmayasa.

"In this *ngangkid* ritual, the *pamuput* is the *pandita*. From all the processes carried out. I am aware that we must obey our hearts in carrying out each series of rituals. You can't carry on. During this time, many people indulge and end up behaving badly, with this ritual, to dissolve the bad and instill the good. That's what I took from *Ida Pandita's* discourse" (interview 10 October 2022).

The interview excerpt above shows that there has been a change in understanding of morality. Obligations, Rituals and *Vinayam* (wisdom consciousness) are the three pillars as characteristics of someone whose consciousness is blooming or has already blossomed. *Vinayam*, wisdom is placed at the end, because if one performs duties without devotional service, one is less than perfect. Then if you have knowledge without philosophy, it will only nourish the ego, therefore, the final peak of all *dharma* and knowledge falls on wisdom.

C. Implications of Awareness in Society on the Ngangkid Ritual

Awareness will emerge during the process. Because the essence of consciousness is actually a process of human maturation or humanization. From being uncivilized, to becoming a civilized human being. Civilized humans can only occur with wise humans, and wisdom will occur if humans are formed through a process of awareness with an understanding of *tattwa*, ethics, events

Mohan (2009: 9) states that awareness according

to Hindu philosophy is aimed at making humans aware of the ultimate nature of truth. As stated in the book *Reg Veda Samhita VII.76.4*, as follows:

Gudham jyotih pitaro anvavindan

Translate:

"People who have awareness in high rituals, have a very secret light" (Maswinara, 1999:221)

People believe that carrying out the ngangkid ritual can bring about wisdom. There are people who, after experiencing a disaster in their life, only realize it and do ngangkid. This means that this process leads to awareness. Not only young people, but many older people who by carrying out this ngangkid ritual, learn lessons to be wiser.

D. Socio-Cultural Implications

Humans as social creatures certainly cannot live alone without the help of others. Therefore, an attitude of mutual help and loyalty to friends is absolutely necessary. Living in this world is not essentially alone, but always requires help from others, especially in times of trouble. This concept provides a solid foundation for a sense of security in life with Him. On the other hand, the concept of solidarity or togetherness also imposes several obligations on him, namely the obligation to continuously pay attention to the needs of others and wherever possible always share the benefits with others.

According to Koentjaraningrat (2002: 62) the concept of Herd loyalty which reflects the Indonesian cultural value system is:

1. Humans do not live alone in this world, but are surrounded by their commitments, society and the natural surroundings;
2. In all aspects of life, humans are essentially dependent on each other;
3. He must always try to maintain good relations with his fellow human beings as much as possible, depending on the same spirit of equality; And
4. He always tries to be as cooperative as possible, to act together in community, belonging to both high and low souls.

As Atmaja (2010:292) explains, "community solidarity will be seen when there is social interaction between communities.

This ngangkid ritual makes a social contribution to the primary sector of life. Mass rituals are

carried out to minimize burdens and so on, to maintain existing culture. So this is the main sector when someone will be in the cultural support area.

E. Economic Implications

Ruslan in Swena (2017) economics is defined as the various efforts made by humans to fulfill their daily needs. Based on this understanding, it can be stated that the economy is an effort carried out by humans in managing various kinds of scarce and limited resources to produce something that can fulfill the needs of human life.

Regarding the implementation of the ngangkid ritual, it will certainly have implications for the economic system of the people in the Kerobokan Traditional Village, this is reinforced in the following interview statement.

In the implementation of the ngangkid ritual, of course there is an economic downturn, especially in the economy of the people in the Kerobokan Traditional Village. The offerings used in the ngangkid ritual ceremony are made from various kinds of equipment such as fruit, coconut leaves, coconut, flowers and so on. These equipment are usually obtained from traders in the Kerobokan Traditional Village and several farmers. so that there is something called a turnaround in the economy of the people in the Kerobokan Traditional Village. Apart from that, because it is carried out en masse, it also has an economic impact on the implementers. Where economically it can reduce costs by up to 80% compared to if it were implemented independently. If carried out independently the estimated cost is up to 40 million, but if carried out en masse it will only cost 7 million rupiah (Interview, 4 October 2022)

Based on this interview, it can be observed that the ngangkid ritual has implications for economic turnover and is able to save costs if carried out en masse.

F. Innovation Implications

The Ngangkid ritual must be carried out by the people of the Kerobokan Traditional Village as a belief that has been carried out for generations, because the community believes that if children do not carry out the ngangkid ritual then the

harmony of their lives will be disrupted. As technology develops and advances over time as well as the opening of the human mind, in the implementation of the ngangkid ritual there are also new innovations to save costs. Where initially the ritual was only carried out independently at quite high costs, then it was carried out en masse as a new innovation to save operational and other costs.

G. The Theological Meaning of the Hindu Ritual of Ngangkid

The meaning of ngangkid in the mass *nelubulanin* ceremony in the Kerobokan Traditional Village which is explored here is the meaning from a theological perspective, especially Hindu theology. There are several things that need to be understood in theology. First, theology must be related to God's transcendence, whether viewed myth logically, philosophically, or dogmatically. Second, despite its many nuances, doctrine remains a significant element in interpreting theology. And third, theology is an activity (second-order activity) that arises from faith and the interpretation of faith (Connolly, 2009: 319). Śiwaistik teachings are a concept that has an important aspect in the Ngangkid Ceremony, this aspect is a realization of theology about Śiwa in ritual activities and the symbols used.

Śiwa has five activities called *Panca Krtya*, namely: *Srsti* (Creator), *Sthiti* (maintainer), *Samhara* (destroyer), *Tirobhawa* (covering/obscuration), and *Anugraha* (gift). This concept was clarified by Widyawati & Harsananda (2021) that the five activities (*Panca Krtya*) of God are *srsti* (creation), *sthati* (nurture), *samhara* (restore), *tirobhawa* (cover) and *anugraha* (gift). The Śiwaistik concept contained in the implementation of the *Ngangkid* ceremony includes his five activities (*Panca Krtya*).

Creation (*Srsti*) in the *Ngangkid* ceremony can be seen in the process of making offerings. The making of offerings is carried out by the community using the ngayah system, which is done jointly by the community. The process of making offerings is a creation process that is realized by the community.

The activities of the keepers (*Sthiti*) in the *Ngangkid* ceremony held in the Krobokan Traditional Village can be seen in the procession

carried out in the sea. Hindu people believe that the sea is the source of life, as previously explained in Hindu mythology that the source of amerta is located in the sea. It is not wrong that the sea is also nature that supports human life, so the sea is revered as God's closest power. Apart from being a source of life, the sea is also a source of amerta (life).

The destruction activity (*Samhara*) in the *Ngangkid* ceremony in the Krobokan Traditional Village is intended as an activity to return all elements of life to their origin. Lontar Buana Kosa stated the following:

*Jagat prattistatha, Wisnu palayito bhawet,
Rudra sangharake loke, jagat sthawara
janggalah. Sang Hyang Brahma sira
magawe jagat, Sang Hyang Wisnu sire
rumakseng praja, Bhatara Rudra Sira
mralayaken rat, ikang rat mwan
sthawara janggalah, yeka pinralinaken de
Sang Hyang Rudra.*
(Buana Kosa, VII.27)

Translation:

Sang Brahma created the world, Sang Hyang Vishnu protected the world, Sang Hyang Rudra melted the world with all its contents, both immovable and moving. It was all melted down by Sang Hyang Rudra (Ngurah, 1994: 90-91)

In connection with the *Ngangkid* ceremony held in the Krobokan Traditional Village, there is also a melting process which can be seen in the process of slaughtering animals (pigs, ducks and chickens) as sacred offerings. Slaughtering the animal during the *Ngangkid* ceremony means returning the elements of life to their origin.

The blurring activity (*tirobhawa*) related to this research is intended as a process of neutralizing negative traits so that they become positive traits. The *ngangkid* ritual provides a real form of dissolving past debts. With the ritual of taking the new birth, it is then purified with offerings and it is hoped that the Sane Numadi will receive purification from the previous birth. Masyarakat meyakini This gift was given by Sang Hyang Widhi Wasa through the intermediary of the tirtha, so that the *Anugraha* (gift) activity in the *Ngangkid* ceremony can be seen in the initial and final stages of prayer, because every prayer

generally begins with the sprinkling of the *tirtha panglukatan* and ends with the sprinkling of the *Wangsuhpada tirtha*.

In connection with the Ngangkid ceremony, all residents who took part in the ceremony received *tirtha panglukatan* and *wangsu pada* from Ida Bhatara. It is believed that the *tirtha* will provide gifts in the form of life, safety and prosperity.

IV. CONCLUSION

Based on the explanation above, it can be concluded that the existence of the *ngangkid* ritual at the mass *nelubulanin* ceremony includes historical factors of the *ngangkid* ritual, community support, and community beliefs. The system for implementing the *ngangkid* ritual at mass *nelubulanin* includes literary sources, facilities and offerings for the *ngangkid* ritual, participants in the *ngangkid* ritual, *pemumut* *ngangkid* ritual, *ngangkid* ritual procession. Meanwhile, the implications and meaning of the *ngangkid* ritual in mass *nelubulanin* include *tattwa* implications, moral implications, awareness implications in society regarding the *ngangkid* ritual, socio-cultural implications, and the Hindu theological meaning of the *ngangkid* ritual.

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