

Implementation of Catur Brata Penyepian in a Pluralis Community of Abuki District Konawe Regency Southeast Sulawesi

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<p>ARTICLE HISTORY</p> <p>Accepted: October 17th, 2018 Revised: October 31st, 2018 Published: November 5th, 2018</p> <p>KEYWORDS</p> <p>Impelementation, Catur Brata Penyepian, Pluralis Community</p>	<p>ABSTRACT</p> <p>The study of implementation of <i>Catur Brata Penyepian</i> in the middle of a pluralist society in Alosika village, Abuki district, Konawe regency, Southeast Sulawesi has been performed. In this study, we investigated that how the Hindu community can applied and implemented <i>Catur Brata Penyepian</i> concept in such multicultural and pluralist region without conflict with other religions. This research is qualitative research with the approach of a religious sociological approach. In this study, there are two types of data namely primary data and secondary data. The sampling technique used in this study is snowball sampling technique, while the data collection methods used in this study are: observation, interviews, document recording, and literature study. Data analysis techniques used in this study are reduction, presentation, conclusion and verification. The results of this study indicate that: 1) The series implementation of <i>Catur Brata Penyepian</i> in the midst of pluralist community in Alosika Village include: <i>melasti</i>, <i>tawur</i>, <i>sipeng</i>, and <i>ngembak geni</i> with the parties involved are: Tri Manggalaning Yadnya, Tri saksi, and other people (non Hindus) who are around Alosika Village; 2) The meaning contained are sociological meaning, seen from its implementation which has been included in the social system and the meaning of purification or glorification; 3) The Educational values contained are Tattwa, Ethics, Ceremony, and Multiculture Education Values.</p>
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INTRODUCTION

Nyepi is the only Hindu's holiday that has received legal recognition from the Government of the Republic of Indonesia, Based on Presidential Decree No. 3, on January 9, 1983, that *Nyepi* holiday became a National holiday. In "Dictionary of the Balinese-Indonesian Language explained that: *Nyepi* comes from the word "quiet" which means "silent" (Department of Education and culture, 1991: 638). According to the book "*Upakara Yadnya*" by Wijaya (1981: 53). That what is meant by *Nyepi* is "*Caka Year Change*". Titib (2003: 24) states that the *Nyepi* feast is a memorial or *caka* new year celebration, the year designated by the emperor Kanisaka 1 of the Kusana dynasty, on Full Moon Sunday on March 21, 79 AD, as the royal national year. Peradnyana, (2006) explained that *Nyepi* is a reflection that is trying to break away from the virtual grip with its three natural traits, *Triguna*, in order to be able to move itself into an eternal world. Sanjaya (2010) in a book entitled "*Hindu Religion Events*", explained that there were several views regarding the *Nyepi* holiday, among others, that *Nyepi* was the turn of the year for *Caka*.

A reflection of national *Nyepi* celebrations is celebrations in the majority of Hindu communities on the island of Bali. The celebration of *Nyepi* in Bali begins with the festive procession of the people at a ceremony called *Melis* and *Tawur*. Then at its peak, it is celebrated with full day silence. Kanca Wijaya (2006) in a study entitled "*Perception of the Community towards the Implementation of Local Nyepi in Lokasari Village, Sidemen District, Karangasem District*" discussed the background of the emergence of *Nyepi* celebration tradition carried out by Hindus in Lokasari village. Basically the celebration of *Nyepi* in Bali is not a serious obstacle in its implementation, it is because that the Balinese people consist of a majority of Hindus, so that in the implementation of *Catur Brata Penyepian* can be carried out simultaneously by the Balinese people. Also, in the implementation of the *Catur Brata Penyepian* all public facilities are closed, be it roads, electricity, shopping centres, airports, ports, etc. That our public services closed all for 24 hours, so the Hindu community in Bali should be able to carry out *Catur Brata Penyepian* earnestly, but in its implementation, there are still people in Bali who have not carried out seriously so as if without meaning, which contains high philosophical value.

This research observers of *Nyepi* celebration for Hindus in Bali is still festive, also, even when the cracking is also often there is tension between youths. In line with Sastrawan (2008) in a study entitled "*Understanding the Meaning and Implementation of Brata of Brutality by Hindu teenagers in Banjar Pasekan Buduk Village* "study how teenagers understand the importance of implementing *Catur Brata Penyepian* and the extent of the forms of violations committed by teenagers during the implementation of *Catur Brata Penyepian*. Starting from the results of existing works, it turns out that from all the scientific works above, all studies on the implementation of *Nyepi* in the middle of a homogeneous community life, no one studies the implementation, meaning, and educational values contained in the implementation of the *Catur Brata Penyepian* in middle of a pluralist society. These gaps that have not received attention will later be studied comprehensively so that the results are obtained by the title stated.

The implementation of *Nyepi* in Bali is certainly different from the conditions outside of Bali, where Hindus become a minority so that during religious holidays tend to be vulnerable to friction between religious communities. Especially when the *Catur Brata Penyepian* implementation is supposed to have all access closed, but because it is in a pluralistic environment, Hindus cannot prohibit other people to engage in activities as usual. Therefore, inter-religious tolerance is very necessary in such circumstances, so that in the implementation of *Catur Brata Penyepian* in the area can carry it out earnestly without any fear. One of the villages outside the island of Bali which consists of a pluralist community is the alosika village located in Abuki Subdistrict, Konawe District, Southeast Sulawesi. The village has a Hindu and non-Hindu population, although it consists of a pluralist society, tolerance between religious communities is closely intertwined in the village of Alosika, the form of tolerance is seen during religious celebrations, people stay in touch and attend religious events when people others hold religious holidays. So that inter-religious harmony in Alosika Village is well established, and inter-religious conflict can be avoided. Besides that, the form of tolerance was also seen during the *Nyepi* holiday, where during the *Nyepi* feast, other people in Alosika Village and the surrounding areas provided space and helped maintain security and order for Hindus who celebrated *Nyepi*. This is the basis of the researcher's mind to examine how the description of the implementation of *Nyepi* in the midst of pluralist community.

There are several problems examined in this study, namely, how is the description of the implementation, what educational meanings and values are contained in the implementation of *Catur Brata Penyepian* in the midst of pluralist community in Alosika Village, Abuki District, Konawe Regency, Southeast Sulawesi? The purpose of this research is to describe the implementation and analyse the meanings and values of education contained in the implementation of *Catur Brata Penyepian* in the midst of pluralist community life in Alosika Village. With the objectives achieved it is hoped that this research will provide benefits both theoretically and practically. Theoretically, this research is expected to increase the knowledge and insight of the Hindu community about the implementation of Catur Brata Penyepian in the midst of a pluralist society while practically research can provide real examples in daily life and become a reference for the implementation of *Catur Brata Penyepian* in the midst of pluralist community.

METHOD

This type of research is qualitative research by utilising various scientific methods, which present data to describe the implementation and analyse the meaning and value of education contained in the implementation of Catur Brata Penyepian in the midst of pluralist community life. While the approach used in this study is a religious sociological approach oriented to the social structure of society. This research was carried out in Alosika Village, Abuki District, Konawe Regency, Southeast Sulawesi with a period of 3 (three) months, namely from February to May. In this study, there are two types of data namely primary data and secondary data. The research subjects were individuals who carried out and knew about the implementation of Catur Brata Penyepian in the midst of pluralist community life in Alosika Village, for example, community leaders, village officials and the community who were considered to know the problems to be investigated. Sampling technique in this study uses snowball sampling technique in which researchers collect data from key informants who are considered to understand the problems related to research that researchers do such as traditional leaders, parisada heads, village stakeholders, chairmen, community leaders, village officials and the community who are considered to know the problem to be studied. The data collection methods used in this study include observation, interview, document recording and literature study techniques. Data analysis techniques used are

data analysis techniques according to Miles and Huberman, activities in data analysis according to Miles and Huberman namely data reduction, data presentation (data display), conclusion and verification.

RESULT AND DISCUSSION

Description of The Implementation of Catur Brata Penyepian in Alosika Village

The implementation of Catur Brata Penyepian in the midst of pluralist community life in Alosika village also has a structured series so that it has different functions. So related to that, structural-functional theory is used to dissect and describe in connection with the description of the implementation of Catur Brata Penyepian in the midst of this pluralist community. According to I Ketut Danis as the customary leader of Alosika village in a direct interview on March 16, 2017 explained that the series of Nyepi in Alosika village was the same as in other areas, consisted of a series of Ceremonies ranging from Melasti, Tawur, Sipeng , and finally Ngembak Geni (Dharma Shanti). But there is another side that makes the implementation of Nyepi in Alosika village different from the implementation of Nyepi in Bali, that is in the midst of a pluralist community life, people in Alosika Village can carry out the Catur Brata Penyepian in a very orderly and earnest manner. This is also supported by a sense of tolerance from other people who live side by side with the Hindu community in the village of Alosika.

In Alosika Village, Melasti or Mekiis is held two days before Tilem Sasih Kasanga. Because the location of Alosika Village is far from the coast so that the implementation of Mekiis is carried out at the nearest water source, which is on the edge of the river in the neighbour's village, precisely at Lahumbuti Hulu river, which is located in Matanggorai Village who has Muslim majority population. Although Matanggorai Village is a village with a majority Muslim population, the people of Matanggorai Village do not questioning the area being used as a place of Melasti by Hindu people from Alosika Village. Even they are very enthusiastic to watch the procession of Hindus from the side of the highway, appreciate all the Melasti processions by taking part in maintaining traffic around the river. Melasti is carried out by all Hindus in Alosika Village by walking parading Arca, Pratima and Pralingga from Alosika Village Temple to the river, when there Hindus carry out Melasti and pray together in an orderly manner even though the sun is so hot as it penetrates the head of

the people. But that all does not diminish the spirit and devotion of the people to purify both Bhuwana Agung purification and Bhuwana Alit purification. The implementation starts at 12:00 a.m. until the end

Tawur or Pecaruan in Alosika only at the village level, this is done because the Hindu community is a minority if viewed from the sub-district level, as well as the district and provincial level of Southeast Sulawesi. Therefore according to Jero Mangku Sarda as the religious authorities through a direct interview on March 23, 2017, Pecaruan in Alosika Village was held on the day of Tilem Sasih Kasanga, which was held at the great intersection (Catuspata) of Alosika Village in the afternoon starting at 12.00, as for its contents in the form of Caru Panca Sata. The use of Caru Panca Sata aims to neutralise negative influences that can damage the harmony of people's lives in Alosika Village. Then it will be carried out at each household, which is also a simpler bhuta yadnya, which is by making a “Sangghah Cucuk” outside the house and midst of temple, which aims to neutralise and harmonise life in the household. Then at 5:00 p.m. continued with the tradition of parading Ogoh-Ogoh by the village youth. When parading Ogoh-Ogoh, there was a very interesting sight, where plurality and tolerance between religious people seemed so harmonious. There were many other people even from other villages who not only watching from afar the excitement of Ogoh-Ogoh, but they participated around the village following the procession of Ogoh-Ogoh until it was finished paraded and then burned at the end of the village intersection. It shows that in the midst of pluralist community life is not used as a barrier in carrying out religious ceremonies, but as an encouragement to be better and give a good impression for other people.

The implementation of Sipeng in Alosika Village is carried out in a very orderly manner even though public access is still open so that other people can still be in traffic on the highway, facilities such as electricity, roads are still free to use, besides other people are still active as usual. It is a special challenge for Hindus in Alosika Village to carry out the Catur Brata Penyepian in the midst of a pluralist community, where in the implementation of Hindus in Alosika Village must be able to control themselves from disturbances. That come not from themselves or natural factors alone, will but the biggest challenge is how Hindus in Alosika Village can carry out Catur Brata Penyepian in the middle of the activities of other people who do not carry out Catur Brata Penyepian. So that in the implementation of the Catur Brata Penyepian in Alosika

Village is a momentum in maintaining and increasing the faith of Hindus in the midst of pluralist people's lives. The last series of Nyepi was Ngembak Geni. Based on the observations made by the author, the interesting from the implementation of Ngembak Geni (Dharma Santi) in Alosika is many of the other people come to congratulate Nyepi on Hindus in Alosika Village, without any distance among them, they jokingly while shaking hands enjoying the celebration of Nyepi. This may be difficult to find in other areas so that the celebration of Nyepi in the midst of the life of a pluralist community in Alosika Village is very special and can be used as an example for other regions whose citizens consist of pluralist communities.

This study also describes the parties involved in the series of Catur Brata Penyepian. Based on the results of the study, the parties involved are the three elements of Tri Manggalaning Yajna namely Sang Yajamana, Sang Widya, and Sang Sadaka. Then to strengthen the belief (Sradha) that the validity of the implementation of the ceremony both in the real world (Sekala) and the unreal (Niskala), Tri Saksi were presented, during the Nyepi ceremony. Apart from Tri Manggalaning Yajna, also involved from other people who participated for the smooth running of the Nyepi celebration process, as well as participating in maintaining security and order so that Hindus could carry out the Catur Brata Penyepian well and smoothly despite being in the life of a pluralist community.

The Meaning of The Implementation of Catur Brata Penyepian in The Middle of Pluralist Community in Alosika Village

The implementation of *Catur Brata Penyepian* in Alosika Village has sociological meaning, this is evidenced by the implementation of *Catur Brata Penyepian* already entered into the social system, that is the social system on a family and the social system in the community of Alosika Village, both in the internal Hindu community, as well as externally people outside of Hinduism. More specifically, the sociological meaning contained in the meaning of inter-religious harmony, whereas we know that the Hindu community in Alosika Village is in a heterogeneous community that is prone to friction. So by maintaining mutual order and peace from other people, during the implementation of *Catur Brata Penyepian* can be used as a momentum to foster harmony and tolerance between religious people.

The Value of Education in The Implementation of Catur Brata Penyepian in The Middle of Pluralist Community in Alosika Village

The implementation of *Catur Brata Penyepian* in the midst of pluralist people's lives in Alosika Village contained some values both tattwa, ethical and ritual philosophy. In addition to these three values, related to the implementation of the *Catur Brata Penyepian* in the midst of pluralist people's, one value can be drawn which can describe the form of plurality in Alosika Village during the implementation of *Catur Brata Penyepian*, that value is multicultural education. The values of the educational system contained in the implementation of *Catur Brata Penyepian* amid the life of the pluralist society in Alosika Village are related to the understanding of the *Nyepi* implementation series and its purpose, the meaning of the implementation of *Catur Brata Penyepian* in the midst of pluralist people's, and the implementation of *Catur Brata Penyepian*. So that in personal context implementation can make the Alosika Village community have the characteristics of self-control, kind, forgiving, tolerant, and loving towards all creatures of God. The values of ethical education contained in the implementation of *Catur Brata Penyepian* in the midst of pluralist people's by carrying out the *Catur Brata Penyepian*, the Hindu community in Alosika Village can reflect seriously. So that the content of *Tri Kaya Parisudha*, *Panca Yama Brata*, and *Panca Nyama Brata* can be applied properly, and pluralist community life can be maintained harmony.

According to Jero Mangku Gede Darmada (interview 28 March 2015) Ceremony which is a series of *Yadnya* implementation which are *Upakara* or *Bebanten* manifested is a form of offerings and thanks to *Ida Sanghyang Widhi Wasa*. The implementation of *Yadnya* in the series of *Catur Brata Penyepian* in the midst of pluralist people's in Alosika Village contained ceremonial educational values based on the awareness or sincerity of the Alosika Village community in preparing equipment or ritual facilities. From the statement of Jero Mangku Gede Darmada (interview 28 March 2015), the people of Alosika Village always carry out the *Yadnya*, one of which is the implementation of *Nyepi*, this is due a belief that through the *Yadnya* ceremony humans can connect themselves with God. Ceremony of *Yadnya* is also believed to be the cause of happiness and well-being in the world, through ceremonies humans can vent religious emotions to gain satisfaction. This encourages the community in Alosika Village carry out ritual activities, both those related to religion and those related to the

spiritual tradition of the implementation of *Catur Brata Penyepian* in the midst of the pluralist community in Alosika Village are multicultural education. Multicultural can be seen from the Alosika Village community both from the internal of Hindu religion as well as from the general public aspect which consists of various Tribes and Religion. From the life of a pluralist Community, Hindus in Alosika Village are taught to accept a difference that exists in this life. Hindus in Alosika Village are taught to uphold inter-religious tolerance. So that by upholding this tolerance, the life of the people in Alosika Village becomes harmonious, without any friction.

CONCLUSION

1. The series implementation of *Catur Brata Penyepian* in the middle of a pluralist community in Alosika Village consists of *Melasti, Tawur, Sipeng, and Ngembak Geni* with the parties involved in the implementation are *Tri Manggalaning Yadnya, Tri Saksi*, and other people (non Hindus) who are in around Alosika Village.
2. The meaning of the implementation of *Catur Brata Penyepian* in the midst of a pluralist community in Alosika Village is a sociological meaning, seen from the implementation that has been included in the social system, that is the social system in a family both in the Hindu community internally, and with other people besides Hindus which is around Alosika Village. Then the meaning of purification and glorification is the ability of Hindus in Alosika Village to carry out the chess of preservation in the midst of pluralist community.
3. The values of education contained in the implementation of *Catur Brata Penyepian* in the middle of the pluralist community in Alosika Village consist of the value of *Tattwa* education, the value of *Etika* education, the value of *Upakara* education and the value of Multicultural education.

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