



Otonan Ceremony Dynamics in Susuan Traditional Village: Hindu Religious Education Perspective



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Abstract

This research is classified as qualitative research with data collection techniques, namely observation, interviews and document study. The data analysis used was from Matthew B. Miles and A Michael Huberman which consisted of data collection, data reduction, data presentation, and concluding. The results showed that the reasons for the dynamics of the Otonan Ceremony in the Susuan Traditional Village consisted of theological reasons, sociological reasons, and pedagogical reasons. The theological reason is that the Otonan Ceremony is held as an expression of gratitude to Ida Sang Hyang Widhi Wasa, the ancestors, Catur Sanak, and other forces that are believed to influence human life. The sociological reason is that there are social dynamics in the Otonan Ceremony as seen from the procedures for inviting, preparing/serving food, carrying out the ceremony, and activities after carrying out the Otonan Ceremony. The pedagogical reason is that in the Otonan Ceremony, there is an educational process of *tattwa* (cognitive aspect), morals (affective aspect), and ceremony (psychomotor aspect). The dynamics of the Otonan Ceremony in the Susuan Traditional Village can be seen from krama's understanding of the purpose of the Otonan Ceremony, the dynamics of religious practices that occur in general, the dynamics of the Otonan Ceremony in Bali, and the dynamics of the Otonan Ceremony in the Susuan Traditional Village.

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1 Introduction

Hinduism in the Susuan Traditional Village applies the teachings of Hinduism through the Tri Basic Framework of Hinduism which consists of *tattwa*, morals, and ceremonies. On the other hand, in practice, Hindus in this village are more inclined to carry out ceremonial practices in the form of Panca Yadnya consisting of Desa Yadnya, Rsi Yadnya, Pitra Yadnya, Manusa Yadnya, and Bhuta Yadnya. One of the Manusa Yadnya ceremonies held is the Otonan Ceremony. Regarding the implementation of the Otonan Ceremony, people in Susuan Traditional Village, Karangasem District, Karangasem Regency are more likely to celebrate birthdays than this ceremony. Gradually, the implementation of the Otonan Ceremony began to shift both in terms of *tattwa* values, morals, and the ceremony. Even though the ceremony is carried out, sometimes the procedures for carrying out it differ from one family to another (Verma, 2010). Apart from the reason for maintaining inherited traditions, some people just imitate what other people do without knowing the intent and purpose (Brown & Taylor, 2007).

From the results of initial observations, it was found that most of the krama of the Susuan Traditional Village were more interested in celebrating birthdays than celebrating births with the Otonan Ceremony. In addition, the use of *bebantenan* (offerings) in the Otonan Ceremony also varies according to beliefs, insights, and the economic level of each family (Artatik, 2019).

Based on this explanation, three things need to be studied. First, why did the dynamics of the Otonan Ceremony occur in Susuan Traditional Village, Karangasem District, Karangasem Regency, Hindu Religious Education Perspective? Second, how is the process of the dynamics of the Otonan Ceremony in Susuan Traditional Village, Karangasem District, Karangasem Regency, from the Perspective of Hindu Religious Education? Third, what are the implications of the dynamics of the Otonan Ceremony for the implementation of the Tri Basic Framework of Hinduism in the Susuan Traditional Village, Karangasem District, Karangasem Regency? which refers to the Perspective of Hindu Religious Education.

2 Results and Discussions

Discussion

Theoretically, the results of this study are expected to provide important information through in-depth research related to the values of Hindu Religious Education in the Dynamics of the Otonan Ceremony in the Susuan Traditional Village, Karangasem District, Karangasem Regency and the contribution to the development of science in the field of Hinduism in its various aspects to society. Hindus, especially the people of the Susuan Traditional Village.

The basis for solving this research problem is Schutz's phenomenological theory, religious theory, and humanistic education theory. The phenomenological theory in this study will be used to examine the dynamics that occur in the Susuan Traditional Village, especially the dynamics related to the implementation of the Otonan Ceremony. From the initial observations, information was obtained that there was a dynamic implementation of the Otonan Ceremony in the Susuan Traditional Village, Karangasem District, Karangasem Regency. To dissect this phenomenon, phenomenological theory is used to identify the source of the problem and how to solve the problem (Sari, 2015). The choice of religious theory is considering that the Otonan Ceremony is a ritual activity that is carried out in the form of a ceremony and is supported by religious emotions, belief systems, and beliefs. In addition, this research will also dissect the Hindu religious values contained in the Otonan Ceremony. Furthermore, the theory of humanistic education is used with the hope that through research on the dynamics of the Otonan Ceremony, a way will be found to educate the people in terms of strengthening Hindu human resources through the implementation of the Otonan Ceremony.

This research was conducted using a type of qualitative research. Determination of informants is done by using the snowball method. Data collection was carried out using observation techniques, in-depth interviews,

and literature studies. The type of data explored in this study is qualitative data as primary data supported by quantitative data. Primary data sources are informants, while secondary data sources are journals, books and documents. The main research instrument is the researcher himself using tools such as interview guides, stationery, tape recorders, and cameras. The data analysis used was from Miles & Huberman (1994), which consisted of data collection, data reduction, data presentation, and concluding.

From the data analysis conducted, it can be concluded that the reasons for the dynamics of the Otonan Ceremony in the Susuan Traditional Village consist of theological reasons, sociological reasons, and pedagogical reasons (Whitman, 2007). The theological reason is that the Otonan Ceremony is held as an expression of gratitude to Ida Sang Hyang Widhi Wasa, the ancestors, Catur Sanak, and other forces that are believed to influence human life. In ancient times, if someone was sick or had a problem, then the person concerned would ask for help from Catur Relatives or their ancestors first, if they didn't recover then they would go to a doctor or a shaman, but now if they are sick they will immediately go to the doctor *first*, if it doesn't heal then go to the shaman who in the end the shaman will also suggest asking Catur Relatives and ancestors. The sociological reason is that there are social dynamics that occur in the Otonan Ceremony (Sujana, 2020). This dynamic can be seen from the procedure for inviting, namely from inviting directly to digital/electronic invitations, procedures for preparing/serving food from the *magibung* system to the buffet system, procedures for carrying out ceremonies from the *grya centric* system (*masurya*) to the intellectual system, and activities after carrying out the Otonan Ceremony from a traditional system to a glamorous modern system (Suara et al., 2018). The pedagogical reason is that in carrying out the Otonan Ceremony there is a process of learning the teachings of Hinduism, namely the Three Basic Framework of Hinduism which include *tattwa* (cognitive aspect), *susila* (affective aspect), and *upakara* (psychomotor aspect). *Tattwa* education which is a cognitive aspect of the Otonan Ceremony is in the form of providing understanding to the next generation about the meaning of the Otonan Ceremony. The elders gave instructions that the Otonan Ceremony must be carried out so that the person concerned does not experience unwanted things in his life. Explicitly the message from the elders contained the meaning of the implementation of the Otonan Ceremony as a means of asking Ida Sang Hyang Widhi Wasa to always be blessed with safety and prosperity in life. Moral education which is an effective aspect of the Otonan Ceremony is taught starting from the process of inviting *krama* to help prepare the Otonan Ceremony, the procedures for inviting guests to eat, drink, work and go home are all delivered in a structured and ethical manner (Muhammad et al., 2013). Besides that, in carrying out the Otonan Ceremony many ethics must be guided by. Just as in the prayer process, a ceremonial leader, in this case, Jro Mangku or Sulinggih, must obey the prayer etiquette. The initial etiquette is to ask for Tirta Palukatan, carry out cleansing ceremonies, offerings, hammering, praying, *natab*, and *nunas wangsuhpada*. Ceremonial education which is a psychomotor aspect of the Otonan Ceremony is in the form of giving examples or guidance to the younger generation on how to make snacks, *sampian*, assembling *bebantenan*, offering *bebantenan*, even to the point of throwing *bebantenan*. This educational process is carried out naturally, without coercion, and without giving rewards to those who teach. Sarati *Bebantenan* assisted in the ceremony and taught the manners about the procedures for making ceremonial facilities wholeheartedly and responsibly until the Otonan Ceremony was completed. If the intensity of the Otonan Ceremony changes, it will automatically have implications for reducing the educational process of Hinduism in terms of *tatta*, morals, and ceremonies as the three main foundations in the application of Hinduism (Sukrawati, 2019).

The dynamic process of the Otonan Ceremony in the Susuan Traditional Village can be seen from the *krama*'s understanding of the purpose of the Otonan Ceremony, the dynamics of religious practices that occur in general, the dynamics of the Otonan Ceremony in Bali, and the dynamics of the Otonan Ceremony in the Susuan Traditional Village. The views of the *krama* of the Susuan Traditional Village regarding the purpose of the Otonan Ceremony are as an expression of gratitude to Ida Sang Hyang Widhi Wasa and his manifestations, the ancestors, Nyama Catur, and other forces that influence human life. However, over time, the younger generation does not understand this purpose so they are more interested in celebrating birthdays as a commemoration of birth than carrying out the Otonan Ceremony. The dynamics of religious implementation in general will occur in adolescence. Along with the development of technology, teenagers tend to be critical of religion which has implications for decreasing belief in religion (Cheadle & Schwadel, 2012). The Otonan ceremony in Bali generally experiences dynamics both in terms of its implementation and the means used. This happens due to the influence of education, profession, technology and tourism which encourage people to think economically, practically and effectively towards the Otonan Ceremony itself (Winaja, 2021).

The dynamics of the Otonan Ceremony are: (1) In terms of the procedure for inviting *krama* to come, before inviting them by coming in person wearing traditional clothes and Balinese language, now some have invited them by telephone, whats app messages, or invitation cards. Likewise, it was found that some of the invitees who came during the *mebat* were not wearing Balinese traditional clothes. Even if *magibung* has experienced changes in terms of the place of presentation, in terms of the number of participants, as well as the series of presentations. (3) From the point of view of the ceremonial/*bebantenan* facilities used, there is also a dynamic where in the past all ceremonial/*bebantenan* facilities were made in cooperation but now some of the materials are purchased. Some even buy a complete *banten*. Loaded materials also experience dynamics. If in the past everyone used Balinese fruits and snacks made from rice and sticky rice, now some imported fruit and snacks are bought at the market with the basic ingredients of not only rice and sticky rice but also wheat and sweet potatoes. The place of presentation was partly already made of plastic. The form of the Otonan Ceremony between one family and another varies depending on the elders, Sarati Banten, Jro Mangku, and Sulinggih who lead the ceremony. (4) In terms of *matuakan* (drinking liquor) also experienced dynamics. Previously, *krama matuakan* had the aim of warming the body and connecting a sense of solidarity accompanied by joking and singing Balinese songs, but now *krama metuakan* is accompanied by contemporary karaoke songs, sometimes accompanied by *joged* like a discotheque. He won't stop before he's drunk, so there's the term *yen sing punyah sing mulih* (if you don't get drunk, you won't go home) (Adi, 2019).

The process of implementing the Otonan Ceremony has changed, namely that in the past the big Otonan Ceremony was held once at the age of 210 days, followed by a small Otonan Ceremony every 210 days thereafter. The *magetep bok* ceremony and the *bayuh oton* ceremony are held separately. Along with the times, now some carry out the Big Otonan Ceremony at the age of 210 days, 420 days, and 630 days, complemented by the *Magetep Bok* and *Bayuh Oton* ceremonies without any further Otonan ceremonies.

From the point of view of the objectives and the understanding of the *krama* of the Susuan Traditional Village regarding the implementation of the Otonan Ceremony, the dynamics of the Otonan Ceremony were that in the past the Otonan Ceremony was held as a thanksgiving to Ida Sang Hyang Widhi Wasa, the Gods, Ancestors, and as an offering to Nyama Catur so that he always protects/protects to the person being addressed. Currently, the younger generation carries out the Otonan Ceremony because it was made by their parents. When asked what the goal is, most of the younger generation said they did not know. Even being asked when the birthday is according to the calculation of the Balinese calendar, most of the younger generation do not know it. Understanding of the means of ceremony/*bebanten* used is also different. For example, in the Otonan Ceremony at the main level, some are obliged to use *bebangkit*, *pulagembal*, and *bebali/cacah kemulan* offerings if the Otonan Ceremony is followed by a *magetep bok* ceremony, but some say that it is enough to make *banten porodan/dandangan guling* only. If you are an adult, then you may carry out the Otonan Ceremony which uses offerings of *bebangkit*, *pulagembal*, and *bebali/cacah kemulan*.

The dynamics of the Otonan Ceremony in the Susuan Traditional Village have implications for the implementation of Hindu religious teachings, especially the Tri Basic Framework of Hinduism, Tri Hita Karana, and Hindu Character Education. (1) The implications for the implementation of the Three Basic Framework of Hinduism are in the form of the education process of *tattwa*, morals, and ceremonies. The *tattwa* education (cognitive aspect) that is taught in the Otonan Ceremony is in the form of an understanding of the philosophy of the Otonan itself. Introducing the role of ancestors and Catur Relatives in our lives, paying homage to the gods, and expressing gratitude to Ida Sang Hyang Widhi and all his manifestations and creations. Moral teaching education (affective aspect) can be seen from the beginning of inviting, when receiving guests, when inviting them to sit, eating, drinking, or even when inviting them to go home. Apart from that, the preparation, manufacture, or even the process of offerings is also full of moral teachings. Ceremonial education (psychomotor aspects) through the introduction of procedures for making various types of ceremonies, procedures for presentation, and procedures for offering ceremonial means. (2) The implications for Tri Hita Karana are that in the Otonan Ceremony is the implementation of the teachings of *pawongan*, *palemahan*, and *parhyangan*. The implementation of *pawongan* is in the form of ethics towards the invitees, Sulinggih, and Jro Mangku. The implementation of *pawongan* is in the form of maintaining environmental cleanliness based on the *awig-awig* of the Susuan Traditional Village, the use of various vegetable ingredients, and the use of various *banten* which symbolize the universe and its contents. The implementation of *Parhyangan* is in the form of worship of Ida Sang Hyang Widhi Wasa and its manifestations. (3) Implications for the implementation of Hindu character education in the form of the use of mantras and

bebantenan as a symbol of the request to become an *isuputra* child and the practice of ethics in the implementation of the Otonan Ceremony as a form of discipline that must be adhered to. If the Otonan Ceremony in the Susuan Traditional Village changes or is not even implemented, it means that it will have implications for the teaching process of the Three Basic Framework of Hinduism concerning the teachings of *tattwa* (cognitive aspect), *susila* (affective aspect), and *upacara* (psychomotor aspect), the education process of Tri Hita Karana, as well as the educational process with Hindu characters.

Findings

The *first* theoretical finding referring to Schutz's theory is how to understand social action (which is oriented towards the behaviour of other people or people in the past, present and future) through interpretation. In other words, basing social action on experience, meaning, and awareness. Where, humans are required to understand each other, and act in the same reality (Karthika et al., 2018). Thus, there is mutual acceptance, an understanding based on shared experience, and typification of the world together. In other words, he refers to humans as "actors" (Kuswarno, 2009). Based on the theoretical findings, belief patterns, social relationships, and education are the main reasons for the dynamics of the Otonan Ceremony.

The *second* theoretical finding is related to Koentjaraningrat (2000) religious theory that the orientation of religious research can be focused on 3 (three) things, namely: (1) related to religious beliefs or religious emotions, (2) related to human attitudes towards the supernatural, (3) related to religious ceremonies. The three concepts are applied in the implementation of the Otonan Ceremony in the Susuan Traditional Village.

The *third* theoretical finding is related to Rogers' theory of humanistic learning theory which aims to humanize humans. Learning in humanistic theory is said to be successful if students can understand the environment and themselves (achieve self-actualization) (Setiawan, 2018). In the Otonan Ceremony, there is a process of learning the teachings of *tattwa*, *susila*, and *upacara*. This learning process runs naturally without being forced so that the Otonan Ceremony can exist for generations.

Referring to the results and discussion, some important suggestions are to be conveyed to the community; First, to all Hindus, especially Hindu krama in the Susuan Traditional Village, so that they know the form of offerings that are based on the teachings of Hinduism. A study of various sources, both lontar and other sources related to the burden, is urgently needed to be more intensive for the community; Second, related to the dynamics that occur in the implementation of ceremonial processions, especially Otonan in the Susuan Traditional Village, it is suggested to all Hindus to have a better understanding of a phenomenon and empirical facts, especially related to the *bebantenan* and its implementation process that every religious activity is based on the terms *desa kala patra* or *desa mawacara* the point of which is that every activity or social and/or religious process is influenced by cultural customs and local socio-cultural values that are inherent in the community system; Third, academics and practitioners are advised to disseminate the meaning of ceremonies carried out by Hindus so that people, especially Hindus, can carry out religious ceremonies following the teachings of Hinduism.

3 Conclusion

Based on the results of the research and discussion, there are several practical and theoretical findings. The practical findings of this study are as follows. *First*, the activity of carrying out the Otonan ceremony provides learning to elements of society in understanding more deeply and applying related concepts of Hinduism in general. More specifically related to the concept of *yadnya*, especially the concept of Otonan to a wider audience. The practical implications have an impact on the adherence to understanding in a thick and organized way from generation to generation in understanding and actualizing the teachings of Hinduism, especially the Three Basic Framework of Hinduism which consists of *tattwa*, *susila* and *upacara*. *Second*, holistically the dynamics of the Otonan Ceremony have an impact on the community's perspective on the teachings of Hinduism which is a basic concept of belief that is rooted in a value and has become an integral part of cultural values in traditional community organizations. In indigenous peoples, Customs are simply something that has become a habit of a community from the previous generation to become a habit for the next generation; *Third*, learning of the cultural value system for worldviews/ideologies because cultural

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values are ideas, concepts about what lives in the minds of most citizens of society regarding what they consider valuable, valuable, and important in life so that it can function. as a guideline that gives direction and orientation to the lives of the members of the community. In this case, the indigenous people of the Susuan Traditional Village place the position that the implementation of religious ceremonies is a principle requirement so that learning from the point of view of community religiosity is very high as a cause and effect of the learning process that has been organized from generation to generation.




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