

UNDERSTANDING THE TRADITION OF THE COW'S RELEASE AS A LOCAL WISDOM IN TAMBAKAN VILLAGE, BULELENG

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Abstract

The tradition of releasing cows in Tambakan village is one of the rituals as local wisdom carried out from ancient times to the present. The tradition is carried out from generation to generation as an ancestral heritage. This ritual is carried out based on a belief known as the myth of "Bulu geles" which gives clues to this ritual and a series of other rituals in Tambakan Village as a sacred tradition. This is never violated because the myth is a guide and order of religion and community in the village. This myth is the basis for the implementation of cow offerings called "bulu geles", namely young bulls which have not defects from head to toe.

In the context of the times, especially the emergence of Hinduism it turned out that there was a change when the ritual was only as a vow (offering) when the people of Padanguah (Tambakan) survived the enemy pursuit. They survived in hiding and were not killed by the enemy. Now the vow develops in various contestations such as business success, aspirations achieved work search, promotion, harvest business, having sons and others.

This paper will discuss various rituals that unite the mythical tradition with Hinduism (Majapahit) and the ancient tantric traditions (*mecaru* and *mesegeh*) which are practiced in religious traditions up to now such as the *mungkah wali* ritual. It is ritual of calling *I Dewa* from the forest and *mecaru* in *Pura Dalem - Prajapati* in the local village.

Keywords : *Myth, Bulu geles, Vows, Mecaru.*

INTRODUCTION

The Tambakan Village, Kubutambahan, Buleleng is one of the mountain villages in Bali. Customs (traditions) found in the village still fulfill an old belief, which is understood from oral stories which for them are called myths. This myth gives the order and demands of the ritual of cow *mapanauran* called *bulu geles*. *Bulu geles* are a kind of bull, young, not defective in the slightest from head to tail.

Initially the *mapanauran* ritual process in Tambakan village began with the existence of a story in the past (myth) which basically was only known by a few senior figures. Formerly, it was happened when the war took place in the Kingdom of Buleleng with the people of the Kingdom of Bangli. When the war happened, the people (soldiers) of the Buleleng Kingdom were pressed, and then they took refuge in a forest that is now called Tambakan Village (formerly called *Belong* Village). Those soldiers hid there, if in the hiding place the enemy could not find them and they were safe with their family, he would offer a perfect young bull. The sound of the myth is "Yening tiang maka samian selamat nenten kakeniang musuh, tiang jagi mapanauran marupe sapi mawasta bulu geles....."

It is clearer that the understanding of the myth by the Tambakan people relates to the sacred tradition, which is inseparable from the history of the origin of Tambakan Village people who lived in the Padanguah region that still in under the control of Catur Village, Kintamani, Bangli. Once upon a time, there was a war between Bangli Kingdom and Buleleng Kingdom. In the war, Bangli kingdom was more numerous than Buleleng royal army. Because of the war that is not balanced, Buleleng Kingdom suffered defeat and caused the residents of Padanguah to be frightened because they were in the territory of the kingdom of Bangli. In the end, they took refuge in Bingin Village, Sawan, Buleleng.

Several years later, Padanguah people wanted to return from refugee camp, but in Padanguah it was still not safe, and they decided to stay in the *Belong* area which was considered safer rather than in Padanguah. To protect the area, they made bamboo stakes (*nambakin*) around the area to prevent enemy attacks. The people made a fortress in the south of the village, which in Tegal Suci. They used small bamboo called *sudamala* bamboo (*tying sudamala*). At the west it is bordered by a river with very heavy water called *Ilab* River. At the east it is bordered by *Madengan* River (Puspawati, 2015: 49-50)

Finally, the people felt safe and comfortable living in the village, then named Tambakan Village because it comes from the word *nambakin* (fortifying) from enemy attacks.

Now, the Tambakan village geographically has two *banjar / dinas* Sanglali with an area of 2448 ha, divided into some areas; at the west are Mengandang Village and Pakisan Village. At the east is Catur Village, Kintamani, Bangli. At the north is Mangening Village, and at the south is Bon and Bilok / Sidan Villages, Petang, Badung.

Tambakan village is 56 km away from the capital of Buleleng and 50 km to the provincial city. Tambakan village is located at an altitude of 700 - 1300 meters above sea level. Most of the areas in Tambakan Village are plantations, yards and forest areas.

The population of Tambakan Village is almost entirely Hindu (99.6%), thus that the people of Tambakan Village are homogeneous and religious life, customs and culture appear to show harmony, and does not know about caste. Tambakan Village area is a mountainous region that has a relatively homogeneous life, both in terms of religion, culture and customs. The people of Tambakan village showed a strong spirit of togetherness, harmony, and mutual affection (brotherhood).

MAPANAURAN BULU GELES TRADITION

The tradition of *mapanauran* in the form of "*bulu geles*" cow is carried out by the people on the dead month (*tilem*) in *pura dalem*, with the aim of paying vows in the form of offerings to God, (*Ida Sang Hyang Widhi*), for natural and human safety. *Bulu geles* cow that was offered and then released as "*I Dewa*" was a respectful call equated with "*Dewa*" or God because it had been purified, treated and released into the forest around Tambakan Village.

Bulu geles cow, which is prepared in *Pura Dalem* is dressed with cloth which is wrapped around the body and also put on its two ears with coconut (*karang melok*) material. *Bulu geles* cow are treated with some offering tools and then released into the forest.

The release of cows/*mapanauran* is not only for paying vows, but understanding vows has been extended to various people activities such as when ideals are achieved such as being civil servants/police. People also will do *mapanauran bulu geles* when they have the plantation harvest, have a son, get promoted, and so on.

After *mapanauran*, then every two years that is when the full moon of *kasa* (on July-August), the people in Tambakan Village offer the offerings accompanied by *I Dewa* as the offerings (slaughtered). The ritual is held at the Prajapati Temple in Tambakan Village. The purpose of offering full moon *kasa* is called *mungkah wali* so that the people in Tambakan Village live in safety, harmony, peace, and prosperity.

"*I Dewa*" is believed to have the power that can provide safety, prosperity, peace to the Tambakan people. Another purpose is offering to the nature and the environment so that nature can be sustainable and well preserved and creates a balance between, environment and humans.

When raising the *I Dewa*, the people of Tambakan Village do not directly just raise it, but *I Dewa* cow is for offerings that gave birth to prosperity, living in the forest and land will become fertile and had an impact to the surrounding environments indirectly for their better life. *I Dewa* at a certain moment will go out around Tambakan Village, the people welcomes with joy because they believe the arrival of *I Dewa* will bring prosperity, fertility, fortune, and security in Tambakan Village.

THE TRADITION OF MUNGKAH WALI AND MECARU

Before the *mungkah wali* ceremony by the community and *Jero Mangku* of Tambakan Village, *I Dewa* is called for the ritual. *Mungkah wali* is carried out on full moon (on July-August) every two years. *Mungkah wali* is held in the Prajapati Temple. The summons are conducted around 6 days before the *mungkah wali* by the elders of the village. *I Dewa* is not only in the forest around Tambakan Village but spreads out to Catur Village, Kintamani, Bangli, and Pelaga Village, Petang, Badung, and also Seririt Village even to Singaraja City.

Generally, summoning works even *I Dewa* come / out one by one because *I Dewa* is far to Kubutambahan, Seririt, Tajun, Catur, Pelaga and even to Singaraja City. *I Dewa* that comes out of the forest weighs up to one ton. *I Dewa* came out and was led to *Prajapati's* place to be tied.

The slaughter ritual process of *I Dewa* by *Pemangku Dalem* is usually with the spear which is taken by the regent, after that the spear was stored and the *mungkah wali* ceremony is carried out. *Mungkah wali* ritual in 2013 is bringing 23 of *I Dewa* as a means to *mungkah wali* of *banten pejati* in *Pura Dalem, Pura Puseh, Pura Bale Agung* and *Melanting*.

An important part of the series of *mungkah wali* ceremonies is the *pecaruan (caru)* which come from the flesh and bones of *I Dewa* when the *mungkah wali* procession in *Pura Prajapati*. Before that, the people of Tambakan Village prayed and after that they will get *kawas* to bring to their home and eat it along with their own family.

CONCLUSION

Based on the above description, it can be concluded as follows:

1. Rituals conducted in Tambakan Village are carried out based on a belief that is understood from generation to generation, namely myth.
2. The myth of the cow in Tambakan Village is believed to be a sacred tradition, which was originally a vow when the royal soldiers of Buleleng survived from the enemy, but this story developed later.
3. Cow rituals include *mapanauran bulu geles*, after being released it is called *I Dewa* who live in protected forests around the Tambakan Village area.
4. The cow rituals is then called *mungkah wali*, carried out every 2 years on the full moon of *sasih kasa* (on July) in the Prajapati Temple.
5. *Mungkah wali* is accompanied with *mecaru*, namely the sacrifice *I Dewa* in the Prajapati Temple in Tambakan Village.

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