

## RITUAL AESTHETICS OF ACI SANG HYANG GRODOG CEREMONY IN LEMBONGAN KLUNGKUNG VILLAGE, BALI

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### ABSTRACT

This study aims to determine the aesthetic meaning of the *Sanghyang Grodog* ritual in Lembongan Village, Klungkung Bali, which has its own and unique characteristics, different from other *Sanghyang* in Bali. The uniqueness and number of dances in *Sanghyang Grodog* ceremony attracts further investigation to capture the meanings that exist in the *Sanghyang Grodog*. *Aci Sanghyang Grodog* is a ritual art that is believed by the local community as a medium of ceremony to prevent the emergence of calamities that disturb the villagers, including drought and epidemics of deadly diseases as well as the ceremony to ask to the greatness of God to maintain harmony and balance in the universe. As a ritual or ceremony, *Sanghyang Grodog* has a special concept of presentation starting from actors, stages of performance, performance structure and so on. This research will examine the problem of the aesthetic meaning of the *Sanghyang Grodog* ritual. *Sanghyang Grodog* is a "ceremony to ask for salvation" which is performed every two years. This is done to neutralize negative elements so that they become positive. The elements that have been neutralized by the *Sanghyang Grodog* ritual are believed to have a good overall impact on the environment and community of Lembongan Village and the universe as a whole. This research was conducted using qualitative research methods where all data were obtained from participant observation, interviews, literature study and documentation. Data analysis was performed by reducing, clarifying, describing, concluding and interpreting all information selectively.

**Keywords:** *Aesthetics, Ritual, Sanghyang Grodog*

### INTRODUCTION

Balinese people in all aspects of life always prioritize aesthetic aspects, as well as in producing a work of art. Every Balinese cultural creativity, including art, cannot be separated from the noble values of Balinese culture, especially the aesthetic values that come from Hinduism. Hindu aesthetics will always be the axis and soul of the realities of art life in Bali. The basic principles of Hindu

aesthetics are applied properly and consistently in the arrangement of religious life and art, so that a balance is created in every religious activity as well as the resulting works of art. Humans as social beings cannot live alone, it also applies to the religion activities in Bali, even in its secular form.

The *Sanghyang Grodog* Ritual Performance is a ritual ceremony located in the village of Lembongan, Nusa Penida,

Klungkung Bali. *Sanghyang Grodog* performance has the uniqueness because of the large number of Sang-hyang that is performed in a single ceremonial procession. *Sanghyang Grodog* at Lembongan is a unique ritual, and is different from the other types of sanghyang in mainland Bali that normally perform with one dance in one ceremonial procession. The uniqueness of *Sanghyang Grodog* lies in the various kinds of *Sanghyang* consist of 23 types. The performance is fully supported by the inhabitants of Lembongan and accompanied with properties and procession from the beginning to the end of the ceremony. This ceremony involves almost all of the people in Lembongan Village, both as the main ceremony actor or the organizer of the ceremonial procession. They are playing a significant role in the procession of *Sanghyang* event.

The *Sanghyang Grodog* ritual as a form of religious ceremony cannot be separated from the art activities that support it. It is one of the beautiful creativity of the human mind's result. This ritual is a product of human cultivation that is full of aesthetic elements, which bring out the values of beauty that please humans sense. The aesthetics that appear in the *Sanghyang Grodog* Ritual cannot be separated from the values and customs of the people of Lembongan Village and its surroundings, therefore, this ritual ethically and logically is highly believed and acceptable for its presence by the community. It is a ritual performance that holds sacralization and social function. It involves supporting various components of society which consists of implementing *Sanghyang*, *sekaa gending*, those who prepare offerings, implementing dance, stakeholders and other community members in back-to prepare a variety of means both physical and non physical form for the course of the ceremony.

*Sanghyang Grodog* ritual ceremony is a work of art and culture whose form of occurrence is very specific and unique. Every work of art that is born is based on a different background, so when the artwork is

materialized it will be more specific and have its own distinctive characteristics.

*Sanghyang Grodog* ceremony has truth values which are used as an implementative basis for every activity and action. The Ritual of *Sanghyang Grodog* when associated with the belief in the greatness of God who created the universe and its contents, has a function as a repellent for reinforcements, and aims to maintain harmony and balance in the universe. In a series of ceremonies that are held for 11 days and with 23 types of *Sanghyang*, the uniqueness and the large number of *Sanghyang* performances in a series of ritual ceremonies is the hallmark of *Sanghyang Grodog*. This ritual activity is very different from other *Sanghyang* in Bali, because there is no trance or trance process. This ritual activity is not merely a religious activity but also an artistic activity in which as a place for the overflowing of artistic expression to evoke the values of art morality and mental peace based on aspects of truth in art. In Bali, people's belief in a process and artistic activity if it is based on sincerity, then produces a work of art that not only has quality but also focuses on inner satisfaction in seeing the artwork produced. Likewise, the *Sanghyang Grodog* ritual is a process of religious activity for the Balinese people in Lembongan Village which is also a work of art that has the aim of maintaining harmony and balance of the universe and its contents.

Aesthetics means beauty. Beauty includes natural beauty (beauty that cannot be created by humans), and beauty that is made by humans (beauty that is created and embodied by humans). This man-made beauty is what is called art (Djelantik, 2004: 13). Art is always associated with the element of beauty. Socrates, Plato, and Aristotle (in Soedarsono, 2003: 109) gave the view that art is not required to be "beauty" but also "goodness", even in the sense of "truth". Aesthetics is everything that makes us fascinated, stunned, amazed, and in it contains the meaning of goodness, truth and fun between the observer and the object he observes (Triguna in Iriani, 2006: 105). The

position of Balinese art as a result of taste, creativity, and artist's initiative, cannot be separated from the bonds of noble religious and cultural values, including aesthetics, which live and develop in the community where the artist is from. Balinese art, which is the result of the creativity of Balinese-cultured artists, is very full of aesthetic content that is imbued with cultural values bound by Hinduism (Dibia, 2003: 93 in Wicaksana, 2018: 23).

There are three Hindu aesthetic concepts that guide the development of art activities in Bali, which are synergies that require balance or harmony in a cultural activity, art or ritual ceremonies in Bali. The three main concepts or principles of Hindu aesthetics that build art in Bali, namely, truth (Satyam), holiness (Siwam) and beauty (Sundaram). (Satyam) is the concept of truth in Hindu aesthetics, which emphasizes more on moral aspects that are focused on steadfastness, sincerity, including honesty in activities. The aspect of truth in a religious ceremony in Bali is fundamental to the disclosure of truth values in an activity or ceremony. The second concept is holiness (Siwam). The Balinese people who live according to the order of Hindu religious teachings, always breathe religion in the practice of artistic, cultural life by synergizing various noble values contained in religious teachings optimizing the teachings of divinity for the resulting works of art. Art and cultural activities are created based on the belief and faith in God that God is the source of everything as an offering to him, so spiritual devotion has the media in proving that humans are devoted to the creator. Third is beauty (Sundaram), various values of beauty are always present in every cultural product, especially art that is reflected in several dimensions, which will create a balance, and this can be seen how Hindus use aesthetic values to create and achieve a peaceful life. As one of the cultural results of society, a ritual must clearly have certain meanings and values, as something that is conventionally created by humans and used together as the Sanghyang Grodog Ritual. Based on the above review, it can be said that

the concepts of Satyam, Siwam, Sundaram, in Hindu aesthetics are indeed a cavity and foundation for religious and artistic life in Bali, to create products and activities containing art in Bali that breathe Hinduism, which will have the potential to create harmony and world peace. The Sanghyang Grodog ritual which is a form of religious ceremony in Lembongan Village, Nusa Penida, Klungkung, Bali uses a qualitative research design. The method to be used in this research is qualitative research methods, namely research on descriptive research and tends to use analysis with an inductive approach. Descriptive qualitative method is used in this research because all data obtained from field research results from interviews, observations, documentation and library reviews will be described or explained in detail in accordance with the facts found related to limitations or the scope of research. (Sugiyono, 2009: 205)

Qualitative research is closely related to the descriptive presentation of data, because the results of the interviews and observations are described in detail as they are according to what is being studied. All types of data obtained in the field are described descriptively, namely describing, recording, analyzing and interpreting all types of data obtained.

## **DISCUSSION**

Dharsono (2007: 10) states that aesthetic value is basically the ability of an object to cause aesthetic experiences which can later be guessed from various points of view of the truth.

The life of Balinese people, who are predominantly Hindu, cannot be separated from artistic activities, this is as if they have become a unity in the implementation of religious ceremonies. Hinduism is the main source of the values that animate Balinese culture. In the implementation of religious ceremonies, many artistic activities are witnessed to support the implementation of these rituals. Every result of Balinese cultural creativity, including art, cannot be separated from the noble values of Balinese culture,

especially aesthetic values that come from Hinduism (Triguna, 2003: 94). Aesthetics comes from the word aesthesis in Greek which can be interpreted as a beautiful sense of pleasure that arises through the application of the five senses (Djelantik, 1995: 5).

The aesthetic aspect as part of the cultural and artistic life of the Balinese people also has rules or arguments that cannot be separated from the influence and inspiration of the teachings of Hinduism. Emphasis and efforts to build elements of beauty in art activities in Bali, always pivot on the aesthetic proposition of the Hindu spirit itself. Hinduism, which is pervasive in the realm of aesthetics, contributes to the development of sleek Balinese art and has a special Hindu-nuanced identity. Therefore, Latra (2003: 96) views Hindu aesthetics as a way of looking at the sense of beauty (Lango), which is bound by Hindu religious values and based on the contextual of Hindu teachings in the contents of the Vedic Scriptures. There are several concepts that are the main foundation and are considered important in Hindu aesthetics such as; (the concept of shiwam (purity), the concept of satyam (truth), and the concept of beauty (sundaram).

Etymologically, there is no meaning of 'grodog' in the term of Sanghyang Grodog ritual. The term "Grodog" arises from the sound generated when the wooden wheel on which the Sanghyang property is placed is moved and it comes into contact with the ground where the Sanghyang procession takes place. The tighter the wooden wheel is moved or pushed, the louder the sound of the grodog will be. The ceremony or what is often called Aci Sanghyang Grodog is a sacred cultural art performance and is carried out every time of the Tilem Sasih Karo ceremony. Aci Sanghyang Grodog does not stop just in the form of dance, that is dancing the properties of Sanghyang, but is more of a perfect blend of gending rhythm (singing, audio, sound), visual (form, design, visual) and kinetic movements dancing properties.

*Sanghyang* Grodog is performed every two years with the function of neutralizing

negative elements so that they become positive. The elements that have been neutralized by the Sanghyang Grodog ritual are believed to have a good impact both on a scale and on a non-scale (noetic) for the universe and its contents. This Sanghyang Grodog ritual is carried out to prevent the emergence of calamities that disturb the villagers, including drought and epidemics of deadly diseases. These two disasters were classified as difficult to overcome by the people of Lembongan Village, who at that time were still traditional and very much dependent on the goodness of nature to be able to survive. In addition to its function as a neutralizer of negative elements, the holding of Sanghyang Grodog in previous times was a ritual that the people of Lembongan Village had been waiting for. This ritual is also an art performance and becomes a separate entertainment for the people of Lembongan Village and its surroundings.

### **The Concept of Truth (Satyam) in the Sanghyang Grodog Ritual**

The concept of truth (Satyam) in Hindu aesthetics tends to emphasize the moral aspect, namely talking about sincerity and sincerity in carrying out the Sanghyang Grodog ritual. In a ritual in Bali, the values of truth will always be found, which are used as the basis for the implementation of every activity and process of carrying out religious ceremonies. Ritual activities if carried out based on sincerity, will emerge a creativity that has a quality that can not only be assessed from the material aspect, but more on inner satisfaction. This shows that, in the ritual of the Sanghyang ceremony it is not only a place for the overflowing of ritual expressions, but when viewed as a whole, the 23 existing Sanghyang performances lead to the realization of artistic expressions and instincts, and this is expected to motivate the preservation of the values of art morality and peace of mind. based on aspects of truth in religious rituals.

The concept of Satyam (truth) which binds the ritual activities of Sanghyang

Grodog is basically a medium to direct people's views and actions, so that they are relevant to the context of truth in Hinduism. Elements of beauty, art, splendor, entertainment and other things that tend to be summarized in these rituals arouse the spirit and give suggestions to the people or society to act in accordance with the values of truth in Hinduism as moral guidance.

The disclosure of the value of truth in this context can generally be seen in an effort to deepen and explain the sentimentality of the thoughts of traditional leaders and stakeholders in a ritual procession design that lasts 11 days devoting all their ideas and knowledge about all understandings of the truth, which are related to the number of Sanghyang that will be carried out. When examined in depth on this ritual, many teachings of truth can be found which can be used as a basis and guide in carrying out the wheel of life's reality. The concept of truth that has been revealed in this ritual when its meaning is absorbed is, on the one hand, as an effort to conserve nature and its contents, and this has a positive effect on people's lives. In accordance with the function of the Sanghyang Grodog Ritual, namely as a gratitude for the offerings of the people, a ritual to repel reinforcements and ask for balance and harmony in nature for human survival. The concept of truth in a ritual provides the strength to make adjustments and survive changes in human civilization, including the art civilization that is being hit by the rapid advancement of science and technology today. For example, the Sanghyang sampat procession (property in the form of a broom) is the first time it is carried out, this means that everything before the ceremony is carried out first cleansing either on a regular basis and in no time, or physically and mentally, *buana alit* and *bana agung*, with The goal is that when it is clean in body and mind, the ritual implementation will definitely be given a smooth running process until the end.

The concept of truth (*Satyam*) in the Sanghyang Grodog ritual, can be found in the live performances of each of the Sanghyang

classifications shown, which are outlined in appearances, performances, as the final practice of an art and cultural construction process, as a medium that summarizes and provides a presentation of the truth values contained therein. The ancestors who designed this Ritual had thought about and realized the value of truth, itself in a real realization of being religious and artistic in social life. Likewise, ritual actors, the community, and the audience can guess and analyze the content of truth values, if there is an art object that practices directly to convey the message of truth. The truth that has been stated in a ritual is intended as an expression of gratitude and in the form of a sincere holy offering to the Creator in the hope of asking for the peace of the people and keeping human life from all dangers.

### **The Concept of Chastity (*Shiwam*) in the Sanghyang Grodog Ritual**

Bali is a very beautiful island, given the name of the Island of the Gods, the Island of Heaven, this is a gift for God's creation, a tremendous gift to the Hindu community in Bali. Gratitude for what God has given to his people for this gift makes the people carry out the offering ceremony for this gratitude with various religious ceremonies, including the reality of art being presented as offerings to God. All types of religious and artistic activities aimed at symbolism of offering to God are categorized as sacred arts, and the Sanghyang Grodog Ritual with 23 Sanghyang is one of them.

The Sanghyang Grodog ritual is a form of religious ceremony and is also a ceremony that is closely related to the offering of art to God. In Bali, this ritual is generally the implementation of a ceremony in the form of *Yadnya*, which comes from the Sanskrit language which means sacrifice of worship, *Yadnya* means sacred worship or anything related to the existence of a sacrifice or offering which is based on the sincerity and purity of the hearts of the people with full devotional awareness. In carrying out the service, there will be an offering in the form of '*banten*' as the medium of the ceremony.

All the instruments of ceremonial equipment that will be used for offerings are sacred and will then be purified again when they are used in ritual ceremonies.

All of the ceremonial equipments such as cloths, fruits, eggs, coconut leaves, bamboo and so on, must be genuine or unspoiled, such as freshly picked banana or flowers that are kept clean and pure. Every Sanghyang procession will begin with a *mepprayascita* ceremony, or a ceremony to purify the Sanghyang equipment or *gegulak* and property, offerings, and the community of actors, all through a procession of cleansing ceremonies physically and mentally, to purify the mind, soul and release worldly defilements.

The community and art actors in Lembongan Village strongly believe that, the implementation of this ritual, with 23 Sanghyang art activities aimed at *Ida Sang Hyang Wasa*, God Almighty, will reward them with goodness in their lives. Community service in carrying out this ritual as an effort of gratitude and holy offerings will provide positive benefits in life. The concept of *Shiwam* aesthetics or purity is very visible in the implementation of the Sanghyang Grodog Ritual.

Sanghyang Grodog ritual as a medium of religious ritual which is bound by certain sanghyang properties symbols such *gegulak*, *Sanghyang Sampat sapu*, *Sanghyang Jaran*, *Sanghyang Bunga*, *Sanghyang enjo-enjo*, *Sanghyang Giling-milling*, *Sanghyang Kelor* etc made the performance art in Bali brings the important function of holiness i.e. a symbolic form that based on religious elements; as a prayer of gratitude to God. And the most important thing is in this ritual there are no dancers and performances who are in trance process.

The *gegulak* dancers (Property Sanghyang) dance by pushing a tool containing a wheel towards the front, and turning back, repeatedly. Sound arising from the spinning wheel was the origin of the name Sanghyang Grodogm because the wheels sound *grogdog-grodog*. The uniqueness and

beauty that is created in this Sanghyang Grodog Ritual rated not only from an aesthetic standpoint externally, but must be seen also from the internal aesthetics or content, that there is a message of kindness and content of the implied meaning in it.

Performing arts that always exist in a religious ritual in Bali is full of magical elements and serves as a complement, even sometimes become essential or major in religious rituals tied to certain symbols makes the reality of art in Bali has a very important function of sanctity. The symbols in the ritual contain religious elements, either in the form of an offering, solicitation or an *ngkapan* thanks and gratitude from the people to God. In connection with this, various uniqueness and beauty were born for rituals and performing arts activities in Bali.

This reality than raises various views that show the intimate relationship between art construction and Hinduism in Bali. These views, of course, provide reinforcement of the appearance of a real implementation of Hindu aesthetic constructs in art life in Bali. Related to the ties between the embodiment of art and Hinduism in Bali, it can be seen that art and Hinduism in Bali are two elements that cannot be separated, and complement each other in *Bhakti* activities or worship of *Ida Sang Hyang Widhi Wasa*. Hinduism in Bali provides space and an open container for all the elements of art, to realize its role as a form of symbolism Hindu ideology embraced by manners or Balinese. This statement is reinforced by the opinion of Mantra (1989: 2) in Morawati (2012: 1) which assumes that the thick content of rational, ritual, emotional, and belief elements contained in Hinduism tends to position art as a ritual drama and means to strengthen beliefs and formulate religious conceptions in people's lives. Given this position certainly arts as a vital element, which contributes as an aesthetic based media in an effort to facilitate the understanding of the people to understand the meaning and function of all hidden in the diversity of symbolic elements in Hinduism (Danu Tirta 2019: 90). A good life for humans is to

maintain self-purity, both in thought, word and deed and to remain firm in self-control.

### The Concept of Beauty (Sundharam) in the Sanghyang Grodog Ritual

The attraction and charm of Balinese culture as a creation and a gift given by God (*Ida Sang Hyang Wdhi*) to Hindus in Bali, give Hindus people in Bali a spiritual encouragement to giving back the sincerity of God through prayer and religious ceremonies to the *Sang Hyang Wdhi*.

Hindus have an aesthetic view that is bound by divine spiritual values declaring that God is the Most Beautiful and the source of all beauty and believe that everything is the artistic worth of God's creation. The concept of beauty (*sundaram*) is found in many religious and artistic activities and it can be seen how Hindus use aesthetic values to create and achieve a peaceful life. In working out the sense, when there is a presentation on the work of Balinese art, which supports the activities of the ritual, whether art, performance art, or other artistic works, it will be reflected in a slick aesthetic values which are symbolic and philosophical, aesthetic values Hinduism animates the form, content and layout of the presentation of Balinese art works. Beautiful human life manifested by deepening gratitude for all the grace of God worship (Brahma), and make all the activities of life as an offering and *yadnya* sincere to God through the universe and its contents.

In the Sanghyang Grodog ritual, the ritual offerings *gegulak* with Sanghyang property is offered, its *mass-enjo enjo*, Sanghyang tangible that human males with the shape of the genitals highlighted. This is philosophically defined as the seed of fertility in human life. Sanghyang is celebrated with cleansing as the initial process, *meprayascita* and followed by giving offerings accompanied by a priest. As the ceremony progresses, the song Sanghyang will be performed by the mothers who are in charge of performing the song. The chanting was repeated continuously and Sanghyang would be danced as soon as the praying process was

over with the property. The Sanghyang dancers will tune *gegulak* back and forth in the middle of *Catus Pata*, shouting with great joy, as a form of gratitude for God's grace to his people so far, and asking to always be kept away from misery.

*Sanghyang enjo enjo* will continue to be danced around alternately by the public *Pengayah* until time expires. The procession closed with a cover by *Seka gending* and performed ceremonial procession with offerings that cover has been prepared. The beauty of Balinese culture, the beauty in performing rituals through the Sanghyang art that is displayed is a gift from God to the people, guiding the people towards goodness and peace.



Picture 1. *Sanghyang Sampat*



Picture 2. *Sanghyang Grodog* (boat)



Picture 3. *Sanghyang Penyalin*

### CONCLUSION

Esetika Hindu concept that builds the reality of life in Bali namely art, *Satyam* (truth), *Siwam* (purity) and *Sundaram*



(beauty). The concept of Satyam (truth) in ritual reality, covers the truth in terms of the rules for performing the Sanghyang Grodog ritual, and its relation to the ritual art of the sanghyang, which is ultimately contained in a performance or the final result of the ritual. This is mostly positioned as a form of Satyam (holiness), which is realized through ritual offerings and sincerely to God as a holy offering, and will foster happiness, satisfaction and human inner peace. The living conditions of these people will bring humanity towards the ultimate goal of Hindu life that is Moksartham jagadhita yes Caithi Dharma ", which means well-being born and inner perfection.

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