

Acculturation of Hindu-Muslim Culture (Study of Rodat Dance - Ngaben Puri Pemecutan Ceremony, Denpasar Bali)

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ABSTRACT

The existence of *nyama selam* in Bali is spread in several places such as Pegayaman, Gelgel, Kepaon, Serangan, Kampung Jawa, and Kecicang. There is room for them to live side by side with *nyama* Hindu. They interact with each other, but their respective cultures are still visible, but there is also a mutual culture that is embraced in strengthening the relationship between people for the harmony of the nation-state. *megibung* tradition as a characteristic of eating food together in one place according to Balinese tradition is also carried out by *nyama selam* Kepaon at the time of breaking the fast at the mosque. The unique acculturation is that there is also the Rodat Kepaon dance which is always present to fill the event when there is a Ngaben ceremony at Puri Pemecutan. The Rodat Kepaon dance is always present to fill the event when there is a Ngaben ceremony at Puri Pemecutan. Like at the *Plebon/Ngaben* Pemecutan King XI on January 21, 2022. Cultural acculturation is created through arts with ceremonies. As a form of acculturation, the Rodat Dance will appear in the first accompaniment, followed by the corpse of the Pemecutan King on the bade as a stretcher for the *setra*/grave. Rodat dancers wear uniforms like the navy with 2 men in red and followed by a line of other men wearing blue clothes and carrying swords. Their attractions are like playing silat. Of course, it will be interesting because if there is a Ngaben ceremony in Bali, what is commonly staged is The Baris Memedi dance or The Katekok Jago dance. However, Puri Pemecutan performs Rodat Kepaon Dance. This acculturation will reveal the forms of Hindu-Muslim culture and the meanings contained in the Rodat Dance-Ngaben Ceremony.

Keywords: acculturation, Hindu-Muslim, Rodat dance- Ngaben ceremony Puri Pemecutan

I. Introduction

Culture interpreted as meaningful *culture* development thoughts (mind) and spirituality (spirit) group man through practice and experience Culture can also interpreted as whole knowledge man as creature social use for understand environment as well as experience and being guidelines Act in demand human (Ujan et al, 2011).

On culture there is Faith is also an art. Trust related with view man about how is this world operate. It can also be interpretation about the past, present, and future come. As for art including Every material culture have method for expression as actualization from the beautiful in artistic.

Faith and art there are in procession the acknowledgment of the King of Pemecutan XI which was accompanied by with Rodat dance as an acculturation culture Among Muslim -Hindu., There is a Muslim

village in Denpasar City, which is a Muslim village Kepaon besides Kampung Jawa on Jalan Ahmad Yani. Muslim village Kepaon Becomes special because inhabited by the Balinese and use language area this in conversation everyday. However, they no use Balinese names as in Pegayaman Singaraja Kepaon Islamic Traditional Village. Mentioning process name Kepaon Islamic Traditional Village finally become the Kepaon Islamic Village because condition of the area is urban village portrait. Being in the middle domination Hindus in the Islamic village of Kepaon try for actualize existence they are in the middle current modernization center Denpasar city

By the etymology of "kepaon" comes from the word paon which means kitchen. In ancient times, when ceremony will be started required various type ready - to- eat food ready serve. Process of ripening food the carried out by other groups for make

a kitchen special holy _ for necessity ceremony. The place cook that then called Sunya Pawaregan / kitchen holy. Paon who got the preposition “to” means to go to something a place. So kepaon has the meaning of coming to kitchen for look for equipment ceremony.

Tradition is all steady action done in an area by down hereditary. Tradition is similarity material objects and ideas originated from the past however still there is until moment this. Tradition could define as true inheritance or inheritance past. (P. Stompka in Wulandari, 2017). Tradition is a part of from inherited culture passed on by generations with hold stick to the norms, customs, rules, treasures. Tradition could fade momentarily as is miscellaneous variety deed human.

Fade tradition sometimes caused by rejection from man that alone reluctant for maintain and replace with culture new (Van Peursen, in Wulandari 2017). Wulandari (2017) states that the Kepaon Islamic Village is a village portrait-based Islam embed values sublime and tradition islam. Life sociocultural in the village very strong with Islamic religious identity. That matter seen from symbol, sign and identity self attached to the Islamic village community kepaon among them like the existence of a mosque, namely the Al Muhajirin Foundation Mosque, there are symbols in every mosque house Islamic village community Kepaon, there is activity Islam, there is symbol woman people Islam with wearing hijab or hood. Is at in the middle complexity people Hindus, Islamic village people try for actualize existence them to stay survive God the only one with mixing two the so-called tradition as syncretism. No Becomes rare thing if speak about tradition in Bali. Various type tradition run by the Balinese people in particular people hindus the only one tradition Megibung. Interesting tradition megibung also run by Muslims who live in Kampung Islam Kepaon Denpasar and are preserved until moment this.

Show Rodat Dance Kepaon at the ceremony Ngaben King of Pemecutan XI is something proof that harmony between people living religion side by side one same other it can be maintained and nurtured in

skeleton develop dynamic harmony. Balance development for wakeup people human, always have limitations and weaknesses. Phenomenon this deserve imitated, the fundamental truth exists in all religions so no need contradicted

Tradition megibung owned by the Balinese people, especially in Karangasem has been also done by the Islamic community of Kepaon. This thing state that tradition that already melt in one compound that is Tradition Megibung. as part from culture so art typical in the form of a dance owned by nyama selam Kepaon is Rodat Dance.

II. Result and Discussion

2.1. Acculturation

Acculturation is mix two culture or more mutually meet and each other influence (Tim, 2008). Acculturation is a social process when occur interaction Among two culture different so that formed culture new. Even though acculturation shape culture new, however elements and properties culture original permanent exist and continue maintained.

Happening acculturation will give impact certain, one of is change method look individual about life community and add outlook as well as knowledge. Besides impact positive that, acculturation can also bring up impact negative, especially entry culture that doesn't in accordance with norm society

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Mutual process influences one culture to other cultures or each other influence Among two cultures that resulted in existence cultural change. Acculturation normal melt through the media of art, letters, to interaction social between Public with very different culture. Besides that, the acculturation process can also occur through contact social or contact culture, good that between individual or between group society.

According to Muhammad Hasyim, acculturation interpreted as something fusion between two different cultures in harmonious and full life peace. According to Suyono, acculturation is fusion Among two

or more mutual culture meet at a time each other accept.

2.2. Ngaben Ceremony

According to Wiana (2004: 25-27; Purwita, 1992:4)) the *Ngaben ceremony* is included in the *Pitra Yajña ceremony*. *Ngaben* comes from the Balinese language from the origin of the word "api" which gets the nasal prefix "ng" and the suffix "an" so that it becomes "ngapian", then undergoes a password so that it becomes "ngapen". There is a change in the sound of the consonant "p" to "b" according to the law of changing the sound of "p, b, m, w (bilabial clumps) so that the word "ngapen" turns into "ngaben". Then the word *cremation* is given the meaning 'towards the fire'. In Hinduism, fire is a symbol of the power of Lord Brahma, so "ngaben" means 'to Brahma'. The purpose and purpose of *cremation* is to release the atma from the *Panca Maha element Butha* and lead the *atman* to the *Brahman* realm or the divine realm

Judging from the condition of the body of the person being di- *aben*, then the *cremation ceremony* can be divided into three types. There are so-called *sawa wadana*, *asti wadana*, and *swasta*. The difference in the type of *cremation* lies in the *pangawak*. In the *cremation of sawa wadana* there is the body (*sawa*) of a person who recently died as a *pengawak*. *Ngaben asti wadana* is a *cremation ceremony* that uses the bones of people who have long died and have been buried for a long time. The bones were removed from the grave and the remaining bones were used as *commanders*. *Swasta Ngaben* is a *cremation ceremony* in which no body is found, the *pengawak* uses symbols in the form of *Tirtha* or *Kusa*.

In the *Sundarigama* ejection (Wiana, 2004:27) the *pe-ngaben-an* in the *pitra yadnya ceremony* can be divided into five levels called *Panca Wikrama*. The five types of *cremation* are from the most important to the simple ceremony. (1) *Sawa prateka*, *cremation ceremony* this in terms of the form of the ceremony is the largest *cremation* on a *sekala*. This *sawa prateka* the direction of heaven that is referred to ask *ring daksina* which means 'in the south'. The deity is Lord

Brahma, the wiku is Bhagawan Rama Parasu, the holy water is Merta Kamandalu, the angel is Dewi Gagar Mayang. Using a *wadah* or *bade* and *damar kurung*, *patulangan*, gamelan *gambang*, using *banten teben*, complete panjang ilang. (2) *Sawa wedana*, using damar *angenan*, sandalwood *pengawak*, heaven is *ring pascima* (West), the god Mahadewa, the angel Dewi Sulasih, the wiku Bhagawan Kanwa, the holy water Merta Kundalini, the gamelan gong trompong, may use *awadah* or *bade* and *damar kurung*. (3) *Pranawa*, may use a *wadah* or may not, use *banten teben*, *damar kurung* and *patulangan*, *pangawakholy water*. Just wear a *bale salunglung*, the heaven of the northern of the god Vishnu, the angel Dewi Tunjung Biru, the wiku of Bhagawan Janaka, his holy water Merta Pawitra. Saron's gamelan. (4) *Ngaben swasta*, does not use *wadah* or *bade*, does not use *damar kurung*, without *banten teben*, and *patulangan*. The serving is complete with *nasi angkeb*, *caru* five white chickens, heaven *ring wetan* (East), the god Sang Hyang Iswara, the angel Dewi Supraba, the wiku Bhagawan Bhrgu. Using *tirta* Maha Merta and gamelan Turas. (5) *Ngaben mitra yajna*, in terms of form, this is the simplest *cremation*, but from a spiritual point of view it is the most important. This *cremation* is rarely recommended by priests except Ida Pedanda Made Sidemen from Griya Taman Sanur. After he doesn't use *cremation* This simplest *mitra yajña* is hardly heard of as advocated by *Pandita*. *Ngaben* with the *pengawak Daksina*, heaven is *ring Madhya* (middle), the god Shiva, the angel Dewi Supini, the wiku Bhagawan Wararuci, the *tirta Sanjiwani*, it is enough to use a complete *saji* and *nasi angkeb*

What is meant by the *cremation ceremony* in this article is the *cremation ceremony* which is equipped with *banten*, led by the *yajamana (Pandita)* which is carried out by the ceremonial *Manggala upacara* (descendants) who will be *aben*, whether the *cremation* is carried out with *ngwangun* or *mapranawa*.

2.3. Acculturation of Rodat-Ceremonial Dance Culture Ngaben Puri Pemecutan

Acculturation culture is fusion two culture or more caused by the interactions that occur Among group community that has culture certain, with group other society. That thing cause change pattern original culture, however no cause loss element second culture that.

Humans are also called with term *homo humanus*, i.e cultured human. Culture that alone is product from society. because of that, change religious values in society will also affect change the culture. among Hindus in Bali can life by peace and mutual value with existence difference belief. Effort realize harmony and harmony people religious actually no too heavy in its application, provided that based on tolerance and mutual respect honor one each other. Harmony between people religion in Bali for it's very steady and harmonious, alive side by side one same other inherited by down hereditary for 500 years ago.

The existence of different religions in the village Kepaon, Denpasar instead wake up Public will importance awareness collective. Hinduism - Islam. the same realize that religion is a rope fastener social. Deep awareness could feel at appearance Rodat dance in Kepaon.

A number of side worship between Hinduism and Islam has similarity basically esoteric. You're welcome want to realize harmonious life between the Creator with creatures, especially community the long-lived Hindu Bali side by side with Islam. Connection Among Nyama Hindu with comfortable Selam happened very intensely which resulted each other accept values between they and Bali are not just a territorial but entity that owns culture big in it. (Sulistiono, et al, 2017)

Rodat Dance is an Islamic dance that is in Bali, so could said that Rodat dance Kepaon is an Islamic dance belonging to Bali. Rodat Dance this reflect existence art that can add outlook about phenomenon acculturation culture in field art.

Koentjaraningrat (1980) states that art is results create creation man for give pleasure and beauty. Art is smooth, beautiful and beautiful. Another meaning is _ something to want created in the sense skill, make something that is beautiful and beautiful, everything that is smooth and beautiful again pleasant heart as well as feelings human. So, something that makes man feel happy, comfortable, and reassuring heart is art, for example song or singing, beautiful painting, dance, architecture and so on. Art is one element universal culture can find in all culture in the world, good in Public rural nor in society large and complex cities.

Gie (1983) states that the art of dance is an amalgamation of the art of sight-hearing. The medium is the dancer's body. Modern dance (to be distinguished from classical ballet) was pioneered by dancer Isadora Duncan who proclaimed that the body is a powerful source of expressive communication.

Various elements of dance, for example, are motion and direction (forward, backward, right, and left), position, and jumps. In the art of dance there is no subject matter. The main goal is to express emotions through gestures. Dancer Isadora Duncan even stated that the ideal or noble thing in dance is "*the divine expression of the human spirit through the medium of the body's movement*".

Kingdoms is center culture including dance in it because dance will be staged before the king for entertaining. Hindu kingdoms in Bali, including: Karangasem Kingdom, Gelgel Kingdom, Pemecutan Kingdom, Mengwi Kingdom and others. Pemecutan Kingdom, which is located in the Denpasar City area (formerly known as Pemecutan) before expansion including the district Badung) is one of the kingdoms in Bali which has close relationship with Islamic kingdoms in the archipelago. Ternate Kingdom and Tidore Kingdom and Bangkalan Kingdom is a very close Islamic Kingdom relationship with the Whipping Kingdom.

So many ethnicities that occupies Kepaon but they no use language area each other than Balinese. Until now the people of Kepaon fluent use Balinese in socializing everyday. Besides language is also available culture and customs Balinese customs that are applied in Kepaon, such as: three events monthly baby, event seven monthly, majan event (up stairs) aged children six months until with one year, and so on. Become a community Muslims in Kepaon is the Balinese Muslim community called *Balinese Muslims*. Not again mention the occupied area that with the name Bangkalan village, or Javanese village, or Bugis village, Palembang village, etc., but our call it with the name of Kepaon Islamic Village.

Until now, the residents of the Islamic village are kepaon permanent weave connection with Hindus in Kepaon, especially at Puri Pemecutan. If in Puri there is celebration like Pitra Yadnya, or cut teeth (Masangih) characters Public as well as the religion of the Kepaon Islamic Village this diligent visit to the castle and very welcome as well as privileged without existence prejudice cynical from the two religions.

Position of Kepaon Islamic Village including village area Pemogan, however enter Kepaon Traditional Village. They life get along side by side with local Hindus. Harmony that got because nature tolerant second party. Harmony that no only seen in aspect social, however also shown when each celebrate day his religion. As well as in field art can grow and develop there. One of them Rodat dance.

Rodat taken from the word rodoton or raudatan, which means garden. If talk about garden, already of course the picture is - beautiful things. Personnel Rodat alone taken from the youth and youth of the local mosque.

If you see from history, Rodat used to be of course be one troops war kingdom Badung. Who came from from Kepaon Islamic Village, "Rodette's name this used to be gift Cokorda Pemecutan moment help fight oppose kingdom Mengwi and war Bellows Badung. See from history, no amazed when connection Between Sweeping Castle with Kepaon Islamic Village intertwined so harmonious, very

closely. In fact, Cokorda whipping until now always present every time activities in Kepaon Islamic Village moment warning Birthday of the Prophet.

This dance has characteristic a very unique characteristic, namely dominant on Vowels. Vocals hold very important role because according to the source, the vocals is a spell chanted by the soldiers at the time war. The spell working as immunity or magic so that when fighting, soldiers Becomes holy and finally win. However, in Rodat dance own vocals or spells now no again working as immunity because before dance, no there is a special ritual. So just Rodat dance poems sung by the dancers. Though no there is a ritual before dance, but at the beginning dancer's performance read *Blessings* more first.

Rodat Dance this describe group soldiers who will war. So, in group no many characterizations, just there are 2 leaders on duty lead the way staging. Difference Among soldiers and leaders could seen from color costumes and props brought.

□ Dressing / costumes and property

Leader

- a. sleeve coat long color red
- b. Color Trousers _ white
- c. sling black
- d. Shawl black
- e. Rank (in both shoulder)
- f. Cap color black
- g. Sarong hand color white
- h. Kamen prada pink color
- i. Shoe
- j. Sword (property)

Soldiers / Troops

- a. Sleeve coat long color blue
- b. Trousers long color white
- c. Sling black
- d. Shawl black
- e. Rank (in both shoulder)
- f. Cap color black
- g. Sarong hand color white
- h. Kamen prada pink color
- i. Shoe

Accompaniment in the form of tool music

- a. Tambourine 4 pieces
- b. Jidur 1 pieces
- c. Kendang 4 pieces

Language used is Arabic that doesn't could translated to in Indonesian. However, it means is a spell for immunity and magic at the moment war.

Staging art *kuntulan* in the form of dance *Rodat* (male dancer) accompanied by with tambourine married vowels "promise" and "asrocal". At the beginning his birth, when staging all the dancer is boy - man because Public consider taboo and violate Islamic teachings if dance the performed by women. The movements used are also very simple that is a movement that depicts people praying, wudhu, and adzan. In development next, art *kuntulan* experience various expansion, goodin instrument music, dance, and appearance woman in the performance. And the dancers who wear white clothes, like bird Egret (a kind of bird Stork). Basically, music this only use tambourine and *jidor* as tool music main, however with the more development time, musical instrument added with *kendang* and *gongs*. (Sulistiono et al, 2017)

Rodat Dance *Kepaon* present in procession Ceremony The 11th Ngaben King Pemecutan on January 21, 2022. Ngaben at Puri Pemecutan with accompanied by dance Even come on stage in procession first before bade as the place stretcher corpse will going to to *setra* / grave. Bade with 11 overlap is also equipped with oxen. This thing shows existence acculturation Hindu-Muslim culture that reflects harmony between people religion that can life peace side by side.

III. Conclusion

Rodat Dance is Balinese Islamic art. The beginning of its appearance no could be known by certain as well as not even the creator anyone knows. However, progress until moment this has experience a number of phases. *Rodat* Dance had time subjected to a vacuum and then finally deconstructed repeated by the youth in *Kepaon*. Until now *Rodat* dance could our meet at Islamic weddings and welcoming events office nor state guests. *Rodat* Dance this danced by a minimum of 10 dancers man added with 2 dancers as leader. In *Rodat* dance this the nuances of Islam are indeed very thick, however though thereby Balinese people

around no feel object. Life people harmonious religion could be maintained to use support creation condition safe, comfortable and peaceful, at the same time give coolness in the heart people human. Islam and Hinduism, truly have many equalities even occur acculturation concerning art and culture from both religions in Bali. They life peace in the middle the majority of Balinese people Hindu. Atmosphere harmonious and full tolerance that no only recognized by those who are Muslim, but a number of Hindu figures are also aware of and acknowledge it.

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