

## ARI-ARI CEREMONY PROCESSION WITH HANGING SYSTEM AS A TOURIST ATTRACTION IN BAYUNG GEDE VILLAGE, KINTAMANI DISTRICT

Gede Putu Agus Jana Susila  
I Nengah Suastika  
Ni Made Ary Widiastini

### ABSTRACT

*This study aims to analyze the placenta ceremony procession with the hanging system and the philosophical and aesthetic values that are built up from the placenta ceremony with the hanging system, so as to attract tourists. In this research methodology uses a qualitative approach. The informants in this study were Bendesa Adat, traditional villages, community leaders, youth organizations and the community. The research instrument used interview guidelines, observation guidelines and documentation guidelines. Data analysis techniques used qualitative data analysis, namely data collection, data grouping, presentation and drawing conclusions that were carried out in a circular manner. The results showed that the placenta ceremony with a hanging system begins with the preparation of the infrastructure, the metanding stage / integrating various kinds of infrastructure used, collecting / bringing placenta to the placenta and determining the placenta for the coconut shell. These processes are carried out by the sibayi's male parents, assisted by several members of the nuclear family. In this process, the baby's male parents must fulfill several requirements / requirements to be able to carry out the ceremonial procession, so that the baby grows and develops properly. The procession of the ari-ari ceremony with a hanging system is very different from the Balinese people in general who carry out burials in the yard of the house. This condition attracts tourists to see the placenta hanging on the bukak tree. Hanging the placenta on the bukak tree contains aesthetic values such as the bukak tree that looks like coconut fruit, the bukak tree decorated with mashed coconut, the burial of the placenta that is done by hanging, the hanging placenta does not cause a foul odor or unpleasant aroma and a placenta that is hanging in the forest of the village which is sacred can be an attraction for tourists.*

Keywords: tourism; philosophy; aesthetic; attractiveness

### INTRODUCTION

As a village that has special uniqueness, which cannot be found in other areas, making Bayung Gede Village is not only interesting to be visited by researchers (Mead, 1942; Geertz, 1959; Reuter, 2005), but also tourists, who in particular do have an interest towards the culture of a region (Suastika N. et al., 2019; Wayan Sujana, et al., 2020). One phenomenon that presents an oddity from the perspective of Balinese culture is the tradition of burying the placenta with a hanging system. In Balinese society in general, the placenta that was born at the same time as the baby is buried by planting it in the house yard in front of the paon house (kitchen) to the right. The goal is that every time the placenta is buried it can be properly cared for by the two people, so that it does not hamper the growth and development of the baby. The buried placenta can also be ensured that it is safe from various kinds of disturbances, such as animals or other spirits.

According to Balinese beliefs, the baby to be born into the world is assisted by four siblings or often called chess kinship or sedulur papat. These four siblings are called Anggapati, Banaspati, Prajapati and Banaspati Raja who are still in the form of yeh nyom (amniotic fluid), lamas (soft fetal sheath), gum (blood) and placenta (placenta). While in the womb or brother's ketampat garbha is what helps the baby to be able to meet various kinds of needs. It is believed that the four siblings will do whatever it takes to protect the baby so that it will be born safely. The pattern of their relationship is based on a deep sense of love and affection and what it is to smooth the course of the baby's birth. When the womb is nine months old, brother four will be willing to die by leaving his form like amniotic fluid, fetal subtle body, blood and placenta so that the baby can safely come out of the womb / garbha of the mother to enjoy life (Ratna Dewi and Sudarsana, 2017). The duty of the sibling is to open the door of the birth, wrap the baby, smooth it out and push the baby so that he can get out of the door of birth immediately.

It is believed that the four sibling relationships that have been built since in the womb will affect the growth and development of the baby (Dekaka Rai, 1994). Therefore, these four brothers must also be properly nourished and buried, so as not to disturb the baby. The procession of the burial of the four siblings of the baby is interpreted by the Balinese as a sacred activity, so it must be carried out carefully with some restrictions that must be followed by male parents when burying four siblings. In general, the placenta will be buried in the yard of the house, so that it is easy to care for and always blends with the baby. Treatment of buried placentas can be done by providing lighting in the form of lamps, providing simbuh / heating potions, making a roof for the burial of the placenta, filling the ashes over the placenta graves so that they are warm and providing offerings in the form of canang containing candy, snacks and others. The goal is to keep sibling four comfortable, so that they are able to continue to protect the baby and not bother the baby while resting. The good condition of the placenta is believed to be able to make the baby resilient from disease, healthy and strong until he grows up.

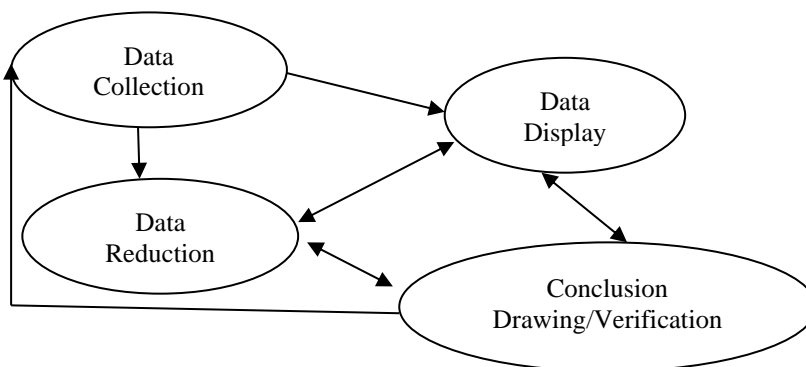
In the community of Bayung Gede Village, the placenta that is born together with the baby is placed in a coconut shell, then hung on a bukak tree in the setra ari-ari (placenta grave) area. The hanging placenta is also not provided with shade like a placenta burial in general, is not provided with offerings at any time and is also not provided with simbuh (heating potion) at any time. However, the ari-ari ceremony procession with a hanging system in Bayung Gede Village has philosophical, historical, and ethical values that are full of meaning. In fact, these processes are accompanied by miasa activities (fulfilling several types of taboos), starting to prepare the means of the ceremony, bringing the placenta to the placenta, the process of looking for an bukak

tree and hanging it until returning home after hanging the placenta. The existence of this hanging system of placenta is then an attraction for tourists to visit Bayung Gede Village. The study conducted by Suastika N. et al., (2019) showed that building architecture and settlement patterns, bamboo forests, community cultural activities and placements were the main tourist attractions in Bayung Gede Village. Meanwhile, the study conducted by (Hery Hermawan, 2017; Novita Rifaul Kirom, et al., 2016; Eka Rosyidah Aprilia, et al., 2017) shows that tourist interest in objects is caused by various factors, including: (1) the existence of promotions carried out by the object manager tourism, (2) the existence of information conveyed to tourists about the object, (3) the existence of monumental cultural values that attract tourism, (4) the existence of adequate facilities at tourist objects, (5) economically affordable by tourists, (6) ) the uniqueness of the object, and (7) the culture of the community which is open to tourists. Of all the rationales for tourist visits, uniqueness is the strongest attraction for tourists to visit an object (Achmad Andi Rifan, 2018). This is because most tourists who travel are motivated by something different from what has been seen in their daily lives.

**METHOD**

In this research method using a qualitative approach (Miles and Huberman, 1992). This is based on the analysis of the research problem, which requires a number of field information to emerge from below (Spradley J., 1980). In this study, the informants of the research were: (1) traditional bendesa, related to the basic data philosophy of the placenta ceremony process with the hanging system, (2) the community who in the near future has carried out the placenta ceremony with the hanging system with data on the placenta ceremony process with a hanging system and tourist interest in this procession, (3) community leaders, related to the values of the placenta ceremony procession with a hanging system, and (3) Karang Taruna, related to tourist attraction ari-ari ceremony procession with a hanging system. The instruments used in this study were participatory observation guidelines, interview guidelines and document studies (Sugiyono, 2010). The use of these various instruments is intended to obtain in-depth and comprehensive data related to the placenta ceremony procession and the attraction of the placenta ceremony procession to the interest of tourists visiting Bayung Gede Village. The technique of withdrawing and developing research informants was carried out in a purposive sampling technique. The types of data collected in this study include words, actions, situations and events, and documents that can be observed. The data processing and analysis techniques in this study were carried out qualitatively, namely: (1) collecting data, (2) reducing data, (3) presenting data, and drawing conclusions (Miles and Huberman, 1992). This process is carried out in a circular manner, so that it gets the meaning that is in accordance with the actual situation.

The data analysis process can be presented in the following figure:



Qualitative Data Analysis Process  
(Sources: Miles dan Huberman, 1992).

**DISCUSSION**

**3.1. Ari-Ari Ceremony Procession with Hanging System in Bayung Gede Village**

The placenta ceremony with the gatumg system in Bayung Gede Village is carried out in several stages. The stages are: (1) the stage of preparing the ceremonial infrastructure, (2) the metanding stage / combining various kinds of infrastructure used for the ceremony, (3) giving / bringing the placenta to the placenta, and (4) determining the place placenta to hang.

After the gestational age reaches seven months, the male parents have prepared various means that will be used for the placenta ceremony procession. Usually, the prospective baby's parents will ask the elder or the village administrator about the facilities that need to be prepared. The facilities that need to be prepared are blakas (machetes), coconut, bamboo, turmeric, lime fruit, turmeric, whiting, pepper, mesui and kitchen ash. The preparation of these infrastructure facilities must be carried out by the male parents of the prospective baby as a form of obligation and responsibility for their children (Dewa Made Satria Sitangga Wijaya, et al., 2019; Wayan Sujana, et al., 2020). The search for various kinds of infrastructure must be carried out by prioritizing what is already in the house itself. If, at home, you are not allowed to ask your family or neighbors or buy at stalls or shops. The main thing in the preparation of the infrastructure is the sincerity and sincerity of the prospective male parents of the baby. The main prohibition in the search for facilities and infrastructure is that as much as possible the facilities used are sought for

themselves, for example, such as bamboo, coconut, turmeric and other materials in the garden or yard of the house. All these facilities and infrastructure have not been processed or refined but are left as they are until the baby is born.

After the baby is born, the infrastructure that has been prepared beforehand is processed or smoothed so that it can be used for ceremonial facilities. Some things that parents need to do are split the coconut in half, make ngad (bamboo knife), sepi (bamboo clamp), make tengeh (grated turmeric mixed with lime juice and whiting), and taboo string. (a rope made of bamboo rope). The processing of these infrastructure and facilities requires adequate skills from the baby's male parents. In this activity, it will be seen whether the male parents of the baby have sufficient skills and readiness to become parents. Mature parents will appear to be able to prepare and process infrastructure properly and do not need much help from other people. This will affect the growth and development of the baby later. According to the community's belief, parents who are mature in preparing and processing the placenta ceremonial facilities will make babies whose siblings (girlfriends) are celebrated become more independent when they are adults (Sedana Arta, 2010).

All the facilities that have been made are matched (put together) so that they are ready to be brought to the placenta by the male parents. It begins with splitting the coconut into two parts and trying to make it the same size so that it is easy to put it back together. Then the turmeric and lime are cut into pieces and used as a base for the placenta on the split coconut. Then the placenta is held using a pin, then the placenta is cut using a ngad. After the placenta is cut, it is covered with tengeh (grated turmeric mixed with whiting) and sprinkled with anget-anget (pepper, mesui) which has been chewed by the male parents. Then the placenta is smeared with kitchen ashes to absorb the odors and liquids that come out. After the placenta enters the coconut shell with the tools, then the coconut shell is closed again as before and glued with whiting and tied with taboo strings in the form of a plus sign. During this metanding process, male parents must show seriousness, so it is hoped that it will be transmitted to the baby's life later (Dewa Made Satria Sitangga Wijaya, et al., 2019).

After the placenta with the ingredients has been matched, the male parent is ready to take the placenta. The preparations for the process of bringing the placenta are carrying the blakas with the right hand, holding the placenta which has been wrapped in a coconut shell with the left hand and walking upright and smiling until it reaches the placenta. During the journey from home to the placenta, the male parent carrying the placenta must walk straight or not to go left or right. If meeting with people during the journey to Setra ari-ari, parents who bring placenta must not say hello and stop, it is enough just to smile at the people they meet. People met during the trip will also understand the conditions that are happening. What if someone asks because they don't understand the situation and condition. In this situation, the nuclear family who follows the journey of the baby's parents carrying the placenta helps answer questions and provides explanations, so that it does not disturb the concentration of the baby's parents. These taboos are carried out to build focus and concentration when the baby grows older in carrying out activities.

After arriving at the placenta, the parents must first put the placenta that has been taken to be left in search of a place that will be used as a place to hang the placenta. In this process the male parents must look for a bukak tree that looks shady, accessible and has other placements hanging there. The goal is that the placenta is well protected and the baby will be able to get along with other people when he grows up. If the baby's placenta is hung alone, the child will usually find it difficult to get along and tend to be alone. So that as far as possible the parents will find a place for the bukak tree that contains the placenta of other babies. In addition, when cutting down the bukak tree which will be used as a placenta for the baby, it is necessary to use the right hand and make every effort to cut it or show the sharpness of the tools used (Wayan Sujana, et al., 2020). The right hand is a symbol of kindness, and at the same time it aims to prevent the baby from using the left-handed or the left hand. Meanwhile, the sharpness of the tools used as a symbol and hope for the baby's future sharpness of mind. All of these behaviors and actions show the expectations of the parents for the life of the baby by treating the siblings (placenta) well. This is still a very strong belief in the people of the Bayung Gede Traditional Village, so that the placenta ceremony procession with the hanging system has religious and magical values that are difficult for other people to understand.

### 3.2. Setra Ari-Ari as a tourist attraction in the village of Bayung Gede.

Conceptually, setra placenta is a grave for the placenta that is born with the baby. For Balinese people in general, this placenta does not have a special grave, but is only buried in the yard of the house, so that it is close to the baby. The burial of placenta in the yard of the house shows that the placenta does not have a leth (dirty) value. In general, the placenta as the baby's brother is believed to be alive and takes care of the baby magically until he grows up. Therefore, it is fitting that the placenta be buried and cared for properly by the parents, so that it does not affect the growth and development of the baby. So it is not surprising, if the placenta graves in the yard of the house are made of shaded roofs, fences so that they are not sought after by animals, are filled with shallots to protect them from the disturbance of spirits, filled with kitchen ashes to warm them, sprayed warmly (pepper, mesui bark, onions and jangu) and make offerings such as candy, snacks, lak-lak, tape, chips and various other baby snacks (Sedana Arta, 2010).

This condition is very different from the belief of the people of the Bayung Gede Traditional Village which has its own place to treat placenta which is called Setra Ari-Ari (placenta grave). This placenta is located in the south of Bayung Gede Village and is only adjacent to the road with the residents' houses. The area is full of shady and beautiful trees, because people are not allowed to cut trees in the ari-ari-ari area which covers an area of approximately 960 square meters. The community considers that the placenta is a place that must be purified, so that not a single plastic waste is found in the setra-ari-ari area. Likewise, tourists who come to the placenta, are prohibited from disposing of garbage, so that the sanctity and beauty of the environment is still preserved until now. There are several attractions of placenta ari-ari in Bayung Gede Traditional Village, namely: (1) the placenta of the baby's relative is hung from a bukak tree, (2) the placenta is hung using a coconut shell as its place, (3) is placed in a forest area devoted to hanging the placenta, (4) the placenta does not cause a bad smell, (5) the placenta is not sought after by wild animals, and (6) the forest is very beautiful, thus adding to the attraction of seeing (Wayan Sujana, et al., 2020).

The placenta hanging from the bukak tree is a very unique and interesting phenomenon, because it is almost difficult to find it in other areas in Indonesia. This can be a spectacle that makes tourists curious, about what causes people to hang their placenta on trees, what values drive this condition, do all people do that, how does the process go until the placenta depends on the tree, what is the motive or purpose of hanging the placenta on the tree. trees (Dilla Pratiyudha Sayangbatti and M. Baiquni, 2013). If this can be narrated well by the community or tourism managers in Bayung Gede Village, it will certainly be an interesting

experience for tourists in understanding the life of the people of Bayung Gede Village, especially in the placenta ceremony procession with a hanging system. On the other hand, the placenta hanging using coconut shells makes placenta burials even more exotic for tourists to see (Dewa Made Satria Sitangga Wijaya, et al., 2019). Even more interesting, because the coconut shells are glued back using whiting mixed with water, then tied with bamboo strings. The bamboo string is crossed, forming a cross which means an antidote to magical interference that would harm the baby's sibling (placenta). The coconut shells are hung grombolan, but not regularly, so that there are those that are higher up, some are lower and scattered on several bukak trees. Some of these skulls are old and old and some are new, so they look fresh. This hanging coconut shell, at first glance, looks like a fruit from a bukak tree.

Hanging coconut shells also do not smell foul or fishy. This condition does not cause visitors or tourists to feel uncomfortable or disgusted by the state of the placenta. From a tourist perspective, the procession of hanging the placenta on a bukak tree using coconut shells is an artistic attraction that cannot be found anywhere else (Faikar Adam Wiradipoetra and Erlangga Brahmento, 2016). Even the coconut shell that is hung on several trees makes the setra ari-ari, which is a forest area, has its own charm compared to forests in general. Even a cranium hanging from a tree is not available to dogs or other wild animals. In fact, there are lots of stray dogs passing and passing by in the placenta area. By the community, this is believed to be due to the influence of the supernatural power of the placenta, which is the baby's brother, who has the power to avoid wild animal disturbances. Not infrequently, tourists who visit ask about the strength of the coconut shell which is able to reduce odors and prevent the placenta in it from being sought after by animals. Scientifically, the concoction consisting of coriander, garlic, lettuce and whiting as well as kitchen ash used to cover the placenta is able to reduce the appearance of bauh due to the putrefaction of the placenta. By tourists, the traditional knowledge of this community, often ends up being used as scientific studies in the form of research that can produce new findings, especially those related to traditional culture.

The beauty of the setra ari-ari region is also an equally important attraction to make tourists feel at home in the village of Bayung Gede. Throughout the forest which is a central area, not a single plastic waste is scattered. The beauty of these graves is an anomalous phenomenon, where most of the forests in various areas experience logging and deforestation. Whereas in this area, even though it is close to a residential area, it is still well preserved. There is a tradition that requires the community to maintain and preserve the forest in the setra ari-ari area, namely the obligation to carry out a procession of the placenta ceremony with a hanging system. The bukak tree as a tree that is used as a place to hang the placenta, must remain and be maintained to ensure that every generation born in Bayung Gede Village can hang its placenta there with a predetermined ceremonial procession (Kadek Hariyana and I Gst. Agung Oka Mahagangga, 2015 ; Erlangga Brahmento, et al., 2017). There are community values that can adapt to the changes and developments of the times, but there are several values that oblige the community to keep them, such as the placenta ceremony procession with a hanging system and efforts to conserve setra ari-ari forest in Bayung Gede Village.

## CONCLUSION

The implementation of the placenta ceremony with the gatung system in Bayung Gede Village is carried out with the stage of preparing the ceremonial infrastructure, the metanding stage / integrating various kinds of infrastructure used for the ceremony, committing / bringing the placenta to the placenta, and determining the placenta for the placenta. There are several attractions of placenta placenta in Bayung Gede Traditional Village, namely: the placenta of the baby's sibling is hung on a bukak tree, the placenta is hung using a coconut shell as its place, placed in a forest area devoted to placenta, the placenta does not cause a foul odor, the placenta is not sought after by wild animals, and the forest is very beautiful, thus increasing the attraction of tourists to see.

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Gede Putu Agus Jana Susila  
*Faculty of Economic*  
*Universitas Pendidikan Ganesha, Bali, Indonesia*  
*Email: janos\_undiksha@yahoo.com*

I Nengah Suastika  
*Faculty of Law and Social Sciences*  
*Universitas Pendidikan Ganesha, Bali, Indonesia*

Ni Made Ary Widiastini  
*Faculty of Economic*  
*Universitas Pendidikan Ganesha, Bali, Indonesia*