

Cultural Spatial On Eid Al-Fitr Celebration In Pegayaman Village Buleleng Bali

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ABSTRACT

The formation of a residential environment is basically determined by various factors. Among them is the culture of the local community. Culture is unique, from one place to another can have very different meanings. This uniqueness can be found in Pegayaman Village, one of the oldest Muslim village in Bali, which has existed since the days of the Buleleng kingdom during the reign of Ki Barak Panji Sakti (Early 16th Century). After living for a long time, acculturation took place between Balinese Hindu traditions and Islamic traditions in Pegayaman. This acculturation can be seen in the Eid celebrations in Pegayaman Village, which we do not find in other villages. The cultural spatial created during the Eid celebration is the hallmark of the Pegayaman village cultural spatial. Identification of the cultural spatial formed during the Eid celebration is carried out by superimposing the cultural spatial on the macro and mezzo scales that are formed during the series of celebrations so that a complete cultural space is obtained at the Eid Celebration. Cultural spatial in the series of Eid al-Fitr celebrations are mosques, schools, madrasahs, mushola, orphanages, cemeteries, road spaces, and Penghulu houses. During the month of Ramadan, the mosque becomes a very important cultural spatial because it is used for 24 hours. There is a lost tradition that is usually carried out during Ramadan due to the increasing population and technological advances.

Keywords : Cultural Spatial , Acculturation, Eid Al-Fitr Celebration, Superimpose,

I. Introduction

Pegayaman Village in Sukasada District, Buleleng regency, is a Muslim village in Bali that has existed since the days of the Buleleng kingdom during the reign of Ki Barak Panji Sakti (1619-1680). Three tribes inhabit the Pegayaman Village area the Javanese, Bugis, and Balinese. Pegayaman village was inhabited by Javanese tribesmen who came from the soldiers of the Mataram kingdom.

In 1648, Ki Barak Panji Sakti offered assistance to the Mataram troops to attack Blambangan. This offer was accepted by Tumenggung Danusaha because some troops had to be on standby in the Mataram Kingdom due to the internal

conflict in the Mataram Kingdom. The alliance of these two kingdoms succeeded in controlling Blambangan. For his services, Ki Barak Panji Sakti was given a gift in the form of 100 soldiers and an elephant who would accompany the Buleleng troops to the land of Denbukit. These hundred soldiers were the first Islamic group to come to North Bali. This Muslim soldier was then placed on the north side of Puri Singaraja with the task of helping to defend the sovereignty of the king, which is currently called Banjar Jawa. One of the soldiers served as elephant handler. For their service in the Buleleng Kingdom, they were then given a gift in the form of land on the southern border of the Buleleng Kingdom. They were freed to open the widest area known as Alas Gatep (*Inocarfus Fagifer*). They then took on a new task as a shield for the Buleleng Kingdom from the south side. They then formed a new settlement which is now known as Pegayaman Village. (Budarsa, 2015).. Followed by the entry of the Bugis tribe from the expedition of Raja Hasanuddin (Makassar), whose boat ran aground while heading to Madura and then finally chose to settle down (Hasyim, 2015).

For centuries, these three tribes with two religions, Hinduism and Islam, have lived in harmony. There is acculturation that can be seen in the tradition of using Balinese names like Balinese people in general, such as Wayan, Made, Nyoman, or Ketut (liputan 6.com). The daily language used is also the middle Balinese language (*bali madya*). Javanese and Bugis languages have disappeared. The Pegayaman village community system uses a *bale banjar* and is led by a *kelian banjar*. The arts that developed such as *bodrah*, *hardah* also got Balinese influences in their costumes and poetry.

In celebrating religious holidays, the people of Pegayaman village also recognize traditions such as Balinese Hindus, namely *Penapean*, *Penampahan*, and *manis* as well as the tradition of *ngejot*. The pegayaman village also uses the *subak* organization system in the agricultural sector. Muslims apply the subak irrigation system, the pattern of water regulation as practiced by Hindu farmers, although the way to be grateful at harvest is different (Prasetya, 2012).

Another unique thing in the community system in Pegayaman Village is the existence of a village head. *Penghulu* is an elder in the village tasked with guiding religious life in Pegayaman Village. He became a place to consult about religion for

the Pegayaman community and became a mediator for the community. This position is a lifelong position. The central role of the penghulu is to provide a different color for the cultural space in Pegayaman Village. When compared, the position of the penghulu has a similar task to that of the Bendesa in the Balinese social system but differs in the length of time he carries out his duties. If the penghulu is life long task, the bendesa is not.

Implementing religious holidays and traditions by Muslims creates cultural spatial in Pegayaman Village. For example, during major religious ceremonies such as the celebration of Eid al-Fitr, cultural spatial is not only made on a micro-scale, residential, religious leaders, or mosques, but also on a macro scale in the area by using road sections as part of an art parade. These cultural spatial give the characteristic of Pegayaman Village settlements. The unique character of cultural spatial is in line with what was stated by Dansby in Sasongko (2005) that the formation of a residential environment is largely determined by various factors, including the local community's culture. How the individual relates to his family and the surrounding environment is certainly different from one culture to another, then how the spatial is arranged and designed is very dependent on each other's view of life.

In traditional culture, the form of settlement is faced with a ritual setting background, which aims to regulate the order in harmony. Putra in Antariksa, 2011 states that there are two main regulatory systems in the traditional concept of space: geometric arrangements associated with ritual matters and cosmology. In the cultural context related to settlements, Yi Fu Tuan in (Sasongko, 2005) states that in the cultural context related to residential space, Yi-Fu Tuan (1977: 5) says to explain the meaning of spatial organization in the context of place and space. space) must be associated with culture. Culture is unique. From one place to another can have very different meanings.

Furthermore, humans will express themselves in the environment in which they live so that the environment in which they live will be manifested in various symbolisms according to their culture. How humans choose certain places and use multiple tools or different ways to communicate is basically a human "language."

This pattern is not only seen in terms of the environment alone, but at the same time, it is also a manifestation of their culture.

The research method used is descriptive Kualitatif, which consists of descriptive analysis to describe the results of mapping cultural space in the spaces used during the commemoration of religious holidays. Spatial mapping is obtained through the superimposition of cultural spatial maps in a series of celebrations. The research observation method includes the researcher's observation as a Marginal Participant or a flexible observer who participates in activities at the research location. Observations are made at times during religious ceremonies

II. Discussion

A. Pegayaman Village Character

Pegayaman Village consists of several official banjars, namely 1) Banjar Timur Jalan, 2) Banjar Barat Jalan 3) Banjar Kubu 4) Amertasari Banjar and 5) Kubu Lebah Banjar. In the Banjar Dinas Timur Jalan dan Banjar Barat Jalan and Banjar Amerta Sari III for Islamic settlements. The settlements of the Muslim population are concentrated in Banjar Timur and Barat Jalan. For Hindus, it is concentrated in Banjar Amertha Sari I and II. In addition to the two settlements, the houses of the residents are scattered in the garden area in Pegayaman. Reaching settlements in the farm takes quite a while with relatively difficult terrain and road conditions, not all of which have pavement. Due to the large area of the village, most religious activities are carried out later in the day compared to other places. For example, the Eid prayer at the time of Eid, in the city of Singaraja area it is held at 06.30 then in the Pegayaman area, it is carried out from 07.00 to 10.00 to provide sufficient time for residents whose homes are far from the mosque to worship.

The Muslim settlement in Pegayaman Village is in the area around the mosque. The settlement footprint tends to rise to the north towards the farm belonging to the village community. In the past, the mosque was located in a relatively higher area than the residential area, but with the increase in population, the settlement expanded to the north. The cemetery is placed in the lower area of the mosque. The religious life of Muslims in Pegayaman Village is very strong. The

existence of places of worship, such as mosques and mushola, is vital in society. In the center of Pegayaman village, there are several mushola. Other mushola are scattered throughout the village, even in community settlements in the form of Pagayaman village. In total, there are around 30 mushola. In addition to mushola and mosques, there are also madrasah schools, Islamic boarding schools, and elementary schools.

B. Implementation of Eid Al-Fitr in Pegayaman Village

Eid al-Fitr, which falls on 1 Shawwal on the Hijri calendar, is a sign of the end of the fasting month of Ramadan. The month of Ramadan is a busy month for the people in Pegayaman Village. The implementation of Ramadan fasting and Eid al-Fitr in Pegayaman is unique because it gets influences Balinese Hindu tradition with the use of terms such as *Penapean*, *Pengajaan*, *Penampahan*, and *manis*. This term is commonly found in implementing the Balinese Hindu holidays, namely *Galungan* and *Kuningan*. In Pegayaman Village, Eid Al-Fitr is still less crowded than the Prophet's Maulud Day.

During the month of Ramadan, tarawih activities are carried out in prayer rooms and mosques. For women, it is carried out at 20.00-21.00 WITA while for man it is carried out at the mosque at 22.00-23.00 WITA. Penghulu himself performs the tarawih prayer first from the man at 20.00-22.00 wita. The event was continued by continuing the *Tadarusan*, which was carried out by the man and youth of the mosque from 23.00-02.00 WITA. In addition to the mosque, *Tadarusan* is also held in the homes of residents who hold *Tadarusan*

During Nuzulul Qur'an, on the 27th of Ramadan, a lecture was held by the youth of the mosque. Taking a place in front of the mosque by making a tent. Implementation time from 21.00 - finished. In detail the implementation of Eid al-Fitr can be described as follows :

1. H-3 or called *Penapean* (to be filled in by making tape in their respective homes. Culture room on a micro scale, namely in their respective homes.
2. H-2 or known as *Penyajaan* . At that time, the community, namely the mothers, made uli, tape and other snacks that would become a feast for the holidays. This presentation is also carried out on a household scale.

3. H-1 is called *Penampahan*. People usually buy cows to be slaughtered together. But there are also those who buy meat to the market to serve as Eid dishes. Early in the morning, before performing the Eid prayer or on the H-1 of Eid al-Fitr, the community performs the tradition of *ngejot* (giving food) to village elders and elderly families. At every iftar, people bring food to the mosque so on those days the menu varies depending on who gives it. But on the last day of fasting, the menu is usually almost the same, consisting of *rumbah* (from meat and coconut), *be mesere* (a kind of beef that is shredded but wetter than abon), *jeruk* (a mixture of various vegetables and fried foods (meat like opor) and fruits. Like watermelon and date palm.

On the H-1 Eid al-Fitr, after the Maghrib prayer, the takbiran night was held by walking around the center of Islamic settlements. The mosque is the starting point and ends at the mosque. Young and old all participate according to a predetermined path. The parade is only carried



Picture 1. The atmosphere of iftar on the last day of Ramadan

out one round with the direction as shown in the red arrow in picture 3. This tradition has been carried out for a long time.

The road in the Settlement used for the parade is quite wide. The size is about 3 meters. In the past, the parade was only carried out on foot carrying torches while carrying a drum, but in the last two years, the parade has also been followed by motorized vehicles with loud noises

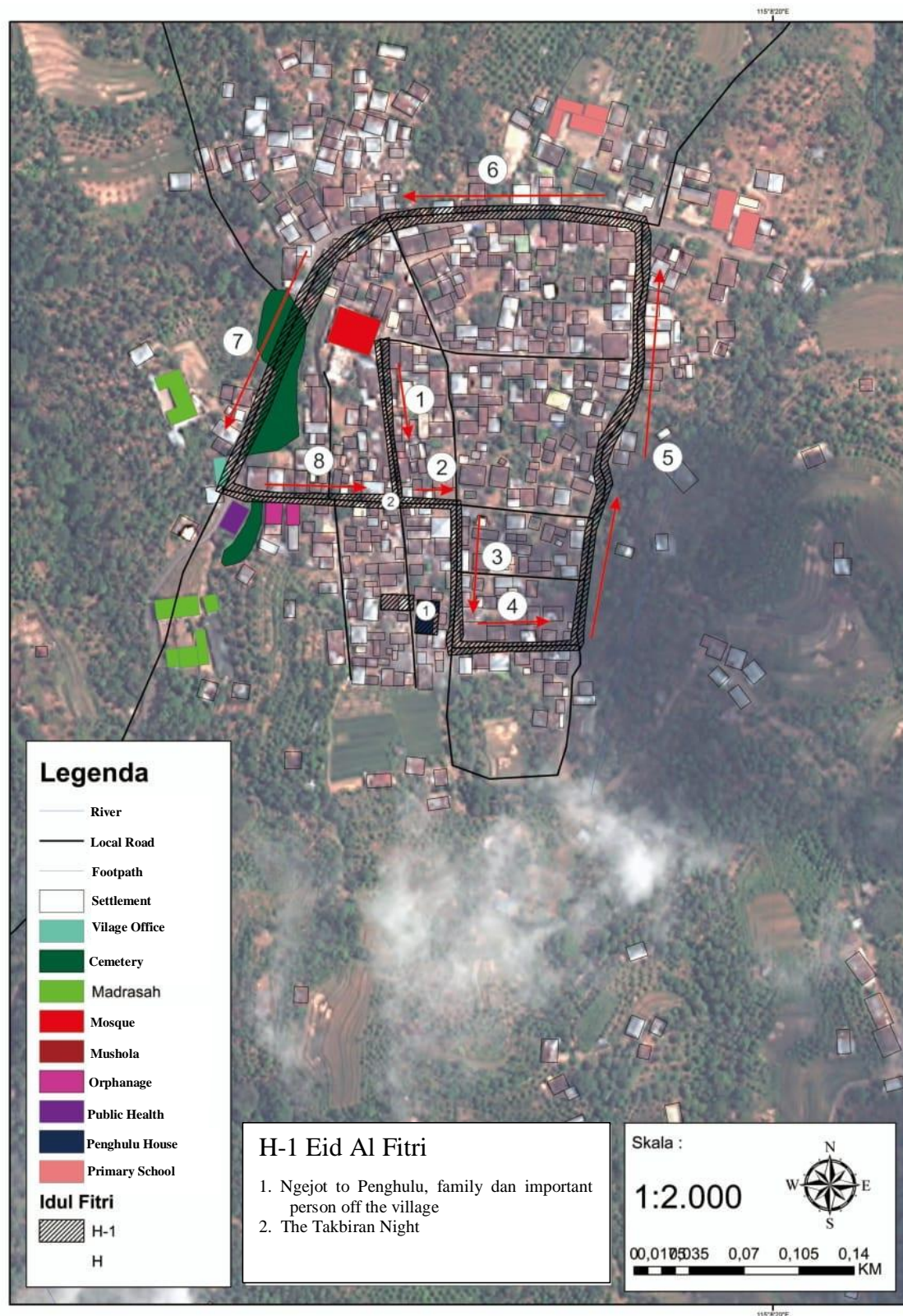
carried out by young people. This condition caused discomfort for the other parade participants.



Picture 2. The atmosphere of the Eid Al-Fitr Taaruf Parade

The H-1 activity before Eid al-Fitr when a cultural spatial mapping is carried out will result in a cultural space formed as shown in Figure 3 .

4. On the day of Eid al-Fitr, the Eid prayer is performed. The implementation is different, but later in the day than the implementation of the Eid prayer in general, which takes place around 6 am. This is to provide opportunities for people who live far from the village center because the prayer is only in certain places, not all mushola can be used to perform the id prayer. The morning id prayer is held at around 7 am in the elementary school yard. The participants were dominated by women, children, and a few young men and adults. At 8 o'clock, it was the turn for the Eid prayer, which was held at the Tsanawiyah Al Iman Madrasah Mosque. Here the participants are mixed between children and adults. At the same time, the women also prayed in the mosque in front of the village headman's house (Penghulu). At 10 a.m. it's the turn of the men in the village to perform the Eid prayer at the mosque. Only men pray in the mosque. Because there are quite a lot of people who attend prayers at the mosque, the mosque is very crowded. Those who pray are not only in the courtyard of the mosque but also in the courtyard of the mosque.



Picture 3. Cultural Spatial on H-1 Eid Al-Fitr



Picture 4. Id Prayers in Pagayaman Village. Clockwise Prayers in Schools, Mushola and Mosques

After praying, it is usually followed by a pilgrimage to the cemetery. There are three cemetery areas in the village, but they are close together. Usually, the pilgrimage is made with the family. The atmosphere of the cemetery was very crowded at that time. When they meet people, they wish each other a happy Eid.

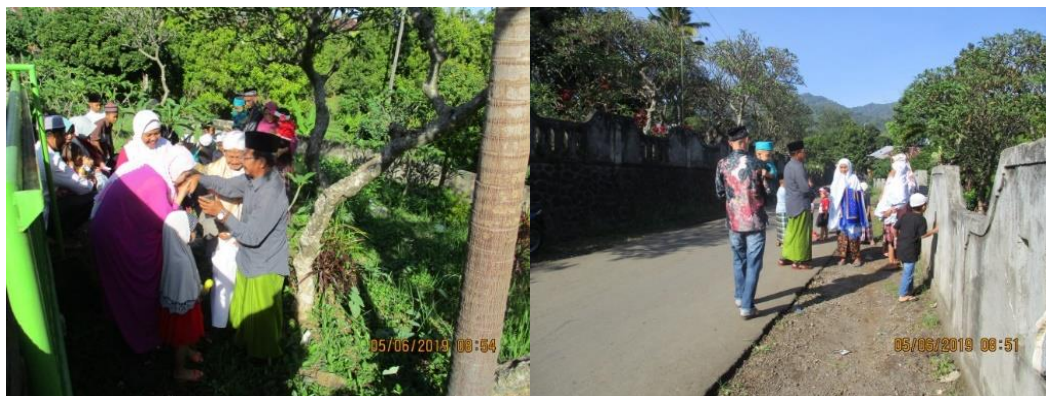


Figure 5 . Tradition of Pilgrimage to The Cemetery after Prayer

5. The day after Eid is called *Manis Eid* (Manis Idul Fitri). This *manis* term is also a Balinese Hindu tradition that is commonly used for Hindu religious holidays in Bali, such as celebrations. On the manis of Eid al-Fitr, people do halal-bihalal by visiting relatives' homes. The atmosphere of Eid Al-Fitr can still be felt for a week in the village. The

cultural spatial formed in the village is more of a micro-cultural space in people's homes.

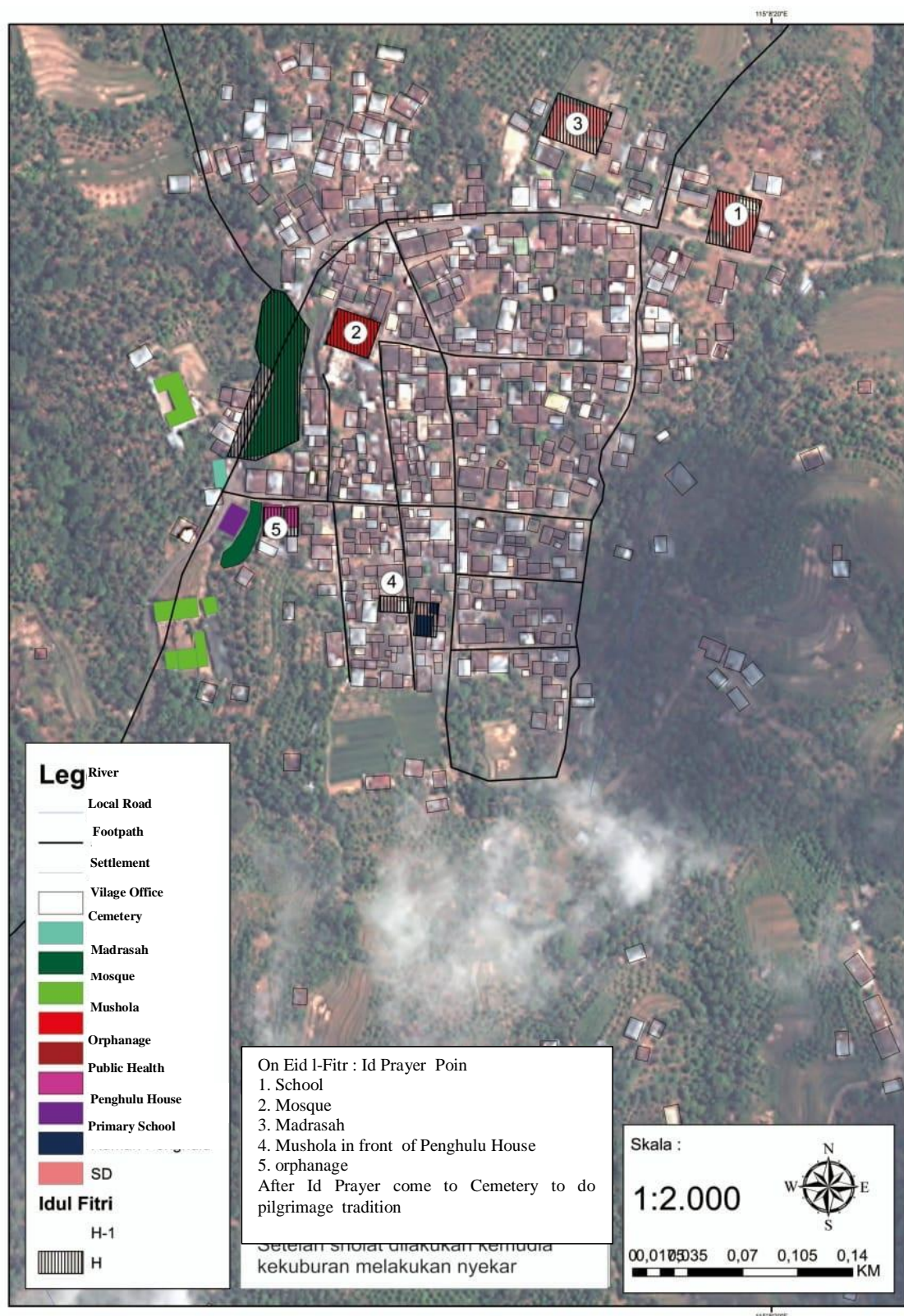
Now some traditions in the month of Ramadan are missing. In the past, it was customary to wake up suhoor and remind people when iftar that someone was assigned to beat the bells and drums, but now this has been replaced by using loudspeakers. While waiting for the time to iftar, many people play traditional games such as gasing, bakat-bakatan umah, taktik, mecikal and other traditional games in the yard and open places. But now the tradition is lost because there is no place to play.



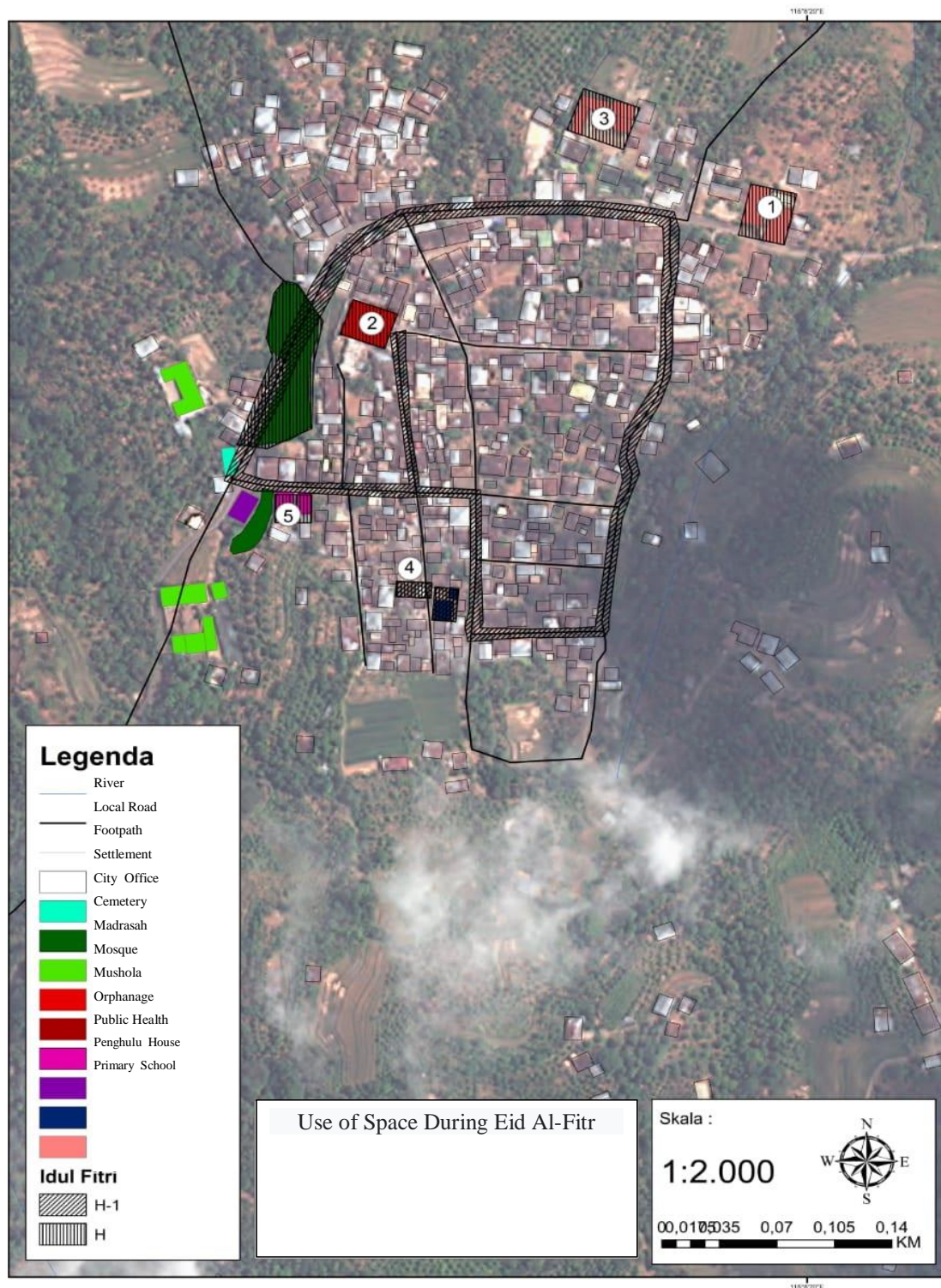
Picture 6.

The Tradition of Playing Gangsing in Pagayaman While Waiting for the Maghrib Prayer

Source : <https://www.youtube.com/watch?v=QoUXW00vOHI>



Picture 7. Cultural Spatial on Eid Al-Fitr



Picture 8. Superimpose Cultural Spatial for Eid Al-Fitr in Pegayaman Village

III. Closing

From the previous explanation, it can be concluded as follows:

1. For hundreds years, there has been acculturation between Muslim and Balinese Hindus in Pegayaman Village, produce to a unique Islamic tradition in many aspects including village settlement.
2. Cultural spatial in the series of Eid al-Fitr celebrations are mosques, schools, madrasah, orphanages, cemeteries, road spaces, and Penghulu House . During the month of Ramadan, the mosque becomes a very important cultural spatial because it is used for 24 hours. Superimpose the cultural spatial formed during the series of Eid al-Fitr, as shown in Figure 8.
2. There is a lost tradition that is usually carried out during Ramadan due to increasing population and technological advances.

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