

## Redefining *Ngurek Bali*: Analysis of Audience Perception in The Cyber World

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### Abstract

The problem in this research is the public response against the Balinese *ngurek* tradition. This research discusses the reinterpretation of a Hindu religious *ritual* in Bali, namely the *ngurek ritual* or often referred to as *nguning*. This religious *ritual* is quite unique and extreme so it has many meanings. This type of research is a qualitative research with reference to Stuart Hall's encoding-decoding theory. This data collection was obtained through youtube with comments and also the results of interviews with one of the informants. Data analysis with data reduction, data presentation and conclusion drawing. The results of this study indicate that the topics that appear in the comments are not limited to traditional *rituals*. The material also involves involvement and controversy between the religious *rituals* of *ngurek* and Hindu *rituals* in Bali simultaneously. The new thing that can be known is that the *ngurek* tradition is an ancient Balinese custom, where a spirit invitation ceremony is held. The spirits are asked to enter into the designated body and be a sign that the invited spirit will be present. The *ngurek* tradition is also believed to invite *Ida Bhatara and Rereancang* (his soldiers) to receive offerings during the ceremony.

**Keywords:** *Ritual Ngurek; Youtube; Decoding; Encoding*

### Abstrak

Permasalahan dalam penelitian ini yaitu tanggapan masyarakat yang kontra terhadap tradisi *ngurek Bali*. Penelitian ini membahas tentang reinterpretasi terhadap sebuah ritual agama Hindu di Bali yaitu ritual *ngurek* atau sering disebut dengan *nguning*. Ritual keagamaan ini cukup unik dan ekstrim sehingga memiliki banyak makna. Jenis penelitian ini adalah penelitian kualitatif dengan mengacu pada teori encoding-decoding Stuart Hall. Pengumpulan data ini diperoleh melalui youtube dengan komentar dan juga hasil wawancara dengan salah satu informan. Analisis data dengan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa topik yang muncul dalam komentar tidak terbatas pada ritual adat. Materi juga melibatkan keterlibatan dan kontroversi antara ritual keagamaan *ngurek* dan ritual Hindu di Bali secara bersamaan. Hal baru yang dapat diketahui adalah bahwa tradisi *ngurek* merupakan adat Bali kuno, dimana dilakukan upacara undangan arwah. Roh-roh tersebut diminta untuk masuk ke dalam tubuh yang ditunjuk dan menjadi tanda bahwa roh yang diundang akan hadir. Tradisi *ngurek* juga dipercaya mengundang *Ida Bhatara dan Rereancang* (prajuritnya) untuk menerima sesaji pada saat upacara.

**Keywords:** *Ritual Ngurek; Youtube; Penguraian Kode; Pengkodean*

### Pendahuluan

Indonesia is a country that has a variety of cultures and ethnicities. Indonesia developed from the existence of customs. Through these customs, Indonesia has its own

characteristics. Each region in Indonesia has its own cultural diversity which aims as cultural behavior to respect their beliefs. One area that has a variety of customs is Bali. Bali has so many unique cultures. One of them is the *ngurek* or *ngunying* tradition which is still preserved by the Balinese people, especially in the Ubud Village area, Gianyar Regency. Tradition is closely related to religious *rituals*. This is mandatory even in a traditional village in Bali.

Currently, the development of technology is growing rapidly. After the internet was widely used in Indonesia, a new type of consumption emerged. All actions and behaviors uploaded to the media will become public consumption. One of them is the Balinese *ngurek* tradition which is very unique so that at the event the implementation of this tradition was recorded and uploaded to youtube. This tradition later became famous and was not only enjoyed by the Balinese people, but also by people in other regions of Indonesia. This has attracted the attention of people in various regions, and perhaps this tradition is also enjoyed by many people in cyberspace. The ease of accessing this information supports a person to know about cultural *rituals*, especially the *ngurek* culture of Bali. In addition, through the internet, pictures, videos, and stories covering the *rituals* of the Balinese *ngurek* tradition can be spread throughout the world. We can see various consumptions of the *rituals* of the *ngurek* tradition through social media and get meaning from the tradition from different perspectives. The meaning of making this traditional *ritual*, taken from comments on youtube, is the focus of discussion here. In this study, I want to see the public's perception of the meaning in the practice and performance of the Balinese *ngurek ritual* through representational media on youtube.

So one of the traditions that still survives today is the *ngurek* or *ngunying ritual* in Bali. The *ngurek* dance or the *ngunying* dance is a dance that shows the superiority of the soldiers in the royal era and also aims to show gratitude to *Sang Hyang Wenang* who has given grace. The *ngurek* tradition is usually carried out simultaneously as the *calonarang* or barong performances or artificial religious ceremonies. *Calonarang* here is one of the traditional sacred dance dramas with a Hindu pattern known in Balinese culture. This dance drama tells a story about the battle between dharma (god) and adharma (evil). In their performances, *calonarang* usually presents various segments of unique but tense events, considering that scene after scene contains various magical elements that make this dance-drama so attractive and charismatic in the audiences eyes (Paramadhyaksa, 2017).

In the *ritual* process, the perpetrator stabs his own body with a dagger. They are believed to have done so in a trance or trance state. *ngurek* itself comes from the word *urek*, which means a hole or stab, so *ngurek* can be interpreted as trying to punch a hole or stab a part of one's own body with a dagger, spear, or other tools while in a state of trance when *kerauhan* takes place, but the one who does it is not hurt. The appearance of the *ngurek* dance is a dance that shows the superiority of the soldiers in the royal era and also aims to show gratitude to *Sang Hyang Wenang* who has given the gift. *Kerauhan* is a tradition that the ancestors of the Balinese people used to prove the omnipotence of *Ida Sang Hyang Widhi Wasa* and his manifestations. Moreover, the gods show their omnipotence by holding fire, eating coals of fire, stabbing with weapons without getting hurt, and other things that don't make sense. Those who live in Ubud Village are ordinary people, and their presence increases their trust and devotion to gods omnipotence (Susi, 2021).

A state of trance (trance) can be pursued, but it is difficult to forget about the time and the person who might be in a trance. People who are prepared for *kerauhan* may experience nothing in contrast to other participants who experienced *kerauhan*. Trance in *ngurek* usually occurs or is attempted with a special *ritual* procession. To reach the climax of *kerauhan*, they must perform a *ritual*. The stages can be broadly divided into three,

namely *nusdus*, *masolah*, *ngaluwur*. *Nusdus* is the perpetrator of *ngurek* as soon as possible that smells good. *Masolah* is a stage of dancing to the accompaniment of songs and a *kecak* or *gamelan* choir. Meanwhile, *ngaluwur* means returning the *ngurek* perpetrator to his identity. When in a trance, the perpetrator feels someone is controlling his body, including the culprit. Direct entry into the drillers is marked by a state of trembling, shaking, groaning and squealing, with the sound of *gamelan* music, the bullies who are possessed, stick their weapons, usually in the form of a dagger on the body part above the navel such as, forehead, shoulders, neck, eyebrows and eyes, even though the *keris* is plugged in and pressed firmly repeatedly, let alone bleeding, not even scratching the skin of the drillers, the spirit that is in the bodies of these drillers keeps them invulnerable, not effective with weapons. When possessed, the perpetrator felt someone was controlling his body, including his hands. The perpetrator who is in a trance can mean that the gods are ready to come down and be present among them to attend the *ritual*. For a person to become possessed, there is a process that must be followed. It starts with a censer to spread the fragrance, followed by a *gamelan* game to accompany the dance while in a trance. *ngurek* is done as part of the religious ceremony of *Dewa Siwa* as the supreme deity, among others. The *ritual* tradition received various opinions. Some people consider the *ritual* dangerous because it can harm themselves, such as fainting and death. The description shows that the *ngurek ritual* is prevalent in Bali and neighboring cities. Recently, the fame of the *ngurek ritual*, as mentioned above, has also received special attention from internet users. *Ritual ngurek* on sharing sites. The biggest video, youtube. Youtube channels such as Bali News, Bowos Production, and *Demem Bali* Channel upload videos covering the *ngurek ritual* traditions. Each uploaded video receives relatively significant attention as it has thousands, if not millions, of viewers. This proves that the popular *ngurek ritual* is not only in the real world but also in cyberspace.

Similar to what happens in the real world, various opinions have sprung up in cyberspace about the emergence of the *ngurek ritual*. Opinions about this religious *ritual* tradition are obtained from comments that appear under videos uploaded to youtube. As an illustration, one of the videos entitled *tradisi budaya bali - ngaturang pesamuan dan ngurek* has been viewed more than 2 million times. Many topics appear in one video uploaded by the channel on this site. Every comment that appears can be interpreted as an effort to interpret the *ritual* tradition. With this in mind, Haridakis and Hanson (2009) argue that since the inception of youtube in 2005, viewers have become an integral part of the media supply chain with social networking capabilities, as viewers on youtube can be actively engaged in sharing their views. On video content uploaded by users through comments and ratings (p. 317), viewers activities in the media tend to be the same as in the real world. The meaning of the *ngurek ritual* tradition taken from youtube comments is the core of the discussion here. In this *research*, I would like to see peoples perceptions of the meaning in the practice and performance of the Balinese *ngurek ritual* tradition through representational media on youtube.

The focus in this research is to look at people's perceptions, this happens among people who follow and believe in this *ngurek* dance because this *ngurek* dance is still a local environment between culture, magical power or a form of devotion to the gods so that in practice there is still a perception of people who adhere to it so that in this study will be interested in the appropriate perception and equate the perception of this *ngurek* dance. In addition, many people do not support this *ritual* because the dance is dangerous and extreme. There is previous research that is relevant to this research, namely research by (Praditha, 2021) which states that the occurrence of several cases of death in traditional entrapment performances must act to anticipate this so that it does not happen by applying rules and early accident prevention services at the time of staging, main caution value.

## Method

This type of research is qualitative research. Qualitative research is research conducted in depth to obtain detailed data and then analyzed to obtain results and obtain new results. The data source of this study uses a secondary data source, namely comments from youtube viewers on the uploaded *ngurek* dance. Then, previous studies are also a source of data for this research to strengthen this research. This data collection technique is by taking and providing code directly to youtube viewers comments and then through these comments it will be analyzed. Furthermore, this data analysis technique uses three stages, namely data reduction, namely the activity of filtering important data in the research results. Then, the presentation of the data, namely the data findings will be displayed in the form of a diagram or table and the conclusion stage of this research is qualitative research. Qualitative research is research conducted in depth to obtain detailed data and then analyzed to obtain results and obtain new results. The data source of this study uses a secondary data source, namely comments from youtube viewers on the uploaded *ngurek* dance.

Then, previous studies are also a source of data for this research to strengthen this research. This data collection technique is by taking and providing code directly to youtube viewers comments and then through these comments it will be analyzed. Furthermore, this data analysis technique uses three stages, namely data reduction, namely the stages in filtering or filtering research data that has been obtained. The purpose of determining this research data is to obtain data that is more in line with research needs. Data reduction also works to examine more complex data so that data that are in accordance with the research problem and data that are not suitable will be set aside. Then, the presentation of data, namely data that is selected and sorted, is presented systematically. The presentation of this data must be structured neatly. This data presentation activity can be done by displaying data with various graphs and diagrams. Furthermore, the data withdrawal that has been reduced is then also presented through a diagram.

The next activity is to draw conclusions. Drawing this conclusion is the result of a successful overall research by adjusting the theory used and the existing reality. This conclusion is based on a way of correlation with theory and actual reality. After data analysis, it is necessary to carry out data validity techniques. The data validity test is an assessment of the research to prove a truth in this research. The data validity test in qualitative research consists of credibility (internal validity), transferability (external validity), dependence (reliability), and confirmability (objectivity) tests.

## Result and Discussions

The results of this study will show the perception of people other than Balinese people towards the Balinese *ngurek* tradition. Perception is a process that is preceded by sensing, namely the process of receiving a stimulus by the individual through the senses or can be called a sensory process. But the process does not just stop, but the stimulus and the next process is called the perception process. The process includes sensing after the information is received by the senses, the information is processed and interpreted into a perfect perception. Perception here does not only depend on physical things, but also relates to the surrounding environment and individual circumstances. While in the process of obtaining or receiving the information also comes from environmental objects. A place that is seen as events in the external environment that are captured using nerve cell devices which then process sensation processing. When a number of sensations enter the deeper structures of the nervous system, these sensations are known as perceptions. There are several reasons that make every society has a different perception. One of them is individual character. In this case, it is stated that the characteristics of the individual will

be different from differences in the environment. This, it is clear, will involve several factors, including the ability to perceive and experience or the introduction of environmental conditions. The perceptual abilities of each individual will be different and involve many things that influence the background perception that comes out. The process of experience or the introduction of individuals to other environmental conditions encountered, is generally oriented to other previously known environmental conditions and will automatically result in a comparison process that forms the basis of the resulting perception. Discussion of influential matters as the background for the formation of very broad and complex perceptions and discussions.

*Ngurek* Bali is one of the cultures in Indonesia so it really needs to be preserved. Traditional art is art that is born and develops naturally in certain communities and sometimes is still subject to standard rules, but there are also those that are not bound by rules, this art is part of folk art that can be enjoyed en masse. In the process of growth, traditional arts which are part of folk art are inherited. passed down from one generation to the next. This is in accordance with what was expressed. Traditional art is art that has long lived and developed in an area, certain ethnic communities whose manifestations have a certain role in the supporting community. Traditional arts that grow and develop in a locality are supported by people who are bound by agreed customary rules, which have been passed down from generation to generation. In contrast to modern art which tends to change more easily by adopting external elements, traditional art tends to be slower to change. In general, this traditional art has the following characteristics: First, it has a limited reach in the cultural environment that supports it. Second, it is a reflection of a culture that develops slowly, because the dynamics of the society that supports it are like that. Third, it is not divided into specialization categorization.

Fourth, it is not the result of individual creativity but is created anonymously along with the collectivity of the society that supports it. These characteristics reinforce the statement that traditional art is the cultural identity of a particular society, because traditional art is strongly influenced by the culture of the community in an environment and is not an art that features artists on behalf of themselves, but is more representative of a social system or group attitude. public. Art that grows and develops in society, whether it is traditional art or modern art, in essence has a function and role that is quite important for the supporting community. The birth of a type of art is basically nothing apart from its function in society, meaning that each type of art has its own function for the life of its people. However, the development of modern culture and globalization that are packaged in various forms of communication and information media have also influenced the decline in public appreciation for the existence of traditional arts.

Today's national identity has begun to blur, and has been eroded by the times. The more the times are developing, the more changes that are happening today, whether it's because of changes in meaning, the arrival of new cultures and the changing perspective of society towards a culture. Moreover, if it happens to teenagers, the preservation of a culture will be threatened, there is no sense of love for their culture (Widodo, Anar, Nursaptini, Sutisna, & Erfan, 2020). Local culture seems to be forgotten just because the new culture is now much better known by generations of the nation, as if local culture has been eliminated in its own cage and foreign culture is the superior champion. However, we can't just let it go. The nation's generations must be able to act decisively so that our local culture is not forgotten. Local culture is an ancestral heritage that must be preserved (Widodo, 2020). The goal is for future generations to know that the local culture that we have so far is very diverse and very interesting. Local culture is a culture that is in a village or in the midst of a community whose existence is recognized and owned by the surrounding community, because a culture is a differentiator from other regions. The

culture that exists in an area is always passed down and passed down from one generation to the next, the usual way so that future generations can know about the culture they have is by telling stories (Widodo, Tahir, et al., 2020).

Telling about the culture that we have is often done by local people, the story is eventually spread by word of mouth, or it can also be done by introducing the various types of culture that they have. The community does all that with the aim that their local culture can be known or known by future generations so that the culture in an area can be preserved and the existence of the area is still recognized. Local culture can be in the form of art, tradition, mindset or customary law, Indonesia consists of 33 provinces, each region has various types of different cultures, the number of cultures in Indonesia is approximately 7,241 cultural works so that Indonesia is known as a country that has a lot of cultural wealth in various forms. This culture is the most valuable asset for the Indonesian state, because with these cultural assets the Indonesian state can be recognized by outside countries and these assets can distinguish the Indonesian state from other countries.

Along with the development of today's technology, the younger generation has begun to forget and leave this very rich Indonesian culture, one of which is *ngurek Bali*. Globalization also has a strong influence on the decreasing level of public awareness to maintain and preserve Indonesian culture. Indonesia consists of various tribes with different cultures. The times and development progress have an impact on social change. In various areas, especially urban areas and buffer spaces, the structure of society has changed from homogeneous to heterogeneous as a result of urbanization. The pattern of relationships has also changed, from *patembayan* or harmony with the principle of reciprocity (helping each other) to being individualistic and based on the principle of interest. Social change is a process of changing a social order/structure that occurs in society, including mindsets, attitudes and desires to get a more dignified social life. Basically, every society in its life can be sure will experience changes that we can know when comparing the current condition of society with the past. Basically, society is constantly changing. Changes that occur from one community to another will not be the same. This is due to the existence of a society that undergoes a change faster than other societies. Changes that occur in the process can take place quickly or slowly, have broad or limited effects and also these changes are sometimes very prominent or not visible at all.

Social change is a variation of an accepted way of life, whether it be changes in geography, material culture, population composition, ideology or those caused by diffusion or new discoveries in society. Social change is the result of ecological and demographic factors that change the form of social life from traditional conditions bound by mechanistic solidarity to modern conditions bound by organic solidarity. From this understanding, it can be concluded that social change is a change that occurs in society including changes in the structure or social function of society, or changes that occur due to environmental factors, changes in population composition, geographical location, and changes in the system of social relations. The relationship that occurs in society has an element of togetherness that arises because of a sense of solidarity. Solidarity values in the form of social solidarity contain meaning, namely a sense of solidarity which is social potential, shared commitment as well as identity.

Every culture that exists in Indonesia certainly has its own uniqueness, when the diversity of cultures that exist in the country of Indonesia is fused into one, what appears is a beauty. This beauty must be preserved and maintained properly. As the next generation, we are obliged to continue to preserve the culture that we have, we can pass that culture on to our children and grandchildren later, so that they can also know the cultures that we have and they can maintain and preserve it, because by maintaining and

preserving a culture that exists in the area This is a form of our love for Indonesia. However, when viewed at this time, the local culture that exists in an area has begun to fade, the waning of a culture is caused by various factors that often occur, one of the factors that occur in this era of globalization is due to the development of the times, the entry of foreign cultures or western culture causes the erosion of the culture that is owned by an area.

Cultural changes that occur in traditional societies, namely the change from a closed society to an open society. This closed society is a society that is difficult to accept change and does not want to lose its original culture, but after the cultural change in this era of globalization, the previously closed society has now become a more open society, an open society is a society that accepts political culture, technology, and social media from abroad or foreign regions. Science and technology have fundamentally changed the world, we can see it in other popular arts that exist today and their presence is increasingly widespread in our midst. Performing arts today are designed in such a way in the form of cassettes, VCDs, and DVDs. The arts in the form of cassettes, VCDs and DVDs come from various parts of the country, this proves that technologically powerful countries have succeeded in controlling the globalization of culture and advances in the field of technology from foreign countries that enter Indonesia unconsciously. bring a huge impact on the intensity of cultural contact between tribes and have an impact on the culture that is outside. Thus, it causes a change in orientation to our culture and sometimes this can have enormous impacts on the values of the surrounding community.

The cultural heritage of the *ngurek ritual* tradition is still preserved today among the Balinese people. According to Ni Wayan Wijayanti, a Balinese citizen who also follows the *ngurek ritual* tradition said that this tradition is fun to watch because the vibes are very sacred, especially for people who like unusual and rather extreme spectacles because there is a scene where the body is stabbed with a *ngurek keris* considered important as community leaders, men, and women. The meaning and purpose of this traditional *ritual* are to know people about God Almighty. When artists perform this ceremony, they believe and only ask for help to be protected from the Almighty. This is what is conveyed in this ceremony. That as humans, we can only believe with the help of strength. This is done in every religious ceremony. *ngurek* is trusted by the people who perform it as a form of devotion to *Sang Hyang Widhi Wasa*. *Sang Hyang Widhi Wasa* is a term for God for people in Bali, especially in the Ubud Village area of Bali. They worship one God by the name of *Sang Hyang Widhi Wasa*. *Sang* which means He who is exalted (for example, in the word *Sang Surya*, *Sang Raja*, etc.), *Hyang* which means the sublime substance that is invisible (for example, e in words *Dang Hyang*, *Parahyangan*, *Hyang Tunggal*), *Widhi* which means Knowledge or holy, and *Wasa* which means one or one. *Sang Hyang Widhi Wasa* more or less means He is the great invisible source of all sources of sacred knowledge, and he is the only one. Because there is no proper word to define or mention God. So actually, *Sang Hyang Widhi Wasa* said it was universal and unreachable.

*Ngurek* tradition does not know when it started, but it happened during the kingdom's heyday. At that time, the king wanted to throw a party to express his gratitude to the creator and at the same time to please his soldiers. After performing several *rituals*, enter the entertainment stage, ranging from cockfighting to dances showing warriors' prowess, the *ngurek* dance or *nguning* dance emerges from this tradition. Until now, *ngurek ritual* tradition is still a cultural heritage, especially in religious traditions mixed with magical elements. This tradition is still often carried out in some areas of Bali, although not many people experience injuries and even death. To maintain its sustainability, people in Bali also introduce it through the social media platform youtube so that any group can enjoy the *ngurek ritual* tradition even though they cannot see it

directly. As we mentioned earlier, the popularity of this tradition has also given rise to various opinions, not only in the real world but also in cyberspace. The next section of this research will discuss the ideas that emerged in cyberspace and how they became essential in this study of the traditional performance of *ngurek rituals* on the internet.

### 1. Bali News, Bowos Production, and Demen Bali Channel

As mentioned earlier, this study uses three youtube channels were used as data sources. The channels are Bali News, Bowos Production, and Demen Bali Channel. According to our observations, there are more than three channels that upload *ngurek ritual* traditions. However, these three channels were the first three channels to upload videos of the ceremony. Based on my observations as a researcher on the Bali News Channel, I used video uploads *tusuk keris (ngurek)* in the head during the Pengrebongan tradition at Kesiman Denpasar. This channel actively uploads facts about tourism, politics, sports, and even culture in Bali. Video-uploading is also not too narrow; for example, this channel can upload six videos in a period of one month (according to February 11, 2021, to March 15, 2021). Demen Bali Channel uploads 21 videos in a period of 1 month (from October 1, 2021, to October 25, 2021). Bowos Production uploaded videos Lombok culture but there is one video that discusses *tradisi ekstrem ngurek Lombok dengan ngurek Bali* uploaded 11 videos in a month, only the upload ended in 2020. However, there is a slight difference in uploading videos. Bowos Production uploads video content about Lombok culture & Demen Bali Channel uploads more Balinese tradition and culture in Bali. At the same time, Bali News contains more diverse content using news information in Bali.

These three channels involve traditional Balinese *ngurek rituals* from virtual audiences in the real world. In addition, the channel not only uploads videos of the *ngurek* ceremony but even compares the Lombok version of the *ngurek* ceremony with the Bali *ngurek*, which received video reviews. They place the traditional meaning of the Balinese *ngurek ritual* in the position described in the video. One of the most exciting channels is the Bowos Production channel because it provides a comparative picture of the traditions similar to the two regions. Channel owners may think that the video will attract public attention by introducing almost the same ceremony in different regions. A copy of the description is *tradisi ekstrim ngurek Lombok vs ngurek Bali. Mari kita luangkan waktu sejenak untuk membandingkan dua tradisi yang hampir identik dari kedua daerah tersebut.* In English, extreme traditions *ngurek Lombok vs ngurek Bali*. Let's take a moment to compare two almost identical traditions from the two regions.



Picture 1 The screenshot is taken from Bowos Production on youtube showing videos of *ngurek* Lombok vs *ngurek* Bali.

Source: [www.youtube.com/Bowos Production](http://www.youtube.com/Bowos Production)

As we can see from the description above, we know that the channel owner will introduce the *ngurek ritual* as an ancestral tradition that the community must respect and preserve. In using the encoding-decoding approach by Stuart Hall, we can understand the opinion of the channel owner as encoding. He wants the audience to see the *ngurek ritual*



as a cultural tradition from the past, which is also essential to be preserved. The Bali News channel also shared this code. The video also shows some people who are unaware of dancing while being guarded by an older man to keep things from happening. Some put a dagger in the stomach like stabbing into their own body without realizing it, but even then, there are still some people who keep it from happening what they want. The atmosphere shows how enthusiastic the community is and how solemn they are to carry out the *ritual*. Bali News uses a different approach because it does not provide an image that can show the significance of the *ngurek ritual* to the audience. However, uploading a video featuring the *ngurek ritual* on youtube. The next part of this research will discuss how the audience reacts to the *ritual ngurek* video on three channels (Bali News, Bowos Production, and Demen Bali Channel) through youtubes social networking feature. From the comments on the uploaded video, we can see if the viewer has received the code sent by the channel.

## 2. Viewers' comments on the video of the Balinese *ngurek ritual* tradition

On January 13, 2019, Bali News uploaded a video entitled holding a *keris* stick (*ngurek*) on the head during the Pengrebongan tradition at Kesiman Denpasar. 21,168K views. Such a large audience generated almost 92 likes and almost 15 dislikes. In addition, nearly 37 comments appeared on the video. Various topics appear in the comments posted, which makes the comments show a large number of videos and different opinions. Some comments suggest that a negative view of the *ngurek* ceremony is inappropriate. The following are examples:

Ibrahim Baim

*Pada kesurupan hhhh*

Hif Gin

*Maaf itu kesurupan ato acara ap ya...?*

Holyfa Mutia

*Kalo sampe ada yang meninggal gimana itu*

Alik Amanda

*Aduhh jenis tradisi yg membahayakan brow? aku sendiri percaya tapi, sumpah percaya 100\$, apa gak bisa toh di ganti keris dari kayu gitu. miris melihatnya coy.*

The user with the screen name Hif Gin received attention from other users because he received a direct response from Bali News on his comment. Perhaps his comment is best translated into English as follows: sorry, is that a trance or what event? Then given an inappropriate response by Hif Gin, some other users also attacked Hif Gin because of his attitude of not respecting the culture of *ngurek ritual* traditions.

Bali news

*Ya itu kesurupan. Ini salah satu ritual agama namanya pengrebongan*

Hif Gin

*Kenapa nggak diruqyah aja bang*

Ngok Jav'hd

*Bocil, itu acara adat istiadat ngapain di ruqyah. hormatilah suatu adat dari agama lain*

In the comments, Bali News itself responded well and answered questions from a user named Hif Gin, also saying that this is customary and respects the customs of other religions. Simply put, perhaps the importance of respecting Hindu religious customs, respecting and appreciating customs in Indonesia. We can see that different perceptions give rise to several different arguments, such as the user of the screen name Hif Gin himself seeing this *ngurek ritual* tradition as something that is not natural because he only sees from the side of trance and does not see how this *ritual* takes place solemnly. It could be due to several factors, such as a lack of ignorance about the *ritual* of *ngurek* in Bali.

This inappropriate response triggers a different meaning or meaning of this Balinese *ngurek ritual* tradition so that we can see that everyone can interpret this *ritual* tradition differently. a factor in the difference in interpreting a *ngurek ritual* tradition is a lack of knowledge. This can happen if someone does not understand properly about the culture that is still preserved today in Indonesia, lack of experience is also a factor because if someone does not learn a lot of things, of course they will not understand about it. This tradition of the Balinese *ngurek ritual* is good, not having any interest is also part of the factor because there is no desire to learn and even find out about the culture that is still preserved today in Indonesia so that when someone sees what they see they will only interpret it as something different.

The term trance, referred to by the screen username Hif Gin is an unusual or altered state of consciousness and associated behavioral changes that are said to be caused by the control of the human body by spirits, ghosts, demons, or gods. In contrast, Ruqyah refers to healing by reciting something in people who are sick due to supernatural things such as possession and disturbance of the jinn. Every religion must have an antidote or ruqyah, but for the way, it will undoubtedly be different. In religious *ritual* traditions, there will always be a ceremony that takes place sacredly, presenting ancestral spirits with the aim of respect. This makes other users throw comments that offend them because they cannot distinguish a tradition from things that used to happen in the surrounding environment.

The user name Hif Gin and the screen name user Ibrahim Baim also indirectly expressed his perception of this tradition only as a trance show, one of Bali's most sacred religious *rituals*. His lack of knowledge of this culture made him only see this as a show of trance, so his perception emerged as seen in his comments, *pada kesurupan hhhh*, which in English trance hhhh. Holyfa Mutia and Alik Amanda commented on the dangers of this tradition. This perception will arise when someone sees this tradition as an extreme *ritual* and can hurt oneself. Alik Amanda tried to suggest that the *keris* used for the *ritual* was a knife made of wood. This is a separate symbol in the *ngurek ritual* the *keris* used in this *ritual* symbolize resistance to evil spirits. For the Balinese, traditional weapons such as the *keris* are considered to have high *spiritual* value. *Keris* itself has the meaning *pengider ider* which means *Dewata Nawa Sanga* or his god in Hinduism in Bali. Luk 3 or 3 curves on the *keris* symbolize the creation of Lord Brahma to the south and Lord Vishnu to the north, and usually, the Luk of the kris has an odd number. In addition, according to the local community's belief, the pamor on the Balinese *keris* also has a significant meaning. According to their belief, the pamor has enormous magical power and can even affect the owner's life. The perpetrator who is in a trance even though he hurts himself by using this dagger will not feel pain because he is unconscious because, at that time, the perpetrator is controlled by the spirit.

It's different with some comments on the Bali news channel. In the *ngurek ritual* video uploaded on the Demen Bali Channel channel, it appears that they want to know about the culture. We can see it in comments like this:

Fakhri Pratama

*Mau nanya kak itu bahasa apa ya?*

Martini Meiwati

*Udah berapa tahun tuh kuku jari nya belum di potong panjang banget*

We can see that the screen username Fakhri Pratama tries to ask and ask for an explanation of what language is used during the *ritual*. Unlike Fakhri Pratama, who tried to ask for an explanation from the language, the screen user name Martini Maiwati immediately expressed her comments by assuming that the nails had never been cut in such a long time because they did look long. This was immediately answered by one of the people who might understand the *ritual* better.

The desire to know the *ritual* tradition of the Balinese *ngurek* makes new knowledge as well as an experience to know firsthand and in detail about this *ritual* tradition well. when he does not understand the language used during the *ritual*, he asks and this is what triggers an interaction where there is a process of receiving information so that he has new knowledge about the *ritual* tradition. Understanding this Balinese *ngurek ritual* tradition is a form that we have preserved Indonesian culture, especially in this Balinese *ngurek ritual* tradition.

Windhu Nara\_08

*Itu mantra mantra sakral*

Diwan Dwipayana

*Bahasa bali kuno/kawi*

In the comments, we can find out that the language used in the Balinese *ngurek ritual* is an ancient language or Kawi. Windhu Nara\_08 answered a question from the username Fakhri Pratama that the language is a sacred mantra. According to Koentjaraningrat (1981), in the quote by Yanti Sariasih (2016), the mantra is an essential element in occult or magic. Mantras in the form of words and sounds are often meaningless but contain supernatural powers or the power of cursing. While the screen user named Diwan Dwipayana explained that the language used was ancient Balinese or Kawi. Kawi language is positioned as the source language, the oldest Indonesian language, with the fairly rich source material. Kawi language is an integral part of Kawi literature. Kawi language is also positioned as religious literature and as a classical language. The variation of the Kawi language in the *mabebasan* tradition is strongly influenced by the intonation and pronunciation of the Balinese language. Every writing that ends with the letter a is pronounced as like the Balinese pronunciation. Kawi language also functions as a medium to reveal past cultural arts (Gusti Nyoman Mastini, 2019).

Screen user named Martini Meiwati commented on the state of the long nails during the *ritual*. This attracted the attention of others even though someone explained to her that the nails were not natural nails but fake nails. We can see it in comments like this: Savitri dewi: *Itu orang selop tangan nya idha di isi kuku palsu, bukan kuku asli* We must understand the culture in Indonesia well so that there are no unwanted perceptions. Knowledge is very much needed amid the development of digital media, making it easier for everyone to access information, including the cultural tradition of the Balinese *ngurek ritual*. This understanding is what makes us understand many things about culture in Indonesia, which until now have been preserved and even still running well. The ease of accessing information from digital media makes it easy for many people to find new knowledge as well as experience in the learning process. Unlike the Bali News channel and the Demen Bali Channel, we will find very diverse responses and comments on the Bowos Production Channel because the video explains the difference between the *ngurek Lombok ritual* tradition and the Balinese *ngurek*. We can see it in comments like this:

Si Ngurah Agus Juli Ardika

*Kalau di Bali itu sudah dilakukan ritual dan sudah meminta ijin dari tuhan agar berjalan lancar*

Iswahyudi Yudi

*Semasih kau pamer ilmumu, itu bertanda ilmumu masih rendah.*

Mang lindung

*Ini bagian budaya, bukan sombong udah di wariskan tinggal di lestarikan ini bukan orang jahat atau aksi kejahatan ini tradisi.*

Kadek Pebry Yana

*Kita satu bangsa tidak ada yang lebih baik dan yang lebih buruk karna kita satu tanah air, karena Indonesia beragam budaya dan bangsa, karena itu Indonesia indah karena keragaman nya*

damar ilham

*Bali kebal libatin jin tempat wownya dimana, itu sih bukan ilmu kebal, kesurupan kebal*

Taufiq Hanyoora

*Disini bukan tempat pamer semeton. disini mari kita saling nasehat saling mengingatkan*

Ian Sarkirin

*Kalian itu manusia biasa ciptaan Tuhan. Jangan terlalu sombong, Tuhan bisa membalikan semuanya dengan sekejap. apa manfaatnya gitu. buang waktu buang nyawa*

W N 01

*Bedakan kalau di bali Ngurek itu tradisi sakral yg memiliki makna utk menusuk/menghilangkan sad ripu (enam sifat buruk di dalam diri manusia) yg dilakukan ketika tidak sadar. Beda seperti yang di video di lombok jelas, keliatan memamerkan kekebalan. Jadi tolong dipahami dulu makna tradisinya di Bali. Jangan langsung mebandingkan, yang jelas sangat berbeda maknanya.*

Roti Canai Pisang

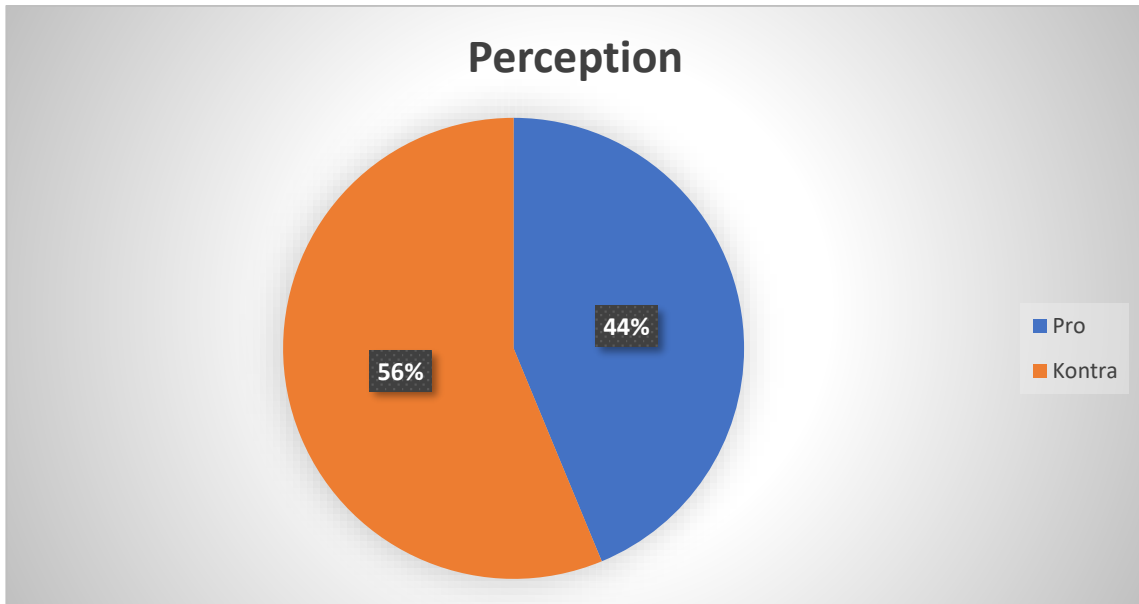
*Yang nusuk orang lain baru heran. biasa saja kalau ditusuk sendiri*

Here I will group some user names who understand this *ngurek ritual* tradition, which also interprets this tradition as a sacred Hindu religious *ritual* culture, and a group of usernames that have another meaning from this *ngurek ritual* tradition. The user name Si Ngurah Agus Juli Ardika said that the *ritual* has been carried out in Bali and has asked permission from god to run smoothly. Mang Lindung explained that this is part of the culture that must be preserved, not about bad people or evil actions. Kadek Pebry Yana commented on the diversity of cultures in Indonesia. It reminded us that there is no better or worse. Taufiq Hanyoora also interprets that this tradition is not a place to show off but remind each other. WN 01 emphasizes the differences in culture because each region has a different meaning.

It is clearly seen that cultural differences have their respective meanings even though this tradition must be preserved forever. Knowledge is needed to be able to interpret a cultural tradition to be able to understand a culture. Respecting culture is an attitude that shows that we have accepted and acknowledged that culture is only owned in Indonesia. Some usernames have different meanings from the *ngurek ritual* tradition. Iswahyudi Yudi interprets this tradition as an exhibition of knowledge. This is also interpreted by the name of the screen user Ian Sakirin. Damar Ilham only sees the *ngurek ritual* tradition as a science of immunity, not as a culture and a religious tradition. Ian Sakirin expresses this tradition as a place to show off arrogance and sees this tradition as useless, just a waste of time. Roti Canai Pisang revealed that stabbing oneself is a bad thing unless it is stabbed by someone else. We can see how the response or comments from the audience. Some people say that the *ritual* is a place to show off knowledge, but the science that is meant here is non-academic science which cannot value intelligence but rather physical strength.

Lack of knowledge is also one of the factors in the occurrence of ignorance of culture, giving rise to different perceptions. Seeing things from a different point of view causes someone to interpret tradition as a strange and unreasonable thing, even though in every series of *rituals*, everything that is done has its symbol that has meaning. This has given rise to several comments that interpret this tradition as something different and unreasonable. Various netizens perceptions in interpreting the *ngurek ritual* still respect

and conflict with this *ngurek ritual* culture. This extreme *ritual* tradition exists not only in Bali but also in other areas such as Lombok, described in the Bowos production line. Although somewhat similar, we can see the meaning of the traditional *ritual*. Based on this perception, it can be shown through the diagram below regarding the pros and cons of the perception of the pros and cons of the *ngurek dance ritual* as:



In accordance with the results of the diagram, it shows that there are still many people who are against as much as 60% and people who are pro as much as 40% of the implementation of the Balinese *ngurek* dance. This is because there are still many people who do not know and know the culture of this dance, causing the community to be shocked by the extreme dance scene. In addition, people who do not agree with the practice of the *ngurek* dance are because the dancers are considered arrogant because they try to hurt themselves so that they neglect the power of god. The next community who does not agree because the dance act is very dangerous and can injure his own body so it is necessary to leave the tradition, but this tradition is a form of gratitude to the god.

### Conclusion

Results Based on research and discussion, people see the *ngurek ritual* tradition as a tradition that is quite dangerous because it is self-defeating. This *ngurek* tradition is a Balinese custom, where the ceremony of inviting ancestral spirits is carried out. The spirits are asked to enter into the designated body and be a sign that the invited spirit will be present around. The *ngurek* tradition is also believed to invite *Ida Bhatara and Rereancang* (his soldiers) to receive offerings during the ceremony. There are still many people who do not agree with the implementation of the *ngurek dance ritual* because it can kill itself and in modern times it is no longer necessary to use such a *ritual*. However, people who agree with this *ritual* consider that this *ritual* is an offering of thanks to god.

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