

Ngurisan Tradition in the View of Buddhism

ABSTRACT

The *Ngurisan* tradition is an ancestral heritage that is hereditary. The purpose of the Buddhist community carrying out the *Ngurisan* tradition is as a form of gratitude, thanks to parents for being blessed with a child and to pray for and cleanse the child from unwanted things. The problem to be studied is the implementation of the Buddhist *Ngurisan* tradition. The purpose of this research is to find out the process and meaning of *Ngurisan* tradition of Buddhist community in Mareje village, Lembar sub-district, West Lombok regency. This research was conducted on the Buddhist community in Mareje Village, Lembar District, West Lombok Regency. This research uses a qualitative approach, namely *ethnographic study* with data collection techniques including interviews, observation, and documentation. *Ngurisan* tradition is a celebration event in the form of a haircut tradition ceremony intended for children. The procession of the *Ngurisan* tradition includes activities (1) Family-level consensus (2) *Bau Tomplak* (taking materials) (3) *Bait Jelo* (determining a good day) (4) *Jelo Gaur* (The third day before the peak day of *Ngurisan*) (5) *Jelo Naikan* (the second day before the peak day). (6) *Jelo gawe* (peak day) and (7) *Metun baok* (activities after the event is over). The *Ngurisan* devotional ceremony uses offerings in the form of candles, incense, water, flowers, fruit, and food in the form of rice. The *Ngurisan* tradition means that children who have been drained can be given health, welfare, and in the future can live a life full of happiness. As for custom, it is an obedience or respect for the ancestors. A child has an obligation to be devoted to parents, maintain family honor and traditions, keep the inheritance well and pray for them when they have died. Religiously, it can be a way to deepen and increase faith (*Saddha*) for Buddhists. Buddhism also defines the *Ngurisan* tradition as a form of merit offering (*patidana*).

Keywords: Buddhism; Ngurisan; Tradition

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INTRODUCTION

Indonesia is a country that has cultural diversity. Each region has its own cultural characteristics that need to be preserved. Culture is a complex which includes knowledge, culture, beliefs, art, morals, customs, as well as the capabilities and habits possessed by some members of society. Culture includes everything learned by humans as members of society. Culture consists of everything that is learned from normative behavior patterns, meaning that it includes all ways or patterns of thinking, feeling and acting (Soekanto, 2010). Culture is made up of several elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Culture is a way of life that always experiences development and becomes the common property of a society and can be passed down from generation to generation. Koentjaraningrat (1985) divides culture into at least three forms, including: (1) complex of ideas, ideas, values, norms and regulations, (2) complex patterned behavioral activity of humans in society and (3) objects of human creation. The three forms of culture are systems of human activity which are inseparable. Each form of culture influences and is interrelated.

Funk and Wagnalls state that the term tradition can be interpreted as knowledge, doctrine, habits, etc. which are understood as knowledge that has been passed down from generation to generation. So, tradition is a habit that has been carried out by the community since ancient times until now. In other words, tradition is a part of culture. Lombok is an area known as a region with a thousand languages because it has a rich culture and tradition. Some traditions that are still often carried out by the people of Lombok include: tradition paddy rescue, traditions Ngurisan or haircuts, traditions of bestowal of services, traditions of marriage, traditions village rescue, tradition belangar or mourn, and circumcision. These traditions are carried out in various forms of ceremonies or rituals according to the beliefs of the local community so that they have their own uniqueness. Various forms of ceremonies or rituals in Lombok have important meanings for the people. Ceremonies and rituals have their own rules that cannot be changed or done carelessly. These rules have been believed and inherited from their ancestors. Ceremonies and rituals for the people of Lombok have important meanings, symbolic meanings that contain life values, and their own purposes. Most of the people of Lombok believe that the ceremonies and rituals that are carried out are related to supernatural or supernatural things, so they do them with high confidence (Aminah & Suhastini, 2021).

One of the interesting traditions in Lombok is tradition Ngurisan in Mareje Village, Sheet District, West Lombok Regency. Term Menggawe comes from the Sasak language which means a celebration event or work. Menggawe or Do it is a traditional event related to the human life cycle, such as baby congratulations from the womb, birth, marriage, to death ceremonies. Term Ngurisan also comes from the Sasak language, namely the word which means shaving or haircut. So Ngurisan is a celebration event in the form of a traditional ceremonial haircut intended for children. Tradition Ngurisan usually done after the completion of the rice harvest. This is done with the consideration that local community members can help each other and work together in preparation for and attending events. Tradition

Ngurisan also not carried out during the month of Ramadan to respect the Muslim community in carrying out fasting.

Mareje Village, Sheet District, West Lombok Regency is located in the highlands with people who believe in two different religions, namely Islam and Buddhism. The people in Mareje Village who are Buddhists and those who are Muslim have several different processions in carrying out the tradition Ngurisan. Muslim communities implement traditions Ngurisan according to his religion. Buddhist communities in implementing tradition Ngurisan always attended by two traditional leaders called traditional stakeholders, traditional clerics, and priest priests as religious leaders. In addition to the three traditional leaders, a resident who is also called a kiai was also present. The term kiai in question is not a religious expert or traditional figure, but only a term used by the Buddhist community in Mareje Village for a person who slaughters buffalo in a series of traditions. Ngurisan. The people in Mareje Village are people who still adhere to the customs inherited from their ancestors so that they can be categorized as "indigenous peoples" (Conte, 2010).

The Buddhist community in Mareje Village still maintains the tradition Ngurisan very strongly. Tradition Ngurisan considered to have a close relationship with the belief or religion adhered to by the local community. Besides, tradition Ngurisan is a form of expression of gratitude and as a form of gratitude for parents for having been blessed with a child and as a form of respect for the Triratna (God Almighty) and the ancestors. As taught by the Buddha that harmony and unity can create a sense of love and mutual respect, help each other, foster harmony, and strengthen social harmony. (AN.VI.12). Tradition Ngurisan is a legacy from our ancestors and has become a tradition that has been preserved from generation to generation for generations (Dammapada, 2010). Besides that, Ngurisan is a tradition that proves the existence of a sense of tolerance and harmony among religious people. Based on the description of the tradition and society in Mareje Village, it is important to study it, especially those related to religion. This research tries to find compatibility between the understanding of the people in Mareje Village and the Buddhist view of tradition Ngurisan. In addition, this research tries to reveal what tradition means Ngurisan and how the process of carrying out the tradition Ngurisan currently being carried out by the Buddhist community in Mareje Village.

METHOD

This study uses a type of qualitative research. Qualitative research is research that emphasizes an important matter from the nature of an item or service (in the form of events/phenomena/social symptoms) which can be used as a development of theoretical concepts (Satori & Komariah, 2017). Research subjects are people who have certain qualities and characteristics determined by researchers to be studied and then drawn conclusions (Sugiyono, 2018). The subjects in this study were taken from people who were directly involved and played an active role in traditional activities Ngurisan which was held in Mareje Village. In other words, research subjects. These are individuals or groups that are used as the main source of information in research. The research object of this

research is tradition Ngurisan in Mareje Village, Sheet District, West Lombok Regency, West Nusa Tenggara Province (NTB) in 2022. The object of this research was determined because it was driven by the desire to find out how traditional forms or processions Ngurisan, the meaning behind the tradition Ngurisan, and how Buddhism views tradition Ngurisan in Mareje Village, Sheet District, West Lombok Regency. Data collection technique is a way to collect information in a study. The data and information needed in this study were obtained using three data collection techniques, namely interviews, observation, and document study (Dhammacitta, 2009).

Data collection was carried out through interviews, observation and document study. Data sources or respondents are people who provide responses or who answer questions from researchers either orally or in writing. The intangible cultural heritage of several rituals performed by Buddhists besides literature studies is also needed to support some historical data, legends and mythology. Selection of informants in this study using the method 'Snowball', where informants are selected based on recommendations from someone when asked about the information they want or are looking for. After the data is collected, the writer interprets it using data analysis using a logical framework. This data analysis is to make it easier for researchers to take this opportunity.

RESULTS AND DISCUSSION

Traditional implementation network Ngurisan very long and quite complicated from the preparation to the end of its implementation. The first series of events is consensus at the family level. The second event is Tomplak smell namely taking or collecting materials to make tents and all the necessary equipment. The third event is Bait Jelo namely determining the day for the implementation of the tradition Ngurisan Bait Jelo is also the beginning of the manufacture of tents or Najek Taring. When the tents are ready, the fourth event is spreading the invitation which is traditionally done directly from house to house (Dhammananda, 2002).

The Buddhist community in Mareje Village is still very consistent in preserving traditions Ngurisan in herited from their ancestors. This shows that the Buddhist community in Mareje Village is still very obedient and respectful to their ancestors (Ki Hajar, 1994). Tradition Ngurisan is also a manifestation of the people's gratitude for having had a child as well as a symbol of prayer and hope that their children will receive protection from all kinds of danger, disease, and have a good life. Through paritta-paritta which is recited, tradition Ngurisan can be a means of strengthening belief (saddha) against Buddhism. From the social side, Tradition Ngurisan. It is also a vehicle for people to interact with each other and maintain harmony.

The Buddhist community in Mareje Village sees tradition Ngurisan has to do with Buddhism. One of the interesting things in tradition Ngurisan is animal sacrifice. This animal sacrifice is one of the conditions that must be met by someone who will carry out the tradition Ngurisan. The Buddhist community in Mareje Village understands that animal sacrifice in tradition Ngurisan does not conform to the first precept pancasila, but they did not dare to change it. All chain

events in tradition Ngurisan seen as a legacy from their ancestors(children)which must be preserved from generation to generation. In fact, the sources thanked the tradition because it was considered to have helped the development of Buddhism in Mareje Village, Sheet District, West Lombok Regency.

1. Tradition Procession Ngurisan in Mareje Village, Sheet District, West Lombok Regency

Implementation stages Ngurisan from preparation to the end of implementation are as follows:

Family Level Consensus

Family-level consensus is a meeting to seek agreement from all family members in planning the implementation of the Ngurisan tradition. This family-level consensus is divided into two, namely the special consensus of the closest family of the person who has the desire to become Epen Gawe. Epen Gawe or the host is the person who organizes the event Ngurisan tradition. Epen Gawe will invite close family to conduct a consensus or deliberation related to the plan for the event. If Epen Gawe has five relatives and each has a child who wants to be carried, then they will make an agreement in advance, related to the location of Menggawe (celebration) (Minto, Dewi, & Marjianto, 2020). The implementation costs that will be needed are borne together. The second consensus is that Epen Gawe invites neighbors and people outside the immediate family who have children who have not been circumcised. Epen Gawe provides an opportunity for those who want to join to carry out Ngurisan together.

Bau Tomplak

Bau Tomplak is Sasak language. The word Bau means to take while Tomplak means trees. Bau Tomplak is an activity of taking traditional tent-making materials which in Sasak language is called Tetaring or Taring. At this stage, Epen Gawe invites local residents to look for tent-making materials to the forest area. The materials are bamboo, wood, palm leaves, coconut leaves, and all kinds of things needed. Wood is used to make poles, bamboo is used for bars, and palm leaves are used for the roof of the Taring (tent). After the materials are collected, Najek Taring will be held or determine the day to make the tent.

Menggawe Ngurisan is a very large event that requires a large space. The entire yard of Epen Gawe's house is used for a large tent or tetaring. The tent that will be made for Menggawe Ngurisan in Mareje Village is quite unique because it is made of palm leaves, coconut leaves, wood trees, and bamboo. The roof of the taring using woven coconut leaves in the Sasak language is called Ngulat Kelansah. Ngulat Kelansah takes weeks or even months to make. After everything is ready, the next is the installation of the tetaring roof called Bowong (Nanamoli, 1987).

Bait Jelo (Determining the day) for the implementation of Ngurisan

After Bau Tomplak is completed or all the materials are collected, a day is determined which in Sasak language is called Bait Jelo. Determination of the day of

the Ngurisan or haircut ceremony is only determined by the customary leader who is in charge of calculating or looking for a good day for the implementation of the event. After the good day is determined, the family begins to prepare everything needed in the event such as *minakq lagan* (making a guest place), grinding rice, frying coffee, looking for wood, and making snacks.

Distributing Invitations

If the *tetaring* has been completed and all equipment is complete, then *Epen Gawe* begins to spread invitations. According to tradition and custom in *Mareje Village*, invitations are made directly from house to house (Nikaya, 1979). The person sent to spread the invitations is called the "inviter," while the person to be invited is called the "invited". Invitees walk from house to house to convey invitations from *Epen Gawe* so that neighbors, relatives, friends, friends can attend the peak day of the event or *Jelo Gawe*.

Go Bejango

Go Bejango (visiting) is an activity of performing puja to a place called *Pedewak* or a place of worship. *Go bejango* is done a week before *Jelo Gawe* or the day of the *Ngurisan* event. All children who are *dikuris* go *bejango* (visit) in accordance with existing traditions.

Jelo Gaur

Jelo Gaur is an activity carried out three days before the *Ngurisan* event. The activity carried out at this stage is making snacks. The most common snacks are *Wajid* and *Pangan*. *Wajid* is a sticky rice-based food made with a certain processing process. *Pangan* is made from rice and is already in the form of flour mixed with sugar.

Jelo Naikkan

Jelo Naikkan is a Sasak language. The word *Jelo* means day while *Naikkan* means to raise. *Jelo Naikkan* is an activity two days before the peak of the *Ngurisan* event. The activity carried out on this second day is the installation of *Lingsir*. *Lingsir* is a taring roof decoration made of palm leaves or young coconut leaves. *Lingsir* is installed on each edge of the taring. The installation of *Lingsir* is accompanied or recited traditional prayers called *Mace* or *Bace Takepan* or known as *Jati Suare*. *Jati Suare* starts to be recited usually from 09.00 or 10.00 WITA until 15.00 WITA. *Jati Suare* are traditional prayers that must be chanted in a series of *Ngurisan* events. At this stage, some people participate in reciting *Jati Suare*, some others make snacks, and some cook to eat with invited guests. (Norman, 1984).

In the evening there is art entertainment using *gamelan*, one of the legendary arts is the art of *Jaran Kamput*. This art uses property shaped like a horse made of wood. There are also those that resemble strange creatures or *ogoh-ogoh*, lions, and dragons. *Jaran Kamput* art is very popular because it is still maintained by the people of *Lombok*. *Jaran Kamput* is also used on other occasions

such as Merariq (marriage). All family members and their children (especially girls) can join in playing the Jaran Kamput or diponggok or Meraje. Meraje is performed one night, from 20.00 or 21.00 WITA until 01.00 or 02.00 WITA in the morning. After that, there is a drama performance that is performed until morning.

Jelo Gawe (Day of the Event)

Jelo Gawe is the peak day of the whole series of activities on the day of the Ngurisan tradition. This stage begins in the morning and is marked by the slaughter of buffaloes or it can also be added by slaughtering cows. At the time of the slaughtering procession is accompanied by gamelan art and also Meraje which is held until noon. Jelo Gawe invitations usually begin to arrive around 08.00 WITA. The number of guests present usually depends on how many people Epen Gawe wants to invite, ranging from family, relatives, friends, friends and neighbors. Guests are busy watching the entertainment, while the family and neighbors of Epen Gawe work together to prepare a meal together. The Ngurisan procession is held between 14.00 or 15.00 WITA.

Very important figures such as traditional leaders and kiai and their assistants gather to start the Ngurisan tradition. Children who will be cut are carried or held by their parents (mother or father). Before the hair cutting procession, a paritta will be recited led by a romo pandita. After that, the hair of the children who will be circumcised begins to be shaved. Cutting hair from the top of the head with prayers and hopes that the child who is circumcised may not get sick easily. After the haircut, the stakeholders and kiai perform a procession of sharpening teeth, tongues, and nails. At this stage, Epen Gawe also prepares an altar with a Buddha image and several puja means such as: candles, incense / hio, water, flowers, fruit, and food such as rice on which an egg is placed. (Nikaya, 1979).

The Ngurisan ritual ceremony has several offerings that must be prepared on the altar in line with Buddhism, such as candles, incense / hio, water, flowers, fruit, and food. 1) Candles symbolize light and sacrifice, so with the light of the Great Dhamma, we can eliminate the darkness that surrounds our minds, (2) Incense / hio symbolizes the Dhamma which is so fragrant, therefore promising with full determination to uphold the teachings of the Buddha, (3) Water symbolizes cleanliness or purity, (4) Flowers symbolize the beauty of the heart and mind and as a symbol of impermanence in this universe, (5) Fruit symbolizes a result of what has been done / planted, namely planting evil will grow and bear evil fruit as well, if people plant virtue will grow or bear virtue as well. (6) The food referred to in the Ngurisan tradition is like rice and on top of it is placed 1 egg, it is shown to the ancestors and can be said as a form of gratitude to the ancestors (Norman, 1984).

Some of the paritta verses recited during the Ngurisan ceremony are: Aradana Paritta (for Sangha members if there are Sangha members present at the Ngurisan ceremony), Vandanna paritta, Tisarana, Buddhānusati, Dhammānusati, Sanghānusati, Saccakiriya Ghātā, Abaya Paritta, So Atthaladdhotiādi Gāthā. After the recitation of these paritas, the haircut is then started by the minister, kiai, and his assistants. After the haircut, Jaya Parittā was recited with the procession of

sprinkling blessing water by Bhikkhu Sangha and continued with Sumanggala Ghātā II. After completing the sprinkling of blessing water the procession was closed with the recitation of Paritta Etāvātā by guests and Buddhist Epen Gawe families.

2. Metun Baok (Activities after the event)

Metun Baok is an activity on the day after the Ngurisan procession is completed. This stage is only attended by the closest family of Epen Gawe. At this stage there is the term *perebah jangkih*. This means that all those who participated in organizing the Ngurisan event gather with the closest family. Metun Baok is Sasak language. Metun means to lower while Baok means to take. Metun Baok is the procession of lowering the Lingsir and taking water that has been placed in a bowl to wash the face of the child whose hair has been cut.

This procession is accompanied by the recitation of Jati Suare. After the child washes his face, the leader gives *Sembeq* or chewing betel leaves as a symbol of hope that the child is clean and has no burden in his life. The Sasak community recognizes the saying "*Lamun Wah Tebukak Pasti Ne Tetutup*" which means that if it has been opened, it will definitely be closed. Therefore, the Ngurisan tradition that has been opened since the first day with the recitation of Jati Suare will also be closed with the recitation of Jati Suare.

The results of interviews with informants provide information that the *Ngurisan* tradition is a legacy of the ancestors of the people who live and live in Mareje Village, Lembar District, West Lombok Regency. As conveyed by Mr. Nasib as a traditional leader that the *Ngurisan* tradition existed long before they were born even long ago before Buddhism was recognized by the people of Mareje Village. The tradition was passed down from generation to generation and is preserved to this day (J . Pranata, Wijoyo, & Surya, 2021).

Ngurisan is a tradition of cutting the hair for the first time for children born from a legal marriage according to custom and religion. This first haircut is applied to the first child, second child, third child, and so on. The *Ngurisan* procession for the first child and children with dreadlocks is carried out festively with a series of processions called *Menggawe* (having a celebration) (Paramita, 2020). The highlight of the *Ngurisan* tradition is the slaughter of a black buffalo and/or bull that is over two or three years old. The *Ngurisan* procession for the second, third and so on children is not as complicated as the *Ngurisan* procession for the first child. The *Ngurisan* tradition is a procession of cutting a child's hair for the first time with the hope that the child will have good conditions, safety, health, and achieve his/her goals in life.

According to the *pemangku* and *kiai*, *Ngurisan* used to be called *Sesange* which in Sasak language means a promise. It is said that if there is a family that has difficulty having children, they will give *Sesange* (promise), which means that if one day they get a child, they will hold a big *Gawe* or hold a big party (Interview Mr. Trisna Adinata, June 17, 2022). This *Gawe* is a form of gratitude and thanks for getting a child. Thus, *Ngurisan* is also an expression of gratitude from a family for having a child. The *Ngurisan* tradition is preserved by the next generation and is complemented by gamelan performances, drama, dance, and other entertainment. . *Ngurisan* tradition in Mareje Village usually cannot be held on certain months or

days such as April, May, and September, other than those months the *Ngurisan* tradition can be held (Interview Mrs. Lemek, June 16, 2022). The day of implementation is not certain depending on what day is good and for determining the day already has a kiai or stakeholder who is in charge of determining the day.

The *Ngurisan* tradition has become an integral part of the Buddhist community in Mareje Village. Buddhists believe that the *Ngurisan* procession is to clean the *hot* hair (upper hair) of children using a *hook* (belief). Such beliefs have long existed and are preserved until now. The community also believes that this *Ngurisan* tradition can heal and keep children away from diseases and bad things. If this *Ngurisan* tradition is not carried out, especially for children who have received *pembaraq* (reminder), it will bring bad influence to the family, especially children.

Menggawe Ngurisan is still practiced by the Buddhist community in Mareje Village until now. At a time when the community was not yet familiar with Buddhism, the *Ngurisan* tradition was carried out in a traditional manner without any religious elements being incorporated into the procession (Interview Mr. Nasib, SH. 05 May 2022). The hair-cutting procession is carried out by the *pemangku* and kiai and their assistants. *Pemangku* and kiai are the oldest people or elders who are trusted by the local community. *Pemangku* and kiai can be said to be a complementary pair in carrying out the *Ngurisan* tradition.

After the people of Mareje Village were introduced to Buddhism, the *Ngurisan* tradition developed. Buddhist elements began to be incorporated into the procession alongside the traditional procession. The Buddhist elements incorporated into the procession include the recitation of the *paritta* before the hair cutting procession is carried out. The *pemangku* and kiai and their helpers cut the hair, give blessings by reciting the *paritta*, and recite the *Namakharaghata* or *Vandanna*. The procession ends with a meal together or in Sasak language called *Begibung*.

3. The Meaning of Ngurisan Tradition in Mareje Village

The *Ngurisan* tradition can be carried out if the conditions have been fulfilled. First, the child who is *dikurisan* is usually the child of *Epen Gawe* whose age is the oldest. Second, parents who will hold *Gawe Ngurisan* must have sufficient financial capacity. Third, the availability of equipment and materials needed. Fourth, the presence of a *pemangku* and kiai. Fifth, the presence of artistry or other entertainment. If one of these requirements does not exist, the *Ngurisan* ceremony cannot be held.

People in Mareje Village believe that the *Ngurisan* tradition is a symbol of prayer and hope that their children will be spared from all bad luck, bad fortune, and something bad. Furthermore, they believe that the *Ngurisan* tradition is a symbol of hope that their children will live in good circumstances full of goodness and prosperity. The *Ngurisan* tradition preserved by the Buddhist community in Mareje Village can be interpreted from the cultural side and the Buddhist side. From the cultural side, the phenomenon of the *Ngurisan* tradition can be said to be a symbol of community adherence to ancestors and their heritage traditions as well as community cooperation so that it can be preserved until now. From the

religious side, the *Ngurisan tradition* can be one of the means to increase people's faith in Buddhism. This tradition is also a symbol of parents' love for their children because they have given prayers and hopes to be protected from danger, disease, and get a happy life.

The following are some of the requirements and equipment in the implementation of the *Ngurisan* tradition and the meaning contained in it:

Senggel

The senggel is made of 18 pieces of kepeng bereng. Kepeng Bereng is an ancient black coin with a small hole in the middle. The function of this senggel is to keep the hair organized. The senggel is arranged in a circle in such a way as to use thread and is placed on the child's head precisely on top (hot fur). The Kiai takes the hair to be cut from between the senggel.

Yellow rice

Yellow rice is rice derived from white rice that is processed in such a way using turmeric that it becomes yellow rice. Yellow rice in the *Ngurisan* tradition is a symbol of wisdom. Its existence is a manifestation of prayer and hope that the child who is *dikuris* can live a peaceful, harmonious and happy life.

Maje

Maje is a small knife used to cut or to sharpen the teeth, tongue, nails of the child who will be circumcised. *The* existence of *maje* or a small knife in the *Ngurisan* tradition is a symbol to eliminate all diseases. It is hoped that the child who is *circumcised* will get health and away from all diseases.

Yarn (Thread)

The thread chosen for the *Ngurisan* tradition is brown sewing thread. This brown thread is symbolized as an antidote to disease, danger, or in the Sasak language, "*mala petaka*." *This brown thread* is worn on the wrist of the child being tended.

Re'ke

Re'ke is a food offering in which there are various foods, snacks, and side dishes. The food includes: rice, various side dishes such as boiled eggs, and fried eggs. There are also *fried bananas, kali adem, bananas, really yellow, really white, really black, and tarek*. All the traditional foods made are arranged in such a way and placed in one designated place.

Re'ke has a meaning as a symbol of togetherness or tolerance between the host or *Epen Gawe*, family, relatives, friends and neighbors who come to the *Gawe* event. As in the *Culagosinga Sutta* the Buddha gave praise to Y.A. Anuruddha, Y.M. Nandiya, Y.M. Kimbia who lived in harmony with mutual respect, without dispute. He melted like milk and water looking at each other with friendly eyes. The three

of them live in harmony without conflict because they maintain compassionate actions (*M.IV:208*). *Re'ke* which contains food, snacks, side dishes will be eaten together by children and parents who will have their hair cut. *Re'ke* is also interpreted as a complement to traditional traditions and as a complement to the *Dulang* offerings (Sumiati, 2021).

Penginang

Penginang in Sasak language which means a typical traditional container. Penginang is a term to refer to all the requirements needed in the Ngurisan ceremony, such as rice, kepeng andang-andang (coins), tobacco, cigarettes, and others. The Ngurisan ceremony cannot be held if one of these requirements is not complete. The community believes that if the Ngurisan ceremony is held when the requirements are not complete, it will bring bad things.

Dulang

Dulang is a circular tray with a flat surface. *Dulang* is prepared before *Jelo Naikan* or the second day of *Ngurisan*. The *dulang* is used to put all the cooked food and snacks that have been bought to complement it. The number of *Dulang* in the *Ngurisan* tradition depends on the number of children to be *circumcised*. If there are five children to be *circumcised*, then the number of *Dulang* also consists of five pieces. *Dulang* also has a meaning of unity and togetherness because the *Dulang* contains traditional snacks that are different but still become one. Other tools used as complements are agah leaves, water, scissors, and bowls.

After the hair cutting procession is complete, the hair that has been cut is thrown into a place called "karang penyu." Mr. Trisna Adinata as romo pandita provides information that the hair that has been cut will be thrown away as a symbol of hope so that all bad things such as disease or danger can be removed. Thus, the child who is *dikuris* will live a good life until old age (Interview, Mr. Trisna Adinata, June 17, 2022).

The implementation of the *Ngurisan tradition* involves a number of people who share an interest in preserving the traditional heritage of the ancestors. This phenomenon shows that the people of Mareje Village still have a very strong spirit of togetherness, harmony and mutual cooperation. Thus, a harmonious, peaceful, and prosperous community life will be maintained.

In addition to the traditional equipment mentioned above, in the *Ngurisan* tradition carried out by the Buddhist community in Mareje Village there are also special equipment that are identical to the symbols in Buddhism. The equipment includes an altar with a Buddha image and several puja facilities such as: candles, incense / hio, water, flowers, fruit, and food such as rice on which an egg is placed. All of these puja facilities are displayed in such a way on the altar provided. According to Paramitha, D. R. (2020:01), the altar equipment has the following meaning:

Buddha statues/porcelain

A Buddha statue is an illustration of Gautama Buddha carved into brass or stone and placed in the highest place on the altar. Buddha statues are the primary

means of performing puja. It symbolizes the majesty of the Buddha and his teachings. The presence of a Buddha statue on the altar is a means of "communicating" for Buddhists, a means of paying homage to the Buddha, to remembering the Buddha's perfections, merits, and noble qualities.

Candles

Candles are objects that emit light. Therefore, candles in offerings or puja facilities symbolize the Dharma that shines to eliminate the stubbornness of the human mind. Candles emit light but then melt and burn out. Thus, the candle also symbolizes the sacrifice offered for the happiness of all beings. This sacrifice is in accordance with the Buddhist teaching of *Dana* or giving kindness to all beings selflessly and regardless of ethnicity, religion, race, and class.

Hio or Incense

Incense symbolizes good nature and tranquility. Good conduct is a way of keeping one's personal and family name in good standing. Incense is also a symbol of inner peace which can be practiced through *sammadi*. Fragrant incense with the smoke soaring upwards is in accordance with the Buddha's teaching that a fragrant good name and virtue will spread in all directions even against the wind, (*Dhp. 54*).

Flowers

Flowers symbolize impermanence or *Anicca*. As Buddha taught that life in this world is impermanent or always changing. Just like human life and all creatures will experience like the growth of flowers, namely buds, blooming and beautiful, but a few days later it will wither and fall off little by little and finally experience death. By understanding impermanence, humans are expected to be able to more easily adjust to all these impermanent conditions. So that a person will be formed who is not easily discouraged, does not give up easily, and is not easily shaken by changing conditions.

Water

Water is placed on the altar as a means of puja during the *Ngurisan* ceremony. Water is a symbol of the Dharma taught by the Buddha that can cleanse defilements. The characteristic of water is that it always flows from higher to lower places. Therefore, water is also a symbol of purity, purity of mind, and humility.

Fruit

The food in question is rice and an egg is placed on top and arranged on the altar. This rice is a symbol of devotion and expression of gratitude to the parents of the ancestors. In the *Manggala Sutta* the Buddha teaches that honoring someone who deserves respect is a noble act.

Food

The food in question is like rice and on top of it is placed an egg and arranged on the altar. This rice is a symbol of devotion and an expression of gratitude to the parents of the ancestors. In Manggala Sutta The Buddha taught that honoring someone who deserves respect is a noble deed (Wodward & Hare, 1978).

4. *Buddhist Perspective on Ngurisan Tradition in Mareje Village*

Buddhism does not reject the existence of traditions as long as they have benefits for the community and do not harm others. For the Buddhist community in Mareje Village, the *Ngurisan* tradition is seen as having many benefits because it contains various life values. The *Ngurisan* tradition is a form of gratitude and thanks from parents for being given a child. As the Buddha explained about three types of people who are rare and rare in this world, namely (1) a tathagata, an arahat, who is perfectly enlightened, (2) someone who teaches the *Dhamma* and discipline expressed by the tathagata, and (3) someone who is grateful and thankful (A.III.114).

Value is something that gives meaning to life, that provides a reference, a point of departure, and a purpose for living. Value is something that is held in high esteem, which can color and animate a person's actions. Values are more than just beliefs, values always involve patterns of thought and action, so they are closely related to ethics (Steeman in Adisusilo, 2013: 56). Thus Values are something that is considered good by a society and becomes a guideline for life, a norm, and an ethical foundation.

When referring to the definition of value, the *Ngurisan* tradition also contains values. These values include:

Values of Kinship and Mutual Cooperation

The *Ngurisan* tradition can be said to be a mass family event. Every time someone holds this event, it is always attended by the whole family, relatives, and neighbors from both the husband's family and the wife's family. Every member of the family is involved in every series of activities from the deliberation to discuss the needs of the event and who is assigned to invite until the end of the activity.

Menggawe Ngurisan requires a lot of money. Therefore, families from the husband's side and the wife's side help each other to ease the burden on the family who has *Gawe*. Family members also contribute their energy and thoughts to make *Menggawe Ngurisan* a success. If there are missing equipment, then all members feel responsible for completing it. In line with Pranata & Wijoyo (2020) care is important to achieve common goals (J . Pranata et al., 2021). In other words, the success of the event is the shared responsibility of all family members. This *Menggawe Ngurisan* shows that the Buddhist community in Mareje Village still strongly upholds family values and harmony (Minto et al., 2020).

Menggawe Ngurisan is an event that involves many people. The community jointly prepares the location and all the necessities such as firewood, coconuts, taking *Ares* (the contents of young banana stems), jackfruit, and cooking. All these activities require good cooperation. This *Menggawe Ngurisan* shows that the Buddhist community in Mareje Village strongly upholds the values of gotong

royong or cooperation. Presumably in accordance with what the Buddha once taught that gathering, associating, and learning the Dharma together, and not quarreling over trivial matters, this cooperative attitude will bring progress to the mind (*M.I.322-324*).

Social Value

Humans are said to be social creatures. This means that humans live in need of each other. *Menggawe Ngurisan* can be one of the means to strengthen the social relations of the community, strengthen the harmony of others by helping each other, and caring for each other. Buddha in *Saraniyadhamma Sutta* teaches that there are six things that make each other remember, namely: mutual love, mutual respect, support to help each other, avoid quarrels, achieve harmony, and unity. The Buddha further stated in the *Mangala Sutta* that associating with the wise, honoring the worthy, is the ultimate blessing (*Khp.5*).

The Value of Love and Responsibility

Epen Gawe when holding *Ngurisan* must have readiness in terms of finance, thoughts, and energy. However, the community still organizes it with great joy. This statement shows the amount of compassion parents have for their children and is a form of parental responsibility towards their children. Parents hold a very festive *Ngurisan* event because they want their children to be spared from misfortune and illness and to have a happy life. In addition, the holding of the *Ngurisan* tradition is also a form of community responsibility to the ancestors to always maintain the traditions that have been passed down. The community also feels responsible for maintaining the good name of the family and honoring the ancestors who have contributed to the life of the community today.

This phenomenon is in accordance with Buddhist teachings in the *Sigalovada Sutta* that children are obliged to maintain family honor and traditions, take good care of inheritance from parents, and pray for deceased relatives (*D.III.189*). Likewise, it is also found in the *Sigalovada Sutta, Digha Nikaya* that parents have obligations towards their children such as preventing children from doing evil, encouraging children to do good, providing proper education to children, finding suitable partners for children, giving inheritance to children at the right time.

Tolerance Value

In the implementation of the *Ngurisan* tradition, there is no distinction between young, old, poor, rich, leaders, social status, or religion. All the people present are united in a happy atmosphere in carrying out the *Ngurisan* tradition. People who are Muslim and Buddhist can mingle with each other by showing tolerance. One proof is that the implementation of the *Ngurisan* tradition has never been held when Muslims are fasting during Ramadan. This statement aims not to disturb Muslims who are carrying out worship and can attend the event together. Similarly, in the procession of slaughtering buffaloes, buffaloes are slaughtered by a Muslim kiai which is one form or way of maintaining religious tolerance.

As in the *Culagosinga Sutta* the Buddha gives praise to the Y.A. Anuruddha, Y.M. Nandiya, Y.M. Kimbia who live in harmony respecting each other, without strife. He melted like milk and water looking at each other with friendly eyes. The three of them live in harmony without conflict because they maintain compassionate actions (*M.IV:208*).

Art/Aesthetic Value

The implementation of the *Ngurisan* tradition is carried out carefully and conceptually. All equipment is arranged in such a way that it has its own beauty. The Sasak community in carrying out the *Ngurisan* tradition and other *Gawe-gawe* always presents gamelan art, drama, and dance. This statement shows that the people in Mareje Village in general are still very proud to have art as a cultural heritage.

The Buddha taught that people should abstain from evil deeds, purify their hearts and minds, and increase virtuous deeds (*Dhp.XIV;183*). Evil deeds include murder, theft, adultery, lying, and drunkenness. To purify the heart and mind is to avoid thoughts that lead to evil. As for virtuous deeds, they are behaviors that can bring benefits to oneself and other creatures. When guided by the text, the series of events in the *Ngurisan* tradition has many compatibilities with Buddhist teachings.

The only procession in the *Ngurisan* tradition that is not in accordance with Buddhist teachings is the slaughter of buffaloes and/or cows. This is because traditions have an important and sacred position for the people in Mareje Village but the *Ngurisan tradition* also has many benefits for the community, especially in the development of Buddhism. It is not easy for them to make changes because the community views that the traditions passed down by their ancestors dare not be changed. Therefore, it needs to be responded with wisdom (*panna*) because all actions performed will have consequences. As the Buddha said that he taught the *Dhamma* not to change the rules, lifestyle, or what is considered good or bad of the teachings that one adopts (*DN.25*). Rather, it is to leave behind things that are not beneficial. All actions are inseparable from *Karma* as taught by the Buddha that every good or bad deed will always follow like a cart follows the oxen's legs that pull it (*Dhp:1;1.2*).

CONCLUSION

The *Ngurisan* or haircut tradition that is still preserved by the Buddhist community in Mareje Village, Lembar District, West Lombok Regency is a tradition of ancestral heritage that is hereditary. The Buddhist community in Mareje Village highly upholds the cultural heritage of the ancestors. The purpose of implementing the Buddhist *Ngurisan* tradition is as a form of gratitude from a family for being blessed with a child.

The *Ngurisan* tradition for the Buddhist community in Mareje Village has a long series of implementation, starting from family-level consensus (internal level consensus and external level consensus), *Bau Tomplak* (taking materials for tents), *Bait Jelo* (determining the day) for the implementation of the *Ngurisan* tradition, distributing invitations which are traditionally carried out from house to house, go

Bejango (visit) to one of the places of worship (*Pedewak*) there are names *Pedewak ganjar*, *pedewak peroek*, *pedewak jago*, and *pedewak kemalik agung bowon joet*, *Jelo Gaur* (three days before the final day), *Jelo Naikan* (two days before the final day), *Jelo Gawe* (the peak day of the event), and *Metun Baok* (activities after the event is over).

And then, the Buddhist community in Mareje Village, Lembar Sub-district, West Lombok Regency feels obliged to preserve the traditions inherited from their ancestors. The implementation of the *Ngurisan* tradition by the Buddhist community in Mareje Village is a symbol of compliance with this obligation. In addition, the Buddhist community in Mareje Village feels that the existence of the *Ngurisan* tradition that they preserve now, with its various religious elements, can be a way to increase their faith in Buddha. The implementation of the *Ngurisan* tradition is a symbol of prayer and hope that their children will be protected from danger and all diseases, and have a life full of happiness. The *Ngurisan* ceremony for the Buddhist community in Mareje Village is also interpreted as a form of *pattidana* to the ancestors. The hope is that the ancestors who have died can be born in a happy realm. In other words, the *Ngurisan* tradition is a way for the Buddhist community in Mareje Village to perform virtue (good karma).

In addition, the *Ngurisan* tradition is a mirror of the values of harmony, mutual cooperation, generosity (*Dana*), and kinship that the Buddhist community in Mareje Village believes in. The implementation of the tradition also helps to strengthen and preserve these values. This activity is a means of mingling for the community regardless of religion and social status. Some of the requirements and equipment of the *Ngurisan* tradition also have their own meaning. The Buddha Rupang symbolizes the majesty of the Buddha and as a form of respect for the Buddha, Dhamma, and Sangha. Candles symbolize the illumination of the Dhamma light from the Buddha who always provides light for all beings. Hio or incense symbolizes fragrance and tranquility. Flowers symbolize impermanence. Water symbolizes purity and humility. Fruit symbolizes that all work and actions produce something good and beneficial for all beings. Food such as rice is a form of thanks shown to the ancestors.

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