

# The Use Of *Kucit Butuan* In The Tradition Of *Caru Sasih Keenam* In Cremation Site Of *Desa Pakraman Mas Kecamatan Ubud Kabupaten Gianyar*

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## ABSTRACT

This study aims to investigate the background of the use of *Kucit Butuan* (Balinese local breed of male piglets) in the tradition of *Caru Sasih Keenam* in the *pemuunansetra* (cremation site) of *Desa Pakraman Mas Kecamatan Ubud Kabupaten Gianyar*. The theories used to analyze the finding is the theory of religion, Talcott Parson's Structural Functionalism theory, and Symbolic Interactionism theory. This qualitative study applies phenomenological approach, where the informants were selected using purposive sampling techniques. The methods used to collect data were observation, unstructured interviews, document study and literature study. Meanwhile, the data analysis used descriptive qualitative explorative analysis. The result of the analysis showed that the reasons behind of the use of *Kucit Butuan* in the tradition of *Caru Sasih Keenam* were based on religious foundation, the improvement of *Sraddha* (faith) and *Bhakti* (devotion), instilling the ethical and moral values planting, and the solidarity foundation.

**Keywords:** *Kucit Butuan, Caru Sasih Keenam, Cremation site*

## INTRODUCTION

The implementation of *yajña* (holy offering) is an obligation for Hindus, which is based on *Rna* or *Rina* (life debt). Hindus believe that humans have three debts in their life, which are called *Tri Rna*, which including *Dewa Rna* (debts to God), *Pitra Rna* (debts to parents) and *Rsi Rna* (debts to priests), which would be paid by conducting *pancayajña*, which including: (1) *Dewa Yajña* (sincere offering to God and Dities); (2) *Rsi Yajña* (sincere offering to *rsi* (teachers, priests), can be done by reading and learning the holy books as the form of respect and devotion for the *Maha Rsi*); (3) *Pitrayajña* (sincere offering to parents); (4) *Bhuta Yajña* (sincere offering to the nature *bhuta kala* (includes animals and plants) to sustain the balance between macrocosm and microcosm; can be done through conducting the *tawur* ceremony); (5) *Manusa Yajña* (sincere offering to others starts from birth until death). Based on those *Rna(s)* or obligations, human character is shaped in a direction to instill a sense of gratitude to the Gods, priests, parents, others (humans), and also with all living creatures (Titib, 2003: 49-54).

Hindus in Bali conduct the *pañcayajña* ceremony based on the local customs and traditions in the respective areas around Bali (*desa, kala, patra*). So that, the series of ceremonies in one place is different from other places. It is also found in the procession of the *Caru Sasih Keenam* (belong to *Bhuta Yajña*) which is done in the cremation site of *Desa Mas, Kecamatan Ubud, Kabupaten Gianyar* which is using *Kucit Butuan*, is still maintained from generation to generation. This tradition, which in its procession sacrifice the *Kucit Butuan*, is the form of *Bhuta Yajña*. This ritual is done in the local cremation site every *kajeng kliwon wudansasih kaenam* (specific time on the sixth month of Balinese calendar). This tradition uses *Caru Manca Warna* as the base to put the *Kucit Butuan* as the offering. *Caru Manca Warna* is the offering to *Bhuta Kala* that use 5 chicken with 5 different quill colors according to the five cardinal directions (*pengiderider*) white in the east, red or *biying* in the south, black or *ireng* in the north, yellow or *siungan* in the west, and *brumbun* (mix colors) in the middle (Surayin, 2005: 5).

The community in *Mas* village strongly believes that by carrying out this tradition, they will avoid disease outbreaks, which attack the community that might cause death. Based on the events that have happened to the people of *Mas* village, by carrying out this tradition, the community will be able to increase self-purification both the purification of *Bhuana Agung* and *Bhuana Alit* according to the meaning contained in the tradition of *caru sasih keenam*. This *caru* tradition, which is done in the local cremation site, because it is said that there was a story in *Mas* village, in *Banjar Abian Sekaa*, that there was a *Pande* (goldsmith) who was famous and had high powers, then the *Pande* was killed, and the blood from the *Pande* emitted a very fragrant smell so that all residents can smell it, and at that time, the *Sesuwunan Dalem* (God manifestation worshipped in *Pura Dalem*) namely *Ratu Gede Prajapati* went to the cemetery smelled the fragrant smell. The people of *Mas* village who saw his arrival in the form of fire became frightened and thought that the fire was the cause of the plague disaster in *Mas* Village. At that

time, Mas Village was being hit by a plague disaster where many residents suddenly became ill and even death as well. Therefore, since the arrival of *Ratu Gede Prajapati* was in the form of fire, the community has promised to carry out *caru* once a year at *SasihKeenem* with the main purpose is to ask for safety before *Ratu Gede Prajapati*.

The tradition of *carusasihkeenenem* is one of the cultural heritages of *DesaPakraman Mas* which has a special feature and uniqueness, which uses the *Kucit Butuan* as one of its sacrificial animals which is carried out every year on *kajengkliwonwudansasihkaenam*, which can form humans who have noble morals and kind personalities and also can get blessing from the *SesuwunanDalem* in Mas Village. However, based on the existing phenomena, there are still many people who pay less attention to the procedures and the completeness of the materials and tools for the ceremony. This is due to the lack of knowledge and understanding of the community in terms of its meaning, besides that it is due to a lack of notes or information in formal or informal forms. This is also due to the interaction of people who have various beliefs about the ceremony, so that their belief degrades and eventually changes its meaning. Therefore, it is very necessary to conduct a research to explore this tradition, so that the *carusasihkeenenem* can be understood both in *tattva* and morality so that it remains consistent and can contribute to Hindus in Mas Village, Bali, Indonesia and all over the world. Based on the existing literary foundation, especially about *yajña*, there is a strong desire to carry out research to investigate the background of carrying out the tradition of *carusasihkeenenem*. The main research question of this study is; What is the rationale behind the use of *Kucit Butuan* in the tradition of *CaruSasihKeenam* in the cremation site of *DesaPakraman Mas KecamatanUbudKabupatenGianyar*?

## METHOD

This qualitative study emphasizes on the aspect of naturally quality, because it involves the understanding, concept, value, and characteristics inherent in the research objects. It can also be said that this qualitative research did not apply any statistical calculations in carrying out its epistemological justifications. This research applies phenomenological approach which was intended to make descriptions of situations or events that appear within the society, with the aim of describing, recording, analyzing and interpreting the conditions currently occurring in the field, and describing the phenomenon as it is.

## RESULTS AND DISCUSSION

### 1. *Kucit Butuan*

*Kucit Butuan* if viewed from the etymology of words consisting of words *kucit* and *butuan*, where *kucit* in Indonesian it means piglet, which is a type of four-legged animal which is the pet of the Balinese people. Besides pigs as pets of Balinese people, they are also animals that are indispensable in any religious ceremony, namely *Dewa yajña*, *Manusayajña*, *Pitrayajña*, *Rsiyajña*, and also *Bhutayajña*. While *kucitbutuan* is a piglet that has not been neutered (*mapeles*), it is a piglet which is being cherished by its owner even more so by his own mother, and when they were used as *caru/tawur* or any other offerings, it contains meaning of sincerity, and the purity of the human heart in conducting *yajña*. In this *carusasihkeenenem* ritual, *kucitbutuan* is not served as the *caru* offering, but the complement of the main *caru*, it is called *aspenyamlehan*.

Based on the aforementioned explanation, *kucitbutuan* are little piglets that haven't been neutered, which is used as the means of implementing *yajña*. In this study, *Kucit Butuan* is used in the *mecaru* ceremonies (*Bhutayajña*).

### 2. *CaruSasihKeenam* Tradition

Tradition, as cited in the Indonesian Dictionary (2007: 1208) is the hereditary customs (from the ancestors) that are still practiced in society. Marjanto in Rupa, 2003: 65 states that the word tradition comes from the word "*tradere*" which means "to transfer, deliver, and submit to be forwarded". In its further development, tradition is defined as a tradition passed down from generation to generation from the ancestors which is still practiced by the community and it has become a habit.

The word tradition refers to customs or habits that are carried out continuously or rules that have been carried out by the community from generation to generation. Tradition is the work of the community in the form of customs, beliefs and habits, then those customs, beliefs and habits become teachings or understandings that have been passed down from generation to generation to future generations.

Tradition in society is a form of norm that is formed from below, so it is difficult to know the origin. Therefore, it seems that tradition has been formed as a standardized norm in society. This is what makes this tradition attached to the layers of society and carried out from a very long time so that it will become part of the life of a group, namely from the same culture, time or religion. The most basic thing in the tradition is the information that is passed from generation to generation, both written and oral.

Based on the above understanding, it can be concluded that tradition is a hereditary habit passed down from ancestors from generation to generation which is carried out in a certain society which has values of goodness and truth as a guide in that society.

The word *Caru* means to pay back (Putra, 1982: 45). In the Indonesian-Kawi dictionary, the word *Caru* means sacrifice or salvation (Wojowasito, 1977: 266). Paying, in this context, is sacrificing part of a loved one's property to the God in order to get a peaceful life. In a Sanskrit dictionary, one finds the meaning of the word *Caru* as good, beautiful, harmonious. *Mecaru* in Balinese means to organize the *Caru* ritual, which has the intention of beautifying, enhancing and harmonizing. Meanwhile, *Caru* also has a special meaning, which is associated with the ritual means. *Caru* as a means, means *sega* (rice) or *cacah*, in the form of *kepelan* and some in the form of small *tumpeng* or *dananan*. *Sega* or rice is equipped with side dishes. Generally, from spices such as onions, ginger, salt and others. There are also those filled with meat, generally *jejeroan* (offal) meat that smells (Swastika, 2007: 13).

Therefore, *Caru* is an offering addressed to *Sang Hyang WidhiWasa* in its manifestation as a form of *PancaMahaButha*, and it is aimed to beautify, make good or harmonize between the Good in *Bhuana Agung* and *Bhuana Alit*.

Besides, the word *Keenemis* the sixth month or in Hinduism it is called *sasihkeenem*. *Sasih* according to the Balinese-Indonesian Dictionary is the month (Tim, 1978: 503). *Sasih* is the name for calculating the month for Hindus, *sasih* means the same period as a month, but the length of the day of *onesasih* is not the same as one month in Gregorian calendar. Besides that, the first month in a series of AD months does not coincide with the first *sasih* in a series of Balinese *sasih* (Puja, 1983: 34). *Sasih* also called the *masa*, it can be defined as time in relation to the age of the year. One year consists of 12 *masa* or *sasih* (months), namely: (1) Kasa (*crawana*), (2) Karo (*bhandrawada*), (3) Katiga (*asuji*), (4) Kapat (*kartika*), (5) Kalima (*marghasira*), (6) Kaenam (*posya*), (7) Kapitu (*magha*), (8) Kaulu (*phalguna*), (9) Kesanga (*caitra*), (10) Kedasa (*waisaka*), (11) Desta (*jyesta*), (12) Sada (*asada*). The twelve *sasih* are often grouped into two parts: *Lahuru Masa* or Summer and *Renggreng Masa* or Winter. (Namayuda dan Gina, 1997: 172) the length of *sasih* is determined on the basis of three definitions, namely:

1. *Sasih* which based on the *penanggalanpangelongor* based on *Pumama* dan *Tilem*, if it is not *ngalantaka* is equal to 30 days, but if it is *ngalantaka*, *asasih* is equal with 29 days.
2. *Sasih* which is based on the meeting of the *pancawara* and *saptawara*, a *sasih* equals to 35 days.
3. *Sasih* according to the season or period, *asasih* sometimes equals to 27 days or 25 days.

Exactly or not, the *sasih* is very decisive and plays an important role in determining the proper day in conducting activities (*dewasa*), because most calculations in determining good days or *dewasa ayu* are based on the number and / or *urip* of *sasih*, even *sasih* has a big influence. So, *SasihKeenem* is the sixth month of Balinese calendar with a special feature for conducting a particular ceremony.

From the description above, it can be concluded that the tradition of *carusasihkeenem* is a form of offering to manifest purity / *memarisudha* or to harmonize and neutralize *Bhuta Kala* so that it becomes *somya*. In the sacred literature of Bhagawadgita III verse II, it is stated as follows:

“*Devaubhawayatenena*  
*Te deva bhavantuvah*  
*Parasparambhavayantah*  
*Sreyah param avapsyatha*”

Translation:

By this means, you are taking care of the gods, and by this means, the gods are also taking care of you, so by taking care of one another you will attain the highest good.

The meaning of the verse above is that, as a human being who is the most perfect creature of God, it is only natural to realize the harmony of nature and its contents to be done by making sacrifices or *yajña*, by helping each other between those who ask and those who give.

In essence, the *CaruSasihKeenem* tradition is an activity of the *DesaPakramaan Mas* community which is carried out from generation to generation to get closer to others in the form of serving each other in accordance with their respective *swadharma* (responsibilities), being close to the natural environment in the form of preserving nature, and most importantly building a sense of closer to the creator of nature, in this case an offering to the god who rules the Graves.

### 3. The use of *Kucit Butuan* in the tradition of *CaruSasihKeenam* in the cremation site of *DesaPakraman Mas KecamatanUbudKabupatenGianyar*

The use of *Kucit Butuan* in the tradition of *CaruSasihKeenam* in the cremation site of *DesaPakraman Mas KecamatanUbudKabupatenGianyar* is based on three main foundation, namely religious foundation, the foundation of instilling ethical and moral values, and the foundations of social solidarity.

#### a. Religious Foundation

*MecarusasihKeenam* that use *kucitbutuhan* in *DesaPakraman Mas, KecamatanUbud, KabupatenGianyar* use the local breed black piglet as the main offering. Therefore, the use of *Kucit butuhan* can be seen from the religious point of view.

The existence of the *Mecaru* tradition using *KucitButuhan* in *DesaPakramanMas* has its own perception for the people of *DesaPakraman Mas*. In this study the perception of the people of *DesaPakraman Mas* on the *Mecaru* tradition using *KucitButuhan* was explored and explained. The existence of *MecaruKucitButuhan* tradition in *DesaPakraman Mas* is believed to be a community effort in neutralizing negative forces into positive and useful forces for the safety of the entire community in particular, and Hindus in general. Based on the interview with *Jro Mangku Dalem*, the *pemangkuin DalemDesa Pakraman Mas*, this tradition is aimed at neutralizing the energy of *Bhuta Kala* especially from their *ingan I Ratu Gede Mas Mecaling*, which they inherited from generation to generation. This causes a belief in society that by using *Kucit Butuhan* in *carusasihkaenam* tradition in the cremation site, must be implemented once a year (Interview, 4 Agustus 2019).

Moreover, *Bendesa PakramanMas* explained that the tradition of *MecaruKucitButuhan* in *DesaPakraman Mas* is a tradition that must be carried out as part of the *Pamahayu Jagat* ceremony. *KramaDesa Pakraman Mas* believe and put faith on the *MecaruKucitButuhan* as a holy and sacred ritual, this is inseparable from the belief that *MecaruKucitButuhan* is one of a series of worship of God in his manifestation as an embodiment of *Ida Bhataradalem Peed/Ida Ratu GedeMecaling*.

Further explained that, the implementation of the tradition of *MecaruKucitButuhan* in *DesaPakraman Mas* is always carried out in the *tilemsasihkeenem* which is believed by the people of *DesaPakraman Mas* as a human effort in making offerings to the Goddess of Death, Goddess of *Pemralina* and Goddess *Durga*.

*I Dewa Nyoman Anom* as the *Penyarikan Pura PusehDesa Pakraman Mas* also added that based on the implementation system that should not be carried out at any time and in any place, it adds to the people's belief that the tradition of *Mecaru Kucit Butuhan* is a traditional heritage that is full of meaning, and is also highly sanctified by the community as a medium for neutralizing negative natural forces (interview, tanggal 4 September 2019).



Figure 1. *CaruMancaSatain* the process of *MecaruKucitButuhan*

*Kucit Butuan* in relation to the socio-cultural values of the Balinese people or customs, it is needed in various traditional or religious Hindu ceremonies as sacrificial animals or offerings. For example black piglet called *celeng injin* for the *mapada* ritual, and it is also used in *upacara pakelem* the lake or the sea. In the *upacara pakele* animals play a role in maintaining macro and microcosmic balance. It is said that by sacrificing cattle like that (holy sacrifice), the cattle were purified by the *pamuput karya* (Hindu Priest) so that they could be reincarnated as beings of a higher level. (Yupardhi, 2009: 36).

The use of animals in religious ceremonies or rituals basically has noble values. This is because religious teachings always have and are associated with noble goals. In *Manawadharma Sastraverses* 39 and 40 as cited in Pudja (2004 : 233) mentioned:

”*Yajñartham pasawah srstah  
Swam eva sayambhuva  
Yajno sya bhutyai sarvasya  
Tasmad yajne vadho vadhah*” (Sloka 39)

Translation:

*Swayambhu* (Tuhan) has created animals for the purpose of sacrifice, it has been arranged in such a way for the good of the whole earth, thus the ritual slaughter of animals is not slaughter in the ordinary sense.

”*osadhyah pasavo vrksastir  
yancah paksinas tatha  
yajñartham nidhanam praptah  
prapnu vanyucchrith punah*” (Sloka 40)

Translation:

Plants, shrubs, trees, livestock, other birds which have been used for ceremony, will be born in a higher order in the next birth.

Some of the verses quoted from *Manawadharma Sastra* show that killing animals for the purpose of sacrificial ceremonies is justified and is even believed to be able to improve the quality of the animal's spirit. Likewise, the use of *Kucit butuhan* in a religious ritual ceremony in Bali. Meanwhile, slaughter that is done only to fulfill the needs of the passions or the senses is less justified. From the verses, it can be seen that there are two different traditions among Hindus. On the one hand, Hindus teach ahimsa, but on the other hand, there are still many animal killings for food and ritual ceremonies. This seems contradictory but can still work in religious life. Wiana in Dharmayasa (2005: 46).

In Bali, a long ago, the one developing sects of Hinduism was the *Shiva Bairawa* sect which justifies or allows frenetic living to fulfill unlimited desires, for example, eating meat, and using the blood of pigs or other animals to make food, as well as the habit of drinking alcohol. (Yupardhi, 2009: 36-37). Wiana in Dharmayasa (2005: 12-13) also stated that there are indeed differences in the religious arrangement in India and Indonesia. In Bali before Empu Kuturan organized the religious life of Hindus in the XI century, nine Hindu sects had developed, namely: *Siwa Sidhanta, Siwa Pasupata, Bhairawa, Waisnawa, Budha Sogata, Brahmana, Resi, Sora (Surya)*, dan *Sekta Ganapati*. The nine sects were harmonized in the era of Mpu Kuturan to become a Hindu religious life system that is inherited today with the main essence of adhering to the concept of *Padma Bhuanawith theDesa Pakraman* and its *Kahyangan Jagat*. In such a Hindu religious arrangement, all the sects and traditions are unified. Among the sects, there is a Hindu sect that used to use animals for ceremonial purposes *Bhuta Yajña*, some use cows and buffaloes. Animals used in ceremonies *Bhuta Yajñait* is first carried out a sacralization which is called a *Mapepadaceremony*, which aims to purify the soul of the animal to be used for the ceremony so that the animal can increase its spiritual position. This concept does not look at the animal from a physical point of view, but emphasizes its spiritual identity. Even so, the use of *Kucit Butuan* in Hindu religious ceremonies by many intellectuals is recommended without going through the process of slaughter, but being left alive. This is indeed still in the thinking stage and further efforts are made to form a common insight.

The use of *Kucit Butuan* in the *sasih keenem* tradition in the cremation site of *Desa Pakraman Mas* has a religious or ritual function, specifically as a means of ceremonies or rituals. In this ritual, people have the belief (*sradha*) that the problems faced in their lives are believed to be helped by things that are magical beyond their means. The people believe that by using *Kucit Butuan* in the tradition of *sasih keenem* in the cremation site, this problem will be resolved. The people are psychologically more convinced that by offering bigger ones they will be able to get the goals they want to achieve. And so far, the people have believed that this success was obtained by using *Kucit Butuan*. JroMangkuDalem (Interview, 6 September 2019).

#### **b. The Foundation of Instilling Ethical and Moral Values**

Ethics is knowledge of decency. Decency is in the form of rules that contain prohibitions or orders to do something. Thus, in ethics, people will find teachings about good actions and bad actions. Good deeds are to be carried out and bad deeds must be avoided (Ngurah, dkk. 2006: 135). Each action is based on the will or *buddhi*. So what that person does starts with the will. Because humans are faced with two choices, namely the choice of good and bad, they must have free will to choose. But in this case humans do not have freedom freely. In this relationship, humans also have limited freedom.

The use of *Kucit butuhan* in the *sasih keenem* tradition at the *Desa Pakraman Mas* cremation site also serves as an inculcation of ethical and moral values that can be seen from the start of the ceremony preparation to the end of the ceremony. Cultivating ethical and moral values, starting from the process of preparing the means for the ceremony, *metanding* (preparing the offerings), until the main ritual procession which ends with eating together and having fun. The best materials and tools were chosen as the best possible means of offering. For example, the use of *Kucit butuhan* in the tradition of *Sasih Keenem* at the *Desa Pakraman Mas* cremation site that is used should not be defective at all. At the time of *metanding*, the people must also guard their thoughts, words, and actions so as not to tarnish the sacred process. Likewise, the body and clothes used when *metanding* must be clean. During this *majejahan* and *metanding*, parents usually teach ethical and moral teachings to each other.

The planting of ethical values at the time of the ceremony can also be seen clearly. The community carried out the ceremony in an orderly manner led by *Jro Mangku Prajapati*. The community must not interfere with and precede the implementation of the ceremony process before being instructed by the *Jro Mangku*. The people must also maintain their thoughts, words and actions in order to remain pure and always maintain order when they are in the holy place. The role models shown by *Jro mangku* and older people or the parents will usually be followed by their children. This of course can instill ethical and moral values for people who carry out ceremonies especially for children. I Ketut Nuriana ( Interview, 6 September 2019).

As it is known that in this ceremony the *Kucit Butuhan* was slaughtered, and used as an offering, not being mistreated or hurt. Hinduism in some holy books and its ethical teachings not to do *himsa karma*. *Ahimsa* means not to hurt. Hurting here means not hurting by words and deeds. *Ahimsa* specifically referred to in this discussion is not hurting other living beings. The use of *Kucit Butuhan*, in the tradition of *sasih keenem* in the cremation site of *Desa Pakraman Mas*, is slaughtered after going through a ritual of purification process. Before the purification process, the *Kucit Butuhan* was only an ordinary piglet but after going through the purification process it is believed to be holy. From this case, it can be understood that Hindus in *Desa Pakraman Mas* should be able to maintain and obey the ethical and moral values contained in Hindu religious teachings and which are disseminated by people in the community since there are humans in the village who have been regulated through the Village *Perarem* (local rules).

### c. The Foundations of Social Solidarity

The *yajña* ceremony can increase the purity of heart and sincerity of the people to sacrifice for a noble purpose. That is why the *yajña* should be able to bring people who were formerly tenuous or less intimate to become closer and respect each other. The hearts of the people became brighter, softer and cooler because they got a touch of religiosity from the sanctity of the ceremony, as well as eliminating the darkness and confusion of the heart.

A ceremony is a means of unifying family and society. The ceremony venue is a gathering place for the community or family who will perform the *yajña*. The people who will carry out the *Caru Kucit Butuhan* in the tradition of *sasih keenem* at the cremation site of *Desa Pakraman Mas* collectively take jobs in the concept of *ngayah* which is based on sincerity without any element of coercion. This ceremony can bring closer the dynamics of the people and social intimacy in the community. Dynamic social intimacy can foster good social conditions to develop social thoughts, discourses and behaviors that can provide a sense of security and well-being. (Wiana, 2002: 170).

The concept of *Tri Hita Karana* teaches us to always maintain a balance and a harmonious relationship between humans and God, humans and each other and humans and their natural environment and to achieve this there must be social awareness. The use of *Kucit butuhan* in the tradition of *sasih keenem* at the cremation site of *Desa Pakraman Mas* is a ritual with a social dimension. This social communication has started to occur when a family starts planning to carry out the ceremony, for example, communication with other people who have the tools needed in the ceremony such as *kucit / celeng selem* (male local breed black piglet), offering means and so on. In this communication, social interaction has been seen and there are efforts to help each other to find the necessary facilities. Other people are also involved as if they are also part of the ceremony.



Figure 2. The *KucitButuhan* before it was slaughtered.

The use of *Kucit Butuhan* in the tradition of *sasih keenem* at the cremation site of *Desa Pakraman Mas* can foster a sense of solidarity and unity among the residents or people who perform the ceremony. The people can tie the bonds of brotherhood and can increase unity and integrity in togetherness. Thus no one feels left out in the performance of the Yajña ceremony. In general, social function means that someone should always build good cooperation among fellow believers regardless of *warna* (caste) and *asrama* (social level) to create mutual prosperity and happiness. These are categorized as general obligations or *Sadharana Dharma* (Miartha, 2004: 157).



Figure 3. The *KucitButuhana* after it was slaughtered and then the blood was sprinkled around the ceremony venue.

On the basis of sociological, faith and pragmatic unity, the use of *Kucit Butuan* in the *sasih keenem* tradition is not just a ritual to express religious emotions against magical powers that are believed by society, but also as a means of understanding, uniting individual ideas to be applied together. in an organization. Besides that, this activity also aims to foster a sense of brotherhood based on the same fate and joy to move forward, to strive for harmony and prosperity.



Figure 4. The blood of the *KucitButuhan* which was sprinkled over the offerings.

## CONCLUSION

Based on the discussion of the problems that have been formulated about the use of *Kucit Butuan* in the *carusasihkeelimat* tradition which take place in the cremation site of *Desa Pakraman Mas Ubud Gianyar*, it can be concluded that this tradition was based on several foundation, namely; (1) **Religious Foundation**; The *Mecaru Kucit Butuhan* tradition in *sasihkeenem* is part of the *Desa Pakraman Mas* tradition which aims to neutralize the power of *Bhuta Kala*, especially the accompaniment of *I Ratu Gede Mas Mecaling*, which was passed down from generation to generation. *Krama Desa Pakraman Mas* believes that the *Mecaru Kucit Butuhan* tradition at the cremation site is a very purified and dictated ritual, this is inseparable from the people belief that the *Mecaru Kucit Butuhan* is a series of worship to God in his manifestation as the embodiment of *Ida Bhatara Dalem Peed / Ida Ratu Gede Mecaling*. (2) **The Mechanism of Strengthening *Sraddha* and *Bhakti***; people have faith (*sraddha*) that the problems faced in their life are believed to be caused also by things that are unseen beyond their means. The people believe that by using *Kucit Butuhan* in the *sasih keenem* tradition in the cremation site of *Desa Pakraman Mas*, this problem will be resolved. The people are psychologically more convinced that through a sincere offerings, they will be able to get the purpose they want to achieve. (3) **The Foundation of Instilling Ethical and Moral Values**; The Hindus in *Desa Pakraman Mas Village* can maintain and obey ethical and moral values contained in the teachings of Hinduism and which have been disseminated and regulated in the community through the *perarem* (indigenous rules of *Desa Pakramaan*). (4) **The Foundations of Social Solidarity**; Hindus can bind the bonds of brotherhood with love and can increase unity and integrity in togetherness. Thus no one feels left out in the performance of the *Yajña* ceremony. Social function in general means that a person should always build good cooperation among fellow people regardless of caste (*warna*) and social level (*asrama*) to achieve mutual prosperity and happiness.

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