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PREPARATION OF BALI HINDU COMMUNITIES AND SOCIETY HINDU JAVA IN THE IMPLEMENTATION OF NYEPI RITUALS IN HANURA VILLAGE TELUK PANDAN DISTRICT PESAWARAN REGENCY

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Abstract — This study aims to explain the readiness of the Balinese Hindu community and the Javanese Hindu community in the implementation of the Nyepi ritual in Hanura Village, explaining the stages that are carried out before the Nyepi ritual, the implementation of the Nyepi ritual, and after the Nyepi ritual in the Balinese Hindu Community and Javanese Hinduism in Hanura Village and explain factors that cause changes in the Nyepi ritual in the Balinese Hindu community and the Javanese Hindu community in Hanura Village, Teluk Pandan District, Pesawaran Regency. The method used in this research is descriptive qualitative method. This study uses interview data collection techniques, observation, and documentation. The data analysis technique used is qualitative data analysis techniques using a phenomenological approach. The results of this study indicate that in the implementation of the Nyepi ritual, material and non-material readiness for the implementation of the Nyepi ritual. Material readiness, in the form of real human creations. The Balinese Hindu and Javanese Hindus prepare offerings, pancawarna, daksina, tirta, bija and Shiva statues. Meanwhile, non-material readiness, which is not real (abstract), is passed down from generation to generation, which becomes a tradition/habit in society. The readiness to carry out the Nyepi ritual by the Balinese Hindu community and the Javanese Hindu community in Hanura Village, Teluk Pandan District, Pesawaran Regency, the Hindu community carries out various stages such as before the Nyepi ritual, the Nyepi ritual process and after Nyepi. Before the Nyepi ritual, all Hindu communities carry out *melasti, mecaru* and ogoh-ogoh parades. After that, the Hindu community carries out the Nyepi ritual process, namely tapa brata, inside the house, not traveling, not lighting a fire, not working and fasting for 24 hours straight. Then it ends with the stage after the Nyepi ritual, in which the entire Hindu community performs offerings and goes around the village to forgive each other with the aim of cleansing the sins of fellow humans as God's creatures. The implementation time factor and economic factors cause changes in the Nyepi ritual, but it does not reduce the religious value of the Balinese Hindu and Javanese Hindu communities.

Keywords: Readiness, Ritual, Nyepi.

I. INTRODUCTION

Currently the Indonesian government is carrying out development in all fields, one of which is the development in the field of culture which is built by the national culture that arises as the cultivation of the Indonesian people as a whole. Hinduism apart from originating from Bali, Hinduism also developed in Java, as evidenced by the existence of the Tukmas inscription on the slopes of Merbabu. This inscription is in Sanskrit language, uses pallawa letters and is of a younger type than the Purnawarman inscription. This inscription uses the attributes of God Tri Murti, namely Trident, Jug, Chakra, Ax and a blooming lotus flower, estimated to be from 650 masehi. Besides developing in the Java area, then Hinduism also developed in Bali. The arrival of Hinduism in Bali is estimated to be in the 8th century, as evidenced by the existence of inscriptions, as well as the Shiva statue at Pura Putra Batara, Bedahulu Gianyar Village.

The Javanese culture in Indonesia produces a culture called *Kejawen*. *Kejawen* has a Javanese spiritual meaning which in ancient times became a praaksara period during the kingdom era. Many Javanese people adhere to Hinduism and Buddhism. They even spread Hinduism and Buddhism to several Javanese kingdoms such as the Majapahit kingdom and the Singosari kingdom. Javanese people believe in the existence of ancestral spirits/spirits and spirits, ancestors and so on in this universe. Starting from a religious attitude and this Javanese Hindu community belief was formed [6].

The Hindu Balinese and Javanese Hindu communities entered Hanura Village estimated in 1973. The Hindu community, came through transmigration from the Javanese area who came to the Lampung region, then they scattered and spread to the Hanura region. Along with the entry of the Army Transmigration (Trans-AD to II) project to Hanura Village, Padang Cermin District at that time. Over a long period of time, the Balinese Hindu and Javanese Hindu communities began to settle in Hanura Village, and have tolerated well in their surroundings until now [9].

II. LITERATURE REVIEW

A. The Concept of Readiness

Readiness is a condition where a person has reached a certain stage or is connoted with physical, psychological, spiritual and skill maturity. Readiness is a competency so that someone who has this competence has sufficient readiness to do something [1].

Readiness is the overall condition that makes it ready to respond / answer in a certain way to a tendency to respond. Conditions include at least three aspects, namely: (1) physical, mental and emotional conditions, (2) needs, motives and goals, (3) skills, knowledge and other understandings that have been learned. So thus readiness is a basic foundation for a society to carry out an activity. In short, readiness is a state of being ready to respond or answer something in a certain way to answer or respond depending

on the situation it faces. The results of the response or answers are influenced by the circumstances that a person is experiencing [7]

B. Ritual Concept

Ritual is basically a series of words, the actions of religious followers by using certain objects, tools and equipment, in certain places and wearing certain clothes. All religions are familiar with rituals, because every religion has teachings about sacred things. One of the purposes of performing rituals is the maintenance and preservation of sacredness. Ritual is an act that strengthens the relationship between the perpetrator and a sacred object, and strengthens group solidarity which creates a sense of security and mental strength [2].

Rituals or rites are carried out with the aim of getting a lot of blessings or sustenance from a job. Like ceremonies performed by followers of different religions. One of the anthropologists who discussed rituals was Victor Turner. The rites performed by a society are displays of religious belief. The rites performed that encourage people to practice and obey a certain social order. Thus the relationship between the ceremony and the social structure necessary for life and binding it in various structured activities related to the meeting ceremony itself. The dimensions in the ritual process according to Victor Turner are:

1) Process analysis, namely; the process of spiritual-psychosocial interactions that occur, the methodical aspects and their stages (transformation phases).
2) Symbolic theory, namely; explain the symbolic meanings represented.

3) Structure and anti structure, namely; allows us to see the agreed rituals that are very closely related to the formation of societal structures as well as the deformation (alteration) of an established structure. Here the rituals discussed in the social structure agreement also function as the guardian of the social order.
4) Liminal state, namely; a condition that exists in transition/transformation, where there is disorientation, ambiguity, openness and change. In this millennial situation, changes are allowed, for example social status, personality values, or personal identity. So in other words, liminality is a transitional period where normal thoughts, self-understanding and behavior are relaxed, open and accepting of change [8].

Thus Ritual can be said to be the procedure in a ceremony or a sacred act performed by a group of religious people which is marked by the presence of various elements and components, namely the time, places where the ceremony is performed, the tools in the ceremony, and the people. who carry out the ceremony [4].

C. The concept of Nyepi in Balinese Hindu Communities and Javanese Hinduism in Hanura Village, Teluk Pandan District, Pesawaran Regency

Nyepi day (Sipeng 1) as a symbol of not lighting a fire, not traveling, and also not cooking. Nyepi day is celebrated as Caka new year, which falls the day after Tileming kesanga (IX), namely on the apisan calendar (one) sasih kedasa (X). Sipeng (Nyepi day) which is called the Caka new year. On this day, people do penance, bratha, yoga and meditation for a full day, to curb their passions, not eat and don't drink. The extinguishing of these passions is demonstrated by not lighting a fire (observing geni), not

working (observing works), not traveling (observing lelungan) and not doing anything that leads to the satisfaction of lust, not partying hard, not gambling and so on. Obviously in this sipeng purify himself and concentrate the mind by controlling all lust, fasting, meditating (semadhi) creates calm and peace so that the mind can move to explore or reexamine all good actions and dissolve bad ones. With wisdom, Nyepi (Caka new year) is commemorated to do "*Sepi Ing Pamrih*" [3].

Before the Nyepi ritual, Hindu communities, both Balinese Hindu and Javanese Hindu in Hanura Village, Teluk Pandan District, were required to carry out the stages / processes of activities before the Nyepi ritual, including *Melasti* and *Mecaru*. To carry out these stages of the Nyepi ritual, the Hindu community in Hanura Village needs money to carry out each stage of the Nyepi ritual in addition to being recognized by other religions. So that the complete ceremonial system becomes incomplete, but has the same meaning and purpose as the provisions in Bali and according to the provisions of each region.

III. RESEARCH METHODS

The research method used in this study used a qualitative descriptive research method with a phenomenological approach. In the phenomenological view, the researcher tries to understand the meaning of events and their relation to ordinary people in certain situations.

Phenomenology does not assume that researchers know what something means to the people they are studying. Phenomenological inquiry begins with a tacit act to express the meaning of something that is being researched. Then emphasized by the phenomologists is the subjective aspect of people's behavior. They try to enter into the conceptual world of the subjects under study in such a way that they understand what and how an understanding is developed by them around events in everyday life. Phenomologists believe that living things provide a variety of ways to interpret experiences through interactions with other people, and that it is our notions of experience that shape reality.

Following are some of the approaches that form the philosophical basis of qualitative research:

1) Phenomenological approach.
2) A symbolic approach together with a phenomenological perspective.
3) Ethnographic approach.
4) Ethnometodological approach

Qualitative data analysis is a form of research that has the characteristic that the data is stated in a state that is reasonable and as it is [5].

IV. RESULTS AND DISCUSSION

Nyepi day or Caka new year is a Hindu holiday that is spread throughout Indonesia, because it contains very high spiritual values. This holiday is held and sanctified by Hindus in Indonesia once a year, which is around March/April. Then

Nyepi or Caka new year has been ratified by the Indonesian government, and Nyepi holiday becomes a National holiday.

Melasti has something to do with the Nyepi ritual and has its own purpose and procedure for its implementation. *Melasti* is a ceremony held before Nyepi (three days before Nyepi). Namely, to bathe and purify the Deity of Ciwa in the temple as a manifestation of *Shang Hyang Widhi* (1/L / Rg / 1/3/2019). The implementation of *Melasti* purifies pralingga-pralingga or temple utensils, refutes the worship with a full day parade carrying pralingga-pralingga or sacred utensils from the sea begging for fusion. From the description above, that the *Melasti* ceremony facilities are as follows:

1. Equipment from the temple.
2. The statue of Lord Ciwa
3. The cloth is yellow.
4. Water.
5. Sesajen/offerings [11].

The place or location to do *Melasti*, which is to go to a spring or lake, so that Shang Hyang Widhi (God) can atone and forgive the mistakes of His servants in the world. For Balinese Hindus to carry out the *Melasti* ceremony, they have to travel quite a distance, namely on the white sand beach of South Lampung Regency. Meanwhile, the Javanese Hindu community carries out the *Melasti* ceremony, namely in the Panggungrejo area, Gadingrejo District, Pringsewu Regency (4/L/SW/2/3/2019) [10].

A. Readiness of Balinese Hindu Communities and Javanese Hindu Communities in Implementing the Nyepi Ritual in Hanura Village, Teluk Pandan District, Pesawaran Regency

1) Material Readiness in the Nyepi Ritual

In the implementation of the Nyepi ritual, the Balinese Hindu and Javanese Hindu communities in Hanura Village, Teluk Pandan District, Pesawaran Regency, prepare physically, both regarding individual health and a sense of togetherness in the implementation of the Nyepi ritual. The community has the desire to carry out each stage running smoothly and well until Nyepi. Balinese Hindu and Javanese Hindu communities prepare *banten*, *sesaji*, *daksina*, *tirta*, *bija*, and temple equipment such as a shiva statue and others.

a. *Banten* is the infrastructure for Hindus to get closer to *Ida Sang Hyang Widhi Wasa*. *Banten* is a form of gratitude, love and devotion for being blessed with gifts while living in the world. Basically, *banten* is only one of the many ways of communicating with the creator. But that doesn't mean it's unimportant, it's just that it's more like a religious language.

b. *Sesaji* /offerings are a means of ceremony in the form of a product of natural wealth as a form of gratitude for everything created by God. Sesajen as dishes or dishes in the form of food and flowers that are served to spirits or spirits. Sesajen have a sacred value in most of our society in general. In Hindu society, offerings have a very important role, where every time a prayer is started, it is always accompanied by a flower *sesajen*. *Sesajen* for Hindus as cultural heritage are usually done to worship gods, certain spirits or waiting for places (trees, rocks, and intersections) and others that they believe can bring good luck and reject bad luck.

c. *Daksina* in Hinduism in general is an image of *Sang Hyang Widhi*. A tribute in the form

of a ceremony and property or money as an offering for the leader of the ceremony, priest, speech. *Daksina* has a function as a request to *Hyang Widhi*, God the Almighty, to be pleased to bestow His grace so as to receive salvation.

d. *Tirta* in Hindu religious prayers is one of the important means in the form of water. It is used to clean hands before the prayer begins and becomes holy water. *Tirta* means purity or a drop of water, holy water, and purification with water.

e. *Bija* in general is rice that is washed with clean water and then soaked in sandalwood water, then dyed (usually using turmeric) to make it yellow so it is called yellow *Bija*. In Hindus the use of *Bija* is done after receiving *Tirta* or *Amertha* at the end of the offering process. *Bija* as a means of offering which is usually placed on the forehead and on the lower neck.

f. The completeness of the temple, namely all the equipment inside the temple that is used for Hindu prayer activities, both for daily activities or for big day ceremonies, such as Nyepi. Equipment (pralingga) inside the temple such as; a statue of Shiva, a silver vessel, a tri murti spear, a yellow, white cloth and others that are considered to have religious significance for Hindus.

2) Readiness for Non-Material in Nyepi Rituals

The implementation of the Nyepi ritual, the Balinese Hindu and Javanese Hindu people in Hanura Village, Teluk Pandan District, prepare all their needs in advance, do not waste time and seriously carry out every stage of the Nyepi ritual. The Hindu community believes that mental readiness is mature, so there are many things that can be done to prepare for and carry out the Nyepi ritual and it is hoped that it can achieve better results. People with Balinese Hinduism and Javanese Hinduism can think clearly, can distinguish what is good and what is bad so that they are able to adjust to their environment well, after carrying out all stages of the Nyepi ritual.

3) Change in Implementation Time

From some information, it is found that the factor that causes changes in the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village is the time factor for implementation. This is because the Hindu community in Hanura Village must carry out every stage of the Nyepi ritual, namely Melasti, because the facilities in the form of a large temple do not exist in Hanura Village. So that for the implementation of the Nyepi ritual stage, namely Melasti, the Balinese Hindu and Javanese Hindu people have to go to other areas, namely Panggungrejo Village, Gadingrejo District, Pringsewu Regency and Pasir Putih, South Lampung Regency.

The implementation of *melasti* is carried out directly to springs, seas or lakes which are considered to have sacred values, the goal is to atone for sins, keep disasters and calamities away and drive out evil spirits from human life in the world. To implement *melasti*, it takes a long time to arrive at the designated implementation location, namely Pasir Putih beach, South Lampung Regency.

In addition, the *melasti* ceremony is held three days before the Nyepi ceremony (Nyepi day). While the stage of implementing the Nyepi ritual, namely *mecaru*, is carried out one day before Nyepi, of course in this *mecaru* it is not like the implementation of *melasti*. In the

mecaru ceremony the whole family gathers at the temple to carry out prayers.

The Nyepi ritual in Balinese Hinduism and Javanese Hinduism in Hanura Village is carried out after completing various stages of Nyepi implementation, including *melasti* and *mecaru*. For more details on this sipeng (Nyepi), all Hindus perform *tapa*, *bratha*, and meditation for a full day (24 hours) which aim to curb lust, not eating and not drinking (fasting). The process of implementing the Nyepi ritual in Balinese Hindu and Javanese Hindu people in Hanura Village is carried out according to the available facilities and markets. This is because the tools or equipment for the implementation of the Nyepi ceremony are very limited, so that the procedure for carrying out the Nyepi ceremony has changed, but has the same aims and objectives as in Bali.

4) Economic Change (Cost)

The causes of changes in the stages of the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village, economic factors are also the main factors causing changes in the Nyepi ritual. Because in the stage of implementing the Nyepi ritual, *melasti* and *mecaru*, it costs money to celebrate it, and the costs required for that activity alone are very large. If we look at the amount of cost for each stage of the Nyepi ritual, of course it is different. So it can be said that the Balinese Hindu and Javanese Hindus are doing it well.

From the information and data obtained in the field, that carrying out the Nyepi ritual stages like in Bali requires a large amount of money and the implementation takes one day, these costs will increase if seen from the many offerings. Basically, the procedure for carrying out the Nyepi ritual is still like the original or the procedure that has been determined from the Balinese region, it's just that the stages of implementation are different. Currently the implementation is adjusted to changing times and the capacity of the local community, for example, to carry out the Nyepi ritual stages, the Balinese Hindu and Javanese Hindu communities in Hanura Village make offerings for each stage of the ceremony. This is due to the economic situation of the local community, where the majority of the population makes a living in agriculture.

B. Balinese Hindu Community In The Implementation of Nyepi Ritual in Hanura Village Teluk Pandan District Pesawaran Regency

Talking about Hinduism in Indonesia, we assume that they must be Balinese, many think that Hindus are ethnic Balinese. Various cultures in Indonesia are embraced by various ethnicities other than Balinese, namely Javanese, Madurese, Batak Karo, Dayak and others. Hinduism develops in a developing place according to the customs and culture of the place. The Balinese Hindu community residing in Hanura Village, Teluk Pandan District, Pesawaran Regency in the implementation of various religious activities does not leave the traditions or characteristics of their place of origin, namely Bali. The implementation of the

Nyepi ritual in the Balinese Hindu community in Hanura Village went well and smoothly. The Hindu community prepares everything needed for the stages of the Nyepi ritual as far as possible. They are even working diligently to collect the costs incurred in preparation for each stage of the Nyepi ritual, namely; *melasti, mecaru* and the *ogoh-ogoh* Parade. For the making of offerings, the Balinese Hindu community in presenting it so luxuriously, the community is already accustomed to making offerings / offerings that are of high artistic value. The Hindu community has good skills and abilities to arrange offerings so that it is very beautiful to the eye.

C. Javanese Hindu Community in The Implementation of Nyepi Ritual in Hanura Village of Teluk Pandan District Pesawaran Regency

The Javanese Hindu community has always been said to have a simple and simple religious cultural tradition. Simple and simple does not mean it lacks meaning. Simple and simple here is referring to that everything can be done quickly and briefly and does not really require a very wide range of equipment.

Because it is so simple, the ceremony which takes place in the evening can be made in the morning in the not too long time because the ingredients are in the environment. There is no need to make offerings 3 (three) days or even a week beforehand so that when the day comes, the offerings will rot. Because it was made during that time, when the ceremony lasts until

the offering is finished, it is still suitable to be made an offering.

For the Javanese Hindu community the tumpeng contains a very important philosophy. As a symbol of the phallus, the prosperity and greatness of God. Regarding fasting for the Javanese Hindu community, it also varies, there are those who are fasting ngebleng aka not eating and not drinking at all and continue to be in the room and do not leave the room except to the restroom to relieve themselves, there is a mutih fast, which is only plain rice and plain water There is also Kepelan fast, which is fasting to eat rice that is only as big as your own fist.

D. The Stages Process of Implementing the Nyepi Ritual in Balinese Hindu Communities and Javanese Hindu Communities in Hanura Village, Teluk Pandan District

The implementation of the Nyepi ritual in Balinese Hindu and Javanese Hindu communities in Hanura village, Teluk Pandan District, Pesawaran Regency, has a stage before the Nyepi ritual, the stage for implementing the Nyepi ritual and the stage after the Nyepi ritual. The stage of implementing the Nyepi ritual requires a large amount of money and is the responsibility of each head of the family who carries it out. The cost will be even greater when viewed from the number of magnificent offerings made like in Bali. The Balinese Hindu and Javanese Hindu communities carry out a series of Nyepi rituals that require a large

amount of money, especially for the implementation of the *melasti* and *mecaru* ceremonies, due to limited facilities and infrastructure and for implementation costs require large costs. Several respondents who were interviewed said that when they carry out a series of Nyepi rituals, they are obliged to carry out the rules that have been determined.

E. Meaning in each stage of the Nyepi ritual

In implementing the Nyepi ritual, the Balinese Hindu and Javanese Hindu communities in Hanura Village, Teluk Pandan District, Pesawaran Regency, carry out various stages such as *melasti, mecaru* and *ogoh-ogoh. Melasti* has a sacred / ritual meaning, namely melting all kinds of defilement of thoughts, words and deeds, and obtaining holy water (*tirta amerta*) for life, the implementation of which can be done in the sea, lake, and at purified water sources/springs. The implementation of the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village, Teluk Pandan District, Pesawaran Regency, the entire Hindu community prepares all the needs for each stage to be carried out, the existing strata of the community structure such as the role of the pedandita (priest) to become the leader of the Nyepi ritual, Hindu community leaders, housewives, Hindu youths and girls.

Several factors cause changes in the stages of the Nyepi ritual due to the time factor for implementation and economic/cost factors. The implementation time factor, this is due to the absence of a large temple as a place to place *melasti* ceremony equipment, the Balinese Hindu community must carry it out in another area, namely on the beach of Pasir Putih, South Lampung Regency. So that the Balinese Hindu community has to travel quite a distance from their village to the designated place, namely Pasir Putih, South Lampung Regency.

Meanwhile, the Javanese Hindu community must implement it in other areas, namely in Panggungrejo Village, Gadingrejo District, Prigsewu Regency. So in order to do this, the Javanese Hindu community, Hanura Village, traveled quite a distance from their village to a predetermined place, namely Panggungrejo Village, Gadingrejo District, Pringsewu Regency.

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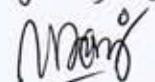Name(s) of Author(s): <u>Wiwin Sujarwiyanti, Risma M. Sinaga, Pargito</u>

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Preparation of Bali Hindu Communities and Society Hindu Java in the Implementation of Nyepi Rituals in Hanura Village Teluk Pandan District Pesawaran Regency

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Abstract : This study aims to explain the readiness of the Balinese Hindu community and the Javanese Hindu community in the implementation of the Nyepi ritual in Hanura Village, explaining the stages that are carried out before the Nyepi ritual, the implementation of the Nyepi ritual, and after the Nyepi ritual in the Balinese Hindu Community and Javanese Hinduism in Hanura Village and explain factors that cause changes in the Nyepi ritual in the Balinese Hindu community and the Javanese Hindu community in Hanura Village, Teluk Pandan District, Pesawaran Regency. The method used in this research is descriptive qualitative method. This study uses interview data collection techniques, observation, and documentation. The data analysis technique used is qualitative data analysis techniques using a phenomenological approach. The results of this study indicate that in the implementation of the Nyepi ritual, material and non-material readiness for the implementation of the Nyepi ritual. Material readiness, in the form of real human creations. The Balinese Hindu and Javanese Hindus prepare offerings, pancawarna, daksina, tirta, bija and Shiva statues. Meanwhile, non-material readiness, which is not real (abstract), is passed down from generation to generation, which becomes a tradition/habit in society. The readiness to carry out the Nyepi ritual by the Balinese Hindu community and the Javanese Hindu community in Hanura Village, Teluk Pandan District, Pesawaran Regency, the Hindu community carries out various stages such as before the Nyepi ritual, the Nyepi ritual process and after Nyepi. Before the Nyepi ritual, all Hindu communities carry out *melasti, mecaru* and ogoh-ogoh parades. After that, the Hindu community carries out the Nyepi ritual process, namely tapa brata, inside the house, not traveling, not lighting a fire, not working and fasting for 24 hours straight. Then it ends with the stage after the Nyepi ritual, in which the entire Hindu community performs offerings and goes around the village to forgive each other with the aim of cleansing the sins of fellow humans as God's creatures. The implementation time factor and economic factors cause changes in the Nyepi ritual, but it does not reduce the religious value of the Balinese Hindu and Javanese Hindu communities.

Keywords: Readiness, Ritual, Nyepi.

I. INTRODUCTION

Currently the Indonesian government is carrying out development in all fields, one of which is the development in the field of culture which is built by the national culture that arises as the cultivation of the Indonesian people as a whole. Hinduism apart from originating from Bali, Hinduism also developed in Java, as evidenced by the existence of the Tukmas inscription on the slopes of Merbabu. This inscription is in Sanskrit language, uses pallawa letters and is of a younger type than the Purnawarman inscription. This inscription uses the attributes of God Tri Murti, namely Trident, Jug, Chakra, Ax and a blooming lotus flower, estimated to be from 650 masehi. Besides developing in the Java area, then Hinduism also developed in Bali. The arrival of Hinduism in Bali is estimated to be in the 8th century, as evidenced by the existence of inscriptions, as well as the Shiva statue at Pura Putra Batara, Bedahulu Gianyar Village.

The Javanese culture in Indonesia produces a culture called *Kejawen*. *Kejawen* has a Javanese spiritual meaning which in ancient times became a praaksara period during the kingdom era. Many Javanese people adhere to Hinduism and Buddhism. They even spread Hinduism and Buddhism to several Javanese kingdoms such as the Majapahit kingdom and the Singosari kingdom. Javanese people believe in the existence of ancestral spirits/spirits and spirits, ancestors and so on in this universe. Starting from a religious attitude and this Javanese Hindu community belief was formed [6].

The Hindu Balinese and Javanese Hindu communities entered Hanura Village estimated in 1973. The Hindu community, came through transmigration from the Javanese area who came to the Lampung region, then they scattered and spread to the Hanura region. Along with the entry of the Army Transmigration (Trans-AD to II) project to Hanura Village, Padang Cermin District at that time. Over a long period of time, the Balinese Hindu and Javanese Hindu communities began to settle in Hanura Village, and have tolerated well in their surroundings until now [9].

II. LITERATURE REVIEW

A. *The Concept of Readiness*

Readiness is a condition where a person has reached a certain stage or is connoted with physical, psychological, spiritual and skill maturity. Readiness is a competency so that someone

who has this competence has sufficient readiness to do something [1].

Readiness is the overall condition that makes it ready to respond / answer in a certain way to a tendency to respond. Conditions include at least three aspects, namely: (1) physical, mental and emotional conditions, (2) needs, motives and goals, (3) skills, knowledge and other understandings that have been learned. So thus readiness is a basic foundation for a society to carry out an activity. In short, readiness is a state of being ready to respond or answer something in a certain way to answer or respond depending on the situation it faces. The results of the response or answers are influenced by the circumstances that a person is experiencing [7]

B. Ritual Concept

Ritual is basically a series of words, the actions of religious followers by using certain objects, tools and equipment, in certain places and wearing certain clothes. All religions are familiar with rituals, because every religion has teachings about sacred things. One of the purposes of performing rituals is the maintenance and preservation of sacredness. Ritual is an act that strengthens the relationship between the perpetrator and a sacred object, and strengthens group solidarity which creates a sense of security and mental strength [2].

Rituals or rites are carried out with the aim of getting a lot of blessings or sustenance from a job. Like ceremonies performed by followers of different religions. One of the anthropologists who discussed rituals was Victor Turner. The rites performed by a society are displays of religious belief. The rites performed that encourage people to practice and obey a certain social order. Thus the relationship between the ceremony and the social structure necessary for life and binding it in various structured activities related to the meeting ceremony itself. The dimensions in the ritual process according to Victor Turner are:

1) Process analysis, namely; the process of spiritual-psychosocial interactions that occur, the methodical aspects and their stages (transformation phases).
2) Symbolic theory, namely; explain the symbolic meanings represented.
3) Structure and anti structure, namely; allows us to see the agreed rituals that are very closely related to the formation of societal structures as well as the deformation (alteration) of an established structure. Here the rituals discussed in the social structure agreement also function as the guardian of the social order.
4) Liminal state, namely; a condition that exists in transition/transformation, where there is disorientation, ambiguity, openness and change. In this millennial situation, changes are allowed, for example social status, personality values, or personal identity. So in other words, liminality is a transitional period where normal thoughts, self-understanding and

behavior are relaxed, open and accepting of change [8].

Thus Ritual can be said to be the procedure in a ceremony or a sacred act performed by a group of religious people which is marked by the presence of various elements and components, namely the time, places where the ceremony is performed, the tools in the ceremony, and the people. who carry out the ceremony [4].

C. The concept of Nyepi in Balinese Hindu Communities and Javanese Hinduism in Hanura Village, Teluk Pandan District, Pesawaran Regency

Nyepi day (Sipeng 1) as a symbol of not lighting a fire, not traveling, and also not cooking. Nyepi day is celebrated as Caka new year, which falls the day after Tileming kesanga (IX), namely on the apisan calendar (one) sasih kedasa (X). Sipeng (Nyepi day) which is called the Caka new year. On this day, people do penance, bratha, yoga and meditation for a full day, to curb their passions, not eat and don't drink. The extinguishing of these passions is demonstrated by not lighting a fire (observing geni), not working (observing works), not traveling (observing lelungan) and not doing anything that leads to the satisfaction of lust, not partying hard, not gambling and so on. Obviously in this sipeng purify himself and concentrate the mind by controlling all lust, fasting, meditating (semadhi) creates calm and peace so that the mind can move to explore or reexamine all good actions and dissolve bad ones. With wisdom, Nyepi (Caka new year) is commemorated to do "*Sepi Ing Pamrih*" [3].

Before the Nyepi ritual, Hindu communities, both Balinese Hindu and Javanese Hindu in Hanura Village, Teluk Pandan District, were required to carry out the stages / processes of activities before the Nyepi ritual, including *Melasti* and *Mecaru*. To carry out these stages of the Nyepi ritual, the Hindu community in Hanura Village needs money to carry out each stage of the Nyepi ritual in addition to being recognized by other religions. So that the complete ceremonial system becomes incomplete, but has the same meaning and purpose as the provisions in Bali and according to the provisions of each region.

III. RESEARCH METHODS

The research method used in this study used a qualitative descriptive research method with a phenomenological approach. In the phenomenological view, the researcher tries to understand the meaning of events and their relation to ordinary people in certain situations. Phenomenology does not assume that researchers know what something means to the people they are studying. Phenomenological inquiry begins with a tacit act to express the meaning of something that is being researched. Then emphasized by the phenomologists is the subjective aspect of people's behavior. They try to enter into the conceptual world of the subjects under study in such a way that they understand what and how an understanding is developed by them around events in everyday life.

Phenomologists believe that living things provide a variety of ways to interpret experiences through interactions with other people, and that it is our notions of experience that shape reality.

Following are some of the approaches that form the philosophical basis of qualitative research:

1) Phenomenological approach.
2) A symbolic approach together with a phenomenological perspective.
3) Ethnographic approach.
4) Ethnometodological approach

Qualitative data analysis is a form of research that has the characteristic that the data is stated in a state that is reasonable and as it is [5].

IV. RESULTS AND DISCUSSION

Nyepi day or Caka new year is a Hindu holiday that is spread throughout Indonesia, because it contains very high spiritual values. This holiday is held and sanctified by Hindus in Indonesia once a year, which is around March/April. Then Nyepi or Caka new year has been ratified by the Indonesian government, and Nyepi holiday becomes a National holiday.

Melasti has something to do with the Nyepi ritual and has its own purpose and procedure for its implementation. *Melasti* is a ceremony held before Nyepi (three days before Nyepi). Namely, to bathe and purify the Deity of Ciwa in the temple as a manifestation of *Shang Hyang Widhi* (1/L / Rg / 1/3/2019). The implementation of *Melasti* purifies pralingga-pralingga or temple utensils, refutes the worship with a full day parade carrying pralingga-pralingga or sacred utensils from the sea begging for fusion. From the description above, that the *Melasti* ceremony facilities are as follows:

1. Equipment from the temple.
2. The statue of Lord Ciwa
3. The cloth is yellow.
4. Water.
5. Sesajen/offerings [11].

The place or location to do *Melasti*, which is to go to a spring or lake, so that Shang Hyang Widhi (God) can atone and forgive the mistakes of His servants in the world. For Balinese Hindus to carry out the *Melasti* ceremony, they have to travel quite a distance, namely on the white sand beach of South Lampung Regency. Meanwhile, the Javanese Hindu community carries out the *Melasti* ceremony, namely in the Panggungrejo area, Gadingrejo District, Pringsewu Regency (4/L/SW/2/3/2019) [10].

A. *Readiness of Balinese Hindu Communities and Javanese Hindu Communities in Implementing the Nyepi Ritual in Hanura Village, Teluk Pandan District, Pesawaran Regency*

1) Material Readiness in the Nyepi Ritual

In the implementation of the Nyepi ritual, the Balinese Hindu and Javanese Hindu communities in Hanura Village, Teluk Pandan District, Pesawaran Regency, prepare physically, both regarding individual health and a sense of togetherness in the implementation of the Nyepi ritual. The community has the desire to carry out each stage running smoothly and well until Nyepi. Balinese Hindu and Javanese Hindu communities prepare *banten*, *sesaji*, *daksina*, *tirta*, *bija*, and temple equipment such as a shiva statue and others.

a. *Banten* is the infrastructure for Hindus to get closer to *Ida Sang Hyang Widhi Wasa*. *Banten* is a form of gratitude, love and devotion for being blessed with gifts while living in the world. Basically, *banten* is only one of the many ways of communicating with the creator. But that doesn't mean it's unimportant, it's just that it's more like a religious language.

b. *Sesaji* /offerings are a means of ceremony in the form of a product of natural wealth as a form of gratitude for everything created by God. Sesajen as dishes or dishes in the form of food and flowers that are served to spirits or spirits. Sesajen have a sacred value in most of our society in general. In Hindu society, offerings have a very important role, where every time a prayer is started, it is always accompanied by a flower *sesajen*. *Sesajen* for Hindus as cultural heritage are usually done to worship gods, certain spirits or waiting for places (trees, rocks, and intersections) and others that they believe can bring good luck and reject bad luck.

c. *Daksina* in Hinduism in general is an image of *Sang Hyang Widhi*. A tribute in the form of a ceremony and property or money as an offering for the leader of the ceremony, priest, speech. *Daksina* has a function as a request to *Hyang Widhi*, God the Almighty, to be pleased to bestow His grace so as to receive salvation.

d. *Tirta* in Hindu religious prayers is one of the important means in the form of water. It is used to clean hands before the prayer begins and becomes holy water. *Tirta* means purity or a drop of water, holy water, and purification with water.

e. *Bija* in general is rice that is washed with clean water and then soaked in sandalwood water, then dyed (usually using turmeric) to make it yellow so it is called yellow *Bija*. In Hindus the use of *Bija* is done after receiving *Tirta* or *Amertha* at the end of the offering process. *Bija* as a means of offering which is usually placed on the forehead and on the lower neck.

f. The completeness of the temple, namely all the equipment inside the temple that is used for Hindu prayer activities, both for daily activities or for big day ceremonies, such as Nyepi. Equipment (pralingga) inside the temple such as; a statue of Shiva, a silver vessel, a tri murti spear, a yellow, white cloth and others that are considered to have religious significance for Hindus.

2) Readiness for Non-Material in Nyepi Rituals

The implementation of the Nyepi ritual, the Balinese Hindu and Javanese Hindu people in Hanura Village, Teluk Pandan District, prepare all their needs in advance, do not waste time and seriously carry out every stage of the Nyepi ritual. The Hindu community believes that mental readiness is mature, so there are many things that can be done to prepare for and carry out the Nyepi ritual and it is hoped that it can achieve better results. People with Balinese Hinduism and Javanese Hinduism can think clearly, can distinguish what is good and what is bad so that they are able to adjust to their environment well, after carrying out all stages of the Nyepi ritual.

3) Change in Implementation Time

From some information, it is found that the factor that causes changes in the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village is the time factor for implementation. This is because the Hindu community in Hanura Village must carry out every stage of the Nyepi ritual, namely Melasti, because the facilities in the form of a large temple do not exist in Hanura Village. So that for the implementation of the Nyepi ritual stage, namely Melasti, the Balinese Hindu and Javanese Hindu people have to go to other areas, namely Panggungrejo Village, Gadingrejo District, Pringsewu Regency and Pasir Putih, South Lampung Regency.

The implementation of *melasti* is carried out directly to springs, seas or lakes which are considered to have sacred values, the goal is to atone for sins, keep disasters and calamities away and drive out evil spirits from human life in the world. To implement *melasti*, it takes a long time to arrive at the designated implementation location, namely Pasir Putih beach, South Lampung Regency.

In addition, the *melasti* ceremony is held three days before the Nyepi ceremony (Nyepi day). While the stage of implementing the Nyepi ritual, namely *mecaru*, is carried out one day before Nyepi, of course in this *mecaru* it is not like the implementation of *melasti*. In the *mecaru* ceremony the whole family gathers at the temple to carry out prayers.

The Nyepi ritual in Balinese Hinduism and Javanese Hinduism in Hanura Village is carried out after completing various stages of Nyepi implementation, including *melasti* and *mecaru*. For more details on this sipeng (Nyepi), all Hindus perform *tapa*, *bratha*, and meditation for a full day (24 hours) which aim to curb lust, not eating and not drinking (fasting). The process of implementing the Nyepi ritual in Balinese Hindu and Javanese Hindu people in Hanura Village is carried out according to the available facilities and markets. This is because the tools or equipment for the implementation of the Nyepi ceremony are very limited, so that the procedure for carrying out the Nyepi ceremony has changed, but has the same aims and objectives as in Bali.

4) Economic Change (Cost)

The causes of changes in the stages of the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village, economic factors are also the main factors causing changes in the Nyepi ritual. Because in the stage of implementing the Nyepi ritual, *melasti* and *mecaru*, it costs money to celebrate it, and the costs required for that activity alone are very large. If we look at the amount of cost for each stage of the Nyepi ritual, of course it is different. So it can be said that the Balinese Hindu and Javanese Hindus are doing it well.

From the information and data obtained in the field, that carrying out the Nyepi ritual stages like in Bali requires a large amount of money and the implementation takes one day, these costs will increase if seen from the many offerings. Basically, the procedure for carrying out the Nyepi ritual is still like the original or the procedure that has been determined from the Balinese region, it's just that the stages of implementation are different. Currently the implementation is adjusted to changing times and the capacity of the local community, for example, to carry out the Nyepi ritual stages, the Balinese Hindu and Javanese Hindu communities in Hanura Village make offerings for each stage of the ceremony. This is due to the economic situation of the local community, where the majority of the population makes a living in agriculture.

B. Balinese Hindu Community In The Implementation of Nyepi Ritual in Hanura Village Teluk Pandan District Pesawaran Regency

Talking about Hinduism in Indonesia, we assume that they must be Balinese, many think that Hindus are ethnic Balinese. Various cultures in Indonesia are embraced by various ethnicities other than Balinese, namely Javanese, Madurese, Batak Karo, Dayak and others. Hinduism develops in a developing place according to the customs and culture of the place. The Balinese Hindu community residing in Hanura Village, Teluk Pandan District, Pesawaran Regency in the implementation of various religious activities does not leave the traditions or characteristics of their place of origin, namely Bali. The implementation of the Nyepi ritual in the Balinese Hindu community in Hanura Village went well and smoothly. The Hindu community prepares everything needed for the stages of the Nyepi ritual as far as possible. They are even working diligently to collect the costs incurred in preparation for each stage of the Nyepi ritual, namely; *melasti, mecaru* and the *ogoh-ogoh* Parade. For the making of offerings, the Balinese Hindu community in presenting it so luxuriously, the community is already accustomed to making offerings / offerings that are of high artistic value. The Hindu community has good skills and abilities to arrange offerings so that it is very beautiful to the eye.

C. Javanese Hindu Community in The Implementation of Nyepi Ritual in Hanura Village of Teluk Pandan District Pesawaran Regency

The Javanese Hindu community has always been said to have a simple and simple religious cultural tradition. Simple and simple does not mean it lacks meaning. Simple and simple here is referring to that everything can be done quickly and briefly and does not really require a very wide range of equipment.

Because it is so simple, the ceremony which takes place in the evening can be made in the morning in the not too long time because the ingredients are in the environment. There is no need to make offerings 3 (three) days or even a week beforehand so that when the day comes, the offerings will rot. Because it was made during that time, when the ceremony lasts until the offering is finished, it is still suitable to be made an offering.

For the Javanese Hindu community the tumpeng contains a very important philosophy. As a symbol of the phallus, the prosperity and greatness of God. Regarding fasting for the Javanese Hindu community, it also varies, there are those who are fasting ngebleng aka not eating and not drinking at all and continue to be in the room and do not leave the room except to the restroom to relieve themselves, there is a mutih fast, which is only plain rice and plain water There is also Kepelan fast, which is fasting to eat rice that is only as big as your own fist.

D. The Stages Process of Implementing the Nyepi Ritual in Balinese Hindu Communities and Javanese Hindu Communities in Hanura Village, Teluk Pandan District

The implementation of the Nyepi ritual in Balinese Hindu and Javanese Hindu communities in Hanura village, Teluk Pandan District, Pesawaran Regency, has a stage before the Nyepi ritual, the stage for implementing the Nyepi ritual and the stage after the Nyepi ritual. The stage of implementing the Nyepi ritual requires a large amount of money and is the responsibility of each head of the family who carries it out. The cost will be even greater when viewed from the number of magnificent offerings made like in Bali. The Balinese Hindu and Javanese Hindu communities carry out a series of Nyepi rituals that require a large amount of money, especially for the implementation of the *melasti* and *mecaru* ceremonies, due to limited facilities and infrastructure and for implementation costs require large costs. Several respondents who were interviewed said that when they carry out a series of Nyepi rituals, they are obliged to carry out the rules that have been determined.

E. Meaning in each stage of the Nyepi ritual

In implementing the Nyepi ritual, the Balinese Hindu and Javanese Hindu communities in Hanura Village, Teluk

Pandan District, Pesawaran Regency, carry out various stages such as *melasti, mecaru* and *ogoh-ogoh*. *Melasti* has a sacred / ritual meaning, namely melting all kinds of defilement of thoughts, words and deeds, and obtaining holy water (*tirta amerta*) for life, the implementation of which can be done in the sea, lake, and at purified water sources/springs. The implementation of the Nyepi ritual in the Balinese Hindu community and Javanese Hinduism in Hanura Village, Teluk Pandan District, Pesawaran Regency, the entire Hindu community prepares all the needs for each stage to be carried out, the existing strata of the community structure such as the role of the pedandita (priest) to become the leader of the Nyepi ritual, Hindu community leaders, housewives, Hindu youths and girls.

Several factors cause changes in the stages of the Nyepi ritual due to the time factor for implementation and economic/cost factors. The implementation time factor, this is due to the absence of a large temple as a place to place *melasti* ceremony equipment, the Balinese Hindu community must carry it out in another area, namely on the beach of Pasir Putih, South Lampung Regency. So that the Balinese Hindu community has to travel quite a distance from their village to the designated place, namely Pasir Putih, South Lampung Regency.

Meanwhile, the Javanese Hindu community must implement it in other areas, namely in Panggungrejo Village, Gadingrejo District, Prigsewu Regency. So in order to do this, the Javanese Hindu community, Hanura Village, traveled quite a distance from their village to a predetermined place, namely Panggungrejo Village, Gadingrejo District, Pringsewu Regency.

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