

Implementation of the *Metatah* Cultural Ceremony in Werdhi Agung Village, Dumoga Tengah District, Bolaang Mongondow Regency

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Abstract — *This study aims to: (1) contribute to the development of culture, especially related to ritual aspects in Balinese religious ceremonies, especially the impact of causes and consequences of not carrying out the Metatah ceremony; (2) Practically, this research is expected to have benefits for the public to recognize and understand what the meanings, functions, and objectives are, in the implementation of the Metatah ceremony, and especially for the Balinese in the village of Werdhi Agung can seriously understand and interpret the intended ceremony. This research used a qualitative approach to reveal the meaning, obstacles, and cultural influences on the implementation of the Metatah ceremony in Werdhi Agung Village Bolaang Mongondow Regency. There are several categories of people in connection with financing the Metatah ceremony, but in general, it can be explained that the community has a desire to carry out the Metatah ceremony*

Keywords— *Metatah Ceremony, Werdhi Village, community.*

I. INTRODUCTION

Cultural diversity is a custom that is owned by each particular region, especially in Indonesia, where the culture is always developing or something that has become a habit that is difficult to change and cannot be denied. Cultural diversity in question is that each region has its variations, ranging from the location of the area occupied, religion adopted, how to behave in the area occupied, culture owned by each region.

The diversity of Balinese culture, of course, is very much that we know. Because Bali is famous for its artistic and cultural beauty. Besides that Bali is an area where the population is very large, with quite thick customs. The religion adopted is Hinduism. The art that is owned by the area of Bali also has a distinctive feature, not owned by other regions and other countries.

With the local culture in Indonesia which has special characteristics between regions so that it looks diverse. Mepandes (Tooth Cut) is none other than ancestral heritage, because the implementation of mepandes is a ceremony of Manusa Yadnya (Manusa Yadnya is a sacred ceremony or

sacred sacrifice for the perfection of human life). That is the implementation of a culture of Hinduism and Culture.

The implementation of metatah is part of culture and art, all of which play a very important role because it has to do with the implementation of the ceremony. This implementation must be carried out because it is a debt to humans.

Tradition Ceremony of cutting teeth implies cleansing the bad qualities that exist in humans. or usually the Balinese call it as metatah or Mesanggih, which has the purpose of 6 canines in the upper teeth are filed or leveled, metatah is one of the religious ceremonies that must be performed by the Hindu community in Bali both men and women in a manner hereditary, customs and culture is still being done because it is believed by the people of Bali when they die will meet with their ancestors in heaven.

For someone who has not had time to attend the Mapandes ceremony, and death has picked up, various responses emerge, towards this situation, Parisada Hindu Dharma Indonesia is central through the decision of the Unity Interpretation Seminar on aspects of Hinduism providing a way out, in northern Sulawesi, precisely in the village Werdhi Agung, Dumoga sub-district, Bolaang Mongondow Regency, there are Balinese tribal people who until now still maintain their uniqueness to the customs, arts, and culture and Hinduism they embrace. At the Manusa Yadnya ceremony, they also carried out a metatah ceremony with the age of not being a teenager anymore, where the obstacle was the development of technology which added to every corner of people's lives. Every community will always experience changes.

Changes that occur in the community can be known by comparing the current state of society with the situation in the past. because the Balinese are not on the island of Bali but they live in the transmigration area precisely in Werdhi Agung Village Bolaang Mongondow District, there will be influence from other cultures in the area which usually affects the traditions and culture that the Hindu Balinese community embraces, and those who have problems economy to carry out metatah religious ceremonies and wait for sufficient funds

because it requires no small cost and the right time to mature ayu (good day according to Hinduism) is determined.

Balinese culture also has a clear identity that is the expressive culture manifested in a configurative manner that includes dominant basic values, such as religious values, aesthetic values, solidarity values, harmonious values, and balance values (Geriya 2000: 129) [1]

Based on the background of this problem, the authors entitled this study as "Implementation of the Metatah Ceremony in Werdhi Agung Village, Dumoga Tengah Sub-District, Bolaang Mongondow Regency, which includes: (1) Communities who do not have sufficient funding to conduct a Metatah Ceremony (2) Knowledge / Understanding of Werdhi Agung village community about its meaning and purpose in carrying out the Metatah ceremony! (3) Implementation of the Metatah Ceremony Series at Werdhi Agung Village Until Now!

II. RESEARCH METHODS

This research used a qualitative approach to reveal the meaning, obstacles, and cultural influences on the implementation of the Metatah ceremony in Werdhi Agung Village Bolaang Mongondow District, the mechanism of the ceremony and the reasons why the community must carry out the Metatah ceremony in carrying out manusa yadnya ceremony.

In testing the validity of the data, the researchers used four criteria according to Satori and Komariah (2014: 164-174) [2], as follows:

- a. Display observations
- b. Increased perseverance/persistence
- c. Negative case analysis
- d. Triangulation
- e. Member-checking

III. RESULTS AND DISCUSSION

Indonesia is a country that has a very unique culture and with regions that have a diversity of cultures, races, ethnicities, beliefs, religions, regional languages, and many others. Even though it is full of cultural diversity, Indonesia is still following its motto, "Unity in Diversity" which means "although it is different but still one". Culture is a whole system of ideas, actions, and the work of humans (Koentjaraningrat, 1990: 180) [3].

A. *The financing Factor of the Metatah Ceremony*

Based on the results of the study, there were several categories of people related to the financing of the Metatah ceremony, namely the category of people who did not have a fee, the category of being able and some belonging to the category of lack of funds for the Metatah ceremony. But in general, it can be explained that the community has a desire to carry out the Metatah ceremony, but due to financial problems, the community experiences obstacles in holding the ceremony, maximally in terms of funding.

B. *The Meaning and Purpose of Metatah*

According to "I Wayan Sudarma", the Tooth Cut ceremony means cleansing the bad qualities that exist in humans. Tooth cut in Balinese Mepandes can also be called Matatah or Mesanggih, where 6 fangs in the top teeth are filed or leveled, this ceremony is an obligation, customs, and culture that is still carried out by Hindus in Bali for generations. this time.

Based on the results of the study, there were various opinions stated by the informants about the meaning of the Metatah ceremony. In the fact that there are community opinions which provide an opinion that residents really understand the implementation of the Metatah ceremony, there are those who understand, lack of understanding, and there are groups of people who do not understand. Public Understanding of the implementation of the Metatah ceremony as described above is common and generally occurs in people's lives. Where due to differences in views may even be due to differences in someone's economic status makes them different views on an event. Similar to the implementation of the Metatah ceremony, in fact, there are diverse opinions about the level of understanding of the population towards the implementation of the Metatah ceremony.

C. *Performing Metatah Ceremonies*

Dhiyasa (1998: 75) said that the ceremonial cutting of teeth can be combined with the ceremony of increasing adulthood, this ceremony aims to reduce the "Sad Ripu" of a person and as a symbol will be cut 4 upper incisors and 2 upper fangs (altogether 6 pieces) [4].

Based on the results of the study showed that the Metatah ceremony continues to be carried out as part of religious ceremonies that continue to be preserved by the Balinese ethnics wherever they live and move. Even though the development and influence of the era are very rapid, the Balinese agree to continue to preserve the ceremonies or traditional rituals that surround us as local people who have much cultural heritage left by their ancestors, so that their children and grandchildren will not forget the origin of their culture, especially with people who have migrated outside the city or province and even outside the island.

IV. CONCLUSION

In general, it can be explained that the community has a desire to carry out the Metatah ceremony, but due to financial problems, the community face the obstacles in carrying out the ceremony maximally in terms of funding. In fact that there are community opinions that the residents really understand the implementation of the Metatah ceremony, there are those who understand, lack of understanding, and there are groups of people who don't understand.

The Metatah culture continues to be passed on as part of the religious beliefs of the Balinese who live in the village of Werdhi Agung, in the middle of Dumoga sub-district, Bolaang Mongondow Regency.

ACKNOWLEDGMENT

The writer would like to express his gratitude to the Faculty of Social Sciences at Manado State University for providing the funding to this Article Publication.

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