



# Lamak in Celebration of Galungan and Brass Day on Hindu Tradition

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**Abstract.** Collecting qualitative data used by researchers in conducting research intends to answer problems related to the function and meaning of lamak in Hindu belief in the celebration of Galungan and Kuningan days. Lamak has a function and is full of meanings marked by the accompanying symbols, by the researchers the main goal of this research, which is located in Bolaang Mongondow Regency, Dumoga Tengah District, Werdhi Agung Village. The data in this study were collected through library research, documentation studies, interviews, and observations. These data were verified through data presentation, data reduction, and drawing conclusions. The discussion of this study shows that lamak has a decorative function that is placed on pelinggih, temples, and also on penjor during Galungan and Kuningan holidays.

**Keywords:** Function · Meaning · Lamak

## 1 Introduction

The archipelago is very famous for its ethnic and cultural diversity, which is spread in various regions [1–3]. Our ancestors indirectly passed down the famous works of their time for generations to come. Areas whose culture can still be found and can be enjoyed today are in Bali, Java, Sumatra, Kalimantan, Sulawesi, and Papua [4, 5].

Cultural products that breathe Hindu beliefs can be found in the Bali Region, which is a cultural mecca in Werdhi Agung Village. Werdhi Agung Village residents who live for generations and live in the Dumoga Tengah sub-district, generally come from the Bali Region, through the government program during the New Order period, namely transmigration.

The beliefs of the Werdgi Agung residents, generally or the majority are Hindu. Therefore, in Werdhi Agung Village, the residents have a cultural tradition of celebrating Galungan and Kuningan days which are rich in religious values [6–8].

The victory of Dharma (Good) against Adharma (Bad), becomes an essential meaning in the celebration of Galungan in Hindu belief. In giving thanks and worship to Ida Sang hyang Widhi Wasa, Hindus usually do it at the temple which is decorated with various ornaments that use leaves as decorative media, namely lamak.

The ceremonial means that have religious aesthetic value in the celebration of the Galungan holiday are the lamak which is placed on the top, which functions as a base for offerings [9].

The sun, stars, moon, chili, kavonan, gunungan, are the motifs that adorn the pedestal of the offering. Lamak in the celebration of Galungan and Kuningan holidays serves as a base, but gives meaning as a symbol of the earth which asserts as a sign of the immortality of human life from birth to death. This is the belief and philosophy of Hindus [10].

The use or function of lamak in relation to the layout of space and place, is not limited to offering mats, but is also used as a means of decoration to beautify penjors placed in certain parts [11]. Sanggah or pelangkiran is a place for offerings contained in the penjor.

The celebration of Kuningan Day is carried out after ten days since Galungan Day is celebrated. In the celebration of Kuningan, Hindus continue to use lamak as a base for offerings with symbols that imply the beliefs of Hindus Ida Sang Hyang Widhi Wasa.

The description that has been mentioned above is a very interesting problem for researchers to be proposed and used as material for writing a thesis research design proposal with the title: Study of the Function and Meaning of Lamak in Galungan and Kuningan Celebrations in Hindu Tradition in Werdhi Agung Village, Dumoga Tengah District, Bolaang Mongondow Regency.

## 2 Research Method

Researchers choose Werdhi Agung Village, Dumoga Tengah District, Bolaang Mongondow Regency as a research location. The community is friendly, the location is easy to reach, the facilities and infrastructure are very adequate. Having an internet network makes it easier for researchers to communicate remotely with resource persons, if researchers cannot meet in person at the research location.

### 2.1 Population and Sample

Researchers determine several residents of Werdhi Agung Village, including the Village Administrator, Serathi Banten, Lamak Craftsmen who know and understand the scope related to the function and meaning of lamak, as well as lamak which is used as a ceremony for Galungan and Kuningan holidays, to be used as a population and sample.

### 2.2 Data Collection Technique

To expedite the research process, the data collected by researchers is carried out in the following ways:

#### 2.2.1 Observation

In order to facilitate the writing of research results, the researchers collected data, observed the old ornaments and their shapes carefully, at the research location, to determine the title or theme of an object of research.

### **2.2.2 Interview**

In qualitative research, semi-structured interviews in English are called semistructured interviews, which are well known by researchers. Very flexible or free in its implementation, if you compare it with other types of interviews.

### **2.2.3 Documentation**

Documentation of the object of research by researchers, this is intended to be one of the materials for preserving the object as well as functioning as a medium for revealing matters related to research needs.

## **2.3 Data Processing and Data Analysis Techniques**

Interactive analysis is a very well-known analytical model and researchers are very interested in using it in analyzing data which has three stages, namely: data reduction, data presentation, and drawing conclusions. These three stages are closely related during the data verification process [13–15].

The form to describe the complete activities in data processing and analysis is carried out through drawing conclusions. Examination of the truth, the suitability of a conclusion based on the fact that the data obtained by the researcher during the course of the research is still being tested to ensure its accuracy.

## **3 Discussion**

### **3.1 Language**

Researcher interview with I Ketut Sunantra AR, which is located at his house is related to the language used by the Werdhi Agung community, namely the Balinese language and also Indonesian. He said that the people of Werdhi Agung Village use Balinese as an effective communication tool in building interactions with one another, strongly motivated by the existence of ethnic relations. The origin of the people of Werdhi Agung Village is actually a transmigrant community of Balinese tribesmen who have come, lived and reproduced from generation to generation until now living in the Dumoga Tengah District, Bolaang Mongondow Regency, North Sulawesi Province due to Speaking In the context of language, Balinese people in particular communicate using bilingual and trilingual. Among the Balinese people, they know two types of languages with distinctive characters, namely the Aga language and the Majapahit language. The Aga language used by the Balinese people in communicating seems to have a rough pronunciation. This is in stark contrast to the Majapahit language. Balinese language with Majapahit characters, in its pronunciation when heard seems smooth.

#### **3.1.1 Social Organization**

As the researcher has mentioned in the previous description that there are two types of activities in community life in Werdhi Agung Village, Dumoga Tengah District, Bolaang

Mongondow Regency, namely banjar and subak as local cultural products. This has become a part of the life of a social organization that was built since 1967, and until now the value of local cultural wisdom is still preserved, as well as by the community it is grown and developed following the times so that community civilization becomes more advanced and can compete with other regions, especially in agriculture.

### 3.1.2 Technology

Since ancient times until now in the history of human civilization, humans with their intelligence have been able to produce many types of technological products according to the field of science.

Every human being needs technology to be used to facilitate the completion of a job in the hope of obtaining satisfactory results.

The Balinese Werdhi Agung Village community in doing a job cannot be separated from technology as a necessity of life. Areas that have wide, green and fertile plains have been processed and used for agricultural land. A good irrigation management system through watersheds (DAS) in rice fields further supports the growth of rice seeds planted by farmers in rice fields. In addition, the cultivation of rice fields is carried out in two ways, namely traditional and semi-modern. Within the scope of traditional technology, rice fields are plowed using cow power. While the semi-modern technology, farmers use a hand tractor with a machine as the driving force. This is done to protect and maintain the sustainability and preservation of nature, said Ni Nyoman Sumarianti, S.Ag.

### 3.1.3 Livelihood

The Werdhi Agung community generally cultivates rice fields as a place to build the family economy. Locations that have rainfall and a fairly wide plain are also used to develop cattle and pig farming businesses. In addition, there is also an effort to make offering facilities that are used during Hindu holy ceremonies. It is delivered Sangadi Werdhi Agung Utara, namely the father of I Ketut Sunantra AR.

The population of Werdhi Agung Village is 5,029 people, with details of 1,258 families. 2,898 men, 2,131 women.

## 3.2 Procedures for Galungan and Kuningan Day Celebrations

Ida Bagus Mangku Gede Dwija Nyoman Swandi, said that every two hundred and ten days according to the Balinese calendar, Hindus in Indonesia celebrate Galungan holiday, precisely falls on Kliwon Wuku Dungulan Buddhist Day. After ten days, Hindus welcome the Kuningan celebration. The celebration of a very sacred holiday in Hindu belief is known as the Galungan and Kuningan celebrations. The distance between Galungan and Kuningan celebrations is 60 days, this is quite long when compared to other holidays in the Hindu calendar.

Among Hindus, the Galungan and Kuningan ceremonies give several symbolic philosophical meanings, namely.

### 3.2.1 Kliwon Wariga Saturday

Kliwon Wariga Saturday for Hindus is also synonymous with the Tumpek Pengarah holiday, or also called Pengatag. The celebration of this holiday is counted twenty-five days before arriving at the Galungan and Kuningan holidays in the Balinese calendar. All offerings are for Lord Sankara who has another name, namely Lord Siva. Lord Siva's power includes plants that are used as offerings offered to various types of wood trees that can produce fruits, leaves, and flowers, which will later be used when the Galungan holiday arrives.

### 3.2.2 Javanese Treats

Balinese civilization generally shows cultural progress which is closely related to religious spiritual aspects. For example, the Javanese Sugihan Day which is synonymous with the title Sugihan Jaba among Hindus.

The word Sugihan is the mother tongue of the Balinese people which is taken from the word Sugi which means cleaning, and Jaba means outside. So the real meaning of Sugihan Jaba is the cleansing of the Great Bhuana – *seskala-niskala*, it is not interpreted as a feast for the refugees from Java after the collapse of Majapahit.

One of the spiritual activities held by Hindus is Thursday Wage Breech, for example, Balinese people commemorate it as the day of the purification of Bhuana Agung or the macrocosm.

### 3.2.3 Balinese Treats

The naming of holy days among the Balinese people, especially the Balinese Hindus, is very full of meaning which is motivated by the people's belief in their God. In addition, the determination of the due date for holidays or holy days is carried out based on the Balinese calendar. For example, the determination of the Bali Sugihan holiday is held the day after the Javanese Sugihan, namely on Friday Kliwon Wuku Breech.

According to Suksma Sarira and Antahkarana Sarira, Sugihan Bali means purifying each other's physical and spiritual bodies/cosmos. In Sanskrit it is written *Kalinggania amrestista raga tawulan*.

## 3.3 Meaning and Function of Lamak

### 3.3.1 Old Meaning

Traditional Balinese art works are generally very rich with ornaments as symbols that give meaning. Moreover, works of art that have a close relationship in the religious aspect. Indeed, we know that there are traditional works of art that are intentionally made without meaning, but are only intended for the aspect of their use.

Ornaments are human works in the form of physical products born from ideas or thoughts that are useful for regulating and giving direction to human actions, so that they are often associated with various existing patterns and decorations.

Galungan and Kuningan holidays for Hindus are believed to commemorate the victory of Dharma during its struggle against the might of Adharma. This story is a source

of creative inspiration for Hindus and artists to make ceremonial facilities in the form of lamak which will be used on holy day celebrations. Regarding the layout of the lamak, it is arranged into two important parts, namely in the middle and on the outer side of the pelinggih, said Pandita Empu Idea of Dukuh Guna Raksa.

Next Pandita Empu Hamlet's Idea for Raksa emphasized that lamak is one of the masterpieces made for the means of celebrating Galungan and Kuningan days. The main purpose of making the actual lamak is as a symbol that gives meaning to express the expression of the people's devotion to God Almighty or the idea of Sang Hyang Widhi Wasa, which gives the results of the earth in these six months in Werdhi Agung Village.

The depiction of the symbols of bhuana agung and bhuana alit on the lamak is marked by ornaments adopted from the shape of the moon, the shape of the star, the shape of the sun, cili-cilian and others. These natural objects by the Creator are placed in the atmospheric space. This is believed by Hindus as a helper.

The manufacture of lamak uses natural ingredients, namely woka leaves and palm leaves. Woka leaves serve as a basis or field for assembling ornaments made from palm leaves. In its development, Hindus used colored paper (metallic and the like) to add to the beauty of the lamak.

The following are some examples of lamak ornaments and the meanings contained in them are explained explicitly by one of the informants, Ida Bagus Mangku Gede Dwija Nyoman Swandi. In his view, the visualization of the layout of the lamak ornament consists of three important parts, namely: 1) top, 2) middle, and 3) bottom.

### **3.3.2 Layout of the Top Lamak Ornament**

Lamak ornaments that occupy the top generally have several forms, namely: the shape of the sun, the shape of a mountain, the moon, the star, and the cili-cilian.

#### **3.3.2.1 Sun Ornament**

The sun ornament is an ornament that occupies the very top of the lamak. Has a shape like the sun that emits a sparkle of light. There are additional pink and green colors that further add to the aesthetic value of the lamak.

This ornament gives a symbolic meaning, namely Surya or the Creator and Ruler of the Universe. God is the supreme being associated with light. Radiant light gives rainbow colors, gives breath to life, lords space, gives spirit. The sun is a symbol of goodness that rules the heavens and the earth. Supports all life and controls nature, humans and the universe (Figs. 1 and 2).

#### **3.3.2.2 Chili Ornaments**

Lamak's image with cili-cilian ornamentation at the top has a shape resembling the sun. It looks very simple. Black is used to emphasize the appearance of the ornament.

The meaning of this ornament is as a request to Ida Sang Hyang Widhi Wasa to always be bestowed with mercy and safety on Bhuana Agung and Bhuana Alit so that life on earth can continue to run harmoniously (Fig. 3).

#### **3.3.2.3 Moon and Star Ornament**

Lamak pictures number four and five are moon and star ornaments. Image number three



**Fig. 1.** Sun ornament



**Fig. 2.** Sun ornament



**Fig. 3.** Chili ornament

overall appearance looks simple, dominated by black. While picture number four shows a development in the color element of the lamak ornament.

These ornaments in Hindu belief are interpreted as beauty, giving thanks to God for giving a beautiful light from the darkness (Figs. 4 and 5).

### **Mountain Ornament**

The Lamak image below consists of several types of ornaments. The series of ornaments, mountain ornaments occupy the top.

Hindus believe that lamak is interpreted as purity and fertility, as people are obliged to give thanks because there have been so many and abundant results given by God (Figs. 6 and 7).



Fig. 4. Moon ornament and black stars



Fig. 5. Development of ornament color moon and star



Fig. 6. Some old ornaments



Fig. 7. Details of mountain ornaments

### Lalak Ornament Layout in the Middle

The ornaments on the lamak that will be presented below are the ornaments that occupy the center of the lamak field, namely the patra mas-masan ornaments.





**Fig. 8.** Mas-masan patra ornaments



**Fig. 9.** Patra masan ornaments



**Fig. 10.** Plant ornaments

The pepatran ornament in Hindu belief is symbolically interpreted as the greatness of Ida Sang Hyang Widhi Wasa as the creator of the universe and its contents (Figs. 8 and 9).

### **Layout of the Bottom Old Ornament**

#### **Plant Ornament**

Lamak ornaments that occupy the lowest position are plant ornaments.

The meaning of the ornament is as a symbol of nature with its fertile existence producing fruit, blooming flowers and the beautiful creation of God with all its manifestations (Figs. 10 and 11).

Lamak floral motifs in Hindu beliefs are interpreted as beauty, sincerity, sincerity, purity, silence, and beauty. In religious activities, Hindus use it as an offering or as a medium of prayer (Fig. 12).

### **Long Function**

Before discussing the function of lamak, the researcher briefly conveys the origin of the word lamak.



**Fig. 11.** Plant ornaments



**Fig. 12.** Apply flower motifs

According to sources, Jero Mangku I Made Arta M. Pd, in an interview with researchers said Lamak is also known as Ceniga. The word Lamak refers to the word Lelamak which means Basic. The word Ceniga, refers to the words Cuni and Ga. Cuni means light or gem, and Ga means galang. The word Ceniga can be interpreted as a holy light or manifestation.

In a broader sense, Hindus in Werdhi Agung Village understand the meaning of Lamak as the basis for a request for the manifestation of Hyang Widhi to be bestowed with his holy light as the light of Widya or knowledge.

The making of Lamak in addition to having a symbolic meaning to the people, the art object has a function for the lovers. The main function of the lamak is as a means of decoration which is placed on the pelinggih or place of worship or also known as the altar, during the Galungan and Kuningan holidays. Besides being placed on the altar, the lamak is also placed in the temple which was built in the front yard of a resident's house who adheres to the Hindu religion. In front of the gates of the residents' courtyards, we can also find or see the lamak hanging from the penjor.

Lamak is also used to add aesthetic value to clothing. Lamak ornamentation can be found on the clothes of legong dancers, namely to bind the desires of the dancers' bodies.

### **E. Medium for Making Lamak**

Medium is defined as tools, materials and techniques for making works.

#### **1. Tools**

The tools needed for making lamak are; Small knife, cutter.

- a. A knife or cutter is used to cut or slice when forming ornaments on leaves or paper.
- b. Glue is used to glue the paper surface
- c. Staples are used to arrange ornaments made of palm leaves/paper on woka leaves as a field or base for ornaments.

### **Ingredient**

Materials that need to be prepared, namely:

#### **Green palm leaves (eron)**

To get good quality raw materials, light green palm leaves are needed (Balinese, eron). The sticks are separated or set aside from the leaves. The goal is to facilitate the formation of ornaments when cutting or slicing leaves.

#### **Dried woka leaves (gebang)**

Woka leaves that have been preserved or dried (Balinese, gebang) are a ready-to-use material for making lamak. The method of preservation is to boil the leaves using hot water, then remove them and drain them and then dry them in the sun until the leaves turn white.

#### **Bamboo sticks (pinned)**

Bamboo sticks are indispensable in the process of making lamak. It is highly recommended to use old bamboo as raw material for making pin sticks. The result is strong or not easily broken. Usually pin sticks are short and slender. Its function is to embed ornaments.

### **Ethics and Stages of Making Lamak**

#### **a. Ethics**

Ethics is a ordinance value related to the value of right and wrong that grows, develops, is regulated, and is cared for by society or community.

Making lamak requires a process of thoroughness, perseverance, and skill so that the results obtained do not disappoint.

In Bali, the making of lamak is done by women called Serati. With his expertise, he has a wider space and time than others so he can be trusted by the people in making offerings.

Currently, Hindus in Werdhi Agung Village, generally women, especially housewives, have been able to make lamak, compared to previous times.

There are several rules related to ethics that must be obeyed by lamak makers, namely mothers are clean, use kemen to tie their hair, sit in a kneeling position, speak politely.

#### **Stages of making lamak**

Prepare tools and materials.

Cut or slice dried woka leaves, measuring approximately 10 cm.

Cut or slice the palm leaves using a small knife / cutter according to the desired shape of the ornament.

Before embedding ornate leaves, pay attention to the layout of the ornament.

If you have finished forming the ornaments on the palm leaves, the results are strung together or pinned on the woka leaves using a bamboo stick to form a rectangle.

Lamak ready to use.

## 4 Conclusion

The results of this study indicate that people in Werdhi Agung Village continue to carry out Galungan and Kuningan celebrations based on the Balinese calendar. Lamak is an art object that has high artistic value and has a religious philosophical meaning as a result of Hindu culture. In the lamak there are ornaments resembling the shape of the sun, plants, mountains, patra mas-mas, moon and stars. The layout of the ornaments is above, in the middle, and below. Lamak besides being used as a base for offerings, it can also be used as an exterior decoration placed on pelinggih, temples, and penjors during Galungan and Kuningan celebrations.

## 5 Suggestion

Lamak as a result of Hindu culture needs to be preserved and developed continuously by the present generation, and passed on to the generations after it.

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