



## Values on Megibung Tradition in the Traditional Village of Tumbu, Karangasem, Bali

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### Abstrak

Bali dikenal dengan budaya dan adat istiadatnya, salah satunya budaya pada kegiatan “makan bersama” atau yang dikenal dengan istilah “megibung”. Melalui penelitian ini maka akan ter-ekplorasi sisi nilai yang ada di dalam tradisi megibung yang masih dijumpai dalam tradisi masyarakat Desa Tumbu. Tujuan penelitian ini yaitu menganalisis nilai-nilai dalam tradisi Megibung di Desa Adat Tumbu Karangasem. Jenis penelitian ini yaitu penelitian kualitatif. Adapun teknik pengumpulan data yang digunakan terdiri dari observasi, wawancara, serta dokumentasi. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Hasil penelitian yaitu tradisi megibung mengandung nilai-nilai yang terdiri dari pertama nilai filosofis, dalam tradisi megibung mengajarkan kita untuk menanamkan rasa kebersamaan, gotong royong, keadilan dan memiliki etika di dalam masyarakat. Kedua nilai social, dalam tradisi megibung mengajarkan kita untuk memiliki rasa kekeluargaan, toleransi, serta gotong royong di dalam masyarakat. Ketiga nilai religious, kita diajarkan untuk tetap selalu bersyukur kepada Tuhan Yang Maha Esa serta leluhur atas apa yang telah diberikan. Tradisi megibung dapat meningkatkan nilai-nilai karakter pada siswa.

**Kata kunci:** Megibung, Nilai, Dan Tradisi

### Abstract

Bali is known for its culture and customs, one of which is the culture of "eating together" activities or what is known as "megibung." This research will explore the value side of the megibung tradition, which is still found in the rules of the people of Tumbu Village. This study aims to analyze the values in the Megibung practice in the Traditional Village of Tumbu Karangasem. This type of research is qualitative research. The data collection techniques used consisted of observation, interviews, and documentation. The method used to analyze the data is descriptive qualitative analysis. The results of the research are that the megibung tradition contains values consisting of the first philosophical values in the megibung practice. It teaches us to instill a sense of togetherness, cooperation, justice, and ethics in society. In the megibung tradition, both social values teach us to have a sense of kinship, tolerance, and cooperation in culture. We are taught the three religious matters always to be grateful to God Almighty and our ancestors for what has been given. The megibung tradition can increase character values in students.

**Keywords:** Megibung, Values, and Traditions

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## 1. INTRODUCTION

Balinese culture is a culture known for its uniqueness. This uniqueness is due to Balinese culture which is based on strong religious beliefs, especially Hindu religious beliefs (Ayu Puspasari et al., 2013; N. K. R. Dewi et al., 2016; Wijaya, 2020). Bali is one of the regions of the Republic of Indonesia which also has diverse cultures, customs, and traditions (Dewantara et al., 2019; Wijaya, 2020). It is a complete blend of Balinese traditions with Hindu religion and culture that influence each other. Therefore, the basics of Balinese ethnic identity are formed based on a blend of authentic Balinese culture with Hindu culture (Cole et al., 2021; Suarka & Cika, 2014). Every district in Bali is very rich in traditions as is the case with Karangasem Regency (K. M. Putri et al., 2012; Sucitawathi et al., 2019). Karangasem has several unique arts and cultures, namely the tradition of geret pandanus, gebug ende, and many more. In addition to these traditions, there is also a megibung tradition in the composition.

Balinese people are generally familiar with the word *megibung*, but not everyone understands what *megibung* is. *Megibung* is an activity to eat together. It is a form of togetherness, there is no difference between rich and poor people or castes who all sit together to eat together. However, in the case of *megibung*, it is distinguished that women and men do not join. *Megibung* is one of the traditions that exist in Karangasem, almost all areas in Karangasem have the *Megibung* tradition. However, in each region, some differences and similarities can distinguish the *Megibung* tradition in Karangasem Regency. In terms of the difference lies in the use of ingredients and seasonings. Other research argues that the difference in the number of participants differs according to the traditions and ceremonies carried out in each area (Dewi et al., 2021; Sudiartini et al., 2020). *Megibung* is a unique tradition in Karangasem, Tumbu Village. As for some of the uniqueness of the *megibung* tradition, there are rules when eating together, including the *megibung* participants are not allowed to leave any food served (Arini & Lestari, 2021; Susilawati et al., 2020). Then participants may not leave the *megibung* location for any reason. In addition, before eating rice, the rice is clenched so that it does not fall on the tray and be eaten by others. This is done to maintain our decency towards others. In this tradition, there is no difference in social status or caste, all mingle, and eat together.

*Megibung* is now often found during the procession of traditional and religious ceremonies in Tumbu Village, Karangasem. Besides being carried out by the Hindu community in Tumbu Karangasem Village, the *Megibung* tradition is also commonly practiced by the Muslim community in Tumbu Karangasem Village. This tradition can be a moral education so that every element of society always maintains togetherness and intimacy in the environment and enriches the nation's culture and customs (Maretha, 2020; Sudiartini et al., 2020). *Megibung* is not only carried out for *Dewa Yadnya* ceremonies but also during other religious celebrations, such as *Bhuta Yadnya*, *Manusa Yadnya*, and *Pitra Yadnya* ceremonies (Arini & Lestari, 2021; Gama, 2013; Susilawati et al., 2020). The purpose of the *megibung* is not only to serve food at the celebration of religious days but also aims to maintain the traditions in Bali that have existed for generations. *Megibung* has important values contained in this tradition including the preservation of culture from ancestors, local wisdom, and a skill that is typical of Balinese people in making food (Sari & Maming, 2019).

In Bali, the tradition has existed and has been carried out since time immemorial. Tradition is a culture that has been passed down from generation to generation (Pramana et al., 2019; Putri, 2020; Sukrawati, 2018). In other words, tradition is an activity carried out by humans from generation to generation. These activities are carried out repeatedly in every aspect of community life (Nonoriati et al., 2016; Tristaningrat, 2020). Tradition is an activity that is passed down to the community that makes it a habit. This habit is in the form of culture from the ancestors carried out by the community for hundreds of years before it gradually became a tradition (Nur Bintari & Darmawan, 2016; Sutarto, 2016). Habits that are still carried out by people in the form of culture from their ancestors and have gone through hundreds of years are called traditions (Dewi et al., 2021; Sibarani, 2015). Thus, it can be said that the tradition still survives to this day due to the existence of a value that is beneficial to society. *Magibung* tradition needs to be maintained because in this tradition there are many religious values, kinship, ethics, and togetherness that can indirectly be taught to the next generation (Dewi et al., 2021; Gama, 2013). So, the value has the definition of something valuable that is abstract which produces a positive impact for those who run it. In the *megibung* tradition, there are several values contained in it, namely philosophical values, tolerance values, togetherness values, family values, and religious values.

Similar studies that are relevant to this research are: The first research was conducted to find that the values contained in the *megibung* tradition are philosophical, anthropological, sociological, and psychological values (Kasih et al., 2019; Susilawati et al., 2020). The findings

of previous research discussed the *megibung* procedure and readiness in the *megibung* process (Susilawati et al., 2020; Widiasih et al., 2017). There has been no research on values in the *Megibung* tradition in the Tumbu Traditional Village of Karangasem. This research takes the *megibung* tradition as research material because this is a unique tradition and can still be maintained in this modern era. In addition, the value contained in a form of culture is abstract and often vague and hidden. The purpose of this research is to analyze the values in the *Megibung* tradition in the Traditional Village of Tumbu Karangasem. Through this research, the researchers aim to explore the value side of the *megibung* tradition which is still found in the traditions of the people of Tumbu Village.

## 2. METHODS

This research used the descriptive qualitative method. The subject of this research is the community in the research area. The object of research is Tumbu village, Karangasem. The method used was the descriptive qualitative analysis method, namely the method used to analyze, describe, and summarize the data collected in the form of interviews regarding the problems studied in the field. Data collection techniques include an interview, observation, and documentation techniques. The interview is an oral statement through question and answer and face-to-face with people who can provide information. The observation technique is observing and recording the *megibung* tradition in Tumbu Village, Karangasem, and the documentation used by the researchers was photographed to support the observation data. The technique used to analyze the data was descriptive qualitative analysis

## 3. RESULTS AND DISCUSSION

### Result

Tumbu Village is one of the villages located in Karangasem, Bali Province. This village is one of the ancient villages whose existence has been written in the Tumbu Inscription. The people of Tumbu village, which is an ancient village, have developed and produced mat weaving as their livelihood. As one of the ancient Balinese people, Tumbu village has very strong traditions and values related to kinship, the implementation of religious rituals, and the implementation of ceremonies for ancestors, the process of carrying out ceremonies and carrying out customs. One of the famous traditions in Tumbu Village, Karangasem is the *megibung* tradition. According to the Bendesa of the Tumbu Traditional Village, Made Mertayasa said that the *megibung* tradition has been carried out since ancient times by the ancestors.

*Megibung* tradition can be interpreted as an activity carried out by the community by gathering and sitting together to share food or we could say it is a tradition of eating together in one container which is always done by the people of Karangasem, Bali. After the traditional ceremony is over, people in groups of people sit cross-legged together and form a circle. In the middle of the circle, there are rice and side dishes placed in a tray or other container lined with banana leaves. They then ate mouthful after mouthful of rice in an orderly manner, interspersed with small talk. This tradition is unique, namely *megibung* tradition is a place to share food, there is no difference in strata in the implementation of the *megibung* tradition, when *megibung* cannot be finished first or before everyone has finished eating, we cannot move from the place, and cannot leave rice. In this tradition, the Tumbu people believe that if we leave rice, we are wasting Dewi Sri's sacrifice. In addition, the uniqueness of the *megibung* tradition in Tumbu Village is carried out after the Manusa or Dewa Yadnya ceremony is carried out.

On the other hand, this tradition contains many values, such as the value of tolerance, philosophy, togetherness, and kinship. As a tradition that grows and lives in society, it certainly

has positive values contained in the tradition, so that it can be maintained by the community. Likewise, the *megibung* tradition which persists to this day contains positive values contained in it. In general, there are four positive values, the four values are family values, togetherness values, religious values, and tolerance values. Thus, the *megibung* tradition is full of moral education that from the beginning we are taught to be ethical, only the matter of eating is supposed to follow manners, let alone other behaviors that can especially respect and respect elders. An overview of the *megibung* tradition is presented in [Figure 1](#) and [Figure 2](#).



**Figure 1.** *Megibung* Tradition is Performed by Women



**Figure 2.** *Megibung* Tradition is Performed by Men

*Megibung* tradition originally emerged from the routine in the tradition of farmers working in the fields with *nakil* (bringing food packages from home) and then eating together during breaks with other farmers who are also *nakil*, by bringing various menus to each other to make it more festive. This large-format shared meal for participants is called *Megibung*. Each menu brought together is placed in a large place (on a sheet of banana leaf) in the corner of the rice field, then everyone is surrounded by sharing a meal. The term *megibung* first appeared in the Guminten Traditional Village on the slopes of Mount Lampuhyang, Karangasem. The word *megibung* comes from two words *Mebagi Buung* (Balinese). Divide means to be divided and toss means not to be. So, when freely translated the word *mebagi buung* means "not to be divided". Which is then pronounced as *Megibung*. The word *mebagi buung* appeared when the people of the Guminten Traditional Village at that time performed a *yadnya* ceremony in which the rituals of the ceremony that were supposed to be distributed to the residents could not be carried out because the people present were eight to ten people. So, the religious leaders ordered the *surudan* religion to be eaten together at that place in one container. So eating together is known as *megibung* and is still growing nowadays in Karangasem.

The tradition of eating together is an ancient tradition, which in the past can be found in villages in Bali with other names (*melimbur*, *mepatung*) that means sharing as a form of implementation of the ancient Balinese philosophy of life, "*paras-paros sarpanaya, selunglung sabayantaka*" or give and help each other, both in joy and sorrow. *Megibung* emphasizes the value of togetherness and democracy to sit equally low, but not demeaning each other. There is no difference in caste and difference in economic status, everyone who surrounds the *gibungan* is equal before food. This is one of the many local wisdoms that exist in the Bali area. *Megibung* is quite old and has been implemented from antiquity until now. This is maintained because it contains guidelines in the form of noble values in carrying out life together in a group of people, nation, and state. *Megibung* is usually done after completing a procession of religious ceremonies such as the ceremony of *manusa yadnya*, *pitra yadnya*, *dewa yadnya*, and *bhuta yadnya*.

*Megibung* is eating together with a circular sitting position of 8 people. Participants do not have to be with people who know each other. The guests sit and eat together. *Gibungan* is equipped with Balinese specialties. This ancestral tradition is a tradition of eating together in one container. In addition to eating, you can be satisfied without feeling shy, full of togetherness values, you can exchange ideas, get to know each other, strengthen friendships among fellow citizens. Not only in Bali, but this *megibung* tradition is also found in various regions, one of which is in Lombok. The *megibung* tradition in the Bali area has existed for several years and is still being passed down from generation to generation. This is usually carried out accompanying *manusa yadnya*, *dewa yadnya*, and other major ceremonies.

This tradition is carried out in the form of small groups consisting of 6 people from 1 group and sitting in a circle. *Magibung* in Tumbu Village is guided by a spokesperson. The spokesperson is a family elder who speaks, or a person who has an ongoing traditional event, usually called a spokesperson who regulates the course of *megibung* at the event. From the start of the event to the end of the event. The implementation of the *megibung* tradition in Tumbu Village goes through several stages, which consist of the preparation, processing, presentation, implementation, and closing stages. The preparation stage for tools and materials is usually carried out by the ceremonial committee or family who carries out religious ceremonies. The materials prepared to consist of spices, seasonings, vegetables, and meat, which are used depending on the mutual agreement between the executive committee or the family carrying out the religious ceremony. The tools used to carry out the *megibung* tradition such as the tools used for the preparation and processing of dishes and also the serving tools of the dish are inserted one day before the implementation of the *megibung* tradition.

The material preparation process is usually carried out for 3 hours, starting at 05.00 until 08.00. The time required depends on the number of participants, the number of types of dishes served, and the start time. The process of processing spices and traditional *megibung* dishes in Tumbu Village is carried out jointly between the executive committee and residents and invitees who have family relationships with families who carry out religious ceremonies. It is there that the meaning of the tradition, namely togetherness, and cooperation, is carried out well so that the implementation of the *megibung* tradition runs smoothly and on time. The process of processing spices and dishes is carried out for 6 hours, namely from 08.00 to 14.00. The time used depends on the number of participants in the *megibung* tradition, the number of types of dishes used during the implementation of the *megibung* tradition, and the time it begins. During the implementation of the *megibung* tradition, several stages must be carried out, including the initial stage, the implementation stage, and the closing stage. The following is an explanation of the stages of implementing the *megibung* tradition in Tumbu Village. The initial stage will start when the dish is ready to be served with a prepared base. The dish will be placed on the floor where the *Megibung* tradition will be held. Then, this *megibung* tradition

is opened by the chairman of the executive committee and the oldest family who carries out religious ceremonies, which are usually called spokespersons.

*Megibung* dishes in Tumbu Village can be classified into 3 types, namely the main dish consisting of pure rice. The side dishes used consist of *lawar putih*, *anyang rah*, *lawar baraksatay pusut*, *sate orob*, *sate kablet*, *sate punggung*, and finally *timbangan*. The presentation of these side dishes uses a tool called *aledan*, made of coconut leaves arranged in a rectangular shape and the laying of the side dishes should be by Nawa Dewata which is the five (5) cardinal directions according to Hinduism, namely north (black), east (white), south (red), west (yellow) and middle (five colors). However, over time the laying of side dishes often changes due to a lack of knowledge about the presentation of *megibung* dishes. Because the implementation of serving dishes is usually done by patus craftsmen. So, the presentation of traditional *megibung* dishes is not commonly known by many people. But to save time, many family members help in serving *megibung* dishes to speed up the implementation of *megibung*. In the past, the *megibung* tradition used caratan (a type of jug used for water containers made of clay) as a place for drinking water to be drunk directly from the place and alternately. But along with the development of the era, caratan was replaced with bottled mineral water to make it more practical, besides that not all people who carry out the *megibung* tradition have caratan in large quantities. The implementation of the *megibung* tradition in Tumbu Village, Karangasem is divided into 4 stages, the delivery of the rules, the opening of the implementation, the implementation of the *megibung* tradition, and the closing of the implementation of the *megibung* tradition.

The stages carried out are: First, the delivery of some of the rules submitted by the spokesperson, the rules in question include: first, the *megibung* participants in Tumbu Village consist of event organizers and guests, both male and female adults who are in good health and not being cuntaka (disgusted), and secondly, the number of participants in each group (interrupted) in the *megibung* tradition in Sibetan Village consists of six (6) people. Then the third one was separated between the male *megibung* group and the female *megibung* group, and the fourth *megibung* participants were given the freedom to take the *megibung* preparations that were served, but they had to be adjusted according to the order, namely, *lawar* preparations first then *satay* preparations, Then the fifth is when the *megibung* takes place, the rest of the food that is stuck to the hands must not be returned to the *timbangan* but instead throws or cleans the hands first before wanting to take the dish back. There are many more rules conveyed by the spokesperson.

Furthermore, the opening of the implementation of the *megibung* tradition was opened by the chairman of the executive committee and the oldest family who carried out religious ceremonies, which were usually called spokespersons. In the opening stage, the spokesperson gave the signal to wash hands, then asked to sit down if all the *Megibung* participants had sat in a circle with a total of 6 people each, then the spokesperson would ask the participants if any of them did not eat pork. a dish of duck meat will be provided. If there are vegetarians, eggs and fried beans will be provided. Then the implementation stage will begin with the implementation of mias dishes (for example: arranging side dishes performed by the elders in the *megibung* group, the dish on the *aledan* is transferred over the rice, starting from the *timbangan* dish, then followed by side dishes, and finally *lawar*) so then the dish that has been served by the oldest person in the group indicates that the dish is allowed to be eaten, and the implementation of the *megibung* tradition has begun. If anyone wants to add it, the spokesperson will order the committee to bring it.

Finally, the closing of the implementation of the *megibung* tradition. As a dessert, usually, the spokesperson will offer *Sajeng* or a typical Karangasem alcoholic drink which is usually called *tuak*. *Tuak* is only allowed for adult men to neutralize the fat and cholesterol in the dish. To close the *Megibung* tradition, the spokesperson will say "Dear Sirs and guests,

that's all I can convey, at least my delivery, I thank you. With this good opportunity, I close this event. After that please, the audience washes their hands. After all, participants get up from their seats and leave the place. Then one of the committee or participants who participated in the event swept and cleaned the implementation area.

## Discussion

The meaning of philosophy in the *Megibung* tradition is to instill a pattern of togetherness, cooperation, unity, justice, democracy, and ethics in social life. In Balinese local wisdom, the term "*Paras paros sarpanaya, Sisiligik seguluk seantanaka*" is known which means the spirit of togetherness, mutual respect, respect and help, in one word (Dewi et al., 2021; Sudiartini et al., 2020). It can be concluded that the philosophical value of the *megibung* is a tradition that is timeless even though there have been shifts in some of its parts. This must be continued in social life. The values of togetherness and kinship are important to be applied to prevent intolerance which is a common enemy in realizing national integration (Fadzam & Rokhimawan, 2020; Widodo, 2020). The philosophical values contained in the *megibung* tradition consist of the teachings of self-control, mutual respect, and courtesy. Before eating several rules are carried out, namely washing hands first, prohibited from talking and even burping or laughing, which may not precede leaving friends when finished eating. The teachings of self-control, mutual respect, and courtesy apply in the *megibung* group where each group or side consists of various ages from young to old. These teachings need to be implemented in society so that it is full of harmony (Ramdan & Fauziah, 2019; Ramdhani et al., 2019; Rulianto, 2019). If you can carry out these teachings, then good ethics will be created in society.

Tolerance is an attitude of mutual respect and understanding for peace (Patnani, 2020; Wardhani & Muryaningsih, 2019). Religious and cultural diversity requires tolerance as the key to living in harmony without degrading and preventing intercultural superiority (Novitasari & Wardani, 2020; Pitaloka et al., 2021). The value of tolerance is interpreted with mutual respect and respect between individuals and groups (Afifah, 2019; Simarmata et al., 2019). The attitude of tolerance should be upheld and stated in state law. Tolerance can prevent discrimination. Each region has cultural diversity and uniqueness that is different from one another, such as different ethnicities, races, beliefs, and skin colors, which make characteristics that must be respected. The current tolerance value is feared to experience a shift. Tolerance in the *megibung* tradition is mutual respect and does not discriminate against social status that exists in the community and maintains mutual feelings or respect for each other. With the value of tolerance, the *megibung* tradition can be carried out properly.

*Gotong royong* is working together (Ningsih, 2018; Widodo, 2020). It is an activity or works carried out by many people by helping each other or helping each other, so that no matter how big or heavy the work carried out can be completed properly (Nur Bintari & Darmawan, 2016; Utomo, 2018). The spirit of *gotong royong* is very strong seen in the implementation of *megibung*, the value of togetherness radiates from the preparation of materials and tools to the process of completing the *megibung*. When carrying out the *yadnya* ceremony, the people of the Tumbu Traditional Village work hand in hand and work together to prepare materials and tools that will be used to make *gibungan*. The spirit of hard work from the people of Tumbu Village sincerely and without expecting anything in return. After all the preparations are complete, the *gibungan* will be spread out looking for a large place and the host will invite the invitees to *megibung*, then the invitees will remind each other to eat and each invitee will divide themselves into groups of eight people and take turns to carry out the *megibung*. Meanwhile, invitees who have not had their turn to eat voluntarily will serve all requests required by invitees who have had their turns to eat, such as drinking water, vegetables, and others. Vice

versa, the invitees who have finished eating will serve the invitees who have not had their turn to eat.

The implementation of megibung has fostered family values in the life of the Tumbu Traditional Village community. This can be seen from the *megibung* process, which is always carried out by deliberation. All processes of making gibungan from preparation to completion of *megibung* are carried out for the people of the Tumbu Traditional Village. In megibung people do not look at social status, do not differentiate between rich or poor, handsome or beautiful, caste or not. Everyone sits together and eats the same food in one bowl. In this way, it will prevent a person from feeling ego which can become a gulf in society due to differences in social status, and strengthen the sense of unity in society.

Religious values are spiritual values that have an absolute and eternal nature that is rooted in human beliefs and beliefs (M. Arsanti, 2018; Cahyaningrum et al., 2017). Religious values are values based on one's self-belief in God Almighty (Meilan Arsanti, 2018; Syafi'ah, 2019). So religious values have benefits for humans such as obedient behavior and attitudes in carrying out the religion adopted in everyday life. Values that have a relationship between humans and their gods and regulate human behavior are referred to as religious values (Meilan Arsanti, 2018; Karmini & Paramartha, 2019). Religious values are not only tied to one religious guide or teaching but are related to a belief system in the existence of God because then religious values are still broad in scope (M. Arsanti, 2018; Hardiansyah & Odi, 2020).

This religious value is contained in the *megibung* tradition. This happens because the *megibung* tradition is usually carried out during religious ceremonies, namely *Dewa Yadnya*, *Pitra Yadnya*, and *Manusa Yadnya* ceremonies. *Megibung* is not just eating together in one container, but there are many meanings contained in it starting from the preparation process to completion. One of the religious values contained in the megibung tradition is "ngejot". Ngejot is an activity to deliver food to parents or elders as a symbol of gratitude, devotion, and respect (Yulistia et al., 2021). Ngejot is an activity to present the results of the gibungan to the ancestors, gods, and bhuta kala as a form of gratitude that having been given abundant sustenance. In addition to giving the results of the gibungan to the gods, the results of this gibungan are also given to relatives, neighbors, and closest friends. Before *megibuung* is held, the host who has the event will first shout to the gods and ancestors and bhuta kala to get a reward or heaven syuta.

#### 4. CONCLUSION

*Magibung* tradition needs to be maintained because this tradition contains values, such as moral, ethical, togetherness, family, and religious values which can indirectly be taught to the next generation. Therefore, the value has the definition of something valuable that is abstract which produces a positive impact for those who run it.

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