

THE IMPLEMENTATION OF PRENATAL EDUCATION IN MAGEDONG-GEDONGAN CEREMONY AT HINDU COMMUNITIES IN URBAN OUTSKIRTS

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Abstract

This article is the result of research that aims to conduct a study of the implementation of the *magedong-gedongan* ceremony in Hindu communities living in urban outskirts areas focused in Batubulan Village as a form of implementation of prenatal education. The design of this research is descriptive interpretive to interpret the implementation of the *magedong-gedongan* ceremony associated with the concept of prenatal education. Most of the data taken in this study were in the field, which were analysed using interpretive descriptive analysis techniques. This study found that the implementation of the *magedong-gedongan* ceremony is an obligation that must be carried out as an effort to purify babies who are still in the womb. Although it is an obligation, not all Hindus do it for certain reasons. The implementation of the *magedong-gedongan* ceremony of the purification process is also a process of prenatal education given to babies who are still in the womb with the hope that after birth they can grow and develop into children who are physically and mentally healthy. Aspects of prenatal education given to the baby who is still in the womb in the form of positive values emitted by the implementation of the *magedong-gedongan* ceremony which is believed to be accepted by the baby in the womb in forming multiple intelligences.

Keywords: prenatal education, *magedong-gedongan* ceremony, Hindu ceremony, *putra suputra*

Abstrak

Artikel ini merupakan hasil penelitian yang bertujuan untuk melakukan kajian terhadap pelaksanaan upacara *magedong-gedongan* pada masyarakat Hindu yang bermukim di wilayah pinggiran perkotaan yang difokuskan di Desa Batubulan sebagai bentuk implementasi pendidikan pranatal. Rancangan penelitian ini adalah deskriptif interpretatif untuk melakukan penafsiran terhadap pelaksanaan upacara *magedong-gedongan* dikaitkan dengan konsep pendidikan pranatal. Data yang diambil dalam penelitian ini sebagian besar di lapangan yang selanjutnya dianalisis dengan menggunakan teknik analisis deskriptif interpretatif. Penelitian ini menemukan bahwa pelaksanaan upacara *magedong-gedongan* merupakan kewajiban yang harus dilakukan sebagai upaya untuk menyucikan bayi yang masih ada dalam kandungan. Kendati merupakan kewajiban, namun tidak semua umat Hindu melakukannya dengan alasan tertentu. Pelaksanaan upacara *magedong-gedongan* proses penyucian tersebut sekaligus sebagai proses pendidikan pranatal yang diberikan kepada bayi yang masih ada di dalam kandungan dengan harapan setelah lahir nanti dapat tumbuh dan berkembang menjadi putra yang *suputra* sehat jasmani dan rohani. Aspek pendidikan pranatal yang diberikan kepada si bayi yang masih dalam kandungan berupa nilai-nilai positif yang dipancarkan oleh pelaksanaan upacara *magedong-gedongan* yang diyakini diterima oleh si bayi yang ada dalam kandungan dalam membentuk kecerdasan jamak.

Kata kunci : pendidikan pranatal, upacara magedong-gedongan, upacara Hindu, putra suputra.

INTRODUCTION

In connection with the above, the Hindus in outskirts urban, such as in Batubulan village have similarities with carrying The Hindu community in carrying out their religious teachings uses the guidelines of the Vedic scriptures and other holy books sourced from the Vedic scriptures. The way to live the Vedic teachings in Hindu religious life cannot be equated from one place to another, but in essence, the essence is still implementing the Vedic teachings. The word Veda according to Suamba (2014) literally means knowledge and also the highest knowledge. More broadly, the word Veda is a term given to Vedic literature which consists of *Samhita*, *Brahmin*, *Aranyaka*, and *Upanisad*. Referring to Wirawan (2020a) that in the life of the Hindu community in Bali they use sources of religious guidance that breathe *Siwatattwa* as a source in carrying out Hindu religious teachings. The teachings conveyed in the *Siwatattwa* holy books, especially those related to the divine aspect, have synergies with the Vedic scriptures.

Out the teachings of Hinduism in Bali in general, which carry out Hinduism based on the *Siwatattwa* holy books, as inherited by their ancestors from the past. The implementation of Hinduism is colored by cultural splendor so that in the implementation of religion, the aspects of religious ceremonies are more prominent. The practice of carrying out Hindu religious teachings in that condition is very lively and expressive. The implementation of Hindu religious ceremonies basically uses the concept of *panca yajña*, namely five types of implementation of *yajñas* or holy sacrifices as a form of appreciation of religious teachings taught in the holy books.

The *panca yajña* refers to Surayin (2005) consisting of five types of *yajñas*. *First*, the *dewa yajña* sacred sacrifices

dedicated to Ida Sang Hyang Widhi and His manifestations. *Second*, the *rsi yajña* sacred sacrifices which are intended for *rsi* or religious leaders who have performed *dwijati* ceremonies. *Third*, the *pitra yajña*, namely sacrifices intended for the ancestors and those who have preceded them. *Fourth*, the *manusa yajña* is a sacred sacrifice intended for humans which aims to protect humans from the womb until the end of human life. *Fifth*, the *bhuta yajña* is a holy sacrifice intended for *bhuta* and all creatures created by God whose level is below humans.

One of the implementations of the five *yajñas* is in the form of *manusa yajña*, i.e. performing sacred sacrifices aimed at improving the quality of human life. The *manusa yajña* ceremony is performed by Hindus starting from babies who are still in the womb to old age before death. The implementation of the *manusa yajña* ceremony which is very interesting to study is the *magedong-gedongan* ceremony. Although, the *magedong-gedongan* ceremony among Hindus is an obligation that must be carried out, in reality not all Hindus carry out it for certain reasons. Based on the number of Hindus who have not carried out the *magedong-gedongan* ceremony, it is very interesting to study the implementation of the ceremony from the aspect of its usefulness to improve the quality of Hindus themselves.

The implementation of the *magedong-gedongan* ceremony as an obligation that must be carried out by both parents of the baby (who is still in the womb) in the context of the implementation of *yajña* related to the aspect of holiness. Although, it is an obligation that must be carried out in order to improve the quality of human life, not all Hindu families carry it out for a number of reasons. In relation to the implementation of the *magedong-*

gedongan ceremony, it has similarities with the implementation of other ceremonies in Hindu society, which is based on holiness which is also related to the goal of realizing holiness. Almost every ceremony in Hinduism is oriented towards holiness. This was explicitly stated by the Tim Peyusun (2006) that holiness is the main foundation that should be upheld in the implementation of religious teachings. Therefore, a ceremony that means to purify like that is almost always found in every performance of a *yajña*, especially at the level of a large *yajña*. *Srāddha*, devotion, faith, sincerity and purity of heart that unite give birth to higher spiritual qualities in humans. Likewise, the ceremony will be meaningless if the person who performs it does not yet have spiritual readiness. For this reason, a pure body, a pure heart and a pure life, a life that is in accordance with moral and spiritual requirements should be the basis for the implementation of *yajña*.

Based on the narrative above, the implementation of the *magedong-gedongan* ceremony is also closely related to holiness in order to realize the purpose of carrying out the ceremony. The *magedong-gedongan* ceremony is generally carried out by Hindus when the baby who is still in the womb is about six months of the *pawukon* calendar calculation (210 days) or seven months of the Gregorian calendar calculation. This is as emphasized by Tim Penyusun (2008) that the *magedong-gedongan* ceremony which is also called the *garbhasadhana samskara* ceremony is carried out when the pregnancy is 7 months old. Referring to Damayanti (2020) that the *magedong-gedongan* ceremony was carried out at the time of six months *saka* of pregnancy. The implementation of the ceremony at the age of six months is motivated by the reason that at such a gestational age the gods have bestowed complete human organs. This is also supported by the teachings delivered by manuscript of the “Lontar Agastyaprana”. In this regard, the

prospective father and mother of the baby carry out the *magedong-gedongan* ceremony. The *magedong-gedongan* ceremony according to Cika (2018) as conveyed in the Dukuh Suladri Text has the aim of maintaining the safety of babies from various threats. In addition, the goal is to build a harmonious relationship between humans and humans.

Starting from the phenomenon above, in this manuscript it is very important to study the implementation of the *magedong-gedongan* ceremony which is carried out in urban areas. The interesting thing about the implementation of the *magedong-gedongan* ceremony is a number of questions raised by a number of parties who question the relation of the implementation of the ceremony to the life of the baby after its birth. These questions basically want to get answers regarding the existence of a baby who is still in the womb and does not yet have full awareness to understand the implementation of the *magedong-gedongapren* ceremony given to him. The logic underlying this question is that babies do not yet have the same awareness as adults, how can they give meaning to the implementation of the *magedong-gedongan* ceremony? With regard to this question, a number of Hindu communities want to know the relationship between the implementation of the *magedong-gedongan* ceremony and the benefits obtained for humans given the ceremony. This study seeks to examine the implementation of the *magedong-gedongan* ceremony with the meaning implied in the implementation of the ceremony, especially in the context of making the baby a *suputra* after birth.

Based on the above phenomenon, in this study, it is necessary to study the relationship between the implementation of the *magedong-gedongan* ceremony carried out by Hindu communities in urban areas by choosing a location in Batubulan Village with the belief that the child will be *suputra* after birth. The location was chosen with the consideration that the area

is a suburb which shows a relatively high level of cultural plurality. At the same time, the Hindu community at that location still maintains cultural practices inspired by Hindu religious teachings in the form of the *magedong-gedongan* ceremony which contains the values of prenatal education as a vehicle to improve the quality of human life starting from the womb. The implementation of prenatal education in Hinduism refers to Sumertha (2020) sourced from the Vedic scriptures, both *Sruti* and *Smrti*. The pattern of prenatal education in Hinduism is done through *samskara* or *yajña* ceremonies. This ceremony is carried out at the age of 5-6 calendar months or 6-7 Saka calendar months. Suhardi (2014) revealed that the behavior patterns of pregnant mothers must be maintained in their thoughts, words, and actions as the implementation of prenatal education.

This problem would be very appropriate to be analyzed with aspects of prenatal education, namely the education given to a child before being born into this world. In this regard, this research focuses more on the study of educational psychology regarding the implementation of the *magedong-gedongan* ceremony with the effect it has on the psychological aspects of the parents who carry out the ceremony and its implications for babies who are still in the womb. The results of this study are expected to provide theoretical benefits in the development of the field of education and practically be used as a source of public knowledge related to the implementation of the *magedong-gedongan* ceremony with aspects of prenatal education.

METHODS

This article is the result of research using an interpretive qualitative research design. In this regard, the data and the results of data analysis are presented in the form of narrative texts in accordance with the established data collection and data analysis techniques. Data presentation uses

narrative text in the form of words, sentences, opinions, from purposively determined data sources. The data obtained in the research comes from the field, referring to Kartono (1996) that in terms of the place, this kind of research is categorized as field research.

This study chose a location in an urban outskirts area, namely in the Batubulan village. The reason for choosing the location is because in urban areas there has been a cultural plurality with the entry of a number of immigrant communities bringing their culture with them. In this regard, there is cultural diversity in which each community group that supports their culture implements their own culture. In such conditions, it is necessary to conduct research related to the *magedong-gedongan* ceremony which is still carried out by urban communities, especially related to the values of prenatal education contained in it.

This study uses primary and secondary data sources. Primary data sources are data sources that are directly used as a source to obtain research data, especially those using data collection techniques by observation and interviews. Secondary data sources are sources for obtaining additional data that are not sourced from primary sources. This secondary source has a very important role to support primary data. In this regard, Suprayogo and Tobroni (2001), place the data source as a subject that has an important position.

Data collection techniques in this study by means of observation, interviews, and documentation. Observations were carried out by researchers directly in the field to observe the *magedong-gedongan* ceremony activities carried out by the Hindu community at the research location. The interview technique was carried out by interviewing the selected informants using a purposive technique. Based on the needs of the analysis, in this study using 10 informants. The data obtained from the interviews are data that cannot be obtained

directly through observation techniques. Documentation technique is a way to retrieve data by using recordings or documenting activities related to the focus of research that can support the validity of research data.

This study conducted data analysis through the stages of data grouping, data reduction, and data interpretation. Data grouping is a process of classifying data obtained in the field according to the needs of the analysis in order to answer research questions. Data reduction is the process of selecting and sorting data according to the needs of data analysis that is related to the research focus. Data interpretation is the process of interpreting data obtained in the field in order to provide answers to the formulation of the problems posed in the research. This study collects data as well as performs data analysis in order to realize continuity in conducting research activities.

RESULTS AND DISCUSSION

Implementation of The *Magedong-gedongan* Ceremony in The Middle of Cultural Pluralism of Hindu Society in Urban Outskirts

The implementation of Hinduism in daily life tends to show a different weighting between *tattwa* (philosophical) aspects, *tattwa* (ethical aspects), and *upacara* (ritual) aspects. The Hindu community in Batubulan village places more emphasis on aspects of *upacara* (Hindu ritual) that are more expressive than aspects of *tattwa* (philosophical) and *susila* (ethical) aspects. The higher weighting of aspects of religious events occurs because of the cultural aspects that enrich Hindus in living their religious teachings. The main source of guidance in implementing the teachings of Hinduism is the Vedic scriptures. In fact, the Hindu community in Bali in general is more likely to use local sources of Hindu teachings, especially those sourced from the *Siwatattwa* holy books. In this regard, according to Wirawan (2020a) there is a

synergism of the teachings conveyed in the Vedic scriptures with the teachings conveyed in the *Siwatattwa* holy books. Synergy between the two sources of implementation of the teachings of Hinduism, especially regarding aspects of appreciation of divinity.

In the implementation of Hindu religious events related to improving the quality of life starting from the womb to the death ceremony, it has been carried out in accordance with what was carried out by their predecessors. The *magedong-gedongan* ceremony is one of the implementations of Hindu religious events that are generally carried out by the Hindu community in Bali. The *magedong-gedongan* ceremony is carried out as a vehicle to improve the quality of human life since they are still in the womb. Although the *magedong-gedongan* ceremony is an obligation that must be carried out by parents in order to purify and at the same time provide prenatal education to babies who are still in the womb, not all Hindus carry out the ceremony for certain reasons.

In reality, the Hindu community in Batubulan Village also does not all carry out the *magedong-gedongan* ceremony, as has been traditional by their parents or ancestors since historical times. Based on the results of observations in the field, it is still found a number of Hindu families who carry out the *magedong-gedongan* ceremony as a continuation of the noble tradition handed down by their predecessors. Those who still carry out the ceremony have the belief that they carry out the *magedong-gedongan* ceremony as an obligation that must be preserved in order to purify and at the same time realize prenatal education for babies who are still in the womb. Based on the results of interviews with informants who are still carrying out the *magedong-gedongan* ceremony, it is revealed that Hindus must carry out the *magedong-gedongan* ceremony because it is based on two reasons. *First*, the source of Hindu

religious teachings has mandated that there are ceremonies that must be carried out on babies who are still in the womb as an obligation that must be carried out by their parents. In this regard, the *magedong-gedongan* ceremony is a *samskara* that must be carried out by parents for their children who are still in the womb. *Second*, the implementation of the *magedong-gedongan* ceremony is a process to purify the baby who is still in the womb. The meeting between a sperm with ovum that produces a new individual in the form of a prospective baby must be purified by carrying out the *magedong-gedongan* ceremony. In this regard, as Hindus, we should be obliged to carry out the *magedong-gedongan* ceremony to purify the prospective baby who is still in the womb. Referring to Damayanti (2020) that human birth taught in lontar (manuscript) of *kanda pat* is due to the meeting of *kama jaya* (sperm from the father) and *kama ratih* (ovum from the mother) so the *magedong-gedongan* ceremony must be carried out for the purification of the baby in the womb.

Based on the narrative above, the informant has explicitly stated that there are at least two reasons that underlie Hindus in carrying out the *magedong-gedongan* ceremony. The first reason is related to the sacred obligations that must be carried out by Hindus as a way to purify the prospective baby who is still in the womb. This obligation is imposed on the parents of the prospective baby because it is related to *samskara* which must be carried out as Hindus. The second reason given by the informant above relates to the process of improving the quality of life carried out by parents for their prospective babies, even though they are still in the womb. The process of improving the quality of life begins with cleansing the prospective baby who is still in the womb by using the *magedong-gedongan* ceremony. This reason is of course based on the awareness by parents to carry out the initial process of improving self-quality

through the implementation of the *magedong-gedongan* ceremony in accordance with the traditions that have been carried out since the past by Hindus in Bali.

The Hindu Community Awareness in Continuing The Religious Practices of Ancestral Heritage

The Hindu community in Batubulan village, based on field observations, it was found that even though they live in suburban areas with a relatively high level of cultural plurality, they still show their sincerity in carrying out ancestral traditions. One of the ancestral traditions that is still being carried out is in the form of the *manusa yajña* tradition which is manifested in the *magedong-gedongan* ceremony. Preservation of this ceremonial tradition implies the existence of public awareness in continuing important values in order to improve the quality of human life by carrying out Hindu religious ceremonies which have important meanings, especially in order to improve the quality of human life. The implementation of the ceremony as a form of *yajña* as an initiation of affection towards all entities that exist in the universe. Referring to Tim Penyusun (2006) that *bhakti* is the embodiment of sincere love for God Almighty, why should you worship God Almighty, because God Almighty created the universe and everything in it based on *yajña*. In this regard, in the Bhagavadgita it is stated that *yajna* is a sacred sacrifice that sacrifices all activities and senses, as in the following passage.

*Sarvāṇīndriya-karmāṇi
Prāṇa-karmāṇi cāpare,
Ātma-saṁyama-yogāgnau
Juhvati jñāna-dipite.*
(Bhagavadgītā, IV.27)

It means:

And others sacrifice all the functions of the senses and the functions of vitality (breathing), in the fire kindled by the knowledge

of the yoga of self-control. (Pudja, 2003).

In line with the expression from the verse above, the implementation of *yajña* in Hindu society is actually part of the awareness in implementing the teachings of Hinduism. This awareness is not limited to joining the ceremony in carrying out the ceremony, but actually experiencing the implementation of the ceremony so that the meaning contained in it can be learned meaning to improve the quality of life. The meaning contained in the implementation of *yajña* can improve the quality of human beings can arise from within themselves or from outside themselves. In this regard, Artadi (2009) reveals that in seeking the truth there are two, namely from within and from outside himself. Looking for the truth that is within him, he will meet empiricism (experience), rationality (reason), hermeneutical (inner), intuition (soul), while the truth that comes from outside himself as an elder, then there he meets religion. The truth of this religion is the truth of the arguments that can be guided by humans to find the essence of oneself.

The sincerity in carrying out the *yajña* as a sacred sacrifice carried out by Hindus can be seen from the way the ceremony is carried out through the actions taken during the ceremony. Hindus who can manifest sincerity in carrying out religious ceremonies can reap positive values from the activities they carry out. The sincerity in carrying out the ceremony, especially with regard to the implementation of the *magedong-gedongan* ceremony, can be seen from the practice of the ceremony in the family environment, as shown in the following picture.



Picture 1. Implementation of the *Magedong-gedongan* Ceremony in Hindu Families

(Source: Ningrat and Rastri Documentation, 2020)

Based on the data from the documentation above, it appears that the parents of the baby (who are still in the womb) carry out the *magedong-gedongan* ceremony as a vehicle to purify the baby who has a complete human form in the womb. The picture above when viewed from the activities carried out by the parents of the baby shows their sincerity in carrying out the ceremony process. The man's parents help his wife in the process of carrying out the *magedong-gedongan* ceremony by participating in holding the ritual facilities used in accordance with ancestral traditions. The sincerity of the person carrying out the ceremony will determine the success in realizing the purpose of carrying out the ritual. This is related to understanding the meaning of the ceremony carried out by the person who carries it out. The implementation of the *magedong-gedongan* ceremony, as stated by Jelantik Oka (2009), is carried out in an emergency bathroom. Pregnant women must first perform the *byakala* and *prayascita* ceremonies in the form of a cleansing ceremony.

In line with the foregoing, the awareness of the Hindu community who is still carrying out the *magedong-gedongan* ceremony cannot be separated from the increase in knowledge they have as a result of learning, both formally and informally. Formal learning in this regard is a process of improving self-quality through

education in formal institutions, both at the school and university levels. Knowledge gained through formal education, especially regarding knowledge about Hinduism, becomes the basis for carrying out Hindu religious activities and understanding the meanings contained in it. Education that is taken formally in the curriculum also contains the implementation of Hindu religious teachings in daily life in a way that is in accordance with what is taught in the Vedic scriptures and other books sourced from the Vedic scriptures.

The increase in knowledge gained through informal education is generally through direct practice of carrying out Hindu religious teachings, both in the home environment and in social life. This is a form of learning through direct practice with the community and families to carry out religious activities and at the same time being able to derive meaning from the activities they carry out. The Hindu religious tradition in the life of the Hindus in Batubulan Village is not much different from the implementation of Hinduism in other places in Bali which emphasizes the religious ritual aspect. This has implications for the level of frequency of religious practice because in the implementation of this religion embody the teachings of the *panca yajña*. The *panca yajña* is the implementation of sacred sacrifices which are categorized into five, namely *dewa yajña*, *manusa yajña*, *rsi yajña*, *pitra yajña*, and *bhuta yajña*. Referring to Tim Penyusun (2008) the implementation of *panca yajña* as a sacred sacrifice carried out by Hindus based on a sense of devotion.

The *dewa yajña* ceremony is a form of sacred sacrifice offered to the Supreme Lord and His manifestations in the form of gods and goddesses. The *manusa yajña* ceremony is a sacred sacrifice aimed at purifying and improving human qualities. The *rsi yajña* ceremony is a sacred sacrifice aimed at holy people who have contributed to providing knowledge and

enlightenment of life. The *pitra yajña* ceremony is a sacred sacrifice aimed at people who have died in order to speed up the process of returning the elements that make up the human body. The *bhuta yajña* is a sacred sacrifice given to beings whose level is below the human level in order to harmonize the relationship between humans and nature whose levels are below humans.

Based on the implementation of the *yajña* ceremony above, the Hindus in Batubulan Village are categorized as having a relatively high level of activity towards actions related to the implementation of Hindu religious ceremonies. This has implications for the relatively high chance of learning Hinduism in practice. This condition also provides an opportunity for Hindus to learn more about religious knowledge informally. The informal learning process carried out through direct practice in religious activities would be better than learning that emphasizes theory. This learning at the same time opens the awareness of Hindus in deepening their religious teachings so that they are of higher quality in their implementation.

The events mentioned above are related to the implementation of the *magedong-gedongan* ceremony as a form of the *manusa yajña* ceremony which is related to the prenatal learning process. The concept of prenatal learning is a learning process that involves humans who are still in the womb. In this regard, babies who are still in the womb who are given a ceremony are expected to be purified and at the same time given positive vibrations through the symbols used in the ceremony facilities in the hope that after birth they can become *suputra* children. This goal can be achieved when the parents of the baby, especially the mother of the baby who is pregnant, can understand the meanings contained in the implementation of the ceremony. The implementation of the *magedong-gedongan* ceremony according to Damayanti (2020) uses

facilities in the form of offerings and also chooses a good day to carry out the ceremony. Hindus who will carry out the *magedong-gedongan* ceremony generally ask willing people about the procedure for carrying out the ceremony.

The relationship between the mother and the baby in her womb is very close, including in this connection an emotional connection. The emotions felt by the baby's mother will greatly affect the emotional vibrations of the baby she is carrying. Positive emotions felt by a mother during pregnancy will emit positive vibrations to the child in her womb. On the other hand, the negative emotions felt by the pregnant mother will also have a negative effect on the baby in her womb. In this regard, by carrying out the *magedong-gedongan* ceremony, it is hoped that pregnant mothers can understand the positive meaning of carrying out the ceremony so that it will affect the emotions of the baby who is still in the womb. The implementation of the *magedong-gedongan* ceremony in this regard is expected to be able to build awareness that leads to the awakening of positive emotions for pregnant mothers so that they have a positive effect on the baby they are carrying. This is in line, according to Cika (2018) that in the implementation of the *magedong-gedongan* ceremony, it also has the aim of building a relationship between humans and humans.

The Values of Prenatal Education in the Implementation of The *Magedong-gedongan* Ceremony in The Hindu Community

The implementation of the *magedong-gedongan* ceremony carried out by Hindus in terms of education has educational values which are believed to be able to improve the quality of life of the baby to be born. The educational values implied behind the implementation of the *magedong-gedongan* ceremony are in the form of character building which in Hinduism is a son who is *suputra*. A

suputra son is a son who is able to show noble qualities that are able to cross himself and his parents from the sea of misery. Education given to babies who are still in the womb in the implementation of the *magedong-gedongan* ceremony in the teachings of Hinduism as a model of prenatal education. Referring to Damayanti (2020) the implementation of the *magedong-gedongan* ceremony as a vehicle to ask for the safety of the mother and her baby who is still in the womb. The implementation of the *magedong-gedongan* ceremony uses the offerings as a vehicle for the request.

The process of implementing the *magedong-gedongan* ceremony in Balinese society in general has similarities. The process of carrying out the *magedong-gedongan* ceremony is carried out in the yard because it is related to the purification process. Although the ceremony is carried out in the courtyard of the house, but also in a sacred family place in the form of *sanggah* or *merajan* ritual facilities are also provided as a symbol of the expression of the family's devotion to the ceremony. *Sanggah* or *merajan* is a place that is very sacred by Hindus so that its existence needs to be purified. The family's sacred place in the form of *sanggah* or *merajan* refers to Wirawan (2020b) that the sacred place of the Hindu family called *sanggah* or *merajan* is an upstream home, as a place to worship. carry out religious activities, especially Hindu religious ceremonies.

Based on the results of observations in the field, in the implementation of the *magedong-gedongan* ceremony carried out by a Hindu family in Batubulan Village, the process starts from cleaning the pregnant mother as a symbol of purification, followed by carrying out the ritual and carrying ceremonial facilities containing water containing live fish. Her husband brought bamboo which was then stabbed into the water brought by his wife. Next, they carry out the *natab* ceremony which is led by a

Hindu holy man, namely a *pinandita*. The process is presented in the following figure.



Picture 2. Pregnant Mother and Her Husband Doing the *Prayascita* Ceremony
(Source: Ningrat and Rastri Documentation, 2020)

The picture above shows the process of purifying the mother who is carrying a baby in the *magedong-gedongan* ceremony which is held in the yard. The ceremony was led by a Hindu holy man, namely a *pinandita*. Mothers who are carrying out the purification process are sprinkled with "*tirta*" in the form of holy water in order to purify the mother and at the same time the baby that is still in her womb. The *tirta* has a very important role in the purification process in Hindu religious ceremonies. Referring to Marta (2015) that the cleaning of the *tirta* is to clean and purify everything used in the implementation of Hindu religious ceremonies. The process of implementing the *magedong-gedongan* ceremony refers to Jelantik Oka (2009) that spiritually the *magedong-gedongan* ceremony or *garbha wedana* is a cleansing and maintenance of the health of the mother and child who is still in the womb with the hope that the child who will be born later finds happiness and becomes a member of society.



Picture 3. A Pregnant Woman Carrying A Water Container Filled With A Live Fish

(Source: Noble and Rastri Documentation, 2020)

The picture above is the process of carrying out the *magedong-gedongan* ceremony where the pregnant mother brings taro leaves filled with clean water in which there are live fish. This process is a symbol that when the baby is in the womb his safety is maintained so that later after birth he also becomes a healthy person and has clarity of heart in living his life. Sincerity is part of the implementation of devotional service carried out by Hindus. Bhakti has a philosophical foundation that is stated in the book *bahagavadgita*, as quoted in the following section.

*Mām ca yo 'vyabhicārena
Bhakti-yogena sevate,
Sa guṇān samatītyaitān
Brahma-bhūyāya kalpate.*
Bhagavadgita XIV-26

It means:

He who serves Me with sincere devotion, having overcome *guṇa*, is worthy of union with *Brahman* (Pudja, 2003)

Based on the above verse, it is clearly stated that the implementation of the *yajña* with sincerity will get a good reward in union with Brahman (God Almighty). In this regard, the Tim Penyusun (2006) reveals that the *yajña* that are carried out, whether based on the goals or the means offered, are not meaningful in their implementation between one type of *yajña* with other types. Instead, they support and complement each other. As for

example in the deva *yajña*, other *yajñas* are also performed in support of it.

The implementation of the *yajña* in the form of *manusa yajña* which is implemented in the *magedong-gedongan* ceremony also carries out other *yajñas*. In addition, there are also symbols that are used as a medium to live religious teachings and at the same time as a form of devotional experience before God Almighty. These symbols attach meaning, as shown in the following figure.



Picture 4. The Baby's Father Sticks A Pointed Bamboo Into A Taro Leaf Filled With Water So that The Fish Comes Out
(Source: Ningrat and Rastri Documentation, 2020)

The picture above shows the process of stabbing the taro leaf which contains water and the fish that are still alive until the water in the taro leaf pours out and the fish in it also comes out smoothly. This process is a symbol that the baby who is still in the womb later after being old enough in the womb can come out smoothly and safely in accordance with the expectations of the family. The meaning of the symbol of the facilities and the implementation of the ceremony is in the form of the safety of the baby who is still in his mother's womb and continues to be able to come out smoothly in a safe condition. It is also hoped that the mother of the baby is also in good health and safe.

The process of implementing the *magedong-gedongan* ceremony in the description above shows the general stages that must be followed by Hindus at the research site. The stages in the implementation of the *Magedong-gedongan* ceremony refer to Tim Penyusun

(2008) consisting of several stages. *First*, the pregnant women are first bathed (*siraman*), *parisudha*, followed by the *mabyakala* and *prayascita* ceremonies. *Second*, the mother is holding the place for spices, her right hand is holding a taro leaf filled with water and a live fish. *Third*, the husband's left hand holds the thread, his right hand holds the pointed bamboo. *Fourth*, the husband, while shifting the thread, went straight to the taro leaf that his wife was carrying until the water and fish spilled. *Fifth*, then pray for salvation. *Sixth*, the ceremony is closed with *melukat* and finally *natab*.

The meaning contained in the implementation of the *manusa yajña* ceremony in the form of *magedong-gedongan* carried out by Hindus in the family environment is related to the purification and safety of the baby who is still in the womb and the mother who is carrying the baby. This purification is related to the Hindu belief that the baby in the womb is formed from *kama jaya* (sperm from the father) and *kama ratih* (ovum from the mother), which in the process of forming the fetus are still not pure, so they need to be purified.

The values of prenatal education contained in the implementation of the *magedong-gedongan* ceremony are to give positive vibrations to babies who are still in the womb through ceremonies and prayers spoken by Hindu saints and also the families who participate in the ceremony. The positive vibrations emitted during the *magedong-gedongan* ceremony are believed to be well received by the baby, even though it is still in the womb which can later be useful in physical and mental development after its birth in this world. In this regard, the vibrations emitted in the implementation of the ritual when properly interpreted in relation to the *magedong-gedongan* ceremony are positive values that are built for children after birth in the form of multiple intelligences. In this regard, Sumertha (2020) revealed that the *magedong-*

gedongan ceremony which is a typical implementation carried out by Hindus in Bali is a purification process as preparation for welcoming the birth of a baby, both physically and mentally. This implies the protection of the mother and the baby which she is carrying.

The implementation of the *magedong-gedongan* ceremony in this study is also an effort to form multiple intelligences, as adapted from Howard Gardner's concept. This is based on the belief of the Hindu community who carries out the ceremony. They believe that in carrying out the ceremony in accordance with the procedures and interpreted correctly, it is believed to give positive vibrations that are emitted when the ceremony is carried out. Howard Gardner's multiple intelligences, as quoted from Hidayah (2016), which were developed in Indonesia involve linguistic intelligence, mathematical logic intelligence, physical kinesthetic intelligence, visual spatial intelligence, intrapersonal intelligence, interpersonal intelligence, musical intelligence, natural intelligence, and spiritual intelligence.

CONCLUSION

Based on the analysis and discussion above, conclusions can be formulated. *First*, the Hindu community in Batubulan village still carries out the noble heritage tradition which is very important in conducting prenatal education in the form of the *magedong-gedongan* ceremony. This ceremony is carried out when the prospective baby who is still in the womb is six months (210 days according to traditional calendar) or seven months according to the Gregorian calendar. *Second*, the implementation of the *Magedong-gedongan* ceremony is part of the awareness to implement Hindu religious teachings, both formally and informally. Religious knowledge acquired formally through formal education in schools and colleges. Knowledge is informally obtained from the practice of

carrying out ceremonies carried out in the family environment as well as from the community who carry out the noble tradition of ceremonies in the form of the *magedong-gedongan* ceremony. The implementation of the *magedong-gedongan* ceremony carried out by the people of Batubulan village follows the procedure for carrying out the ceremony which has been adapted to Balinese culture. *Third*, the values of prenatal education implicit in the implementation of the *magedong-gedongan* ceremony are explicitly carried out through prayers accompanied by ritual means as a process of purifying the prospective baby to be born so that it can become a *suputra* children. The implementation of the *magedong-gedongan* ceremony is implicitly an educational process given to prospective babies according to the basis of Hindu religious beliefs in the form of *sraddha* that the vibrations emitted in the ritual communication can touch the prospective baby so that it is expected to form a noble character in further development. The most important event in relation to the *magedong-gedongan* ceremony is the positive values that are built to the child after birth in the form of multiple intelligences.

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