



Factors That Influence Expenditure of the Manusa Yadnya in Bali Province

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Abstract

Interesting facts revealed from the National Socio-Economic Survey data regarding the consumption activities of the Balinese population, namely the average expenditure for parties and ceremonies in Bali is quite high when compared to other provinces in Indonesia. As a sign of gratitude for all God's gifts, Hindus in Bali perform Yadnya as a good offering to God. Manusa Yadnya is one of the yadnya carried out by Hindus in the province of Bali. Manusa's expenditure is a socio-cultural expenditure. The intensity of expenditure for yadnya is influenced by various factors. Community factors, beliefs, religiosity affect the expenditure of Manusa Yadnya. Kata kunci: Expenditure, Manusa Yadnya.

Introduction

Bali has natural wealth, traditions, customs, legends, arts, and the existence of Hinduism. All of them are interrelated, influence, and build Balinese culture. The implementation of Hinduism uses cultural vehicles and is beautified with art, so that the external appearance of Hinduism becomes beautiful, unique, and attractive. Cultural factors give a distinctive color to the consumption patterns of Balinese people. The striking peculiarity of the type of consumption of the population can be seen from the high consumption for parties and ceremonies/feasts. The National Socio-Economic Survey (Susenas) in March 2020 noted that the average expenditure of each resident Bali per month reaches IDR 70,128.00 for parties and ceremonies / celebrations. The amount of consumption for ceremonies in Bali is three times higher than the national average consumption which is recorded at Rp.23,238.00. The average monthly expenditure for every Balinese resident for religious and traditional ceremonies in 2020 is IDR 47,107.00.

(BPS Provinsi Bali, 2021).

The high expenditure for parties and ceremonies in Bali is seen by practitioners outside Bali as one of the causes of poverty. Based on research conducted on 350 Hindu family heads who are categorized as poor in Bali, it shows that Balinese Hindu traditional and religious rituals tend to have a positive effect, both on people's income and their level of happiness. Therefore, it is not appropriate if customs and religion are said to have made the Balinese Hindu community poorer (Setyari, et al., 2019). Different opinions stated that the increasing needs such as education costs, transportation costs, communication costs, and other types of costs that were initially tertiary or secondary turned into primary needs, causing the Balinese people to object to the cost of such an expensive ceremony. They must be willing to give up their inherited land for sale or seek debt only for the benefit of the *yadnya* (Suarjaya, 2018).

The factors that affect the level of consumption are classified into three, namely: 1) the economic factors that determine the level of consumption are determined by household income, household wealth, the number of durable consumer goods in society, interest rates, forecasts about the future and government policies reduce inequality in income distribution, 2) demographic factors consisting of population size and population composition and 3) non-economic factors that have the most influence on consumption are socio-cultural factors (Raharja & Manurung, 2008, p. 267).

With regard to consumption expenditure, Veblen rejects the economic assumption that most behavior is rational and that people seek only their own pleasure. On the other hand, Veblen sees people behaving irrationally and following habits and customs rather than maximizing satisfaction. Veblen developed a theory of cultural consumption. Irrational habits, customs and superstitions will affect consumption (Pressman, 2000, p. 129). Changes in society, including globalization, have affected the culture of consumption. Society changes its consumption orientation from meeting biological needs to being a means of fulfilling sociological needs. Consumption of goods and services has transformed into consumerism, even religious teachings through the ideology of consumerism are not spared as instruments of social status. (Bakti et al., 2019). Consumption is a means of status identification and social stratification (Ulfa, 2017).

Several studies related to consumption expenditure suggest that consumption expenditure is influenced by income, as in Persaulian et al., 2013 and Sangaji, 2009. Consumption is influenced by social status in Aldreson et al., 2007 research, Bloch et al., 2004 research and in Park research, 1997 and Robitaille research in 2019. Consumption is influenced by political style and belief streams found in the research of He, et al in 2020. Culture affects consumption in the research of Ruski, et al, 2017. Consumption is influenced by habits passed down in society (Sukiada, 2019). The development of the times and the understanding of the people who are increasingly modern will also affect people's consumption (Oktavia, 2019).

Research related to consumption which is influenced by religion in research is found in Bazeem's research in 2015. Consumption is influenced by religiosity found in Amaliah et al.'s research in 2015 and Bawono's research in 2014. Sukarsa's research in 2005 stated that ritual consumption expenditures were influenced by temporary expenditures. and religious understanding. Ritual consumption is also influenced by socio-cultural influences as in the research of Widiasih and Titib, 2004. Widana 's research , confirms that Hindu ritual activities cannot be separated from religious emotional impulses that make them not only obedient, submissive and even afraid not to carry out their *Yadnya obligations*.

The implementation of various Hindu religious ceremonies with a Veda core, in its implementation, is always guided by three Hindu religious frameworks, namely *Tattwa* (philosophy), *Susila* (*Ethics*), and *Upacara* (rituals). Humans in the world are very grateful for all of God's extraordinary creations, to be felt, enjoyed until the end of their lives. All creations should be preserved, cared for and preserved until the next generation. As a sign of gratitude for all God's gifts, Hindus in Bali perform ceremonies as offerings both to God, the Gods and also the Ancestors. The ceremony carried out with a sincere sense of sincerity by Hindus is called *yadnya*.

implementation of one's *Yadnya* does not have to make themselves difficult, because God will always accept His worshipers regardless of how big or small the *Yadnya* is made, but the point is a sincere heart to offer *Yadnya* . *Yadnya* will be holy if done without ego and lust. If someone performs *Yadnya* with ego and lust, they will get suffering. For every society who does not understand about religion, customs and culture, it is sometimes quick to judge Hinduism as a very difficult, complicated and expensive religion. In addition, Hinduism is not a difficult, complicated or expensive religion, but because local culture and customs are more dominant, religion is a victim of the perception that Hinduism is expensive and difficult (Tanu, 2016).

For Hindus who have different levels of knowledge , understanding and appreciation of the teachings of the Vedas can make one way to carry out their religious obligations. Four ways to realize religious attitudes are called *Catur Marga* . For Hindus who have a high spiritual or spiritual level, they can manifest their religious attitude by taking *the Raja Marga* , for example by asceticism, Brata, yoga, samadhi . For those who feel that their level of knowledge is high, they can get closer to the *Jnana Marga road* . For people who feel as perpetrators and lovers of God, it can be done with *Karma Marga* and *Bhakti Marga* by carrying out various forms of rituals. For Hindus, what is standard is the essence of teachings originating from the Vedas, while the practice of Vedic teachings is in accordance with the teachings of *Catur Marga* according to the level of spiritual and spiritual appreciation of the people (Widana, 2018, p. 38).

Conceptually, the implementation of *yadnya* carried out by Hindus does seem ideal. However, if viewed contextually, the activities focus too much on ritual elements compared to understanding *Tattwa* (philosophy) and actualizing *Susila* or

behavior according to the code of ethics. This is caused by the influence of modernization. This condition finally shows its form, when Hindus carry out their religious obligations (*bhakti*), it is inevitable that the influence of contemporary lifestyles has been infiltrated by the influence of contemporary lifestyles which are more concerned with physical /personal appearance and material presentation, rather than spiritual improvement in order to achieve spiritual awareness (Suksma, et al., 2020). Referring to the view of Hindu theology, *devotional behavior* This seems no longer based on the concept of "connecting yourself" with *Ida Sanghyang Widhi / God* but has shifted and developed towards interaction in human relations through ritual activities to show social, economic and lifestyle status (Widana, 2019).

The implementation of *Yadnya*, which looks lively only in appearance, is certainly not perfect. Splendor must be accompanied by the depth of meaning contained in the implementation of *Yadnya*, so that splendor is not empty or meaningless. It is possible that the Balinese in carrying out their *Yadnya* are based on following what they call "*gugon tuwon*". This means that they carry out *Yadnya* only because they are just following along, imitating what was done before or by other people around them, without understanding what the meaning of what they are doing is.

Good religious understanding and its application will lead to good consumption behavior as well. Good consumption behavior is consumption behavior that is far from hedonic and excessive lifestyles and consumption behavior that only buys what is needed, not what is desired. The higher the level of religiosity (religious understanding and application) the lower the level of consumerism (buying behavior that considers luxury goods a measure of happiness) (Yustati, 2006). A better understanding of religion affects behavior in a better society as well. Someone who has a high mastery of religious philosophy will tend to have less ritual expenditure (Sukarsa, 2005).

Normatively, the ritual expenditures of the Hindu community in Bali just flowed all the time, even while still in the womb (*Manusa Yadnya*) to life after death (*pitra yadnya*). The largest proportion of *Yadnya expenditure* was for *Manusa Yadnya* at 52 percent, followed by *Dewa Yadnya spending* at 42 percent and *Butha the yadnya is* 2 percent (Sukarsa, 2005). The *Manusa Yadnya* ceremony based on the Kahuripan Dharma Manuscript consists of rituals while still pregnant, rituals when the baby is born, rituals when removing the umbilical cord, rituals on the 12th day, *Pakambuhan* rituals (42 days), three month baby rituals, teething rituals, the ritual of the one weton baby, the ritual of escaping / *matawaran*, *pangrerubayan / apetik / hair cutting*, the ritual of *penegeman* (ear hole), the ritual of the first menstruation, cutting teeth, and marriage (Renawati, 2019).

The amount of expenditure for *Manusa Yadnya* is not only for *banten expenses* but also for party expenses (banquets, decorations and so on). The price of *offerings* for *Manusa Yadnya* in several regencies/cities in Bali varies. For *offerings*, the *otonan* ceremony in Denpasar ranges from Rp. 500.000,00 to Rp.

800.000,00 while in Badung it reaches Rp. 2,000,000.00. Banten has a tooth cut in Denpasar for Rp. 5,000,000.00 to Rp. 8,000,000.00, while in Badung it is Rp. 10,000,000.00. for *banten* pawiwahan in Denpasar, Badung and Gianyar in the range of Rp. 5,000,000.00 to Rp. 10,000,000.00 while in Tabanan and Karangasem the price ranges from Rp. 8,000,000.00 to Rp. 13,000,000.00 (Widana, 2013, p. 83).

Based on the material value/type of *offering* an *Yadnya* is classified into three, namely *nista* which means small level *yadnya*, middle which means medium level and major means large level (Suryani, 2020)*yadnya*. One of the phenomena that occurs in the Balinese Hindu community is a ceremony that aims to save ritual costs but in the ceremonial implementation it costs the party many times over. For example, the Balinese Hindu community in 2021 who took part in a mass tooth cut in Denpasar with the aim of saving costs, issued a *banten fee* of Rp. 1,000,000.00 but for the reception cost many times the cost of *offerings*. Party costs incurred ranged from Rp. 5,000,000.00 up to Rp. 20,000,000.00.

Based on this explanation, it is important to conduct research on the expenditure of Hindu religious rituals, especially *Manusa Yadnya*, to see the phenomenon of the large costs incurred by the Balinese Hindu community in the implementation of *Manusa Yadnya*. This research is also to answer that Hinduism is not an expensive religion. The research entitled "Factors Affecting *Manusa Yadnya* Expenditures in Bali Province" with the formulation of the problem as follows.

Research Method

The research approach method used in this study is a qualitative method. Humans as social beings act involving intentions, awareness, and certain reasons (Bungin (ED.), 2017). A qualitative approach is used to understand the reasons behind the actions of the Balinese Hindu community in carrying out *Manusa Yadnya*. Phenomenology is one type of qualitative research method that is applied to explore and reveal the similarity of meaning of a concept or phenomenon that becomes the life experience of a group of individuals. Phenomenology seeks to reveal the universal essence of phenomena experienced personally by a group of individuals. Phenomenology, seeks to uncover and study and understand a phenomenon and its unique and unique context experienced by individuals to the level of the individual 'beliefs' concerned.

Result and Discussion

Various studies related to consumption include "Analysis of Public Consumption in Indonesia" is a study that analyzes the factors that influence people's consumption in Indonesia. The research uses quantitative methods. There is a significant influence between the consumption of the previous period, the current period's disposable income and the previous period's disposable income

together on the level of public consumption in Indonesia. These results are in accordance with Samuelson's view which states that the main factors that influence and determine the amount of expenditure for consumption are disposable income as the main factor, permanent income and income according to the life cycle, wealth and other permanent factors such as social factors and expectations about future economic conditions. come. (Persaulian, et al., 2013). The study, entitled "The Function of Household Consumption in Indonesia (Error Correlation Model Approach)" uses an error correction capital (ECM) test, the results of which show that household consumption is adjusted to changes in income levels. These results are in accordance with Keynes's theory of consumption which states that household consumption is positively related to current income. (Sangaji, 2009).

The study entitled "Wedding Celebrations as Conspicuous Consumption Signaling Social Status in Rural India" using regression analysis suggests that wedding celebrations are a conspicuous form of consumption that indicates family social status (Bloch, et al., 2004). In another study entitled "Consumption in the Korean Wedding Ritual: Wedding Ritual Values, Consumer Needs, and Expenditures" using a qualitative method with in-depth interviews concluded that marriage in Korea provides a great opportunity to display family wealth and prestige, both because the ceremony is attended by by many people. Upper class families are shown to be more hedonistic. All findings indicate that conspicuous consumption by wealthy families is evident in Korean wedding rituals (Park, 1997). The study "Conspicuous Daughters: Exogamy, Marriage Expenditures, and Son Preference in India" Using data from the Human Development Survey of India (IHDS) conducted in 2005, research shows that wedding expenses by the bride's family and the payment of dowries support the idea that the marriage of the bride's family expenditure women and dowry are Veblen goods where wedding celebrations are used to increase social status (Robitaille, 2019).

Research related to ritual expenditures was carried out by Sukarsa in his dissertation entitled "The Effect of Family Income and Religious Understanding on Ritual Consumption Expenditures for Hindu Society in Bali Viewed from Various Time Dimensions". The study was conducted in 2005 with a sample of 400 Hindu households in 34 Pekraman villages in Bali. The ritual consumption studied was expenditure for the Dewa Yadnya and Butha Yadnya ceremonies. The results of the study concluded that in an integrated manner additional income and religious understanding (Tattwa, Ethics, ceremonies) directly and indirectly significantly affect ritual expenditure (Sukarsa, 2005). The study "The Manusa Yadnya Ceremony (Sarira Samskara) in the social life of the Hindu community in Bali: A comparative analysis" concludes that the implementation of the Manusa Yadnya ritual carried out by Hindus in Bali and in Yogyakarta essentially has the same essence, but in a different way of implementation. varies. This is strongly influenced by the local socio-cultural as the supporting media. (Widiasih & Titib, 2004). The research entitled "The Meaning of the Javanese Hindu Wiwaha Ceremony (Case Study in Poncokresno Village, Negerikaton District, Pesawaran Regency)" shows

that Wiwaha in Poncokresno Village from year to year has changed and the cause of these changes, one of which is the development of the times and an increasingly modern understanding of the people (Oktavia, 2007). 2019). With regard to the research on Hindu ritual activities at Pura Agung Jagatnatha Denpasar from the perspective of Hindu theology, one of the findings stated that Hindu ritual activities cannot be separated from religious emotional impulses that make them not only obedient, submissive and even afraid not to carry out their corpse obligations, considering it is related to closely related to debt obligations (Tri Rna) which must be paid (Widana, 2019).

Conclusion

Based on some of these studies, expenditure is influenced by current period disposable income, previous period disposable income, current income, additional income, development of the times, religious understanding, socio-cultural, and social status.

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