



Colorful parade from the island of God

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ABSTRACT

In expressing their gratitude to the creator, Balinese believes, they should always provide their best. One of the examples is by doing *Mapeed*. *Mapeed* aims to show their appreciation to *Ida Sang Hyang Widhi Wasa*, or God Almighty. The participant or *peed* mainly carried out by the women. While for the men, they are assigned as the banner carrier, *Sekaa Gong*, *Sekaa Santhi*, and *Pecalang*. Balinese female; from children, adolescents, to adults would march in line carrying *Gebogan*. Before the procession begins, members of the traditional village council conduct a *Paruman* or a meeting. The elder determines which Banjar or community groups, would

have their turn to present their *ayahan* or community service on occasion. Since ancient time, Balinese has been practicing *mapeed* as part of *yadnya*. The existence of *mapeed* is proof of how Balinese respect heritage that has been passed on them by their ancestor. The practice if it is carefully observed is full of value about solidarity, togetherness, and faith. Although the rise of modernization in Bali, apparently do not stop the folk practice the tradition. Moreover, the parade always captivates people around it, to behold as they march gracefully crossing the hustle bustle face of Bali's today.

Keyword: Mapeed, Parade, Yadnya

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BACKGROUND

Bali, a piece of paradise on earth, where its society holds Hinduism as their religion. The people practices many rites and ceremonies, in regards to the faith. It is inseparable from them. The community carries the ceremony faithfully and festively. It is a glaring example of the people's love and devotion in applying the teachings of their religion. The custom has been passing throughout generation as tradition. It subsequently acts as custom practice in understanding the Hindu's teaching.¹

In expressing their gratitude to the creator, the community believes, they should always provide their best. One of the examples is by doing *Mapeed*. *Mapeed* means walking in a strictly ordered sequence, to create a straight line.² *Peed* or the participant should walk in line, and may not try to overtake the participant before them. If it is intensely observed, *mapeed* philosophically similar with *madeeng*; an effort to guide the people to the intended direction, while follower controls the step to assure the people before them, would not march hastily. A solidarity symbol to reach destination together. This traditional parade procession is a series of *Yadnya* ceremony.

Mapeed aims to express gratitude to *Ida Sang Hyang Widhi Wasa*, or God Almighty. The participant of *peed* mainly carried out by the women. While for the men, they are assigned as the banner carrier, *Sekaa Gong*, *Sekaa Santhi* and *pecalang*. Balinese

female; from children, adolescents, to adults would march in line carrying *Gebogan*. *Gebogan* itself is a series of fruit and various traditional Balinese snacks that are impressively decorated with coconut leaves art and arranged in such way on wooden-based tray called *Dulang*. These tough women carry the *Gebogan*, range from 50 cm to 100 cm in high, walking from Banjar to Pura.⁴ *Mapeed* is an artistic event to be witnessed. Therefore, the image of this event mostly can be seen on flyer, pamphlet, billboards or promotion banner about Bali. The picture usually depicts Balinese women with white traditional *kebaya* costume lining up in a row with offerings on their heads.⁵

HISTORY OF MAPEED

Mapeed is one of the unique cultures and tradition of Bali. The custom has been inherited from generation to generation until today. Balinese believe, the history of *mapeed* closely related to *Nyenuk*; an activity where the folk came from a different direction to offer harvest, livestock, to the king or for the temple's ceremony. No written manuscript mentions the history of *Nyenuk*. However, some people believe it might be a king's decree that asked the people back then to walk in such a way when his people would like to give the holy offering to the temple. Moreover, it is not all *Pakraman* villages on the island practices *mapeed*. Only certain communities protect their ancestral

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Figure 1 Mapeed, A solidarity symbol to reach destination together. This traditional parade procession, held as a series of Yadnya ceremony³

heritage by continuing to conduct the event.⁶

Balinese do not conduct mapeed on the same day throughout Bali. Each village has their regulation about the time when they would do mapeed, or in what ceremony they would inform their community to join the peed. Not only about the time, but also the way they carry out this tradition also varies in each region. However, the purpose of this ceremony is undoubtedly the same.⁴

THE COLORFUL PARADE

Before the procession begins, members of the traditional village council conduct a paruman or a meeting. The elder determines which Banjar or community groups, would have their turn to present their ayahan or community service on occasion. Krama Banjar that in charge to perform



Figure 2⁷



Figure 3⁸



Figure 4⁹

Figure 2,3,4 Krama Istri (wives of Banjar's member) as depicted in Figure 2, Sekaa Teruna (Youth group) in Figure 3, and children are commonly participating as the central line. In Figure 4, the men or Krama Lanang, perform the task as pecalang (Black Shirt with an eyeglass on Fig. 2), sekaa gong, sekaa kidung, to carry the banner, umbul umbul, tombak, tedung, or any ceremonial instruments.



Figure 5 pemangku splashes tirtha or holy water on gebogan⁵

the duty then choose people who would take part in the Mapeed procession. Krama Istri (wives of Banjar's member), Sekaa Teruna (Youth group), and children are commonly participating as the central line. Krama istri prepares a set of offering consist of cakes, fruits, chicken then beautifully arranged and decorated on a wooden-based tray, called dulang. While the men or Krama Lanang, perform the task as pecalang, sekaa gong, sekaa kidung, to carry the banner, umbul umbul, tombak, tedung, or any ceremonial instruments. As for the Pratima or relic, it may be taken by male or female.

On the D day, krama lanang and istri gather in Banjar before the parade begun. The Peed, only prepare flowers and incense for pray. They are allowed to carry the simplest set of praying instruments since they bring a heavy-load offering for the temple. After finishing the prayer, peed goes straight to Jaba mandala or outer area. Pacalang of Pakraman Village or custom security officer, at once, helping the peed to stand in line. Gebogan began to stand tall above the participant's heads.

The parade begins with the row of Umbul, followed by tedung, pasepan, and other ceremonial instruments. Then followed by a show of children in traditional fancy costume. Meanwhile, Krama Istri takes the position in the middle. The back of the peed is krama lanang and sekaa gong. Then, the parade march to the temple.¹⁰

The destination is usually close in the distance; approximately 5km. Along the way to the temple, pecalang and traffic warden have been standby on their post to control the traffic. Due to the parade uses the highway as a route to the temple, the security personnel must be assigned on a specific

spot to avoid any occlusion. Sometimes the length of the ceremony might cause congestion for a few moments, especially if it marches on the busy traffic hour. In spite of traffic it may generate, the parade of people dressed in traditional clothing is an impressive sight to behold. Passerby, driver, tourists, and photographers would stop to see, and make sure any moment would not go to waste.

After reaching the temple, krama lanang, sekaa Santhi and the sekaa baleganjur take their break. They have a quick rest, then continue for the main ceremony. For the peed, they enter the central mandala of the temple. Inside, a group of pemangku splash tirtha or holy water on a gebogan held by the participants. The gebogan that has been purified by tirtha, then neatly lined up on Bale located in the main temple. Finally, the prayer procession may begin.

After the prayer, the peed participants took their gebogan. In some regions, they could immediately disband, and go home by themselves. However, some areas require the peed participants to go home in the form of a parade.

CONCLUSION

Since ancient time, Balinese has been practicing mapeed as part of yadnya. The existence of mapeed is proof of how Balinese respect heritage that has been passed on them by their ancestor. mapeed is closely related with Nyenuk and Madeeng tradition. The practice is full of value about solidarity, togetherness, and faith in presenting their best. Although modernization is rising in Bali, apparently do not stop the folk to practice this custom. Moreover, the parade always captivates people around it, to behold as they march gracefully crossing the hustle bustle face of Bali's today.

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