

# Post Disaster Ritual Therapy

2002 Bali Bombing Case Study



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# **POST DISASTER RITUAL THERAPY**

## **2002 Bali Bombing Case Study**

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## **Author's Introduction**

**Om Swastyastu**

Praise and gratitude from the author goes to Ida Sang Hyang Widhi Wasa (God Almighty), because by His blessings, the book "Post-Bali Bombing Ritual Therapy" was finished.

This stems from the authors dissertation at the Doctoral Study Program in Religious Sciences, Postgraduate program, Hindu State University I Gusti Bagus Sugriwa Denpasar entitled "Pamarisudha Karipubhaya Ceremony in Tourism Recovery in Kuta after the 2002 Bali Bombings". By publishing the events as a book, it is hoped that the results of the author's research can be disseminated to readers and the general public.

The Pamarisudha Karipubhaya ceremony which was held on 15 November 2002, after the bomb explosion of October 12, 2002, was one of the rare and historic ceremonies that has been carried out in Bali.

Therefore, the ceremony needs to be documented as well as to study its meaning and implications for the lives of the Balinese people. For Bali tourism in general, especially Kuta tourism, the existence of the Pamarisudha Karipubhaya Ceremony have very important meanings and implications.

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The author realizes that this research is still far from perfect. Therefore, constructive criticism is indispensable for perfecting this book. Hopefully this book is useful for all parties.

Om Santi, Santi, Santi, Om

Denpasar, October 2021

Writer,

Dr. Drs. I Nyoman Sarjana, M.I.Kom.

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# I

## Introduction

The biggest terrorist crime incident in Bali occurred on October 12, 2002, just before midnight, in the form of two bomb explosions in Legian, Kuta, Bali. The first bomb exploded at Paddy's Café and moments later a bigger explosion occurred in front of the Sari Club which is a short distance from Paddy's Café.

The Bali bombings in 2002 were one of the biggest terror bombs that have ever occurred in Indonesia, three explosions rocked Bali that night, two in Legian, Kuta and one in Renon, Denpasar. A few days after the incident, 202 people died in this bloody tragedy, 164 of whom were foreign nationals from 24 countries.

The Bali bombings in 2002 were one of the largest terror incidents that have ever occurred in Indonesia and their impact was felt immediately. Panic and an atmosphere of concern were felt by the community regarding security uncertainties and the many issues that were developing which made the situation worse. Likewise, the Bali bombing had a negative impact on the



niskala (transcendent) nature. This perspective makes Balinese people transcend a catastrophe in the realm of reality, so that what is sought is not the root cause of an event in a limited real world, but communicating it with a transcendent which is believed to be the source of causality.

Soken (2009: 2) states that the ritual of rejecting reinforcements is a religious ceremony (Hinduism) which in its implementation uses mantras or saa and ritual forms with the aim of rejecting / warding off disasters, calamities, and misfortunes that may befall families and communities. Gautama and Sariani (2009: 162) interpret *durmanggala* as a (repellent to reinforcements), it can also mean a bad address; also means danger when there is greater damage or when there is an oddity in the household.

The Bali bombing incident in 2002 was a catastrophe or a major danger that threatened tourism in Kuta in particular and Bali in general, and even threatened the survival of the Balinese people and the sustainability of the Indonesian nation. Therefore, in the view of Hinduism, a major tragedy like this requires a *Tolak Bala* ceremony to stop the destructive power. There is also a ceremony that is intended in the context of restoring the psychological atmosphere of the Balinese people and the international community (foreign tourists), so that Kuta tourism activities after the Bali bombing can be excited again are through the implementation of the *Pemarisudha Karipubhaya* Ceremony which is intended to restore the sanctity of the universe and neutralize all negative energies that disturb public peace. Through the ceremony, it is hoped that the public's confidence will

## II

### Trauma After the Bali Bombing Disaster

The 2002 Bali bombings were a form of disaster, namely an artificial disaster engineered by a group of people that caused social, mental, economic, political instability, and the likes. Just as the nature of every disaster that triggers trauma is massive, it also happened after the Bali bombing in 2002, where the people of Kuta were hit by various anxiety and fear as a form of acute psychological disorder.

The number of fatalities were in the hundreds and physical casualties in the form of damage to buildings and other infrastructure facilities, destroyed buildings, messy roads near the blast site, as well as the destroyed electricity network and various other physical damages created chaos and sparked fear. In addition, the atmosphere in Kuta is getting more tense due to the busyness of the officers and volunteers who are always running back and forth evacuating bodies from the explosions accompanied by ambulances transporting corpses to the hospital. This kind of activity happened almost every day in the first week after the bomb explosion.

or experience that occurs spontaneously (suddenly) in the individual without the ability to control it and damage the function of the individual's mental resilience in general, this trauma can attack the individual as a whole.

The psychological pressure experienced by the residents of Kuta as the party directly affected by the bomb incident did not escape the attention of the government, especially health workers and hospitals. Psychological shocks, including fear, anxiety, and trauma, were also taken seriously, as were the hard work of medical personnel to treat the physical injuries of the bomb victims. Therefore, the Faculty of Medicine (FK) Unud, namely the Psychiatry section, conducted an examination of the psychological condition of the residents of Kuta related to the trauma they experienced after the bomb tragedy. Sujaya (2004: 95) states that under the command of Prof. Psychiatry. Dr. Luh Ketut Suryani, this activity received a warm welcome from the people of Kuta and they flocked to the examination site to find out to what extent the trauma had overtaken each of them.

The fear experienced by the residents of the Kuta community as described above is classified as a scale fear or real fear, namely a fear caused by a real danger or threat that is happening and is in front of their eyes. In addition to being gripped by the fear of dangers that threaten the safety of their lives, Kuta residents also experience a *niskala* (unseen/supernatural) fear. The fear of local residents was triggered by the sound of mysterious things around the scene. Every day the area where the

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(<https://aepnurulhidayat.wordpress.com>).

be tense at around 23.00, especially that night coincided with the magpag Kajeng Kliwon enyitan plus tuwuh ketelun (three days) since the heartbreaking incident. On the third day, it is believed that the spirit of the victim who was killed by the bomb explosion realized that he had died and looked for his rough body while crying.

Apart from crying every night before midnight, the residents of Kuta are also terrorized by other mystical disturbances, especially those who have lodging or boarding houses near the scene. At night the door of the house seemed as if someone was knocking from the outside, but when the owner of the house came out to see who had come, it turned out that as soon as the door was opened there was no one.

The niskala (occult) factor is one of the elements that triggers fear among the people based on local culture. In Balinese society there is a belief in the existence of the supernatural which often triggers fear for some people. The belief in the existence of spirits, such as wong samar, memedi, tonyo, kemangmang, and others, as well as the belief in the existence of stealth creatures (leak/black magic) that roams on certain nights have formed the idea of a sacred time associated with evening or night. Other sandhyas, i.e. noon and dusk towards evening. Cultural elements in the form of the idea of a sacred and haunted occult also contribute to the fear of supernatural or mystical things as experienced by the people of Kuta. This is in line with Wardhani and Elda Franzia (2020: 19) who mention that Balinese culture and traditions inherent in society give rise to various religious beliefs that sometimes cannot be thought out rationally. One of his beliefs, namely sekala (real) and niskala (transcendence).

phenomenon which is believed to be the act of a small buta cuil person by holding a ceremony aimed at reconciling the supernatural world around the site of the bombing. This was achieved by performing the ritual of Tebasan Prayascita Durmanggala at the scene of the incident on Friday, October 18, 2002 (Sujaya, 2004: 152). The ceremony is only on a small scale aimed at easing the supernatural phenomena that occur, while a more complete purification ceremony according to religious leaders and community leaders needs to be carried out immediately to purify the area. The actions of the Kuta people in treating these supernatural phenomena are in line with what Subagia (2011: 18) stated that with the recognition of the existence of other forces or existences of nature that are not real, then humans develop new understandings in the way they treat the surrounding nature.

In the Symbolic Theory, the fear, whether real or unreal, experienced by the people of Kuta is a symbol that needs to be interpreted by actors. As actors in this case, the people of Kuta experienced fear, anxiety, and trauma after the 2002 bombing tragedy. Blumer in Raho (2007: 108) distinguishes three kinds of objects that are studied by Symbolic Interactionism Theory, namely: (1) physical objects, such as chairs or books; (2) social objects, such as students or mothers; and (3) abstract objects, such as ideas or moral principles. Objects are nothing more than things out there, but they have significance when defined by actors.

The object of the building that was destroyed by the bomb explosion, and the people who died in the incident are physical objects that contain symbolic meaning, while the sound of midnight crying heard by the residents of

### III

## Ritual Cleaning As Mass Trauma Therapy

The Pamarisudha Karipubhaya Ceremony which was held on November 15, 2002, the Pamarisudha Karipubhaya Ceremony which established the date of November 15, 2002, namely Sukra Kliwon Wuku sungsang as a sacred time. Sacred time is a time that is sanctified and sacred which is designated as an activity to relate to God with all His manifestations, so that it is sacred, while non-sacred times are good days outside the provisions of the sacred time which are when doing daily activities. The dewasa ayu section for Balinese people is filled with worship activities, Panca Yadnya rituals, a period that is believed to be very good for starting an important work. The division of beautiful and dewasa ayu for Balinese people is in line with what Eliade (2002: 65) says that for religious humans, like space, time is also not homogeneous and sustainable. On the one hand there is the interval in sacred time, the time of celebration (a much larger periodic time), on the other hand there is the

According to Religious Theory that the occurrence of human behavior that is religious in nature is caused by several factors, namely: (1) Humans are starting to become aware of the concept of spirit; (2) Humans recognize the existence of various phenomena that cannot be explained by reason; (3) Human desire to face various crises that humans always experience in their life cycle; (4) extraordinary events experienced by humans in the natural surroundings; (5) There is a vibration (emotion) in the form of a sense of unity that arises in the human soul as a citizen of society; and (6) Humans receive a word from God (Koentjaraningrat, 2005: 194).

This theory of religion is in accordance with the religious behavior shown by the people of Kuta by carrying out the Pamarisudha Karipubhaya Ceremony. As stated by Wendra (Interview: 19 August 2020) that the Pamarisudha Karipubhaya Ceremony which was held in 2002 in Kuta was related to the community's belief that the bomb explosion incident was not solely due to scale factors (real/empirical), but also strongly believed to be due to a cause. Niskala (unseen). Therefore, in a crisis situation faced by the people of Kuta, they want to ask before the Adikodrati, namely God with all His manifestations, to be willing to provide help, so that Kuta can quickly get out of the crisis.

The Pamarisudha Karipubhaya ceremony in Kuta in 2002 consisted of a series of ritual activities centered in three places in Kuta, namely Pura Desa, at the site of the bomb explosion, and at the Jaba Pura Segara/outside the Pura Segara. In the former bomb explosion, namely the Sari Club area, the Tawur Agung Ceremony was held,

chanted mantras during the ceremony. Koentjaraningrat (2004: 147) which states that each ceremony consists of a combination of various elements of the ceremony, such as praying, prostrating, offering, sacrificing, eating together, dancing, and singing, procession, performing sacred drama arts, fasting, meditating, together. However, religious ceremonies are not complete if they are not accompanied and inspired by religious emotions. Accordingly, Agus (2006: 98) states that ritus are related to certain supernatural and sacred powers, therefore the term ritus or ritual is understood as a religious ceremony that is completely different from natural, profane, and economic activities, rational everyday.

Based on the description of Koentjaraningrat and Agus above, the mantra is a form of sacred prayer that cannot be analyzed with critical thinking, because it is a form of supernatural existence. Mantra is a sacred form of words or utterances to connect with dewatas (gods) or other supernatural (unseen) spirits. Mantras are said to build supernatural relationships with dewatas, to be pleased to bestow gifts, and mantras are also spoken to establish hegemony against destructive supernatural forces, so that these forces can be *somya* (*saumya* = soft) which supports the vitality of the universe and its contents. . Through chanting mantras in a ceremonial place (*mandala*) which is consecrated as the center of the world, also in the realm of *sraddha* (religious belief) makes humans live as close as possible to the gods. Eliade (2002: 89) mentions that we also find a similar desire to approach the gods, if, therefore, to live into their presence-even if their presence is mysterious in the sense



mass trauma therapy among the people of Kuta. This can happen because of a strong belief in the Pamarisudha Karipubhaya ritual as a form of restoring the harmony (holiness) order in Kuta, so that the people of Kuta again grow their confidence and optimism in looking to the future. This belief is related to the reasons for religious theology, the belief in the efficacy of the priest's mantras which contain the power to neutralize misfortune, as well as the existence of togetherness in carrying out the ceremony, so as to form a shared spirit of awakening. This is evident after the ceremony the psychological trauma of the community subsided, they began to carry out repair activities for the damage caused by the bomb explosion, as well as the disappearance of supernatural phenomena that occurred before.

## IV

### Conclusion

**D**isaster is a multi-dimensional crisis, therefore it is necessary to overcome efforts that are holistic or interdisciplinary. In connection with the psychological crisis that occurred after the disaster, besides that it requires rational efforts in the form of mental guidance by psychologists, it is also necessary to cooperate with other fields related to local community beliefs, namely culture and religion. The implementation of post-disaster religious rituals that are estimated to have contributed to the community's insecurity (psychological) activities need to be recommended as an integrated system in post-disaster trauma recovery, so that in these cases, apart from working as a religion, it is also a religio-psychic activity.

# I

## Pendahuluan

**P**eristiwa kejahatan terorisme terbesar di Bali terjadi pada tanggal 12 Oktober 2002, menjelang tengah malam berupa terjadinya dua ledakan bom di Legian, Kuta, Bali. Bom pertama meledak di Paddy's Café dan berselang beberapa saat sebuah ledakan lebih besar terjadi di depan Sari Club yang jaraknya berdekatan dengan Paddy'S Café.

Bom Bali pada tahun 2002 merupakan salah satu teror bom terbesar yang pernah terjadi di Indonesia, tiga kali ledakan mengguncang Bali malam itu, dua di Legian, Kuta dan satu lagi di Renon, Denpasar. Setelah melewati beberapa hari pasca kejadian kemudian tercatat sebanyak 202 meninggal dunia dalam tragedi berdarah ini yang 164 orang diantaranya merupakan warga negara asing dari 24 negara.

Bom Bali pada tahun 2002 merupakan salah satu kejadian teror terbesar yang pernah terjadi di Indonesia dan dampaknya dirasakan segera. Kepanikan dan suasana khawatir dirasakan masyarakat menyangkut ketidakpastian keamanan serta banyaknya isu-isu yang

dan kemalangan atau krisis maupun tradisi spiritual yang dimaknai sebagai bentuk upaya pemulihan keadaan pasca krisis. Kearifan lokal itu berupa serangkaian upacara yang melalui pelaksanaannya masyarakat Bali memandangi suatu malapetaka di alam *sekala* (nyata/ imanen) merupakan pertanda terjadinya disharmonisasi dengan alam *niskala* (transenden). Cara pandang tersebut menjadikan masyarakat Bali mentransedensikan suatu malapetaka di alam realitas, sehingga yang dicari bukanlah akar penyebab suatu peristiwa di alam nyata yang terbatas, tetapi mengomunikasikannya dengan transenden yang diyakini sebagai sumber kausalitas.

Soken (2009: 2) menyebutkan ritual tolak bala adalah upacara keagamaan (Hindu) yang dalam pelaksanaannya menggunakan mantra atau *saa* dan wujud ritual dengan tujuan untuk menolak/menangkal bencana, malapetaka, dan kemalangan yang mungkin akan menimpa keluarga dan masyarakat. Gautama dan Sariani (2009: 162) mengartikan *durmanggala* sama dengan penolak bala, dapat juga berarti alamat buruk; juga berarti bahaya (bila ada kerusakan yang lebih besar atau bila terjadi keanehan dalam rumah tangga).

Peristiwa bom Bali tahun 2002 merupakan malapetaka atau bahayabesar yang mengancam pariwisata Kuta khususnya dan Bali pada umumnya, bahkan juga mengancam keberlangsungan hidup masyarakat Bali dan keberlangsungan bangsa Indonesia. Oleh karenanya peristiwa tragedi besar semacam ini menurut pandangan Agama Hindu diperlukan upacara Tolak Bala untuk menghentikar kekuatan penghancuran tersebut. Ada pun upacara yang dimaksudkan dalam konteks untuk

bom sangat mencekam. Kawasan tersebut dijaga oleh polisi dan TNI bersenjata lengkap, namun ketika malam menjelang teror lain menghantui. Setiap malam selalu terdengar isak tangis di sekitar itu, karena tidak ada orang yang tampak. Banyak pihak meyakini tangisan itu bersumber dari roh-roh korban ledakan bom yang gentayangan di tempat tersebut.



## II

### Trauma Pasca Bencana Bom Bali

**B**om Bali tahun 2002 merupakan salah satu bentuk bencana, yaitu suatu bencana buatan yang direkayasa oleh sekelompok orang yang menimbulkan ketidakstabilan sosial, mental, ekonomi, politik, dan lain-lain. Sebagaimana halnya sifat dari setiap bencana yang memicu trauma bersifat massal (sosial), maka demikian pula halnya yang terjadi pasca bom Bali tahun 2002, dimana masyarakat Kuta dilanda berbagai kecemasan dan ketakutan sebagai bentuk kekacauan psikologi yang akut.

Timbulnya korban jiwa berjumlah ratusan dan korban fisik berupa kerusakan gedung dan fasilitas infrastruktur lain, gedung-gedung yang hancur, jalan raya dekat lokasi ledakan yang berantakan, demikian juga dengan jaringan listrik yang hancur serta berbagai kerusakan fisik lainnya menyajikan kesemrawutan dan memantik ketakutan. Selain itu suasana Kuta semakin mencekam yang ditimbulkan kesibukan para petugas dan relawan yang setiap saat hilir mudik mengevakuasi mayat-mayat dari bekas ledakan disertai lalu lalang

menyebutkan kecemasan adalah respon terhadap situasi tertentu yang mengancam, dan merupakan hal yang normal terjadi menyertai perkembangan, perubahan, pengalaman baru atau yang belum pernah dilakukan, serta dalam menemukan identitas diri dan arti hidup. Kecemasan adalah reaksi yang dapat dialami siapa pun, namun cemas yang berlebihan, apalagi yang sudah menjadi gangguan akan menghambat fungsi seseorang dalam kehidupannya.

Sementara itu trauma psikologis adalah reaksi psikis yang bersifat stress buruk akibat suatu peristiwa atau pengalaman yang luar biasa yang terjadi secara spontan (mendadak) pada diri individu tanpa berkemampuan untuk mengontrolnya dan merusak fungsi ketahanan mental individu secara umum, trauma ini dapat menyerang individu secara menyeluruh (<https://aepnurulhidayat.wordpress.com>).

Tekanan psikologis yang dialami warga Kuta sebagai pihak yang terdampak langsung dari peristiwa bom itu tidak luput dari perhatian pemerintah terutama tenaga kesehatan dan rumah sakit. Guncangan psikologis yang meliputi ketakutan, kecemasan, dan trauma pun ditangani secara serius sebagaimana halnya upaya kerja keras yang dilakukan tenaga medis untuk merawat luka fisik para korban bom. Oleh karenanya, Fakultas Kedokteran (FK Unud), yaitu bagian Psikiatri mengadakan pemeriksaan kondisi psikologis warga Kuta terkait trauma yang mereka alami pascatragedi bom. Sujaya (2004: 95) menyebutkan bahwa di bawah komando Psikiatri Prof. Dr. Luh Ketut Suryani, kegiatan ini mendapat sambutan hangat dari masyarakat Kuta dan mereka ramai-ramai mendatangi

senada diungkapkan Sujaya (2004: 151) bahwa salah seorang anggota Dalmas Polda Bali yang berjaga di TKP, I Wayan Werdi Putra memiliki pengalaman mistis di lokasi ledakan bom, yaitu Sari Club. Saat hari kedua ia bertugas di sana, ketika itu ia melihat seperti ada seorang yang duduk merokok dekat reruntuhan Sari Club. Saat dicek dengan senter ternyata tidak ada siapa-siapa.

Pernyataan serupa diungkapkan oleh Wayan Putra (Nusa, 22 Oktober 2002) yang menyebutkan bahwa sisa-sisa tubuh yang tercerai-berai itu membuat sang korban gentayangan. Wendra dalam Sujaya (2004: 151) menyebutkan bahwa fenomena tangisan misterius yang muncul tengah malam di Kuta mulai terdengar sejak tanggal 15 Oktober 2002 atau tiga hari pasca kejadian. Suasana Kuta mulai mencekam sekitar pukul 23.00, apalagi malam itu bertepatan *magpag Kajeng Kliwon enyitan* ditambah *tuwuh ketelun* (tiga hari) sejak kejadian memilukan itu. Pada hari ketiga itu dipercaya roh korban yang tewas oleh ledakan bom baru sadar bahwa dirinya telah meninggal lalu mencari-cari badan kasarnya sambil menangis.

Selain munculnya tangisan setiap menjelang tengah malam warga Kuta juga diteror gangguan mistis lainnya terutama dialami oleh mereka yang memiliki penginapan atau kos-kosan dekat lokasi kejadian. Malam-malam hari pintu rumah seolah-olah ada yang mengetuk dari luar, namun ketika pemilik rumah keluar untuk melihat siapa yang datang ternyata begitu pintu dibuka tidak menemukan siapa-siapa.

Faktor *niskala* (gaib) merupakan salah satu unsur pemicu ketakutan di kalangan masyarakat



di malam hari di sekitar tempat terjadinya ledakan bom di Kuta diyakini oleh masyarakat sekitar merupakan roh gentayangan yang merupakan korban bom. Kepercayaan seperti itu tidak muncul secara spontan, tetapi sudah ada dalam tradisi Bali. Menurut kepercayaan umat Hindu di Bali, apabila ada orang yang meninggal kemudian tidak ada yang mengupacarakannya secara layak menurut ketentuan, maka roh orang bersangkutan akan gentayangan dan menjadi *buta cuil*. *Buta cuil* adalah nama salah satu golongan makhluk halus (Gautama dan Sariani, 2009: 100).

Menurut Aseman (*Raditya*, edisi 219. Oktober 2015), untuk mengembalikan tatanan harmoni manusia maupun untuk mendamaikan keberadaan roh-roh gentayangan yang menjadi *buta cuil*, hantu kelayapan, roh penasaran, dan sejenisnya, maka perlu diupayakan solusi melalui jalan spiritual. Bagaimanapun *buta cuil* ini dahulunya adalah manusia, sehingga keberadaannya berbeda dengan kelompok *bhutakala*, *durgha*, *dengen*, yang memang sejak diciptakan berwujud sebagai makhluk halus, sehingga digolongkan *bhuta-bhuti*.

Sebagaimana disebutkan Aseman di atas, masyarakat Kuta menyikapi kemunculan fenomena gaib yang dipercaya merupakan ulah *buta cuil* tersebut dengan menggelar upacara yang bertujuan mendamaikan kembali alam gaib di sekitar tempat terjadinya bom. Hal itu ditempuh dengan melakukan ritual *Tebasan Prayascita Durmanggala* di lokasi kejadian pada hari Jumat, 18 Oktober 2002 (Sujaya, 2004: 152). Upacara tersebut hanya berskala kecil bertujuan untuk meredakan fenomena gaib yang terjadi, sedangkan upacara penyucian yang lebih lengkap

### III

## Ritual Penyucian sebagai Terapi Trauma Massal

Upacara *Pemarisudha Karipubhaya* yang dilaksanakan tanggal 15 Nopember 2002, upacara *Pemarisudha Karipubhaya* yang menetapkan tanggal 15 Nopember 2002, yaitu *Sukra Kliwon wuku Sungsang* sebagai waktu sakral. Waktu sakral adalah saat yang disucikan dan dikeramatkan yang diperuntukkan sebagai aktivitas berhubungan dengan Tuhan dengan segala manifestasiNya, sehingga bersifat keramat, sedangkan waktu yang tidak sakral adalah hari-hari di luar ketentuan waktu sakral tersebut yang merupakan saat melakukan aktivitas sehari-hari. Pada bagian *dewasa ayu* bagi masyarakat Bali dipenuhi aktivitas pemujaan, ritual-ritual *Panca Yadnya*, masa yang dipercaya sangat baik untuk memulai sesuatu pekerjaan penting. Pembagian *dewasa ayu* dan *dewasa ala* bagi masyarakat Bali seturut dengan yang disebutkan Eliade (2002: 65) bahwa bagi manusia religius, seperti halnya ruang, waktu juga tidak homogen dan berkelanjutan. Di satu sisi terdapat interval pada waktu sakral, waktu perayaan (waktu periodik

pelaksanaan ritual, sehingga selain membangun waktu sakral, maka saat upacara tersebut juga dibangun ruang sakral.

Menurut Teori Religi bahwa terjadinya perilaku manusia yang bersifat religi disebabkan beberapa faktor, yaitu: (1) Manusia mulai sadar akan adanya konsep roh; (2) Manusia mengakui adanya berbagai gejala yang tak dapat dijelaskan dengan akal; (3) Keinginan manusia untuk menghadapi berbagai krisis yang senantiasa dialami manusia dalam daur kehidupannya; (4) Kejadian-kejadian luar biasa yang dialami manusia di alam sekelilingnya; (5) Adanya getaran (emosi) berupa rasa kesatuan yang timbul dalam jiwa manusia sebagai warga dari masyarakat; dan (6) Manusia menerima suatu firman dari Tuhan (Koentjaraningrat, 2005: 194).

Teori Religi ini sesuai dengan perilaku religius yang ditunjukkan oleh masyarakat Kuta dengan melaksanakan Upacara *Pemarisudha Karipubhaya*. Sebagaimana disebutkan oleh Wendra (Wawancara: 19 Agustus 2020) bahwa Upacara *Pemarisudha Karipubhaya* yang dilaksanakan tahun 2002 di Kuta terkait dengan keyakinan masyarakat bahwa peristiwa ledakan bom tersebut tidak semata-mata karena faktor *sekala* (nyata/ empiris), tetapi juga sangat diyakini karena adanya sebab *niskala* (gaib). Oleh karenanya, di dalam situasi krisis yang dihadapi masyarakat Kuta mereka ingin memohon ke hadapan sang Adikodrati, yaitu Tuhan dengan segala manifestasiNya, agar berkenan memberikan pertolongan, sehingga Kuta dapat segera keluar dari krisis.

Upacara *Pemarisudha Karipubhaya* di Kuta tahun 2002 terdiri dari serangkaian kegiatan ritual yang dipusatkan

dan pengalaman langsung lainnya yang semuanya turut menjadi pertimbangan dilaksanakannya *purification* melalui Upacara *Pamarisudha Karipubhaya*.

Pelaksanaan Upacara *Pamarisudha Karipubhaya* pasca bom Bali tahun 2002 dipimpin oleh tiga orang pendeta yang mengucapkan mantra-mantra di dalam upacara tersebut. Koentjaraningrat (2004: 147) yang menyebutkan bahwa upacara itu masing-masing terdiri dari kombinasi dari berbagai macam unsur upacara, seperti berdoa, bersujud, bersaji, berkorban, makan bersama, menari, dan menyanyi, berprosesi, berseni drama suci, berpuasa, bertapa, bersamadi. Walaupun demikian, upacara agama belum lengkap kalau tidak dihinggapai dan dijiwai emosi keagamaan. Seturut dengan itu, Agus (2006: 98) menyebutkan bahwa ritus berhubungan dengan kekuatan supernatural dan kesakralan tertentu, karena itu istilah ritus atau ritual dipahami sebagai upacara keagamaan yang berbeda sama sekali dengan yang natural, profan, dan aktivitas ekonomis, rasional sehari-hari.

Berdasarkan uraian Koentjaraningrat dan Agus di atas, maka mantra merupakan bentuk doa yang bersifat sakral yang tidak dapat dianalisis dengan pemikiran kritis, karena merupakan bentuk eksistensi supernatural. Mantra merupakan bentuk sakral dari kata-kata atau ucapan untuk berhubungan dengan *devata* atau oknum-oknum bersifat *niskala* (gaib) lainnya. Mantra diucapkan untuk membangun relasi gaib dengan *devata*, agar berkenan menganugerahkan karunia, serta mantra juga diucapkan untuk membentuk hegemoni terhadap kekuatan-kekuatan gaib yang merusak, sehingga kekuatan-kekuatan dimaksud mampu di-*somya* (*saumya*=lembut) yang

**pengaruh bisa dan racun dalam tubuh manusia, (14) memberikan pengaruh lain terhadap pikiran dan perbuatan, (15) mengontrol manusia, binatang-binatang buas, dewa-dewa, dan roh-roh jahat, dan (16) menyucikan badan manusia.**

Melalui pelaksanaan Upacara *Pamarisudha Karipubhaya* pasca bom Bali tahun 2002 di Kuta ditemukan sejumlah fungsi atau manfaat yang diperoleh darinya, di antaranya adalah fungsi ritual membantu upaya pemulihan kondisi psikologis masyarakat Kuta dari trauma. Ritual *Pamarisudha karipubhaya* berimplikasi terhadap *recovery* psikologis atau berfungsi sebagai terapi trauma secara massal di kalangan masyarakat Kuta. Hal ini dapat terjadi karena adanya keyakinan yang kuat terhadap ritual *Pamarisudha Karipubhaya* sebagai bentuk mengembalikan tatanan harmoni (kesucian) di Kuta, sehingga masyarakat Kuta kembali tumbuh rasa percaya diri dan optimismenya di dalam menatap masa depan. Keyakinan tersebut terkait dengan alasan teologi keagamaan, diyakininya kemampuan dari mantra-mantra pendeta yang mengandung kekuatan meneteralisir kemalangan, serta adanya kebersamaan di dalam melaksanakan upacara, sehingga terbentuk kebangkitan semangat bersama. Hal ini terbukti setelah upacara tersebut trauma psikologis masyarakat semakin mereda, mereka mulai melakukan aktivitas perbaikan terhadap kerusakan yang diakibatkan oleh ledakan bom, serta hilangnya fenomena gaib yang terjadi sebelumnya.

## IV

### Kesimpulan

**B**encana merupakan sebuah krisis multi dimensi, oleh karenanya diperlukan upaya penanggulangan yang bersifat holistik atau interdisipliner. Berkaitan dengan krisis psikologis yang terjadi pasca bencana, maka selain memerlukan usaha-usaha rasional dalam bentuk bimbingan mental oleh para psikolog, juga diperlukan kerjasama dengan bidang-bidang lain yang terkait dengan kepercayaan masyarakat setempat, yaitu budaya dan agama. Pelaksanaan ritual keagamaan pasca bencana yang diperkirakan memiliki kontribusi di dalam memulihkan rasa percaya diri (psikologis) masyarakat perlu direkomendasikan sebagai suatu sistem yang terintegrasi di dalam upaya pemulihan trauma pasca bencana, sehingga dalam kasus seperti itu ritual selain berfungsi sebagai suatu aktivitas religio magis, juga sebagai aktivitas religio-psikhis.

## About the Author

Dr. Drs. I Nyoman Sarjana, M.I. Kom., born in Legian, October 25, 1962. Childhood for Sarjana were hard times. Even so, the third son of the couple I Made Nyadig and Ni Wayan Kantri was known as a diligent and hard working kid. His desire to pursue education never faded. He finished Basic education at SD 1 Legian in 1974, junior secondary education in Sunarloka junior high school Kuta in 1979, and high school education at SLUA Saraswati 1 Denpasar in 1982. In the midst of difficult financial conditions, Sarjana finish his Bachelors degree in English Education Study Program, Teacher Training and Education Faculty (FKIP), Mahasaraswati University Denpasar in 1988 with cum laude honors. Sarjana had become a teacher at his alma mater at SMP Sunarloka Kuta in the 1990s, before finally deciding to do business in the Garment industry and educational institutions.

In 1999–2000, Sarjana was elected as Chairman of (LKMD) Legian. Then, the LKMD changed its name to (LPM) and Sarjana continued to lead LPM until 2008 and during his leadership, LPM Legian was involved in various community empowerment programs. The love for the world of education led Sarjana to establish SIP School, an educational institution. This activity then led Sarjana to be selected as the Chairman of the Indonesian Early Childhood Education Association (Himpauldi) Badung Regency for the period 2005–2015, and currently became the Chairman of the Himpauldi, Bali Province since 2015. In addition, Sarjana currently also serves as Chairman of AKARI Bali since 2012. In addition to education, Sarjana is also interested in the field of Hinduism and Balinese culture. Experience as committee member of the construction of Banjar Legian hall, chairman of the Ngaben ceremony committee and nyekahsinaregandesadat Legian, and chairman of Pasramandesadat Legian seems to have influenced those interests.

Sarjana continued his studies at the Hindu Dharma Institute (IHDI) Denpasar majoring in Hindu Religion Communication Studies. He finished his Masters degree in education in 2017. Once completing his masters, Sarjana went to study in university to pursue his doctorate degree in Religious Sciences, Postgraduate Program, Denpasar which later changed its name to IGB Sugriwa State Hindu University. He finished his dissertation for doctoral promotion on May 28, 2021 with cum laude honors. Sarjana recorded history as the first doctor in Legian District.

Since 2018, Sarjana has been appointed as Chairman of Parisadha Hindu Dharma Negeri (PHDI) Kuta District. Sarjana has an obsession to improve the quality of Hindus in Kuta District so that they have develop a stronger cultural resilience in the midst of strong influx of foreign cultures brought by the tourism industry. Sarjana also has a love for books. He wrote his autobiography entitled *Mensyukuri Hidup dengan Perjuangan, Memaknai Hidup dengan Pengabdian* in 2008. He also initiated publishing the book *Ngaben and Nyekah Sinarengan Legian Traditional Village* in 2010. In 2019, Sarjana wrote the book *Tattwa Upacara Manusa Yajna*. This book, *Post-Bali Bombing Ritual Therapy* is derived from his dissertation.



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