



Video Content of *Menek Daha* Ceremony (*Ngeraja Sewala* and *Ngeraja Singha*) as Audio Visual Learning Media

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ABSTRAK

Saat ini dengan berkembangnya teknologi, gambaran situasional terkait wawasan dan pengetahuan mengenai praktik ritual keagamaan yang lazim dilakukan dapat disebarluaskan melalui platform digital. Artikel ini bertujuan untuk menganalisis kesesuaian video yang ditayangkan di YouTube dengan konten upacara Ngeraja Sewala dan Ngeraja Singha dalam tradisi masyarakat Hindu Bali sebagai media pembelajaran audio visual yang efektif. Penelitian ini menggunakan metode deskriptif kualitatif dengan mengumpulkan data dari video pada platform YouTube melakukan analisis isi dan mengevaluasi kriteria media pembelajaran audio visual yang efektif. Analisis konten dilakukan terhadap video yang telah dikumpulkan. Dilanjutkan dengan proses pengolahan data yang telah dikumpulkan dan dianalisis, melalui pendekatan kualitatif dan menyajikannya dalam bentuk deskripsi. Hasil penelitian menemukan bahwa konten video yang berisi informasi tentang upacara Menek Daha (Ngeraja Sewala dan Ngeraja Singha) yang dipublikasikan melalui platform YouTube dikelompokkan menjadi tiga jenis, yaitu: 1) Video dokumentasi biasa yang tidak dimaksudkan sebagai media untuk menyampaikan informasi yang lebih lengkap kepada pemirsanya, 2) Video dokumenter yang memuat narasi informatif dimana narasi suara dan adegan dalam video tidak sinkron, dan 3) Video tutorial yang membuat narasumber menceritakan secara langsung dan dominan dalam video yang mana antara narasi dan adegan gambar ditampilkan secara sinkron.

ABSTRAK

Currently, with the development of technology, situational images related to insight and knowledge regarding commonly carried out religious ritual practices can be disseminated via digital platforms. This article aims to analyze the suitability of videos broadcast on YouTube with the content of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies in the Balinese Hindu community tradition as effective audio-visual learning media. This study uses a qualitative descriptive method by collecting data from videos on the YouTube platform conducting content analysis and evaluating the criteria for effective audio-visual learning media. Content analysis was carried out on the videos that had been collected. Continued with the process of processing data that has been collected and analyzed, through a qualitative approach and presenting it in the form of descriptions. The results of the study found that video content containing information about the *Menek Daha* ceremony (*Ngeraja Sewala* and *Ngeraja Singha*) which had been published via the YouTube platform was grouped into three types, namely: 1) Ordinary video documentation that is not intended as a medium for conveying more complete information to its viewers, 2) Documentary videos that include informative narrations where the sound narration and scenes in the video are out of sync, and 3) Video tutorials that make the source narrate direct and dominant in the video where between the narration and picture scenes are shown in sync.

1. INTRODUCTION

The tradition of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies is an important ritual for the Balinese Hindu community because it is one type of *Manusa Yadnya* ceremony where the phases of human existence from the womb to marriage as a continuity of the cycle of creation and fusion

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(Artiningsih, 2020; Suastika, 2021; Wiriawan, 2020). The ceremony of *Ngeraja Sewala* and *Ngeraja Singha* or also often called the ceremony of *Menek Kelih/Menek Bajang/Mungguh Daha* (growing up in this context) is a ritual ceremony that must be carried out after a child has experienced the phase of *aqil baliq* or growing up (Renawati, 2019; Wartayasa, 2018; Yasa, 2024). A phase that is considered very vulnerable where biological and psychological changes of a child, if not given attention in the form of marking as a basis for awareness, instillation of values and understanding of the dangers of life that may be taken in the future. As an important rite of this *Kelih Menek* ceremony, *Ngeraja Sewala* is a ritual for girls and *Ngeraja Singha* is a term for ceremonies for boys (Suadnyana, 2020; Sudiada, 2021; Wartayasa, 2018).

There are important values in this ritual in the form of moral messages as a provision for a child's consciousness in living his life (Fajar Kurniawati, 2020; Fathurrosi, 2023; Widodo, 2020). However, ironically, this ceremony in its implementation tends to stop merely as a religious rite that forgets its essence as a medium of reminder and affirmation where a child has entered a crucial moment in his life journey (Rosmala et al., 2021; Sproston et al., 2017). It is very rare to find an event where a child who undergoes this ceremony gets an explanation and understanding of the reason for carrying out the *Menek Kelih* ceremony to them. After the popularity of the YouTube platform as a medium for disseminating information in the form of narrative videos, quite a number of YouTube channels began to appear that presented information about this *Menek Kelih* ceremony both in the form of ordinary documentation videos and videos designed to be more informative by including related narratives (Angiolini et al., 2020; Binmahboob, 2020; Prasetya, 2021). Listening to the number of views on the existing *Menek Kelih* ceremony content videos, from a pessimistic perspective it appears that the existing videos are less desirable, as evidenced by the number of views after more than a year of uploading not reaching ten thousand and some are still under 1000 impressions. This pessimism is based on the number of potential viewers with primordial reasons above the 5 million mark (Adzobu, N, 2014; Agustini et al., 2020; Friskawati & Supriadi, 2020). From an optimistic perspective, the production of video content related to various aspects of Hindu religious rituals in Bali indicates that there are people who have a strong awareness of the need to disseminate knowledge related to utilizing new technology media that are easily accessible (Aqmarina Bella Agustin, 2019; Parmajaya, 2016; Perbowosari, 2018).

According to previous study, the use of audio-visual learning media can increase understanding, information retention, and learning motivation (Borch, 2019). The visual and auditory media provided by video can provide a more engaging and interactive learning experience (Kerr-Sims & Baker, 2021; Pratiwi, 2016; Vartiainen et al., 2016). However, not all videos on YouTube are automatically suitable as an effective learning medium. Therefore, it is necessary to analyze the content and evaluate the criteria of effective audio-visual learning media to choose videos that are suitable for the learning context where important and basic information is well managed so that the purpose of making it can achieve the objectives more effectively (Supeni et al., 2019; Torres-Gastelú & Kiss, 2016).

Previous study explains that ceremonies such as *Ngeraja Sewala* and *Ngeraja Singha* have an important role in maintaining social harmony, establishing relationships with gods, and strengthening the cultural identity of the Balinese Hindu community (Asmarani, 2020; Kamid et al., 2021). In this context, the use of video as a medium of learning can help increase understanding and appreciation of these cultural practices. Previous study found that the use of learning videos in cultural and traditional contexts can increase students' understanding and interest in learning or in a broader context make viewers interested in listening to the information presented with full sincerity (Chizhik & Chizhik, 2018; Hermanto & Srimulyani, 2021).

YouTube as an online video platform has become one of the main sources of video content in various fields. Previous study notes that YouTube has more than 2 billion monthly active users (Bakri & Yusni, 2021; Prijanto & Kock, 2021). Based on the potential stimulated by the YouTube platform, videos produced for educational purposes should be really well designed as expressed by previous study who suggest that content analysis that involves assessing message clarity, visual quality, audio use and good viewing duration is very important (Barišić et al., 2019; Rohbiah, 2020). As a starting stage, analyzing the suitability of a number of content videos that present information about the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies that can be accessed via YouTube, with audio-visual media theory for learning purposes is very important as a way of gaining an understanding of the improvements that need to be made (Kolesnikov et al., 2019; Vallori, 2014).

Based on the results of the analysis carried out, a situational picture will be obtained related to efforts to transmit insight and knowledge related to the practice of religious rituals that are commonly carried out that have been pursued by cultural activists by utilizing technology for disseminating current information and describing public responses that are the subject of dissemination of information (Thanh

et al., 2021; Yunita & Untari, 2018). Theoretically reviewing various content videos about the *Menek Kelih* ceremony (growing teenagers) that have aired on the YouTube platform will ultimately show the weaknesses or discrepancies of content video design that make the mission of making it not achieved more optimally. The novelty of this study provide results of identifying aspects that are weaknesses or inconsistencies with the theoretical guidelines of good learning media video design will be very useful as comparison material and evaluative footing when the development of similar media videos will be carried out. This study aims to analyze the suitability of videos broadcast on YouTube with the content of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies in the Balinese Hindu community tradition as effective audio-visual learning media.

2. METHOD

This research design approaches qualitative descriptive methods (Almeida, 2020). The data was collected by searching for videos relevant to the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies on YouTube. Furthermore, content analysis of these videos was carried out, as well as evaluation of the criteria for effective audio-visual learning media, such as message clarity, visual diversity, appropriate use of audio, and so on. There are two problem questions, namely: 1) what are the characteristics of video content about the *Ngeraja Singha* ceremony and *Ngeraja Sewala* that contain educational narrative texts that have aired on the YouTube platform? 2. How is the suitability of video content about the *Ngeraja Singha* ceremony and *Ngeraja Sewala* containing educational value narratives that have been aired on the YouTube platform, to theoretical guidelines on effective learning audio-visual media? The purpose of the research to be carried out is to analyze the characteristics of the video used as a research sample and analyze its suitability with the criteria of effective audio-visual learning media.

The research sample was determined purposively by selecting a number of content videos that contained a more complete narrative of information in describing the form and meaning of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies. Based on observations made, it was found that from a number of existing content videos, some included narration and some were just ordinary documentation video shows made by parties who did not intend it to be a media video containing educational information. Furthermore, content analysis was carried out on the videos that had been collected. Focus on aspects such as message clarity, visual quality, audio use, narrative structure, and visual diversity in the context of *Ngeraja Sewala* and *Ngeraja Singha* ceremonies, by comparing them against the criteria of effective audio visual learning media. Evaluate each video based on criteria for effective audio-visual learning media. For example, measuring the extent to which the videos meet criteria of message clarity, accuracy of audio use, visual appropriateness, and other factors relevant to the learning context.

Continued with the process of processing data that has been collected and analyzed, through a qualitative approach and presenting it in the form of descriptions, for example, identifying patterns, findings, or important findings that arise from content analysis and evaluation of audio-visual learning media criteria, and finally is to interpret and draw conclusions that can illustrate the suitability of YouTube video shows with the content of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies in the tradition of the Balinese Hindu community as an effective audio-visual learning medium. Reflects the implications of research and suggestions for the development of better learning media.

3. RESULT AND DISCUSSION

Results

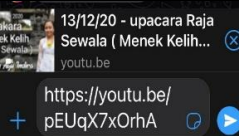

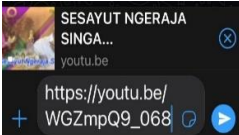
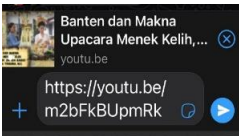
Results based on the author's search results on various videos on YouTube that present information about the *Menek Kelih* ceremony of *Ngeraja Sewala* and *Ngeraja Singha*, identified video characteristics that exist can be grouped into three types of videos, such as: 1) Ordinary documentation videos without narration, 2) documentation videos accompanied by narration of interviews with a source, and 3) video tutorials on making a means of burdening the *Menek Kelih* ceremony with narration of its meaning. Table 1 is discuss one by one videos that have been successfully tracked.


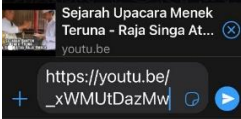
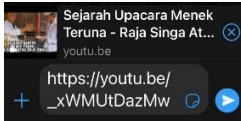
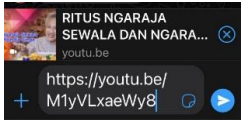
The results of the identification of a number of videos as listed in the table above, then related to this research will be studied further through the content analysis stage carried out only to videos no. 2, 3, 4, 5, 6, 7 and 8. The six videos show the efforts of the creators to present information related to what and how the *Menek Kelih* ceremony is carried out by the Hindu community in Bali. The text narration included as a completeness of the video show is compiled as follows; the rite of *Ngeraja Singha* and *Ngeraja Sewala* is the rite of puberty in the Hindu community in Bali. A rite to worship and enliven the god *Kama* and god *Ratih* in every person. Both of these ceremonies are categorized into *Manusa Yadnya* ceremonies. In Hinduism, humans from birth have been equipped with three debts called *Tri Rna*, namely; debt to God

(*Dewa Rna*), debt to ancestors both deceased and parents who are still alive (*Pitra Rna*), debt to priest (*Rsi Rna*) who has purified our lives for which debt must be paid.

The hope contained in the implementation of this *Menek Kelih* ceremony is that children become beautiful, handsome, valiant devotion to parents, kept away from negative influences because the transition period is considered a critical period. The choice of ceremonial levels there are called *Nista*, *Intermediate*, and *Main* (simple, medium and large). *Nista*: *byakala*, *prayascita*, *pededarian*, *tataban* as much as possible equipped with a *Sabuh Rah* for girls, and *Ngeraja Singha* for boys. *Madya*: held *Ngekeb* ceremony which means the union of children with *Samara Ratih*. *Banten pengekeban*: *pengelukatan*, *tataban pulegembal*, *sesayut sabuh rah*, and *sesayut Ngeraja Singha*. *Main*: with the ceremony of rising. This ceremony is considered a social statement, a kind of announcement to neighbors that the child has reached adulthood. The god '*Kama*' and the goddess '*Ratih*' are the ruler's symbols of desire, desire and love that exist within man.

Table 1. Video Tracking Results

No	Video Captions	Duration	Number of views	Characteristic	Link Sources
Video 1	<i>Raja Sewala</i> Ceremony (<i>Menek Kelih</i>). Speaker: Putu Ayu Indira. Uploaded: 16-12-2020	0.24 minutes	5.478	Regular video documentation without narration	 https://youtu.be/pEUqX7xOrhA
Video 2	The meaning of the <i>Menek Kelih Ngeraja Singa</i> and <i>Ngeraja Sewala</i> ceremony. Speaker: Ida Pandita Mpu Budha Wijaya Kusuma. Uploaded: 16-01-2021	9.30 minutes	10.316	Video documentation accompanied by interview narration	 https://youtu.be/Dd1bdfTm0Ks
Video 3	Yudha Triguna Chanel: " <i>Sesuluh</i> ", Theme: <i>Sesayut Ngeraja Singa</i> . Uploaded: 8-12-2022	8.48 minutes	10.777	Video tutorial on the form, type and meaning of the offerings for the <i>Menek Kelih Ngeraja Sewala</i> and <i>Ngeraja Singa</i> ceremonies. Narration in the form of synchronous dialogue between dialogue and pictures. Provides descriptions in the form of short explanatory texts about the ceremonial procession and the meaning of <i>Menek Kelih</i> .	 https://youtu.be/WGZmpQ9_068
Video 4	Bali Express: <i>Banten</i> and the Meaning of the <i>Menek Kelih</i> Ceremony. Uploaded: 1-11-2021	4.18 minutes	3.804	Video documentation that includes verbal narration where the narration is presented out of	 https://youtu.be/m2bFkBUpmRk

No	Video Captions	Duration	Number of views	Characteristic	Link Sources
Video 5	Bali TV: <i>Menek Kelih</i> ceremony, a moment of self-maturation Speaker: Ida Adi Diksita Bang Pinatih. Uploaded: 27-5-2022	3.54 minutes	583	sync with the image display Documentary video that includes verbal narration by a priest where the narration is not in sync with the scene currently appearing in the video.	
Video 6	The history of <i>Banten Menek Truna Raja Singha</i> or <i>Raja Sewala</i> . Uploaded: 23-12-2021	1.12 minutes	1.479	Documentary videos contain narration (narrator machine). The narration is not in sync with the display images. A more detailed descriptive text is provided regarding the ceremonial facilities, procession and their meaning.	
Video 7	History of the <i>Menek Teruna Ngeraja Singha</i> and <i>Ngeraja Sewala</i> Ceremony. Uploaded: 3-3-2022	7.18 minutes	1.626	The documentation video is equipped with machine narrator narration	
Video 8	Yuda Triguna Chanel: " <i>Sesuluh</i> ": Rites of <i>Ngeraja Sewala</i> and <i>Ngeraja Singha</i> . Uploaded: 14-10-2021	21.49 minutes	2.597	Media videos containing images of resource persons explaining the <i>menek kelih</i> rite and recordings of the <i>menek daha</i> ceremony are shown as interludes where the images shown are not in sync with the narrative.	

Discussion

Content analysis and evaluation of the criteria for effective audio-visual learning media found several videos that were suitable for use as learning media for the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies in the Balinese Hindu community tradition (Aqmarina Bella Agustin, 2019; Herawann & Sudarsana, 2017). These videos have a clear message, varied visual use, adequate audio, and a relatively interesting presentation. However, in the context of the form of learning videos that will be presented to certain audiences, in this case children who have just reached the age of *aqil balik* in formal learning situations, from a number of videos that contain more explicit information about the ceremonies of *Ngeraja Singha* and *Ngeraja Sewala*, theoretically still do not meet the rules of learning media design in the form of optimal video media. The rigid and distant narrative and the dissynchronization between the narrative and the images presented make the information contained not captured and understood clearly.

The narrative in a video is important to be adjusted to the characteristics of the target (Borch, 2019; Munawaroh, 2019). The use of narration must be adapted to the level of audience development. Nowadays no less important is the duration of the video. Short duration is preferable. Several studies have shown that short videos of less than 5 or 6 minutes have a better impact on the audience (Liu, 2023; Savas, 2012). As the current generation prefers short duration videos because they can quickly find the main point of the video message. Another important thing to pay attention to in a video is the typeface in the video text. The typeface can be distinguished into serif and sans serif letters. For visual impressions such as videos, it is better to use sans serif letters (Fauzi, Hilmi, 2017; Munawwarah, 2019). Aspects of letters or typography can affect audience perception. Letter thickness, typeface, letter spacing, use of capital and non-capital letters can affect reader motivation and perception (Mohd Rosmadi & Mohamed Isa, 2019).

Another important thing about a video is color. Color can affect psychologically and visually. The choice of color type and color combination can affect the readability of a message in a video. Color contrast is also important especially in presenting text with a background (Assyifa et al., 2020; Dung, 2021). If the text is light, it is better that the background color is dark. From some of the videos analyzed, not many have paid attention to the principle of affirming messages through giving signs or symbols. This relates to putting a mark on information that is considered important. In the principle of the message known as signaling. Signaling is in the form of marking a text or image that is being explained. The application of this principle can make it easier for the audience to capture important information (Ozdamli & Ozdal, 2018; Setiawan et al., 2020). Some research also shows that the application of signaling principles is very helpful for audiences to find important words or information in a video.

Currently the role of video media is very massively used. Several studies on video have also shown positive benefits for the learning process (Mardiani, 2021; Rejekiningsih et al., 2021). With the existence of social media platforms such as YouTube, it makes it easier for people to use and transmit messages through video. Even some educators use videos on YouTube as learning media (Fikri et al., 2021; Morrar et al., 2017). The role of an image can be a video can also affect the understanding of the audience. The more visual in a presentation is considered better at providing understanding. Images can be distinguished into moving images and still images. Video is usually dominated by moving images obtained from recording. Visual presentation in an important video is also presented by the presenter or instructor who provides direction or guiding. From the results of the analysis of some videos, some use presenters and some have not. The important thing about a presenter is the role that the presenter performs (Priantini, 2020; Purwati, 2021). For example, the presenter's eye contact with the audience, the presenter's hand movements, includes the presenter's position. In a study, presenters are expected to play a more sweetened role, have eye contact, and pay attention to visibility (Khusniati et al., 2017; Kissi & Dreesmann, 2018). The compatibility of YouTube videos with the content of the *Ngeraja Sewala* and *Ngeraja Singha* ceremonies in the tradition of the Balinese Hindu community as an effective audio-visual learning medium is very important in increasing understanding and appreciation of these traditions (Alkathiri, 2019; Nomleni & Manu, 2018). By choosing the right video, learning can be more interesting and effective, especially if the video is to be presented as a learning video according to the level of development of students at the age of *aqil balik* which is the target of instilling an understanding of philosophical values as Balinese people who are about to grow up (Devi & Sudarma, 2023; Temaja, 2021).

Based on the results of the analysis conducted, a situational picture was obtained related to efforts to transmit insight and knowledge related to the practice of religious rituals that have been commonly carried out by cultural activists by utilizing technology for disseminating current information and depicting public responses that are the subject of dissemination of information. Theoretically reviewing various content videos about the *Menek Kelih* ceremony (growing teenagers) that have aired on the YouTube platform in the end has shown the weakness or incompatibility of content video design that makes the mission of making it not achieved more optimally. The results of identifying aspects that are weaknesses or inconsistencies with the theoretical guidelines of good learning media video design will be very useful as comparison material and evaluative footing when the development of similar media videos will be carried out.

The limitation of this study lies in the lack of data on the response and delivery of video content that has been aired to the audience, especially to adolescent children because the analysis of the effectiveness of video content is only guided by the comparison process with theoretical guidance on the criteria that should be met by an effective learning media video design. Because of this situation, it is very necessary to conduct planned and systematic testing of the effectiveness of various media videos that already exist on the YouTube platform in transmitting content by comparing it with video content that has been developed based on theoretical guidelines on effective learning media video design. Thus, all the

information obtained will be very useful as a reference concept map in designing video content that has different goals.

4. CONCLUSION

In the context of the effectiveness of a learning video, all video content that contains information about the implementation of religious rituals is the complaint of the Hindu community in Bali, called the *Ngeraja Sewala* ceremony for girls who have just grown into adolescence, and the *Ngeraja Singha* ceremony for boys who are just becoming teenagers, finding that all videos have been done better in terms of presenting images, sound, narrating information and fulfilling the need to listen to information more carefully by including written text. It turns out that when viewed from the theory of developing an effective learning video, all existing videos do not meet the requirements. This is due to duration factors that generally do not match the maximum recommended duration of a maximum of 9 to 12 minutes, a less attractive narrator style, less calculated information in the learning context and technical presentation of images that have not fully informed effectively.

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