

Ngaturang Hidangan Ceremony In Pura Kahyangan Desa Pakraman Renon, South Denpasar

Ida Ayu Putu Bintang

Brahma Widya Faculty, Institut Hindu Dharma Negeri Denpasar

Email: dayubintang@gmail.com

Abstract: *Humans are covered by various challenges, whether it is caused by natural disasters, accidents, and so forth. Like for example the change of seasons that cause changes in the environment, various things can occur such as changes in disease, the arrival of pests that cause crop failure, and other things. To overcome this problem, humans collectively do something. The most ancient thing done by them is to seek God to be given salvation and all forms of suffering can be avoided. One way to do this is by offer a ceremony. This article describes systematically the ceremonies to ward off disasters called ngaturang hidangan (offer dish) in Desa Pakraman of South Denpasar. This article contains an explanation of how the ceremony was arranged, the chronology of how the ceremony was performed, the tools or types of offerings used and the people involved. Until now, the ceremonial of ngaturang hidangan is still held by the community because they still support it by the implementation of this ceremony, they can avoid distress.*

Keywords: ceremony, ngaturang hidangan, kahyangan temple, Desa Pakraman Renon

I. Introduction

Balinese people pay special attention to Sasih Kanem. It is often the most "feared". Sasih Kanem is interpreted as the beginning of the spread of various diseases or pests. Many people fall ill. Likewise, not a few plants that are damaged by pests. Indeed, in the tradition of Balinese wariga, Sasih Kanem is when the Goddess Durga do yoga. Sasih Kanem is also under the auspices of the power of the Batara Guru (Shiva).

When the Sasih Kanem earthquake occurred, traditional Balinese predictions said that many people would be in danger. Humans become liars. Because of that, people should be careful to talk. If your talk makes the people angry, they will be easily ignited. Natural disasters also usually lurk and thieves roam without fear. Factually, Sasih Kanem is a transition season, a transition from the dry season to the rainy season. The rain that falls in Sasih Kanem is more heavy than the rain during Sasih Kalima. Transition season certainly has an impact on natural conditions. In the end, the changing natural conditions also affect the human condition. If the immune system is not strong enough, then pain will be very easily approached. Because the rain began to fall, the air began to feel humid. The sun is often covered with clouds too. Lifting the air temperature becomes hot. This condition is certainly easy to deal with colds, fevers or cough humps. Moreover, in this Sasih Kanem, flies are multiplying. Flies are a species of disease spreader. The reason is that flies easily land in the dirtiest places, but also at times that can easily land on food. Therefore, it is very important to pay attention to the cleanliness of the environment along Sasih Kanem. Sanitation must be kept absolutely clean. Do not also open food for flies to infest.

In Sasih Kanem it is not only humans and animals that are susceptible to disease. Plants are also very good in all pests throughout Sasih Kanem. Therefore, in Sasih Kanem, the Balinese usually carry out the ceremony of the *nangluk merana*, a ceremony to repel pests. However, Sasih Kanem is also the right time to start farming. The first rain of Sasih Kanem will be fresh the earth. Farmers, cultivators will usually plow the land in Sasih Kanem. If drawn by reason, Sasih Kanem is a transition season, a transition from the dry season to the rainy season. The rain that falls in Sasih Kanem is more heavy than the rain during Sasih Kalima. Transition season certainly has an impact on natural conditions. In the end, the changing natural conditions also affect the human condition. If the immune system is not strong enough, then pain will be very easily approached. Therefore, at Sasih Kanem, the Balinese held a ritual of rejecting reinforcements to stay away from the evils that came at Sasih Kanem.

Natural disasters also usually lurk and thieves roam without fear. Factually, Sasih Kanem is a transition season, a transition from the dry season to the rainy season. The rain that falls on Sasih Kanem is heavier than the rain on Sasih Kalima. Transition season certainly has an impact on natural conditions. In the end, the changing natural conditions also affect the human condition. If the immune system is not strong enough, then pain will be very easy to approach. Because the rain began to fall, the air began to feel humid. The sun is often covered with clouds too. As a result, the air temperature becomes hot. This condition is certainly easy to trigger colds, fever or cough.

According to Balinese belief, all diseases and pests come from the southern sea controlled by the Sea God, Sang Hyang Baruna. From the southern sea, all pests and diseases are spread by Ratu Gde Mecaling who resides in Nusa Penida. *Ngaturang hidangan* is a ceremony that is carried out as a request to Ida Sang Hyang Widhi / God Almighty to deviate or control disturbances that can bring destruction or disease to plants, such as rice in rice fields, animals or humans or to ask for safety and trust.

Therefore from *sasih kalima* to *sasih kasanga* each Desa Pakraman carries out the *caru pangupa Ayu Jagat*, if in Desa Pakraman Renon is known for the *caru hidangan* ceremony, the ones who carry out the *caru* are Ratu Tuan and Ratu Ayu. The *ngaturang hidangan* ceremony was carried out by the Desa Pakraman Renon in the Fifth Tilem (Ekalikita 2010; 2015: 3). According to I Made Utama (Bendesa Pakraman Renon) why did the *ngaturang hidangan* ceremony take place at the Fifth Tilem in Desa Pakraman Renon, because it was a continuation of the *panyangra* ceremony for the Ida Ratu Gede Macaling ceremony which was held at the Fifth Purnama at Merta Sari Beach by Grya Delod Pasar. After opened by Dalem Pengembak then Ida Ratu Gede Macaling *prekangge* went to the village of Pakraman, therefore the Desa Pakraman Renon carried out the *ngaturang hidangan* ceremony at the Fifth Tilem.

II. Discussion

Ngaturang Hidangan Ceremony Process

Ngaturang hidangan ceremony is a ceremony to ask for safety and intercession, besides that so that the people in the village of Desa Pakraman Renon get healthy conditions to carry out their respective self-service. The *ngaturang hidangan* ceremony held at the Desa Pakraman Renon is unique, that is carried out in Kahyangan Temple followed by manners. The *ngaturang hidangan* ceremony was held at Tilem Sasih Kalima.

As is the case with the *gaturang hidangan* ceremony that have been handed down from generation to generation in the Desa Pakraman Renon are included in the ceremony of the Dewa Yadnya and Bhuta Yadnya, because this ceremony is aimed at Bhatari Durga and Ratu Gede Macaling in the hope that he will provide safety, well-being and health for all the human beings in order to avoid various types of diseases and harms. And addressed to the plans of Ratu Gede Macaling so as not to interfere with human life.

According to Hinduism, the state of the cycle which is seen as the source or carrier of the disease comes once a year which starts at *sasih kalima*. In this ceremony, various kinds of meaningful ceremonies were carried out to prevent disease so that all negative, dirty and impure values were purified back into the sea. Chronology of the preparation process for carrying out the *Ngaturang hidangan* ceremony is very important. First of all before the ceremony, they make *jerimpen*, *sesayut*, *rantasan* and so forth and fry various snacks. Meanwhile, other community members worked together to make facilities used in ceremonies such as *sanggah surya*, namely a place for offerings banten and so on.

According to I Made Utama (Bendesa Pakraman Renon) the costs incurred to carry out this ceremony were purely from non-governmental organizations whose numbers were agreed based on the results of the meeting or the meeting of Desa Pakraman Renon. All of the above activities are carried out five days before the day of the ceremony. The stages before the *ngaturang hidangan* ceremony begins, namely:

1. Arrange *pakeling* in Kahyangan Tiga by means of *banten pejati*
2. In each banjar in Palinggih Bagawan Penyarikan is also offer *banten pejati*.
3. Banten hidangan is made by serati / handyman of the Desa Pakraman Renon.
4. On the afternoon Ratu Tuan and Ratu Ayu went to Kahyangan temple (interview, 12 May 2015).
5. *Ngaturang hidangan* ceremony is held
 - Priest *matur piuning* that *ngaturang hidangan* ceremony will start shortly and continue to *nganteb* banten hidangan
 - Muspa together
6. After the *ngaturang hidangan* ceremony is finished, continued with a debt / rafting of *caru* behind the pelinggih penyawangan Ratu Gede Dalem Ped accompanied by Ratu Tuan, while Ratu Ayu *lunga* to the cross road of the village.
7. *Mesineb*. If there is a *pawuwus*, the clam / flag will be lined up for even a month or more.

The *ngaturang hidangan* ceremony, which was held at Kahyangan Temple, Desa Pakraman Renon began at night (21.00 Wita). Before the offerings are arranged, the lights in the Kahyangan temple area are turned off. *Banten* is placed in such a way by *Serati* or the *banten* worker and after the cupping, the ceremony is held. After the peak ceremony, the *mecaru* ceremony, which is led by stakeholders, is continued. This ceremony is a sacrifice given to Ratu Gede Macaling's plan aimed at cleaning up Desa Pakraman Renon. In connection with the *ngaturang hidangan* ceremony, the type of *caru* ceremony used as a sacrificial animal in the form of a chicken, consists of 1 chicken or *caru brumbun* chicken.

Banten caru is placed in front of the gedong. After the *ngaturang hidangan* ceremony is finished, the *caru* was taken to the *palinggih* area of Dalem Ped to be *rarung*. All of that has a symbolic meaning, namely cleaning both the cosmos, namely the macrocosm and the microcosm from negative influences by expelling the *Bhuta Kala*. After the *caru* on the *rarung* proceeded to release ships and turn on sounds like fireworks, all of these had the function of inviting the plans of Ratu Gede Macaling or the *bhutakala* to immediately come, because they would be rewarded, and then be allowed to go back to Nusa Penida and not disturb human again.

Why is the *ngaturang hidangan* ceremony held at Tilem Kalima because of the outbreak of various diseases or pests. Many people fall ill. Likewise, not a few plants that are damaged by pests. Indeed, in the tradition of Balinese wariga, Sasih Kanem is when the Goddess Durga do yoga. Ratu Gede Mecaling's magical figure is very well known by the Balinese Hindu community. In the belief of the Balinese, Ratu Gede Mecaling is a very powerful figure, which can cause disasters on this island, especially on sasih kanem. A series of ritual ceremonies must be carried out so that Ratu Gede Mecaling and his followers are not angry and carry out noetic attacks on Balinese residents. Ratu Gede Mecaling leads all Wong Samar and *Babhutan* on earth. As Ida's followers are 15, that are:

1. Sang Bhuta Asu
2. Sang Bhuta Narijana
3. Sang Bhuta Keli
4. Sang Bhuta Bregala
5. Sang Bhuta Sungsang
6. Sang Bhuta Terakas
7. Sang Bhuta Pelor
8. Sang Bhuta Landrang
9. Sang Bhuta Kiram
10. Sang Bhuta Rangsam
11. Sang Bhuta Tiyaksa
12. Sang Bhuta Suwanda
13. Sang Bhuta Kerandah
14. Sang Bhuta Wewerung
15. Sang Bhuta Bebahung

Ratu Gede Macaling is the main winner of Ida Bethari Durga Dewi. She was given the authority by Ida Bhatari Durga Dewi to take the lives of people on earth. Ratu Gede Mecaling was also authorized as an ocean ruler. Because controlling the ocean is often also called Ida Ratu Gede Samudra. Ratu Gede Mecaling was also given the title by Ida Bhatari Durga Dewi namely Papak Poleng and her queen Sang Ayu Mas Rajeg Bumi were given the title Papak Selem. The ritual of Sasih Kanem must be formally guided by the Bendesa Adat, or by other Hindu institutions, so that it is carried out simultaneously and uniformly (Source: <http://www.dharmagiriutama.org>).

According to Ni Wayan Resni the *ngaturang hidangan* ceremony was led by pamangku pura Kahyangan, assisted by pamangku Kahyangan Tiga and my colleagues in Pakraman Renon Village by offerings (interview, 9 May 2015) as follows:

- a. *Banten*, which is in the *sanggar surya* addressed to Bhatara Surya. Meanwhile, at the bottom of the *sanggar surya* there is also offered gelar sanga for kala sanga.
- b. *Banten hidangan* addressed to Ida Bhatari Durga and Ratu Gede Macaling in front of pamangku, consist of:
 1. *Pejati jangkep* 2 pcs.
 2. *Daksina Gede*.
 3. *Daksina soka*

4. *Soroan, pras pengambeyan, banten guru, wewiden, jerimpen, pengulapan durmengala, byakaon, prayascita and penimpug.*
5. *Banten Hidang (rayunan putih 1 and rayunan kuning 1 maulam bebek).*

Banten or *upakara* aims to harmonize the relationship between the forces of the universe with living things, especially humans, as an offering to Ida Sang Hyang Widhi Wasa and its manifestations and to the Raru Gede Macaling Plan so as not to disturb the lives of humankind so as to create harmony between the *Bhuana agung* and *Bhuana alit*. The function of the ceremony is as an offering or as an expression of human gratitude to Ida Sang Hyang Widhi Wasa.

Time and Place of Implementation

Every activity carried out by Hindus either holding a ceremony, or in carrying out other work will be adjusted to the place, time, and circumstances. So it is not surprising if in a religious activity the three concepts above play an important role. The use of time in conjunction with the implementation of the *ngaturang hidangan* ceremony must take into account the right and good days because in Hinduism believe in the influence of the day, month, *ingkel* and so on for human life and likewise the circulation of the solar system is considered influential for life in this world, then a good timing in Hindu religious activities will be considered rewarding.

According to the belief of Hindus in Bali, in carrying out the ceremony is very concerned about the good and bad days (*ala ayuning dina*) in the hope that every ceremony to get *dewasa ayu* and stay away from *dewasa ala*, because according to the teachings *wariga*, the good/ *ayu dewasa* will deliver faster to noble goals. Likewise, the case with a bad/ *ala dewasa* will have a bad effect on the implementation of the ceremony itself. According to the beliefs of Hindus in Bali, the selection of good days is known as *padewasan*. Thus it is clear that what is meant by *dewasa* is a hold or benchmark that is closely related to the selection of a good day in accordance with the rules and prohibitions so that all the roads or actions are open. So the Hindu community, especially those who develop in Bali in their daily lives in carrying out certain activities, take into account the *dewasa* in doing all the work especially in this activity, they assume that mistakes in determining *dewasa ayu* result in the unsuccessful of a job.

According to Jro Mangku Made Kenak, the *ngaturang hidangan* was carried out by the people of Desa Pakraman Renon in Kahyangan Temple. The *ngaturang hidangan* ceremony is carried out by the people of the Desa Pakraman Renon, which coincides in the fifth month. During the *ngaturang hidangan* ceremony, the lights in the Kahyangan temple area were turned off. During the *ngaturang hidangan*, the ceremony will look so calm and holy because at that time nature is generally dark due to the cloud-covered moonlight which for Hindus sees trust and is good to make an offering renewal before Ida Sang Hyang Widhi Wasa with all its manifestations (interviews, May 9, 2015). When the natural conditions are usually dark, this situation also affects the mind of Hindus in carrying out religious activities so that it can add to the excitement in the implementation of the ceremony.

Koentjaraningrat (2002: 253-254) said that the place of the ceremony is one component of each event because the place of the ceremony is a place that is dedicated and sacred that should not be visited by any unauthorized person. Those who are interested should not enter the ceremony at random. The place of the ceremony is usually located in the household, which is close to the main pillar of the house, where the fireplace or kitchen, in the center of the village, the cemetery, fields, beach, forest and where people can feel the supernatural.

Tim Penyusun (1997: 7) said that in Hinduism the ceremony is usually performed at the temple. 'Pura' etymologically comes from the the word "pur" which comes from Sanskrit which means the city or fort which is now a place of worship of Ida Sanghyang Widhi with its manifestations. Ceremonies in Hinduism can be held in a place that is considered sacred by the people and are considered to have a magical power because the place is only used for religious activities that are sacred.

Based on the description above, the *ngaturang hidangan* ceremony was held at Kahyangan Temple, Desa Pakraman Renon Village. Regarding the selection of places, among the people this is related to the story of the emergence of *gering* or disease in the Desa Pakraman Renon which was spread by the plan of Ratu Gede Macaling from Nusa Penida, so as not to catch the plague of "grubug" disease. To avoid the Desa Pakraman Renon being protected from danger, disease or *grubug*, the *ngaturang hidangan* ceremony is held.



Photo 1

Kahyangan Temple where *ngaturang hidangan* is held

Source: Documentation of Dayu Bintang

Regarding the *ngaturang hidangan* ceremony was held, the meal was usually felt at important times, critical and full of magical dangers, for example the time of the change of seasons. At such times it is felt as a crucial moment and can bring many magical dangers that will bring misery and disease to humans. Occult danger must be repelled by various ceremonies. According to Jro Mangku Made Kenak, *ngaturang hidangan* ceremony is a religious ceremony that has been integrated with religious ceremonies, also held at the change of seasons. With the start of the change of seasons, namely the change of the Saka year starting from Sasih Kedasa or around April as if we were stepping on a new nature with a clean atmosphere. But sasih for the sake of the air the universe is getting increasingly dirty, until finally at Sasih Kesanga or March which is the peak of this dirt. For this reason, Kanem began to be wary of the effects of dirty air, which was marked by a period of trial, namely from summer to rainy season.

Then rise the Sasih Kepitu with the *peteng kepitu* where the dark on the sasih tilem is the darkest dark moon. Sasih Kewulu we have been hit by heavy rains, hurricanes, lightning and so on. This dirty influence ahead of Sasih Kesanga will be marked by disputes, diseases and bodily passions, people will get furious, and crime will increase. This is the basis of Hindu thought in the Desa Pakraman Renon in carrying out the *ngaturang hidangan* ceremony at Tilem Sasih Kalima. As a noetic effort to eradicate all kinds of infectious diseases in the area (interview, 9 May 2015).

Banten Used

Oh God who knows, who gives great taste and knowledge to me to realize how prudent, wise servants are. In the lonely heart lattice of the work, in deep dryness and arrogance, I pray, from this vibration of the heart, I recite the puja *hrydayam puspam* strings to Maha Sri Empu Lutuk, who has provided a vehicle to make Sang Hyang Aji Reringgitan in the form of offerings. I am aware that the offer inherited from us until this time is an eternal masterpiece to glorify the Supreme Giving. I prostrate at the feet of those who carry on these sacred teachings, the women, the *banten*, the *tapini* who with feeling never tired of maintaining a culture of selfless worship to bring happiness and harmony to the universe.

Banten is a form of taste. That is why Hindus in Bali and Indonesia will never be complete if they do not use offerings in their prayers. An action that looks stupid, but is also difficult to be replaced by another way. Various theories and actions carried out by modern Hindu scholars, for practical reasons, because they are pursued by the industrial age, so the attitude to simplify and reduce offerings, with various reinterpretations of various forms of offerings, have never been able to replace them in the hearts of Hindus.

Titib (2003: 134) said that offerings are sacred made from certain facilities such as flowers, fruits, certain leaves such as betel and foods such as rice with side dishes, snacks and others, besides other very important facilities are water and fire. Banten with all forms, names and from different materials are actually offering facilities that contain high philosophical meaning. Through the means of helping Hindus express their gratitude to God Almighty / Ida Sang Hyang Widhi Wasa, therefore offering is a symbol. Banten is made from various facilities such as busung with various forms of *reringgitan* / *tatuwasan*, fruits, snacks are also used, and others.

Symbolic interactional flow assumes that humans are creators, users and symbol makers. Everything done using symbols and with human symbols can interact, and offer is included in the expression symbols. Triguna (2000: 35) says the symbol of expression is the expression of feelings. Feelings can be in the form of thanks, apologies, begging for grace and so on. According to I Wayan Sanur and the *sarati banten* the use of banten in *ngaturang hidangan* ceremony is *bebanten* which is arranged as a means of *dewa*

yajna, namely, before the peak ceremony is held, then the *mecaru* ceremony is held, the implementation of which is lead by stakeholders (interview, 9 May 2015). This ceremony is a sacrifice given to *Bhuta* when it aims to cleanse the world (the universe).

According to Ni Made Rabeg, this *caru* was offered to face the *palinggih gedong*. After the ceremony was finished, the *caru* was taken to the *Palinggih* area of *Dalem Ped*. After that the *caru* was *rarung* in front of the *palinggih Dalem Ped*. All of that has a symbolic meaning, namely cleaning both the cosmos, namely the macrocosm and the microcosm from negative influences by expelling the *Bhuta Kala*. After the *mecaru* ceremony ended, it continued with the next ceremony, which was led by *pamangku*, offering the following offerings:

- a. *Banten* offered on *palinggih* is *pejati jangkep*, who is in the *sanggar surya* aimed to *Bhatara surya*, *Banten* consists of: 2 *sesaji*, 2 *daksina*, 2 *santun agung*, *tipat duang kelan*, *peras penyeneng duang tanding*. Meanwhile, at the bottom of the *sanggar surya* there is also offered the *gelar sanga* for the *kala sanga*.



Photo 2

Banten which is used in the *ngaturang hidangan* ceremony

Source: Documentation of Dayu Bintang



Photo 3

Banten ngaturang hidangan ceremony

Source: Documentation of Dayu Bintang



Photo 4

Penyambleh kucit Butuan

Source: Documentation of Dayu Bintang

- b. *Banten*, which is addressed to Ratu Gede Dalem Ped, is located in the *bale panggungan* consisting of: *daksina*, *pengambyan pras*, *ayaban*, *satu karang* goat satay (*lebeng* = 15 sticks and *matah* = 15 sticks), corn maize, use *kucit butuan* as a buffer if there is a *pawuwus* from Ida Bhatara (interview, 24 May 2015).

All of the offerings mentioned above were given by pamangku to Hyang Widhi Wasa by chanting certain mantras and accompanied by the sound of a clapper, interspersed with the fragrant aroma of incense. After pamangku offered offerings by reciting mantras, the people who followed the ceremonies were given the opportunity to pray together. As per the prayer ceremony, the next program was to carry out the *caru* behind the Palinggih Dalem Ped. *Ngaturang hidangan* ceremony has a symbolic meaning that is to sacrifice with a request to be given salvation, be blessed with prosperity and avoid various diseases. After the *rarung caru* was finished, the next program was to release ships with the intention of delivering Ratu Gede Macaling's plan back to Nusa Penida and reviving fireworks.

Parties Involved

Koentjaraningrat (2002: 145-148) said that in the component of the religious system there is one component called a religious group. Religious groups are people or social entities that embrace the belief system and carry out the rite system. These religious groups can be in the form of (1) (nuclear families or smaller kinship groups, (2) larger kinship groups such as extended family, lineal families such as clans, tribes, clans, dads, etc.) (3) Community unity such as Village, etc. (4) Religious organizations such as broadcasting organizations, sangha organizations, etc. These social groups and units are oriented towards the belief system of the relevant religion and repeatedly for etc. Overall, what is described above can be seen in the *ngaturang hidangan* ceremony. According to Jro Mangku Dumun, the *ngaturang hidangan* ceremony can exist until now because of the existence of the people who support the ceremony. The community supporting the *ngaturang hidangan* ceremony is divided into social units. The social consists of the people of Desa Pakraman Renon. Social units each has a different function but complement each other and support the implementation of the *ngaturang hidangan* ceremony. Social units that support the ceremony are a system of unity if one of the social unity does not work then the *ngaturang hidangan* ceremony cannot be performed. For residents / manners of the Desa Pakraman Renon *ngaturang hidangan* ceremony must be carried out for the safety, welfare of the Desa Pakraman Renon. The parties involved and directly responsible for the *ngaturang hidangan* ceremony are residents / manners of Desa Pakraman Renon, Pamangku and his wife, tukang banten, prajuru Desa Pakraman and others (interview, 9 May 2015).

III. Conclusion

The *ngaturang hidangan* Process is carried out in Kahyangan Temple, Desa Pakraman Renon generally done every Fifth Tilem. The ceremony began with a meeting to prepare for the *ngaturang hidangan* ceremony led by Bendesa Pakraman, which was followed by pamangku Kahyangan temple, pamangku prasanak in Desa Pakraman Renon Village and Desa Pakraman Renon as a complement, especially for male residents. The preparation for carrying out the *ngaturang hidangan* ceremony is very important. First of all before the ceremony such as: *jerimpen*, *sesayut*, *rantasan* and so forth and fry various snacks. Meanwhile, other

communities worked together to make facilities used in ceremonies such as *sanggar surya*, *pemiosan*, which is where the priests offer offerings, *asagan*, *bale pawedan* and so on. The *ngaturang hidangan* ceremony, which was held at Kahyangan Temple, Desa Pakraman Renon, began at 21.00 Wita. After all offerings are arranged and placed in such a way according to the instructions of the *serati*, the ceremony is held.

References

Eka Ilikita Desa Pakraman Renon Periode 2010 - 20015

<http://www.dharmagiriutama.org/bhatara-ratu-gede-masmacaling.html>, <http://satwicspirital.blogspot.com.2009>

(dicopy Agustus 2015)

Koentjaraningrat. 2002. *Kebudayaan, Mentalitas dan Pembangunan*. Jakarta: PT. Gramedia.

Tim Penyusun. 1997. *Buku Pendidikan Agama Hindu Untuk Perguruan Tinggi*. Denpasar: Hanuman Sakti.

Titib, I Made. 2003. *Theologi dan Simbol dalam Ajaran Agama Hindu*. Surabaya : Paramita.

Triguna. 2000. *Teori tentang Simbol*. Denpasar: Widya Dharma.

List of Informants

1. Name : Jro Mangku Kenak
Age : 71 years
Male gender
Occupation: Pamangku kahyangan
Address: Banjar Delod, Indigenous Village of Renon
2. Name: I Wayan Sanur
Age: 70 years
Female gender
Occupation: pamangku's wife is Baris Cina temple and Gong Beri
Address: Banjar Delod, Indigenous Village of Renon
3. Name: Jro Mangku I Made Dumun
Age: 73 years
Male gender
Occupation: Pamangku Pura Dalem Lumajang
Address: Banjar Delod, Indigenous Village of Renon
4. Name: Ni Made Rabeg
Age: 68 years
Female gender
Occupation: Pamangku's wife, Pura Dalem Lumajang
Address: Banjar Delod Traditional Village Renon
5. Name: I Made Utama, BE
Age: 65 years
Male gender
Occupation: Bendesa Adat Renon
Address: Banjar Delod, Indigenous Village of Renon
6. Name: Ni Wayan Resni
Age: 48 years
Female gender
Occupation: Serati Banten
Address: Banjar Delod, Indigenous Village of Renon