

Religiosity Of Sixteen Pancorans In Pura Tirta Empul Tampaksiring Gianyar

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Abstract: *The Usana Bali Lontar mentions that the holy water of Tirta Empul is Ida Sang Hyang Widhi Wasa's grace through the creation of Dewa Indra when fighting against King Maya Denawa known as a very powerful king. Sixteen pancorans in Tirta Empul Temple have different functions from each other, namely the purification function, the fusion function and the multicultural social interaction function. Pancoran from number one to ten functions as physical and spiritual purification, while the Tirta Pangentas pancoran serves as a Sangaskara tool or purification of the Spirit of the deceased. Pancoran which functions as pangeleburan is a Pangeleburan ipian ala which is to remove the nightmare. Pancoran Pangeleburan ujar ala melt all kinds of dirty words. Pancoran Pangeleburan Upadarwaning Cor is used to clean all kinds of oaths that have been made before the Pancoran Tirta Empul function is to wash away the disease and be used to protect oneself. The function of multicultural social interaction can be seen from foreign citizens who come to Tirta Empul Temple not only for traveling, but also to carry out praying.*

Keywords: Religiosity, sixteen Pancorans, Tirta Empul

I. Introduction

The uniqueness of Tirta Empul holy spring is that there are thirty-three pancorans but now only thirty-one are still running. This water comes from the same source, which is a pond or lake in the middle of the temple, from which this water flows into each fountain. These thirty-three pancorans are not in the same place but are divided into four places. Among the total pancoran, there are sixteen pancorans which are the most crowded. These sixteen pancorans, have different names and functions. The names of pancoran include Tirta pab Cleaning, Tirta pangentas, Tirta *Upadarwaning cor*, Tirta Empul and others. All of the poachers in Tirta Empul Temple have in common that can be directly used without first being purified or enchanted by anyone and not allowed to cast them. For people who come to this holy spring wholeheartedly and sincerely ask, the benefits they get will be felt, but if people who come to this Tirta Empul spring with half their hearts moreover there is no sense of trust, then what is obtained is what is seen is ordinary water in general and without any benefits. Visitors who want to take this holy water to bring home, then visitors are expected to bring Tirta in a state carried on the shoulder or placed on the head and not allowed to carry this holy water so that it is level with the feet because the holy water will lose its sanctity.

Beneh (2005) in a study entitled *Pancaka Tirta Suci Pura Tirta Empul Tampaksiring (Study of Form, Function and Meaning)* describes that *Pancaka Tirta* is not only limited to ritual ceremonial means, but can be used as a social necessity. Based on the results of this study can be delivered in the form of discoveries that *Pancaka Tirta* (Tirta Banyun Cokor, Tirta Tegteg, Tirta Sudamala, Tirta Panglukatan and Tirta Parisudha) have theological resources in Hinduism. In the psychocosm theory it is stated that God is equated with Tirta or water, according to the orientation of the compass, God is equated with the letter (Om) and God is equated with the Vedas. Tirta also has several psychological aspects that are positive for humans and are useful to help humans draw closer to God. *Pancaka Tirta* can function as a purification and as a means of ceremony.

Wiana (2006) in the book titled *Praying According to Hinduism* explains about understanding the philosophy of prayer which emphasizes the diversity of various dimensions of prayer for Hindus in general both concerning the people in Indonesia in general and Hindus in Bali and also in India. The meaning and meaning of prayer, the meaning and function of prayer facilities, namely regarding prayer facilities in the form of flowers including fruit and leaves, fire and Tirta, because this is very prominent use in worship of Hindus in Indonesia and the benefits of prayer for life. Contribution to the research that will be raised is this book from Wiana will be used as supporting information about Tirta in general.

The *Usana Bali Lontar* mentions that the holy water of Tirta Empul is Ida Sang Hyang Widhi Wasa's grace through the creation of Dewa Indra when fighting against King Maya Denawa known as a very powerful king, could disappear and appear suddenly, called Maya. Therefore he was named Maya Denawa, because his supernatural powers became arrogant and felt he was God. King Maya Denawa had a very powerful Patih named Kala Wong, they prohibited the Balinese from doing the *Yadnya* ceremony so that frequent disasters, epidemics and drought, no one was able to save human life on At that time. Those who want to do *Puja Semadhi*, glorify God through the gods must do it in the mountain or forest that is deserted and far from the observation of King Maya Denawa, given the condition of such a worsening on earth, then the White's Sangkul pleaded to Hyang Supreme God in Mount Agung to hold a war against King Maya Denawa.

King Maya Denawa felt and learned that he would be attacked, immediately sending Patih Kala Wong to create a defense bull and drafting a war in Tegal Ware. In a few moments, there came the troops of God Indra to attack the forces of King Maya Denawa, there was a battle between the *Paukan Dewa Indra* with the army of King Maya Denawa. King Maya Denawa's army felt

overwhelmed in an all-out Uproy by God Indra's troops. King Maya Denawa and Patih Kala Wong fled and in his escape that King Maya Denawa was always fickle. The north is transformed into a large umbrella struck (Pejeng) until today it is named Pejeng Village.

King Maya Denawa continued to be pursued by the troops of God Indra, then he went south and turned into a very beautiful *bidadari*, which until now was named Kendari Village, and also known manifestations, then fled to the northeast, there is a tree The very big banyan, on it stand a large bird or Manuk Raya, Manuk means bird and kingdom which means great, until now the place is called Manukraya. One day before the night, Dewa Indra and his troops sought a resting place in the Paglingan forest, to the east of Tirta Empul temple at this time, until now given the name of Pura Pagulingan (Jempana Manik). The night had arrived all of God Indra's troops felt tired and thirsty. King Maya Denawa and his Patihnya Kala Wong take advantage of the opportunity to descend in the west side of the Pagulingan mat, then create a toxic water named We Mala and the water was cursed, the curse reads as follows (mantra). Whosoever drinketh or bathe in his or her creations will soon fall sati and immediately die.

Indra God's troops because they feel tired and thirst down to look for water, see the water is so crystal clear then the whole army of God Indra drink water and direct bath without hesitation. A few moments later finally all of Indra's troops fell ill and eventually died. God Indra waited for his troops who did not come, finally sent Patih Raja Mong to find his army, then it is known that all his troops were dead. Patih Raja Mong reported to Dewa Indra after knowing the event that it was the deed of King Maya Denawa, finally Dewa Indra pleading before Hyang power through his mantra. As soon as it was designed by the Umbul, then out water spurts that is named *Tirta Ri Air Hampul*.

All troops after it was told to drink the water is then healthy as it is available. It was known by King Maya Denawa, that the troops of God Indra had revived, and then King Maya Denawa transformed into a rock cliff Padas. Manifestations was known by Dewa Indra, then Dewa Indra and his troops removed his archery weapons while condemning, which reads: Mogo Kite dies be paras, medal rah Kite be paras.

The water of the river Petanu was then cursed by Hyang Hariti that for 1700 years is not allowed to irrigate the rice fields, when used will cause dangerous diseases (*mewastu gering lla*). The function of Tirta Kamandalu (Tirta Empul) Anugrah Hyang Maha empowered, through the creation of Dewa Indra to destroy the poison water created by King Maya Denawa. Kamandalu is Tirta Amertha who can neutralize everything that happens to human beings as bad as anything, can even animate the dead at the time. The holy water of Tirta Empul from that time can no longer be given the use or mantra by anyone, because it has been condemned by God Indra, whose curse is: "Whosoever dares to give another spell of sacred water created by God Indra, so long as his life will not be useful anymore, or will not become human again according to the written on the Lontar Purana Pura Tirta Empul"

II. Discussion

The location of this research is in Manukaya Village, Tampaksiring District, Gianyar Regency. Manukaya Village is a place of Tirta Empul Temple where in Tirta Empul Temple there are sixteen pancorans, the following is a general description of the research location: Brief History of Manukaya Village, Geographical Location of Manukaya Village. Manukaya Village has a fairly large forest area, the state of the land in Manukaya Village consists of several types of land, namely rocky soil, red soil and topsoil. Geographically, Manukaya Village is a plain area that has a tropical climate with an average temperature of 29^o Celsius.

The return of the quality of human resources in Manukaya Village has been carried out independently or through a coaching pattern to create an independent community condition or through a coaching pattern for population development that is equipped with all its identities. Besides to provide convenience in accessing data information in Manukaya Village, as well as creating one gate service (one door service) that aims to simplify, simplify and create services relatively quickly. The Manukaya Village Government has made a breakthrough in the Information Technology (IT) system. The Manukaya Village Government in realizing the program has formed a Population Information Management Agency (SIK) whose job is to manage population data and access all potential villages relating to Manukaya Village residents.

The population information system through IT is very easy and fast for all parties to know the population development that occurs in the Manukaya Village, especially when an evaluation of population growth is routinely carried out through regular reports by kelian banjars throughout the Manukaya Village concerning births, deaths, coming and leave, so that at any time can be known with certainty the population changes that occur in Manukaya Village. The livelihoods based on livelihoods in Manukaya Village are still largely engaged in agriculture at 18% of the population in 2015, animal husbandry 16.5% of the population in 2015 and creative industries 17%. Because it is supported by the geographical location in the highlands with adequate natural resources. In 2015 the population of Manukaya Village who had not attended school was 896 people or around 8% of the population of 11,519 people in 2015, in 2016 the population who had not attended school was 895 or 7.95% of the population of 11,519 people in 2016.

The percentage of population who graduated from junior high school / equivalent in 2015 was obtained a figure of 1.87% of the population of 11,519 people with graduation from junior high school / equivalent as many as 260 people, and in 2016 the percentage of population with junior high school / equivalent graduated decreased to 1.91% of the total a population of 11,591 people with 260 junior high school graduates / equivalent. Thus a change in the number of SLTP graduates. This is also caused by the level of awareness of the importance of education which has been increasingly high and students dropping out of school at the elementary level has decreased.

The population that is classified into the 9-year compulsory population group is citizens aged 7 to 15 years in 2015 amounting to 2,520 people or 22.59% of the population, in 2016 as many as 2,530 people or 22.47% of the population, so there was an increase of 10 people from the previous year but in percentage there was a decrease of 0.12% from the previous year. The number of people entering the compulsory age group for study in 2015 experienced 1 drop out of school and decreased in 2016 to 0 people or there were no students who dropped out of school.

Educational infrastructure in the Manukaya Village are 1 Child PAUD, 2 Kindergartens, 7 Elementary Schools, 2 Junior High Schools and 1 Senior High School. While non-formal education in the village of Manukaya is a course or the like and art galleries such as dance and percussion studios. The Manukaya community implements religious teachings based on 3 basic frameworks of Hinduism, namely Tattwa (philosophy), Susila (Ethics) and Upakara (Ritual). The application of the philosophy of Tri Hita Karana is the manifestation of the relationship between humans and God, human relations with humans and other creatures and human relations with the natural environment wherever located.

The Manukaya Village Administration is led by a Village Head who is democratically elected by the community. The Village Head in carrying out his duties is assisted by the Village Representative Body (BPD) and village apparatus such as: Village Secretary, Treasurer, Kaur, Village Head and others. In the process of planning village development activities as well as in implementing village government activities assisted by the Community Empowerment Institute. Tirta Empul Temple was built during the reign of Raja Masula Masuli in power and rule in Bali. Raja Masula Masuli assumed power from the year 1100 Icaha (1708 AD) and ended around the year Icaha 1177 (1255 AD). Tirta Empul bath was built during the reign of King Sri Candrabhaya Singha Warmadewa, namely in the sapat kapat year Icaha 884 or around October 962 AD.

Sixteen Pancoran Tirta Empul temples are located in the middle of Jaba temple which is lined with other pancoran groups. The rightmost pancoran group (east) consists of five pancorans, the left side consists of eight pancoran groups and the left side is thirteen pancorans while the westernmost group consists of five pancorans (initially there are seven pancorans, for one reason two out of seven pancoran no longer issue water). Each pancoran, namely the number one or the pancoran from the westernmost until the tenth pancoran is unknown, because it is not found in inscriptions, ejects or other written sources. Most pancoran have the same shape. Pancoran number eleven is Pancoran Tirta Pangentas, next is Tirta Pebersihan and the last of this pool group is Pancoran Tirta pangeleburan ipian ala.

The flow of water from Pura Tirta Empul leads to Tukad Pakerisan, which is located west of the Temple. The water from Tirta Empul is also used by the surrounding community for agricultural irrigation, namely the Pulagan subak and the Kembra subak. This fact indicates the great attention of the past both in the field of Parahyangan and the prosperity of the people. Looking at Tirta Empul spring needs to prepare a number of facilities in advance, namely prayer facilities and clothes worn. The prayer facilities referred to are not required to be in the form of a participant's offerings, but are adjusted to the abilities and sincerity of each person. According to Karyo (in the interview June 17, 2019). Aside from being a physical cleansing in the Pancoran Pura Tirta Empul also has a purification function in its Pitra Yad ceremony, namely the Tirta Pangentas Pancoran and the Pancoran Tirta Pengeleburan.

Tirta pangentas consists of two words Tirta and Pangentas, Tirta comes from Sanskrit which has quite a variety of meanings. Max Muller in his book Sanskrit Dictionary, Tirta means bath or river. William in the Sanskrit English Dictionary book mentions Tirta means purity or a speck of water. Almost the same meaning is found in the Indonesian Old Javanese Dictionary which mentions Tirta also means baths, rivers, holy water, pilgrimage sites. In Lontar Paniti Agama Tirta, it states: *Tirta ngaran amrta*. In the papyrus described about Tirta as follows: Uddhaka, the Ganges, holy Tirta. The purpose of the description is U means Uddhaka or sea, Ganga means holy water or holy Tirta. It can be seen that the holy Tirta is equated with the Ganges which is holy water from the Ganges River, which is a river that is highly purified for Hindus throughout the world. Based on the above understanding, thus Tirta can be interpreted as holy water. The word *pangentas* also comes from Sanskrit, the root of which is the word *entas*. The word *entas* according to Zoetmulder means to lift, dissolve, physical and spiritual deliverance from all forms of sin and stain. So Tirta Pangentas is the holy Ganga water that melts and frees all spirits from physical influences, so that they can go to a higher level, which is the state of maturity (Satya Jyoti, 2010: 3-4).

Tirta Pangentas is a formally religious facility that has the function to cut the ties of the corpse's relationship with the spirit of the deceased. Tirta is also useful as a means to improve the position of the deceased who are still in the Preta level to become Pitara. Tirta Pangentas is the most important Tirta in the prescription ceremony, because without Tirta Pangentas, the prescription is not considered to have been carried out. Pancoran after Tirta Pangentas is Pancoran Tirta Pengeleburan. Tirta Pabersih is Tirta which was made by Pandita to clean Sawa which will be purified or which will be curbed. Tirta will be used when residing Sawa or Sawa crew (Wikarman, 2010: 61). Tirta Pengeleburan is used in a series of Pitra Yadnya, that is, after being bathed in *sawa* or corpse, then sprinkling Tirta cleaning has the function to eliminate and clean up all the mala in the bathing *sawa*.

Pancoran Tirta Empul, besides having a purification function, also has a fusion function. The function of the pangeleburan is in accordance with the name of each fountain in Pura Tirta Empul. The first pancoran that functions as a translator is Pangeleburan Ipien Ala. Pangeleburan Ipien Ala means here is a melting nightmare experienced. Maharishi Vedavyasa mentions in the Brahma Sutra that dreams that occur in a state of calm mind are definitely messages or predictions in the future. A calm dream during deep sleep will be far from conscious disturbances so that the dream can become the Atman's communication tool to warn the body of future events. Strong belief in ancient teachings, Indians believe that the dreams that occur at the time of Brahma Muhurta (before dawn) indicate what will be experienced in the future (Rini, 2011: 43-44).

The next Pancoran which has a function as a translator is Pancoran Tirta Ujar Ala. Pancoran Tirta Ujar Ala is in accordance with its meaning, namely in the Indonesian Kawi Dictionary said means word (Publisher Team, 1994: 298) has a function to melt all dirty words, both dirty words that have been spoken and dirty words received by someone. According to Merta (in an interview on July 2, 2019), the function of Tirta Pangeleburan Ujar Ala is to melt all dirty words that have been said, because from dirty words dirty actions will emerge, so people should be merged in the Tirta Pangeleburan Ujar Ala.

Pancoran Tirta Empul functions as a melting pot of *melananing* so called because it has many functions, as has been mentioned by the resource persons above, namely to cure diseases, especially diseases caused by interference from negative energy such as *bebai*, mental disorders and others. The main purpose of the creation of Tirta Empul was to treat the gods' forces from suffering from illnesses and injuries after the war against the Mayadenawa army, so one of the properties of Tirta Empul's holy water was for healing. Healing in question is healing due to interference with the physical body and energy body. Every healing with Tirta Empul holy water there is always a process that is passed, namely by directing the water to the sick body, surrender during the melt and follow the order of the recommended shower, let God's energy work, just ask for healing and afterwards don't forget to say thank you (Astawa, 2006: 49).

Humans as religious beings use a variety of ways to get peace of mind and get closer to God, namely by way of praying, making gifts and performing rituals known as diving to get peace of mind. One of the religious activities in Hinduism is implemented through offerings that can contribute to the formation of an inner attitude towards calm. The prayers that are made after painting are aimed at expressing gratitude and gratitude for what is given by the Creator to the ummah during the process of painting, besides the means used is not too difficult to use *canang sari* or *pejati*. People who come want to paint in accordance with all the existing rules, namely in the ethics of dressing, willingly queuing and soaking for hours to be able to paint in Pancoran Pura Tirta Empul. If there is a visitor who precedes the other community queue, it will be mesmerizing along with it, and it turns out that the deterrent of the person who precedes the queue does not do that anymore. Nevertheless, the community still maintains security by being able to control themselves so that undesirable things such as fights and others do not occur.

The social nature of humans in the process of painting is not only seen from what the speakers mentioned above, from things done by the community in carrying out the process of painting, it can also be seen from the implementation of painting that people who come always in an orderly manner and never overtake each other. Visitors who come in groups usually come from outside the Gianyar area, in addition to saving costs visitors also enjoy a friendly family atmosphere. The atmosphere in question is after painting and praying that visitors can enjoy the offerings brought together.

Besides the process of painting, sixteen pancoran temples of Tirta Empul give their own beauty seen from the form of pancoran which from the beginning of development has never been renovated or renovated to date. Pancoran form is still the same, it leaves the impression that the Pura Tirta Empul has historical value for visitors who come. Pancoran was built in 962 AD, so the current age of pancoran is 1054 years. Tirta or holy water has an important role in the healing process. A person feels healed not only because of psychological effects after receiving holy water, although he has been declared medically cured of his illness but he does not feel healed until he gets Tirta or holy water. Holy water, cannot be denied anymore is a media of treatment that has been carried out for centuries by humans either by sprinkling on the body, soaking in it or drinking as befits today's medicine (Astawa, 2006: 37).

Various efforts to improve the welfare and prosperity of the community are worth doing. Efforts to prosper people are the ideals of all religions, and Hinduism is also found with many teachings that provide motivation to work hard, improve the welfare and prosperity of the community in economic activities. Vedic scriptures as a collection of revelations of God Almighty. The Vedic sacred teachings certainly provide a huge motivation for Hinduism in the economic field to work and strive for prosperity. Economics is a system of human activities related to the production, distribution, exchange and consumption of goods and services. Stalls of traders lined up along the way out to the parking lot, most traders sell Balinese clothing and fabrics, trinkets and some are selling food and drinks. Prices offered by traders can be negotiable by buyers as in the market in general. Income obtained is also uncertain so that it is not taxed from the preacher of Tirta Empul Temple, only when the wedding arrivals and voluntary amateur photos are donated for ceremonial purposes. In donating there is no minimum and maximum standard, it is as sincere and can be in the form of money or goods in the form of rice and others.

III. Conclusion

Lontar Usana Bali mentions that the holy water of Tirta Empul is a gift of Ida Sang Hyang Widhi Wasa through the creation of Lord Indra when fighting against King Maya. In an inscription that was placed in Sakenan Manukaya Temple, Tirta Empul Temple was built during the reign of King Masula Masuli in power and rule in Bali. Tirta Empul bath was built during the reign of King Sri Candrabhaya Singha Warmadewa, namely in the sapat kapat year *Icaka* 884 or around October 962 AD. Pura Tirta Empul, the total number of pancorans is thirty-three, but currently only thirty-one are functioning. Of the thirty-one pancoran divided into four ponds.

Sixteen pancorans in Tirta Empul Temple have different functions from each other, namely the purification function, the fusion function and the multicultural social interaction function. Pancoran from number one to pancoran number ten functions as physical and spiritual purification, while the Tirta Pangentas pancoran serves as a Sangaskara tool or purification of the Spirit or Atman of the deceased, while Tirta Pangeleburan functions to eliminate and cleanse all mala in sawa which has been bathed. The next function is the translation function. Pancoran which functions as a pangeleburan is a Pangeleburan ipian ala pancoran which is

to melt the nightmare. Pancoran Pangeleburan Said Ala to melt all kinds of dirty words. Pancoran Pangeleburan *Upadarwaning Cor* is used to melt all kinds of oaths that have been made before and the Pancoran Tirta Empul function is to melt the disease and be used to protect oneself. The function of multicultural social interaction can be seen from foreign citizens who come to Tirta Empul Temple not only for traveling, but also to carry out praying.

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