

Permas And Parekan In The Siat Sampian Ritual At The Samuan Tiga Temple

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Abstract: *Permas and Parekan are the main supporters of the entire series of Siat Sampian rituals held at Samuan Tiga Temple. Its existence was not the same as the presence of servants in a kingdom. The existence of Permas and Parekan at Samuan Tiga Temple is to ensure the continuity of the Siat Sampian ritual. This research is qualitative research using data collection methods, in the form of interviews, documentation, and observations conducted at Samuan Tiga Temple. Membership of Permas and Parekan is mostly due to heredity and because they receive mystical clues. Their role in Siat Sampian at Samuan Tiga Temple is that this special ritual can only be performed by Permas and Parekan. All series of activities, starting from the procession of Nampyog, maombak-ombak, to the main ritual, namely Siat Sampian, can only be carried out by Permas and Parekan, and may not be carried out by other people. The presence of Permas and Parekan provides reinforcement of this belief in God. The existence of Permas and Parekan in Samuan Tiga Temple, socioreligiously, had an impact on strengthening the people's belief in Ida Bhatara in Samuan Tiga Temple. The next impact is the strengthening of the personal beliefs of Permas and Parekan as well as for the people who are the guardians of the Samuan Tiga Temple. Overall, this will have an impact on strengthening the ancient Balinese civilization, which still exists today.*

Keywords: Permas and Parekan, Samuan Tiga Temple

I. Introduction

Samuan Tiga Temple, which is located in the Bedulu Village, Gianyar Regency, is one of the largest temples in Bali which is unique. At Samuan Tiga Temple, apart from having a temple leader, there are also permas and parekan who have very vital functions for the whole series of rituals at Samuan Tiga Temple. That is, if we return to the definition of *pangempon* or *panyungsung*, they are generally the ones who have the responsibility for maintaining the sanctity of the temple. This means, the responsibility of the permas and parekan in maintaining the sanctity of the temple, so that the responsibility for maintaining the physical or sacred building of the Samuan Tiga Temple becomes very important.

The existence of permas and parekan is different from the *panyungsung* temples in general in Bali. Tim (2007: 2) states that the *panyungsung* temple is a group of community members who have the responsibility to care for, look after and worship Ida Sang Hyang Widdhi with all His *prabhava* in a particular temple. Permas and Parekan have a great function and responsibility for the sustainability of Samuan Tiga Temple. The ritual is carried out at Samuan Tiga Temple, and its continuity is consistently carried out by Permas and Parekan. Thus, there are several responsibilities carried out by Permas and Parekan. These things are: 1. Maintaining the sanctity and sacredness of every mandala in Samuan Tiga Temple; 2. Carrying out *ngayah* from the start of the work or Pujawali which was carried out at the Samuan Tiga Temple; 3. Carry out the Siat Sampian ritual. This ritual may not be carried out by other people, *pangempon* or jero mangku, only Permas and Parekan have the right to carry it out. 4. Preparing offerings and counters needed during the ritual stages at Samuan Tiga Temple; 5. Carry out *patirthan* when there is a ritual for the *pamedek* who carries out the prayer.

Permas and parekan contributions are very vital and important for the continuity of sacred rituals, traditions and ceremonies at Samuan Tiga Temple. One tradition that has survived to this day is the Siat Sampian ritual. This ritual is very large and routinely carried out every year. The very unique "Siat Sampian" ritual takes place on the third day of the Padudusan Alit and Padudusan Agung works, whose implementation is slightly different from the Siat Sampian in other temples. The uniqueness is that the Siat Sampian ritual can only be carried out in its entire sequence by Permas and Parekan. It is not acceptable for Hindus in general and those from outside the Permas and Parekan circles to participate in the Siat Sampian ritual at Samuan Tiga Temple. So, the role of Permas and Parekan in the Siat Sampian ritual is only found in the Samuan Tiga Temple in the Province of Bali. There are no Hindu temples or holy places on the island of Bali that hold the Siat Sampian ritual apart from at Samuan Tiga Temple, and even then, it is carried out by Permas and Parekan.

Permas itself in classical Balinese culture is often interpreted as *panjak*. Permas is a special *pangayah* for women who is fully responsible for the implementation of ceremonies at Samuan Tiga Temple. If the *pangempon* of Samuan Tiga Temple has not finished preparing for the ritual or ceremony, as well as the implementation of the *yajña*, then it is Permas who is fully responsible for completing it to completion, by fully devoting himself to managing the father at Samuan Tiga Temple. In several places or other temples, the word permas is synonymous with the word sutri, which is a special father in the implementation of the *yajña* ceremony. Likewise, parekan, in several perspectives of ancient Balinese culture, the word parekan itself is interpreted as a servant of a king. These words then experience an expansion of meaning or ameliorative and become *pangayah* or *pangiring*, especially male. This means that a king will be served all his needs by his parekan who is always close to the king.

Permas and parekan are two different elements, but they are one unit that cannot be separated from one another. Because, both play a role or contribute to the implementation of rituals at Samuan Tiga Temple, especially in the Siat Sampian ritual which always takes place once every year on the third day of Karya Padudusan Agung and Karya Padudusan Alit. Permas and parekan are the main actors in the implementation of the Siat Sampian ritual at Samuan Tiga Temple. The importance of the contribution of permas and parekan to Samuan Tiga Temple can be attributed to the Megalung tradition on Penampahan Day, namely celebrating Galungan on Tuesday Wage Wuku Dunggulan which is specifically carried out by a group of people around Samuan Tiga Temple. The community complex was later named Banjar Pekandelan (located to the west of the temple). The word “*pekandelan*” means to be very reliable, so that Permas and parekan can always focus on preparing the *wali puja* ceremony which falls on Saturday Keliwon, Wuku Kuningan.

There are no other temples that have Permas and Parekan. However, in general, other temples only have fathers such as jero mangku, *pamaksan*, *panyungung* or *pangempon*. Permas and Parekan are different from *damuh* in a spiritual context. *Damuh* in the Balinese Dictionary by Tim (2001:122) means dew. However, this word is ameliorative, which means *panjak niskala* or followers who spiritually have an inner bond in a belief and are in the same lineage as well as a holy place or temple. *Damuh* in this context also means carrying out *svadharma* or *ngayah* obligations for all forms of ceremonies and the continuity of certain temples. But *Damuh* does not have clear consequences as well as *svadharma* or strict obligations like Permas and Parekan.

Samuan Tiga Temple, classified as an ancient temple, both have *pangayah* called Permas and Parekan. There is no other ancient temple apart from the Samuan Tiga Temple which has permas and *parekan pangayah*. In fact, the existence of permas and parekan at Samuan Tiga Temple is slightly different. Permas and parekan at Samuan Tiga Temple are very unique. Every year in terms of quantity, Permas and Parekan at Samuan Tiga Temple are growing more and more, in contrast to the existence of Pengayah, Pemempon or accompaniment whose development is not as fast as at Samuan Tiga Temple. The researcher's question is, why is the number of permas and parekan in Samuan Tiga Temple always increasing? Of course there are certain factors as a very strong foundation, including the predicted factor of belief in the greatness of Ida Bhatara Samuantiga, so that they make their choice to become the father of Permas and Parekan, which of course is not immediately, mostly due to illness and after the request is granted, they are ready to become permas and parekan at Samuan Tiga Temple, which in the end they have felt the effect of being healthy and happy and it is believed that their entire family will be protected and given safety, blessings, fortune and so on. To become a member of a permas and parekan, there is a noetic procedure in the form of three consecutive offerings.

As a sign of the addition of new permas and parekan members every year at Samuan Tiga Temple, it can be seen from how many “*sampian gebogan*” are hung under the west side of Bale Agung in the Penataran Agung mandala of Samuan Tiga Temple. Significantly, almost every year there is always the addition of new members at Samuan Tiga Temple. It's different from what happened in several temples in Bali, where the fathers who actually developed slowly did not progress as fast as in Samuan Tiga Temple, on the contrary the number of members tended to decrease.

A person who carries out his obligations as a permas and parekan during the arrangement in connection with the implementation of the Siat Sampian ritual at Samuan Tiga Temple is not arbitrary, where the span of activity as permas and parekan is always supported by the implementation of self-purification *brata* which begins with the implementation of the “*mapakalahyangan*” ceremony at the Batan Mangosteen Mandala the day before the D-day of the Padudusan Agung and Alit and *Bebratan* works will end with a “*mapasuud*” ceremony at Tegal Penangsaran Temple on the 8th day of the Padudusan Agung and Padudusan Alit works. During the period of self-purification *brata* for permas and parekan there are several taboos that must be adhered to, such as: not being allowed to travel far outside the village of Pakraman, not being able to work or laboring for a building, not having sex with husband and wife, not being able to speak harsh words, say obscene, and so on, there are many other taboos (Titib, 2003).

Self-purification is a very important thing based on a strong belief that during this period Ida Bhatara Samuan Tiga lived within himself, making himself a Padmasana, namely the place where Ida Bhatara Samuan Tiga resided which must always be guarded and the *bebratan* will end until the *mapasuud* ceremony takes place. So, during the span of time for the implementation of the *brata*, the purification of the self-purification of permas and parekan begins with the “*mapakalahyangan*” ceremony and ends with the “*mapasuud*” ceremony.

Method

Based on this, the study examines three problems, namely 1) the existence of permas and parekan in Samuan Tiga Temple, 2) the contribution of permas and parekan to the implementation of the Siat Sampian ritual at Samuan Tiga Temple, 3) the implications of Hindu theology of permas and parekan in the Siat Sampian ritual at Samuan Tiga Temple. The theories used are 1) Functional Structural Theory, 2) Religion Theory, and 3) Social Change Theory. The type of research used is qualitative research, which uses data collection methods, in the form of interviews, documentation, and observations conducted at Samuan Tiga Temple.

II. Discussion

Permas and Parekan existence cannot be separated from the existence of King Udayana and Ratu Gunapriya Dharmapatni in Bali. because it was during this period that the process of uniting sects took place at Samuan Tiga Temple. The view that says that the temple has nothing to do with the system of government in Bali, has nothing to do with the existence of a king who ruled at that

time, is a wrong view. Because after all, the presence of a King will affect the development process and the sustainability of historic temples in Bali. What's more, King Udayana summoned Mpu Kuturan who had the aim of uniting all the sects in Samuan Tiga Temple. This is clear evidence that King Udayana at that time was closely related to the existence of the Samuan Tiga Temple (Suradnyana, 2015). If the assumption is made, that if it is not at Samuan Tiga Temple, the large-scale samuan is carried out, then it is possible that at the temple where the samuan is held, there are permas and parekan.

Because remember, there were lots of saints, spiritual figures who were present when Mpu Kuturan carried out the Paruman/Samuan at Samuan Tiga Temple (Suputra, 2018). Of course, every sect invited at the time of the gathering will be present with figures who are seen as having authority and charisma. Of course, after that, there will be many accompanying companions. Because at Samuan Tiga Temple is the location where the large-scale Parek was held, it is not surprising that at Samuan Tiga Temple there are lots of permas and parekan.

2.1 Duties of Permas and Pakan

The duties of permas and parekan at Samuan Tiga Temple are tasks that are generally part of the preservation and ngarajegang of all forms of rituals that exist at Samuan Tiga Temple. Permas and parekan, not the same as *pangayah* or other *pengempon*, who may not carry out their duties. For permas and parekan it is a major obligation in carrying out duties at Samuan Tiga Temple. The following are the duties of permas and parekan at Samuan Tiga Temple as follows

Ngayah

Permas and Parekan who are at Samuan Tiga Temple have a different role as the guardians of Samuan Tiga Temple. In the view of Hindus in general, the commander of a temple will carry out the *ngayah* from the beginning of *piodalan* to the end or *panyineban*. The Pangempon will carry out the *ngayah* even long before the ceremony is held. However, this is different at Samuan Tiga Temple, where the people who carry out the *ngayah* are the permas and the parekan, not the *pangempon* who carry out the *ngayah* in detail and maximally from the beginning to the end of the ritual carried out at Samuan Tiga Temple.

I am a partner who has any duties in the form of rituals and series of events at the temple, I always carry them out from start to finish. It is my main obligation. Likewise, with Permas, they have an obligation to organize *ngayah* (Jero Paukan Sudarsana, Interview 11 April 2022)

The interview above is the testimony of a parekan. The main task of the parekan is to carry out the *ngayah* from the beginning of the preparation for all forms of ritual, to the end or *pamuput*. This is the main task of being parekan and permas. However, what is called *ngaturang ngayah*, is the totality given by all personnel from permas and parekan in Samuan Tiga Temple. Not just limited to *ngayah* without any sense of responsibility. Precisely the biggest responsibility is in the task of permas and parekan. When compared with the commander, then the task is not too heavy. Ensuring preparations from start to finish, permas and parekan is their main task.

The view that usually emerges is that permas and parekan only carry out the *siat sampian* ritual, without carrying out other obligations. This is wrong. Because in the *siat sampian* ritual, it is not merely ceremonial without any other ritual order. The whole series of rituals is centered on permas and parekan. Because of this, the main obligation is permas and parekan, not *ngaturang ngayah* as in general temple commanders. Even more difficult, because it ensures that all the rituals run smoothly and smoothly (Triguna, 2000).

Ngayah shows that a person or group carries out an obligation based on a sense of devotion to Ida Sang Hyang Widdhi Wasa, selflessly and sincerely. So, the word *ngayah* has nothing to do with the calculation of profits and losses from a material perspective. *Ngayah* is a form of responsibility that is carried out sincerely, full of dedication and sincere devotion (Oka Sudiarmaja, 2009: 7). *Ngayah* because it is a responsibility based on devotion, it will have a high bond of feeling. The sense that is meant is a sense of devotion and the bond that is meant is a bond with territory, beliefs and social (Koentjataningrat. 2002).

Matanding Banten

Banten is an offering that has a special meaning and purpose made by Hindus in Bali. The offerings are of course made based on *simadresta* (traditions and instructions) which have been passed down from generation to generation. We cannot separate this from a concept in which the Vedas are the main and biggest umbrella for Hinduism, providing space for movement that allows His people to worship by looking at situations, conditions and tolerance as a whole and as a whole. Then pay attention to the conditions in which the land is located and where Hinduism exists. Because the land is different, the vibration, strength and radiance of the siddhis are also different, therefore the offerings and ritualistic procedures are different (Titib, 2011).

The Banten made by Permas and Parekan was made under the guidance of Sulinggih as *Wiku Yajamana*. Then from there it was carried out based on the *simadresta* tradition which has been passed down from generation to generation at Samuan Tiga Temple. Thus, not all of the offerings are the same as in other areas. There were many differences that arose when Permas and Parekan at Samuan Tiga Temple made offerings in the form of offerings. Especially for this offering, it is made by Permas who are over 40

years old. Then it is made with the expertise of each, then the mass is seen as having the ability to work on, provide direction and lead the manufacture of offerings (Surayin, 2002).

Permas has the duty to carry out preparations and all forms of ceremonial facilities needed. Parekan does not have a special task to carry out a rivalry like permas. Parekan are basically servants who also provide all kinds of supporting facilities. It's not his main job to do the match. This match cannot be made haphazardly. This means that in many holy places in Bali, in general there will be an offering ceremony which does have such a task, but at Samuan Tiga Temple, the aspect of preparing the facilities and *metanding* is carried out by the permas. Meanwhile, the parekan is responsible for preparing everything related to the facilities and infrastructure.



Preparations are carried out by Permas related to all Rituals at Samuan Tiga Temple
Source: 2022 Researcher documentation

The picture above shows the Permas carrying out the task of making offerings of offerings. Permas seen in the picture is permas that is more than 50 years old. In this case, *banten* cannot be done by just anyone. This is the difference between Samuan Tiga Temple and other temples in Bali. The Banten that is being worked on is Banten with different levels. And the work on the *banten* was not carried out in the courtyard of Samuan Tiga Temple, but was carried out in Prantenan and Bale Tatandingan which are on the right side of the innards mandala.

These conditions are carried out with a specific purpose. First, so that all the offerings that are done can be easily inventoried. Because the ritual that is carried out at Samuan Tiga Temple lasts a very long time. Every day there is a different Panganyar offering, so that in order not to be confused, eat the offerings that are still voluntary, then the offerings that have become handovers (Ramini, 2017).

Nglukat and Ngaryanin Linggih

The next task for Permas and Parekan is to carry out the *ngayah nglukat* and *ngaryanin linggih*. The *nglukat* procession is a procession that is carried out in every ritual and carried out in every mandala when Ida Sulinggih *ngaweda* or is leading the ceremony. This *nglukat* procession cannot be carried out haphazardly. There needs to be a spell cast from Ida Sulinggih. Then Permas took most of the *panglukatan* facilities and then began to carry out *panglukatan* in each of the shrines. The goal is that all offerings can be well received by the Gods (Donder, 2012).

After the *panglukatan* is held, the *pujastawa* is held. Without the *panglukatan*, it is believed that the Pujastawa will not be successful. In essence, this is an adoration, respect, or better known as "doing a tribute or praise". Meanwhile, *ngastava* itself has become a part of the Balinese language which also means to worship or praise, or *ngayat*. Thus, what is worshiped, who is respected, or who is glorified is of course a figure who is holy, majestic and all-powerful (Barker, 2006)

This process refers to a single essential truth. The true truth or the absolute truth whose light there are thousands without limits (Geertz, 1992). The point is that there are many Gods or ancestral spirits that are *astava* by everyone with different purposes. But basically, everyone who does puja, then he has to do it as a form of devotion, and not on the basis of self-interest which must one day be paid by those in *astava*. Then the absolute thing that must be considered in the context of conducting a *stava* puja is to purify the offering or the means of the ceremony. Permas and Parekan also have the responsibility to make *linggih*. What is meant by *linggih* is *daksina linggih*. The purpose is as a phallus-yoni or union between Shiva and Bhatari Uma (Ardana, 2011: 4).

Pamarisudha and Pawintenan

Permas and Parekan who work at Samuan Tiga Temple, as a whole, must go through the ritual stages to purify themselves abstractly or mentally. This is the *pamarisudha* ritual and the *pawintenan* ceremony. Its implementation has the aim of cleansing the bodies of permas and parekan in an abstract way, thereby becoming holy. So, this procession is actually a self-purification ritual. Meanwhile, the *pawintenan* ritual is a ritual to gain legitimacy in an abstract way.

Pawintenan comes from the basic word *Inten* (Supatra, 2010); (Gautama, 2009) which in Old Javanese refers to Permas and parekan carrying out the *pawintenan* process with the aim of purifying themselves, because they will carry out the duties and responsibilities related to the entire series of rituals contained in Samuan Tiga Temple. The whole process is an attempt to carry out self-purification, then to carry out abstract legitimacy, in order to be able to carry out tasks at the Samuan Tiga Temple. Self-purification is necessary in view of the teachings of Hinduism in Bali, especially in an effort to carry out some form of abstract responsibility that is believed to have an impact on Bhuana Agung (Sugiarto, 1979).

This connection is not just an interpretation made to connect the ritual of marriage with all forms of activities at Samuan Tiga Temple. However, it is a standard provision that applies to those who will carry out tasks at the temple, moreover, this task, in an exclusive view, can only be carried out by Permas and Parekan. In religious theory, it is stated that the scope of the belief system will be related to ceremonial equipment and rituals that are believed by a group of people with the same beliefs, bringing good and bad influences to humans, nature and places that are considered sacred for adherents of these beliefs (Koentjaraningrat, 2003).

This means that belief will be related to ceremonial equipment, and humans as actors of the entire religious system. If at the community level adherents of the same religion or belief, in an area, the strengthening of ceremonial or ritual equipment will also be more uniform. It is even believed to have an impact on the environment. The equipment is for example Banten, *Klatkat*, *Sangku* and so on. While the subject must be in a situation and position that is considered sacred, for people who adhere to a certain religion. If this is drawn in the context of permas and parekan at Samuan Tiga Temple, then all ritual infrastructure used at Samuan Tiga Temple must be in a sacred position. So, the subject or person carrying out the obligation must also be in a position that is considered sacred for Hindus.

The process is through a series of *pawintenan* and *pamarisudha* rituals. This purification is not only seen to provide legitimacy in an abstract sense, but can also be used as a reinforcement of the beliefs of Hindus in Samuan Tiga Temple. Because the Permas and Parekan have already undergone a series of rituals or carried out self-purification, the people will have a stronger belief in carrying out the prayers. This can also be found in the sample test interviews that researchers carried out at Samuan Tiga Temple.

I really believe in Permas and Parek. Because all of them must have gone through the process of self-purification first, before carrying out any form of obligation or *svadharma* here. So, I, as the one who is responsible for this, will respect it too, and am very sure if they then sprinkle tirtha (Ngruh Arnawa, interview, 24 April 2022)

The results of the interview above were carried out to one of the *pamedek* or people who carried out the prayer at Samuan Tiga Temple. From the interview above, the *pamedek* stated their belief in Permas and Parekan in Samuan Tiga Temple, because it was confirmed that Permas and Parekan carried out a process of self-purification before carrying out their duties. The researchers also did the same thing to find out whether the self-purification from Permas and Parekan had an impact on the priests who went to Samuan Tiga Temple.

Those who have carried out the *pawintenan* ceremony will get abstract legitimacy to be able to carry out all forms of *svadharma* at Samuan Tiga Temple. So, the belief of the Hindus will also be stronger with the presence of Permas and Parekan who are on duty at the Samuan Tiga Temple. The intended abstract legitimacy is that the *pawintenan* ceremony is aimed at giving permission to personnel from Permas and Parekan to carry out *svadharma* which is in direct contact with sacred symbols such as *palinggih*, *pratima* and so on which are in Samuan Tiga Temple. Hinduism views all forms of holiness as being capable of attracting holiness as well. Therefore, in carrying out sacred obligations at Samuan Tiga Temple, a clean physical body and a pure spiritual body are needed.

There is a fundamental difference between purity and cleanliness. This concerns the physical and spiritual scope, or the immanent and transcendent. Clean is more in the physical scope. Neither objects, nor the human body. Cleanliness is closer to things that are not physically polluted, smell good, and have no physical dirt. However, that which is clean is not considered sacred. In carrying out their daily duties at Samuan Tiga Temple, the clothes of Permas and Parekan must of course be clean. This concerns the physical level.

This holiness phase is more spiritual or matters related to *kaniskalan*. Even though in physical appearance, certain objects or attributes look worn, dirty and dirty, these things can be considered sacred. The researcher gave an example at Samuan Tiga Temple. There is an *ulon* cloth that is attached to the *Pangaruman palinggih* or banners that are attached to the front of the *palinggih* in the Samuan Tiga Temple mandala. From a physical appearance, the cloth looks a little dirty, because of the constant puffs of incense and smoke, causing the cloth which was white before to turn a little dark. But it is considered sacred by Hindus. In contrast to the cloth found in people's homes, it may not be brought to the temple and placed in a sacred building or *palinggih*, even though its physical appearance is clean. Chastity and cleanliness are two different things. Therefore, to achieve sanctity, a process of conscious effort is needed in the form of a ritual, which is intended to invoke sanctity. In Hindu religious terminology, the whole is then *prayedascitta*. Or, purified by a series of rituals (William, 1998).

Gurupiduka

*Svadharm*a or obligations carried out at Samuan Tiga Temple, by Permas and Parekan, of course, will bring two sides. First, because Samuan Tiga Temple is a very holy temple, therefore, its sanctity is maintained in the *sekala* and *niskala* aspects. Because in every series of events or rituals carried out at Samuan Tiga Temple, it is carried out by many people who become Permas and Parekan, then of course there will be some indirect mistakes. Because Permas and Parekan are ordinary people, who are still influenced by Tri Guna. The Tri Guna meant are three essential human qualities, which have been determined since the human was born (Wiryawan, 2018).

Satvikaguna is the predominant quality of the ability to maturely control oneself from all forms of attachment to the senses. Good and good abilities on the spiritual side and are qualities with qualified material and spiritual intelligence. Meanwhile, *Rajasikaguna* is a quality that is dominated by arrogance, arrogance and likes to show off, as well as a sense of self (Ahamkara) which is more than spiritual or spiritual intelligence.

Tamasikaguna is a human quality dominated by laziness, hard to work and more inclined to live without a sense of responsibility. These three *gunas* enter into human beings but with different levels. All Permas and Parekan are ordinary people who are not spared from the *Tri Guna*. Because the reaction from the *Tri Guna* will cover the entire human being, it is necessary to *prayascitta* or purify it, so that all the actions carried out by Permas and Parekan can be merged into the action of *karmayoga*. Not limited to carrying out obligations with a sense of compulsion or carrying out all forms of obligations with a sense of showing off.

Actions based on sincere feelings for Ida Bhatara who resides at Samuan Tiga Temple, then this is included in the *ngayah* category in Hindu terminology in Bali. meaning that the existing usage levels are more dominated by *Satvikaguna* than *Rajasika* or *Tamasikaguna*. However, no one can guarantee that there is *satvikaguna* which dominates every act of worship at Samuan Tiga Temple. Because of this, there are several actions that have an abstract effect, which could have been caused by deficiencies and some negligence that were carried out during rituals at Samuan Tiga Temple.

This mistake then had a noetic effect, and this is believed by the patron of Samuan Tiga Temple. Likewise with the existence of Permas and Parekan, fully aware that there are several things that can certainly affect the sanctity, both the sanctity of the mandala in Samuan Tiga Temple, or the personal sanctity of Permas and Parekan in Samuan Tiga Temple. Based on this, it is necessary to implement *gurupiduka*. The purpose of this *gurupiduka* ritual is very diverse. The word teacher in Sanskrit means one who guides, is broad, almighty and wise (Gautama, 2009: 22). Then the word '*Piduka*' comes from the root word 'grief' which means sad, suffering and crying. Then it goes through the affixation process to get the prefix "pi" in Old Javanese, so that it becomes the word "*Piduka*" which is interpreted in a state of sadness and in a state of grief.

The word *gurupiduka* does not mean literally that a teacher is sad. The meaning is broader at the level of meaning. Whereas in some conditions, conditions can change due to human behavior, due to natural processes, and this causes changes in a bad direction, so in this condition an effort is needed to ask and plead for forgiveness from Ida Sang Hyang Widdhi Wasa, so that all forms of mistakes that can have an impact negative, can be forgiven and endowed with salvation.

The correlation of the *gurupiduka* was carried out after Permas and Parekan finished carrying out a series of *ngayah* at Samuan Tiga Temple, that in each series of *ngayah* processions, there must have been errors or things that could affect the purification of *palinggih* and *wawidangan* at Samuan Tiga Temple. So that this does not lead to bad things, the *gurupiduka* ceremony is carried out. In accordance with the results of the following interview recordings:

After carrying out Nike's duties, when carrying out *ngayah*, it is certain that Nike has several errors. Deficiencies and so on. If there are mistakes and if there are deficiencies, then after the work, Malih Punika arranges the *gurupiduka* and begs for forgiveness from Utawi Nunas Pangampura." (Parek Jero Juliana, interview, 28 April 2022)

The excerpt from the interview above states that Parekan realizes that in the process of *ngayah*, of course there are deficiencies and some mistakes. Therefore, after the work carried out at Samuan Tiga Temple, *gurupiduka* was carried out. The goal is to ask for peace and comfort and to be forgiven for all mistakes that have been made. This ritual is addressed to Ida Sang Hyang Widdhi and *Bhatara-bhatari* who reside at Samuan Tiga Temple.

The Banten is then arranged in such a way, with the aim of begging Ida Bhatara's forgiveness and accompanied by chanting a mantra. *Banten Pejati* in the *Gurupiduka* ritual is the most important *banten* or offering, apart from the *Sasayut Gurupiduka*. *Pejati Banten* is a Banten which is a combination of *Prass*, *Ajuman*, and *Daksina*. *Peras* is a *banten* which literally means to inaugurate, or to elevate. While the *ajuman* offering itself is an offering. Meanwhile, *daksina* is the essence of the offering, so *pejati* literally means a spark of sincerity, whatever you want to convey is something that is truly sincere.

After the *Prass* and *ajuman* offerings are available, then make the *Daksina* offering in the order in the previous chapter. Merge and give sanctification. So that is what is called *Pejati Alit*. In addition, it's best to make chopped *segehan* one fruit complete with *canang sari*, and *tetabuhan* and *pemogpog* rice. In the context of *nunas pangampura*, if in the implementation of *ngayah* there are deficiencies and errors, then the *pejati* offering is a spark of *kesujatian manah* or a sincere intention to Ida Sang Hyang Widdhi Wasa. This was also emphasized by one of the *prass* in the following interview

Banten Pejati niki, is Banten sane mawit so kasujatian manah (an offering that represents sincere intentions) to Ida Bhatara. It was this Banten who later became the representative of the company, turmaning mapiuning, rikalaning ngaturang father, wenten sane kirang lan iwang (and represented when during the implementation of obligations, something was missing and something went wrong) I hope it will be forgiven (Jero Permas Sumi, interview, 27 April 2022).

The basic statement in the interview is the emphasis on when carrying out *svadharma* or obligations, Permas and Parek, there must be deficiencies and mistakes. So, this *pejati banten* is a symbol of sincerity to apologize. So, its function is very important, apart from Banten *Sasayut Gurupiduka*. The use of *daksina* is also a form of symbol that the Ida Bhatara who is worshiped is the ruler of the world and its contents. So, in this request, it will visualize the sincerity of the ruler of Bhuana Agung (Titib, 2007).

The mantra is carried out by the Brahmin or the *maraga dwijati*. This is very important, because to ask for forgiveness and prayascitta, the prayer of a Brahmin is one of the main requirements. In Hinduism in Bali, this concept has become standard. So, this *Gurupiduka*, is not raised or laughed at by just anyone. Because a Brahmin has the rights and obligations to carry out *Pujastawa* (Titib, 2007).

Pengempon Pura Samuan Tiga, is thicker with the name *pujastawa* literally than saying the word "*stotra*". If examined definitively, it has the same thing, or almost the same meaning, but Indonesian Hindus are more familiar with the term "*Pujastawa*" than having to mention "*Stotra*" as a whole. In essence, this is an adoration, respect, or better known as "doing a tribute or praise". Meanwhile, *ngastawa* itself has become a part of the Balinese language which also means to worship or praise, or *ngayat*. Thus, what is worshiped, who is respected, or who is glorified is of course a figure who is holy, majestic and all-powerful. In the *Gurupiduka* procession the worshipers or those who are worshiped are Ida Bhatara Sakti at Samuan Tiga Temple and Ida Sang Hyang Widdhi Wasa (William, 1998).

Based on this, the series of processions carried out by Permas and Parekan refer to one single essential truth. The real truth or the absolute truth whose rays are thousands upon thousands without limits. The point is that there are many Gods or ancestral spirits that are worshiped by everyone with different goals. But basically, everyone who does puja, then he has to do it as a form of devotion, and not on the basis of self-interest which must one day be paid for by those in *astawa*. Then the absolute thing that must be considered in the context of conducting a *stawa puja* is to purify the offering or the means of the ceremony. This is a very fundamental thing, because in Lontar Yajna Prakerti it is stated:

*Kuneng yan during diniksan Brahmana putus ri
Salwiring yajna-yajna swa raja karya
Kerti-kertining wang ring para loka tan sida putus,
Nga putus tan wedagnia ikang sarwa bhuta juga
Wibhuh harep nira amukti bebanten*

If it has not been purified by the Brahmins and all kinds of yajna offerings made by the *Yajamana* in this world, then it has not been said to be successful. In fact, it will be accepted by the *Bhuta Kala* and the offering will be eaten by them" (Upadana, 1999: 28).

Based on the lontar quotation above, the role of a Brahmin is very large in a series of rituals. The part that needs attention here is a purity and also not dirty. This contains a meaning that the slightest offering, basically is a holiness. So specifically, those who do *pujastawa* are *pinanditas* and also priests. Thus, it is an obligation and also a must for *pinandita* to be able to maintain inner and outer purity. Because those who will do *pujastawaa* are them. In other words, to worship the Gods, or the ancestral spirits who have amor ring Sang Hyang Acintya, it is necessary to go through a holy sadhana as well (Sudarta, 1987).

Holiness cannot be obtained or obtained through something that is dirty or dirty. Holy is the basis for going to a higher holy. Gods are the personification of God Almighty, thus they are holy beings, so to worship him who is the most holy, then before doing *pujastawa*, we must first purify ourselves. So, what is emphasized about an obligation or which is one of the dharma for every ritual action that is carried out, is to perform a yajna or ceremony with sincerity. Moreover, in a series of *Gurupiduka* rituals, the qualifications of those who carry out *pangastawa* must also be prioritized. So specifically, those who do *pujastawa* are not random people. So those who enter the area of brahmins. Or *pinandita*, or human beings who have carried out a process of personal purification correctly and properly and have carried out spiritual sadhana in accordance with dharma teachings (Wiana, 2007)

III. Closing

Permas and Parekan in the temple located at Samuan Tiga Temple, are the only ones that exist and play an important role for the continuity of the temple's existence and there are no other permas and parekan apart from at Samuan Tiga Temple. So, this is the only temple that has Permas and Parekan. As well as being an existence of many sects which then unite in Samuan Tiga Temple, in the form of devotional service that merges into the concept of *Tri Murti*. Its existence is related to the arrival of many sect leaders who then carried out the Paruman at Gunung Goak Temple, which after the Pasamuan was held by Mpu Kuturan, changed its name to Samuan Tiga Temple. So, the Samuan Tiga Temple actually existed long before Maharaja Dharmodayana ruled in Bali.

Permas and Parekan in Samuan Tiga Temple are different from the *pangayah* found in common temples in Bali. Their presence is very important, because Permas and Parek are the ones who are responsible for and carry out all activities from before the work of *Bhatara Turun Kabeh* until the work is finished. In other temples in Bali, all *ngayah* activities are carried out by the Pangempon. But at Samuan Tiga Temple, this was taken over by Permas and Parekan who came from various regions. So, it can be stated that only Samuan Tiga Temple is the only temple in Bali that has Permas and Parekan.

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