

# Nyanjan Tradition In Piodalan Ceremonies At Pura Dalem, Piling Traditional Village

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**Abstract:** *Nyanjan is a term in Hinduism which, when viewed in terms of its function, can be interpreted as ngerauhang, calling or bringing. Meanwhile, Kerauhan is a term used to indicate a certain condition of a person who is considered or believed to be possessed by certain spirits. Outside the Bali area, almost the majority say that kerauhan is a negative thing or is associated with negative situations, such as being possessed by demons, being possessed by demons and so on. The piodalan ceremony is a series of Dewa Yadnya ceremonies held in temples or other holy places. Carrying out the piodalan ceremony is a common activity for the Hindu community. The implementation of all forms and forms of the piodalan ceremony is driven by an obligation to make sacrifices before Ida Sang Hyang Widhi Wasa and all His manifestations as an embodiment of devotional love towards Him. Because, without the willingness to perform yadnya, namely piety in carrying out the faith that teaches the basics of yadnya, it is impossible to live a happy, prosperous and peaceful life.*

**Keywords:** Nyanjan Tradition, Piodalan Ceremony

## I. INTRODUCTION

Hinduism gives freedom to its followers to appreciate and practice and feel the essence of its teachings. Divine teachings in Hinduism originate from the holy book Veda which is the revelation of Almighty God and is a guide to spiritual, moral and ethical life for mankind. Hindu religious teachings recognize four ways to get closer to God Almighty, namely through; *Bhakti marg*a, *karma marg*a, *jnana marg*a, and *yoga marg*a. Of the four teachings, the teaching that is easiest for Hindus to implement is *bhakti marg*a, because by carrying out a yadnya ceremony and making various types of ceremonial offerings, building places of worship, statues, *pratima* and various religious symbols they will feel close and have a relationship. which is in harmony with God Almighty/ Ida Sang Hyang Widhi Wasa.

The harmonious relationship that exists is a conception of natural balance which in Hinduism is called *Tri Hita Karana*, namely; Firstly, *Parahyangan* is a harmonious relationship between humans and Ida Sang Hyang Widhi Wasa/ God Almighty. This relationship is based on the concept that God is the source of everything that exists and whoever always remembers him will be given abundant grace. This concept of relationship behavior is expressed in the form of *parahyangan* or a holy place to worship God in all its manifestations. Second, *Pawongan* is a harmonious relationship between humans and fellow human beings. Third, *Palemahan* is maintaining good relationships with fellow creatures and the environment which is a basic value to be able to obtain the goal of life, namely *dharm*a, *artha*, *kama*, *moksa* by always having communication/relationships with Ida Sang Hyang Widhi Wasa and its manifestations, including worship of the ancestors. The main requirement in filling and carrying out life towards physical and spiritual well-being.

Hinduism is also a religion that has ritual, emotional, belief and rational elements. The four elements mentioned above are interrelated with each other. In terms of its function, almost no religious ceremony is complete without the participation of artistic performances, especially Balinese dance. On the other hand, the Balinese Hindu community always considers art to be a symbol of society which always holds religious values within it. Performing arts, especially dance, are often ritual dramas which are a means of strengthening beliefs, strengthening faith and formulating religious conceptions in life. One of the performances that we often encounter is the barong dance, where in the performance the play is based on *rwa bhineda*, namely good and evil. In the final act of this performance, there is usually a loudness experienced by some of the performers and even the audience can also experience the loudness. This is a unique phenomenon that occurs in Balinese Hindu society.

Discussing the problem of *rau*han, of course we will think about what exactly is *rau*han and who can experience *rau*han. *Ker*uahan is a term used to indicate a certain condition of a person who is considered or believed to be possessed by certain spirits. Outside the Bali area, almost the majority say that kerauhan is a negative thing or is associated with negative situations, such as being possessed by demons, being possessed by demons and so on (Oka Swadiana 2007: 2). There are also those who condition spirituality for certain purposes, such as for treatment, expelling pests, asking for magical guidance and so on. The universality of this *ker*uahan phenomenon is of course viewed differently according to each person's perspective and interests. Psychologists would say that such a situation is simply an emotional outburst where the awakening of the subconscious pushes out into the conscious world due to certain factors that trigger it. That is why *ker*uahan is categorized as hysteria, a mental disorder or instability that arises due to certain factors. Hysteria also occurs due to a person's inability to face difficulties, emotional stress, restlessness, worry and inner conflict (Zakiah Daradjat, 1986: 36).

In facing these difficulties, a person will not be able to face them in a normal way, then they will give up responsibility and run away unconsciously to the unnatural symptoms of hysteria. L.K. Suryani argues (in Suadiana, 2007: 28) that *kerauhan* is where a person's abilities are taken over by his own spirit, spirit or *atma* or other energy outside his thinking. At times like that, the person concerned remains conscious, but if they are not trained, they cannot control their situation, so it is very possible that there is a spiritual person who still functions mentally, but that person is controlled by another energy, he still remembers but cannot control it.

This is different from traditional societies, they differentiate *kerauhan* into two, namely positive *rauahan* and negative *rauahan*. Positive *kerauhan* is *kerauhan* which is functionally believed to be a revelation, magical commandment, words of ancestors and so on. However, whatever the type of problem, it is important to get attention. The Hindu community in Bali believes that *kerauhan* is a way of communicating between two different realms, so that obstacles between the two can be resolved. Therefore, in almost every ceremony the God of Yadnya conditions *kerauhan* as a ritual that should not be underestimated, this can be proven by the appointment of the Sutri mangku in certain traditional villages. Pemangku Sutri (pemangku Lancuban) or Dasaran is a taxon holder who can help the community to ask for guidance from the abstract world (Sudarsana, 2001: 3).

Likewise in the Piling Traditional Village, the Sutri stakeholders, apart from helping the Gede stakeholders to organize ceremonies and sprinkle Tirta on the people, have the duty and obligation to help the community in resolving problems that cannot be resolved by deliberation and consensus, through the *nyanjan* procession, namely begging. supernatural clues to the problems faced by the Piling Traditional Village community.

## II. DISCUSSION

### 2.1. Piodalan Ceremony

Before discussing the Piodalan Ceremony further, we will first explain the meaning of the Piodalan Ceremony. viewed from a philosophical point of view, the ceremony is a way to carry out the relationship between atman and *paramaatman*, between humans and Hyang Widhi and all its manifestations by means of *yadnya* to achieve purity of soul (PHDI, 1980/1981: 61). To carry out ceremonies, Hindus, especially in Bali, use facilities commonly referred to as *upakara*. With this ceremony, Hindus in Bali can get closer to Ida Sang Hyang Widhi Wasa. *Upakara* is a collection of religious literature which is united and is the voice of the Veda and consists of mantras, but in its implementation it must be supported by ethics as the driving force behind the utterance of the voice of the Veda, even though in reality people pronounce it in various languages but the language of God is already there. in the meaning of the ceremonial structure. In the Vedic era while in India, the Maha Rsi used a language known as the language of the Gods but after arriving in Bali (*usana Bali*) it was created into Palawa literature, which is a form of all *reringgitan* which is summarized in *upakara* (Sudarsana, 2001: 12). From the description above, it is clear that the meaning of *upakara* is very high because *upakara* is a golden bridge for Hindus to be able to unite themselves with the creator, it is no different from an electric cable that connects the lamp column to each house with its electricity source so that the lamp balloons can light up and illuminate. the darkness of the hearts of every people through their beliefs and beliefs.

Likewise, seen from another angle, the synonyms of the term *upakara* have been mentioned many times in sacred literature such as the Bhagavad Gita, often also referred to as "Yadnya". In fact, *yadnya* has a broader meaning in that *yadnya* does not only mean material *upakara*, but also means all human actions that lead to virtue (Sudarsana, 2001: 14). Apart from that, *yadnya* also means a sincere and sincere holy sacrifice. We can see the meaning of the *yadnya* ceremony in terms of the meaning contained in it in the Sloka of the holy book Bhagawad-gita as follows:

*Yadenasis tansinah santo, Mucyante sarvakilbisaih,  
Bhujante tetu agham papa Ye pacanty atmakaranat.*  
(Bhagawad Gita, III, 13)

Good people eat what is left of their *yadnya*, they are free from all sins, but those who are evil who provide food for their own sake are eating their own sins.

Humans are created and maintained by *yadnya*, so it is an obligation to show gratitude and devotion to God and as creatures created by God humans have a great responsibility to create balance and harmony in the universe and its contents by carrying out *yadnya*. In the Lontar Tuter Tapeni Yadnya it is stated (in Sudarsana, 2001: 16 – 17):

*Hana pewarah mami ri para areringgit ikang yadnya weruha rumuhun peluta muang akutukang yadnya apan ikang yadnya pinaka Widhi, arupa gama anuntun kang manusa anyembah Widhi meraga Widhi Widana apan upa, ngaran jalaran, kara ngaran sembah, upakara ngaran bhakti ring Widhi, nimitaning samangkana, pagehakna ikang yadnya, apan Widhine araga ika sami apan pelutan ikang reringgitan ra, ngaran raditya, ringgit ngaran patemon. Patemon Sang Hyang Raditya lawan manusa ngaran pesaksi, sehananing dasa guna parikramaning manusa. Apan Widhi Widana juga ngaeran banten, kang ngaran Sang Hyang Prajapati (Widhi) anten ngaran ingat, ngaran eling, lking ngaran tunggal ngaran kumamwa anunggal lawan Widhi. Iki paribasa Widhining yadnya, luih ipun yadnya adruwe prabu (hulu), tangan, dada, muah suku manut mansta, madya, motama. Daksina pinaka hulunia, jerimpen karo pinaka asta karo sehananing banten ring hareping Widhine pinaka angga, sehananing palelabanan pinaka suku.*

From the excerpt from the contents of the Lontar above, it is clearly implied that *upakara* is a very important thing because it can help the spiritual life of Hindus to be able to achieve balance between themselves and Hyang Widhi Wasa. *Upakara* are also symbols that contain magical value and have parts like the *tri angga*, namely:

1. *Daksina* is a symbol of the head (upstream).
2. *Ayaban*, such as *gambean*, *peras*, *dapetan* is a symbol of the body, *jerimpen* is a symbol of the hand, slash and *sesayut* are a symbol of the stomach.
3. *Lelabaan*; *caru*, *segehan* is a symbol of the buttocks and legs.

It is like this ceremony is like a letter which has an introduction, body and conclusion. The next explanation is about the meaning of *piodalan*. The word *piodalan* comes from the word "*wedal*" which means coming out, descending, leaving it (Parisada Hindu Dharma Pusat, 1985/1986; 20). Exiting, descending and leaving in this case is related to or related to the descent into the environment of Ida Sang Hyang Widhi Wasa with all its manifestations according to days that have been set/determined, for example for the *Kahyangan Tiga* Temple, *Sanggah/merajan*, *Paibon*, *Dadya*, and others. other. The *piodalan* ceremony is also called *patirtan*, *patoyan* or *pujawali*.

In the Balinese dictionary it is stated that *odalan* means a celebration milestone in a temple. So, *piodalan* is a celebration at a temple/holy place, it is a celebration or a remembrance of when the holy place was actually built, so that the implementation of *piodalan* is based on meetings between the *panca wara*, *sapta wara* and *pawukon* which come every six once a month, for example *piodalan Buda Kliwon Sinta* (pagerwesi). Apart from being based on the meeting between *panca wara*, *sapta wara* and *wuku* as mentioned above, there are also those based on the calculation of *sasih* which falls once every year, such as *Purmaning Sasih Kapat*, *Sasih Ke Dasa* and so on.

So, the *piodalan* ceremony is a series of *Dewa Yadnya* ceremonies held in temples or other holy places. Carrying out the *piodalan* ceremony is a common activity for the Hindu community. The implementation of all forms and forms of the *piodalan* ceremony is driven by an obligation to make sacrifices before Ida Sang Hyang Widhi Wasa and all His manifestations as an embodiment of devotional love towards Him. Basically, it is impossible to live a happy, prosperous and peaceful life.

## 2.2. Dudonan Piodalan Ceremony at Pura Dalem Piling Traditional Village

The *Piodalan* ceremony at Pura Dalem is held every six months, because it uses the *pawukon* system, which falls on Wednesday *wuku Ugu* with *panca wara kliwon* (*Buda Kliwon Ugu*). The *piodalan* ceremony at Pura Dalem is divided into two parts, namely; *piodalan ageng* (large), and *piodalan alit* (small). Next, we will summarize the *piodalan* procession at Pura Dalem:

### Piodalan Ageng

Like the ceremonies at Pura Puseh and Bale Agung, the ceremony at Pura Dalem also takes approximately 4 days to prepare and make the *upakara* and *uparengga*. The first day of *nuasen Karya/nyamuh*, offering *pejati* and *segehan* returning home is followed by making *upakara* and *uparengga*, such as making *sanggah surya*, *sanggah cukcuk*, *penjor*, *laapan banten* and so on which will be used in the *piodalan* ceremony. On *Buda Kliwon Ugu Day*, which is the day that has been determined to carry out the *piodalan* ceremony at Pura Dalem, the procession of the *piodalan* ceremony can be described according to its stages as follows:

Preparation. This preparation stage is carried out from eight in the morning until finished. *Ancangan Istri* (the women's work organizing committee helps the Serati and the stakeholders to organize the *upakara* at each *pelinggih*, while the men's work committee (*Ancangan Muani*) makes preparations such as *caru*, *ben banten* (meat for offerings), *satay*, food for manners and so on. Beat 10 *Tri Kahyangan* officials and *Sunggi* interpreters held the *tapakan* at Gedong Simpen Pura Desa and then headed to *Kahyangan Dalem*.

### Mecaru and Paklemigian.

The *mecaru* ceremony uses a single-tailed *caru brumbun*, called *caru eka sata*, with 8 fights and other equipment. The purpose of this *caru* is to invoke harmony between *Bhuana Alit* and *Bhuana Agung* and to provide peace to humanity in carrying out the ceremony. *Paklemigian* is a cleansing ceremony using the facilities/ *upakara bayakaonan*, *Durmenggala* and *prayascita*.

### To Beji

Before the *ke beji* ceremony begins, the *nanginin* ceremony is first carried out with the means of offering *pejati* and *segehan mancawarna*, then continued with *lunga ke beji*. In this ceremony, all the people of the Traditional Village line up carrying *uparengga* such as statues, *pretima*, *tapakan* Ida Bhatara in the form of *barong*, *rangda*, *rarung*, *tedung*, banners and so on. The aim of carrying out this ceremony is to wash away all the dirtiness that exists in *Bhuana Agung* and *Bhuana Alit* and then take (*angamet*) the *tirta kamandalu* so that in the *piodalan* ceremony you will gain purity of body and mind. Once finished, return to the temple and be greeted with the *pendet* and *rejang dewa* dances, and then *mepurwa daksina*. After all the *sesuhunans* have been elevated, it is followed by presenting the offerings of the *sanggra*.

### Nganteb Piodalan

This ceremony is the culmination of the work, where the eleven pairs of stakeholders begin to carry out the puja *pengastawa* to celebrate the *piodalan*. The *piodalan* offerings used globally will be described as follows: the *mungguh* offerings to the *pelinggih-pelinggih* consist of *daksina*, *ketipat*, *peras*, *penyeneng*, *perebuan*, *arbor*, *Suci gebogan*, *canang genep* plus *Sayut Agung* on the main shrine. Sorohan offering *ayaban* uses a derivative offering which is a simplification of the previous ceremony and is the result of changes or shifts agreed upon by the Piling Traditional Village. This change aims to lighten the burden on the people so that they do not easily change religions.

After completing the *anteban*, some of the stakeholders collect the *tirta Pakuluh* in each *pelinggih* and *margiang* the plain flour, *tetebus* thread and *bija* found in the *penyeneng banten*. This is then continued with the *rerejangan* and *mepurwa daksina* ceremonies, namely circling the temple area in a clockwise direction carrying *daksina linggih*, statues, *pretima*, *keris*, *pagut* umbrellas, banners and so on. This *mepurwa daksina* is also carried out in Central Jaba by rotating three times around the temple area, then the statue, *pratima* and *gegaluhan* are again placed in their respective shrines.

### Prayers

The next event was a joint prayer, namely the people of Pakraman Piling Village who were already at Pura Dalem doing a joint prayer which was preceded by the Tri Sandya Puja *nguncarang* followed by *nunas tirta* and *mabija*. Next, prayers are held in rotation according to the arrival of Piling's traditional manners, starting from the Pelinggih in Beji, Dalem Klingkung, then *Kahyangan Pura Dalem*.

### Naur Bisama

This procession is usually only carried out by a few people who are *naur bisama*, namely paying debts for what they have promised to Ida Bhatara who resides at Pura Dalem.

### Nyolahang Tapakan

Usually, this *masolah* event is held between 24 00 to 0200 in the morning. All of Ida Bhatara's tapakans such as *Barong*, *Rangda*, and the two *rarungs* are danced to the performance of *calonarang*. Before the *masolah* event begins, all the *sunggi* and *pecalang* interpreters pray together in front of the Pura Dalem shrine, with the means of offering *pejati* and *segehan mancawarna*.

### Nyanjan

At the *nyanjan* event, all the mangku prayed together so that Ida Bhatara would be willing to attend through the intermediary *Sutri/Dasaran* and give a gift that would bring goodness to the Hindu people in the Piling Traditional Village environment. After completion, the *nyanjan* procession continues with the same *mepurwa daksina* as was done previously. Then the community returns to praying *pemuput*, with the intention of apologizing for all shortcomings and mistakes that may have been accidentally made. Next there is a *kincang-kincung*, then *ngantukang/ Puja prelina*.

### 2.3. Nyanjan Ritual Procession

*Nyanjan* is a term in Hinduism which, when viewed in terms of its function, can be interpreted as *ngerauhang*, calling or bringing. According to Ida Rsi Bujangga Loka Natha from Griya Giri Kesuma Denpasar (in Swadiana, 2007; 42) said that in the Hindu religious scriptures he had never found guidance about *kerauhan*, but in practice in society many people *kerauhan* and in Lontar he found There is a term *nyanjan* which states that *kerauhan* is justified for the purpose of *ngadegang* or looking for stakeholders. This means that if you are looking for stakeholders, the community cannot get them from descendants, and from the results of consensus deliberation, it will be carried out based on supernatural will, namely through the *nyanjan* ceremony. Regarding the method for selecting stakeholders, there are still differences between one region and another, however, whatever method is applied as long as it is an agreement between the community members and the traditional leaders, it is fine.

From the description above, it is clear that *nyanjan* is a ritual to summon or bring the spirits of the gods/ancestors to come down to earth to provide magical guidance through the medium of Mangku Sutri. For the people of Piling Traditional Village, the *nyanjan* ritual has been a tradition passed down from generation to generation which is carried out at the Dewa Yadnya ceremony (*piodalan* at Pura Dalem). This was done because of the limitations of people's thinking in being able to communicate with Sang Hyang Widhi and his manifestations.

The *nyanjan* ritual in the *piodalan* ceremony at Pura Dalem Piling Traditional Village is usually carried out at the final stage of the *piodalan* ceremony, namely before *nyineb* or before *praline puja*. The ceremonies offered during the ritual are; *eteh-eteh pamendakan*, *canang*, *api* and *toya*, *daksina*, *ketipat kelanan*, *peras*, *penyeneng*, *soda*, *sesayut sari sesayut pabersihan*, *sokan kampuh*, *segehan Agung*, *tetabuhan arak* and *brem*, *segehan mancawarna*. The mediator in this ritual is the *sutri* leader, where when the ceremony begins he will always be busy praying accompanied by the sound of *gambelan* and the tinkling voice of Jro Mangku Gede's *bajra* as the leader of the ceremony as well as the melodious singing of hymns which will speed up the process of the entry

of supernatural spirits. into the body of *Mangku Sutri*, so that communication between the supernatural world and the community represented by the big stakeholders can be carried out quickly.



Photo of the Nyanjan Ceremony Procession  
Document; Ramati 2023

Usually within minutes *Jro Mangku Sutri* shows physical signs such as blank stares, changes to become stronger and so on, this means that *Mangku Sutri* has switched from a normal identity to another person and it is believed that the supernatural spirit has possessed his body or what is usually called with the term *kerauhan*. Next, the *Pemangku Gede* will immediately approach the *Sutri* holders who are in chaos and hold a dialogue or communication, because the purpose of this ritual is to create a connection between the natural world and the noetic world. After communication occurs and there is an agreement, before the supernatural spirit leaves *Jro Mangku Sutri's* body, usually the people of *Piling Traditional Village* who take part in the *nyanjan* procession ask to be given the gift of health, prosperity, good agricultural products and goodness in all fields. The final stage of this *nyanjan* ritual is usually that the *Gede* authority invites the supernatural spirit that has possessed *Jro Mangku Sutri/ dasaran's* body to leave *Jro Mangku Sutri's* body by sprinkling holy *tirta* which is called *ngeluhur*, which means that the supernatural spirit will return to its origin.

#### 2.4. The Meaning of the Nyanjan Ritual

The uniqueness of the *nyanjan* ritual is that when there is communication or dialogue between the stakeholders in charge of *nandakin bawos* and *Jero Dasaran* (*pemangku* of *Sutri*). The stakeholders whose job it is to provide support for *Sutri* who are in the presence of supernatural spirits must of course have experience so that communication or dialogue can be connected and can be understood by the *Piling Indigenous village community*. Communication or dialogue usually begins by asking who is the supernatural spirit that was able to enter *Dane Mangku Sutri's* body? After being answered that the person he was communicating with at that time was the *Penglingsir* who had become a god in the temple, he continued by asking about the *pidalan* issue, whether he had *parisudha* or not. After all the main questions have been answered and received well, the problems faced by the *Piling community* will then be discussed, such as cutting down trees in the temple area which might disturb and endanger the shrines in the temple area. And *Krama Desa Adat*, the majority of whom are farmers, usually ask for guidance on how to deal with rat pests and disease pests on their crops so that the farmers' crop production can be better.

These questions are usually answered spontaneously by the spirit of the supernatural world who possesses *Dane Jero Mangku Sutri* who is in distress. For example, regarding the *pidalan* ceremony, it has been well received and regarding pests and diseases on crops, farmers are usually advised to carry out the *yadnya* ceremony in the form of *masegeh* or *mecaru* in their rice fields and plantations to neutralize negative forces in an abstract way, and ask *Ida Bhatara/Ida Sang Hyang* to *Widhi Wasa* gave the gift of prosperity to the people of *Piling Traditional Village*. From the description above, it appears that the meaning of the *nyanjan* ritual for the people of *Piling Traditional Village* can be seen in several ways as follows:

From a social perspective, the *Piling Traditional Village community* can jointly carry out the *Dewa Yadnya* ceremony starting from the preparation stage until the ceremony is finished. They work together/work together for a goal, namely devotion to *Ida Sang Hyang Widhi Wasa*. This means that they have cultivated a sense of solidarity that psychologically they will feel aware of one unity of faith and belief. This sense of unity will foster a sense of solidarity within groups and individuals and will even foster a strong sense of brotherhood

From a psychological perspective, the people of *Piling Traditional Village* have found a way to escape from the difficulties and problems they face in living this life. And they believe that all phenomena, situations and conditions, including suffering and all

problems must have a cause. In overcoming problems, we should act wisely and need to use a positive frame of mind, namely by developing character, good intentions and behavior so that it will bring good benefits too. The Piling Traditional Village community also believes that by carrying out the yadnya ceremony in accordance with the instructions given by the supernatural spirit through the intermediary *dane Jro Mangku Sutri* they will certainly be able to improve the situation. This is in accordance with the Faculty theory (in H Jallaluddin, 2002; 56) which states that human behavior does not originate from a single factor but consists of several elements including the function of creativity (reason), feeling (emotion) and intention (will).

#### **Cipta (reason)**

It is an intellectual function of the human soul. Through creativity, people can assess and compare to then decide on a course of action regarding certain stimulants.

#### **Rasa (emotion)**

A force in the human soul that plays a large role in shaping motivation in a person's pattern of behavior. No matter how important the function of reason is, if it is used excessively it will cause religious teachings to become cold. For this reason, the function of reason is only appropriate to play a role in thinking about the super natural, whereas to give meaning to religious life, careful and deep appreciation is needed so that the teachings appear alive. So, what is the object of investigation now is not the assumption that a person's religious experience is influenced by emotions, but to what extent the role of emotions plays in religion. Because if emotions play the sole role in religion, then it will reduce the value of religion itself.

#### **Karsa (will)**

It is an executive function in the human soul. Karsa encourages the implementation of religious doctrine and teachings based on psychological functions. It is possible that a person's religious experience is intellectual or emotional, but without the role of intention, then the religion will not necessarily be realized in accordance with the will of creativity (reason) or feeling (emotion). A driving force is still needed so that religious teachings become a religious act. If something like this happens, for example a person does something against his will, then it means that the function of his will is weak. If religious behavior is realized in the form of manifestations that are in accordance with religious teachings and always balance one's behavior, actions and life in accordance with God's will, then the function of intention (will) is strong.

Religious teachings that have become a deep belief will encourage a person or group to pursue a better level of life. The practice of religious teachings is reflected in individuals who participate in improving the quality of life without expecting excessive rewards. Belief in Ida Sang Hyang Widhi Wasa's reward for good deeds has been able to provide inner rewards that will influence a person to act without material reward. The reply from Ida Sang Hyang Widhi Wasa in the form of a reward for the afterlife is more coveted by devout religious believers. (Jalaluddin and Ramayulis, 1987; 98). Likewise with the people of Piling Traditional Village, in realizing their religious teachings they always carry out the yadnya ceremony, because they believe that by carrying out the yadnya ceremony they have carried out the orders of Ida Sang Hyang Widhi Wasa, because yadnya is virtue and virtue is actually dharma. Meanwhile, the ceremony and its ceremonies are part of the yadnya which can actually be seen and is a manifestation of good deeds.

### **III. Conclusion**

The nyanjan ritual has been a tradition passed down from generation to generation which is carried out at the Dewa Yadnya ceremony (*piodalan* at Pura Dalem). This was done because of the limitations of people's thinking in being able to communicate with Sang Hyang Widhi and his manifestations. The Piling Traditional Village community also believes that by carrying out the yadnya ceremony according to the instructions given by the spirits of the supernatural through the intermediary *dane Jro Mangku Sutri* they will certainly be able to improve the situation, and they believe that by carrying out the yadnya ceremony they have carried out the orders of Ida Sang Hyang Widhi Wasa.

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