

The Tradition of Ketipat Kawulu Ceremony in Hindu Community Civilization in Mataram City

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Abstract

This research aims to: 1) To analyze the form of the Ketipat Kawulu Ceremony Tradition in Hindu Civilization in Mataram City, 2) To describe the function of the Ketipat Kawulu Ceremony Tradition in Hindu Civilization in Mataram City, 3) To analyze the meaning contained in the Ketipat Kawulu Ceremony Tradition in Hindu Civilization in Mataram City. The data collection techniques used in this research are 1) Observation, 2) interviews and 3) Documentation. Furthermore, the theories used to analyze are: 1) Religious Theory, 2) Symbolic Instruction Theory, and 3) Value Theory. The results of this study are: 1) The tradition form of ketipat kaulu ceremony in the civilization of Hindu Society in Mataram City consists of: a) carried out by the Hindu community in Mataram City; b) the place of the ceremony is focused on sanggah/merajan, dadya temple, beach and the nearest temple in Mataram City; c) this ceremony is held on tilem sasih kaulu; d) In this ceremony using banten tipat sirikan; e) Steady belief (sradha bhakti). 2) The function of the Ketipat kawulu Ceremony Tradition in Hindu Civilization in Mataram City, namely: a) Neutralizing negative forces; b) As an Implementation of Vedic Teachings; c) As an Actualization of Panca Yadnya; d) As a Practice of Tri Hita Karana teachings; e) Environmental Preservation. 3) The meanings contained in the implementation of the ketipat kaulu ceremony tradition in the civilization of Hindu society in Mataram City include the following: a) philosophical meaning; b) religious meaning (tattwa); c) social meaning d) cultural meaning; e) welfare meaning.

Keywords: Tradition, Ketipat Kawulu, Civilization

Introduction

Hindus have the most expressive and deeply rooted basic framework of religious life among the people. Their positions complement each other so as to create harmony. Therefore, the most outer thing will accept the influence of tradition and culture as a civilization of society, so that it adheres to village, kala, patra, and literature (Sukrawati et al., 2022). This philosophy includes the conception that the application of religious rules is a conceptual teaching that deserves reference, while tradition develops from rules that are institutionalized continuously and continuously (Sukarma, 2016).

Religious traditions that arise, live and develop among the Hindu community are a culture, customs owned by certain groups of people, which are traditionally applied as ancestral inheritance in which there are provisions and legal rules (Muhammad, 1976). This is in line with the sloka in Manawadharmasastra II which states: "Veda khilo dharma

How to cite:	Ni Komang Wiasti (2024) The Tradition of Ketipat Kawulu Ceremony in Hindu Community Civilization in Mataram City (5) 4
E-ISSN:	2722-5356
Published by:	Ridwan Institute

tulam smerti, Cila ca lad widam, acaraca iwa, Sadhunamat manastusti rewaca" meaning that all the Vedas are the main source of dharma (Hinduism) then Smrti besides Sila (good customs and those who live the Vedas) and then events (traditions and saints) and finally atmanastuti (complacency) (Gede & Sudharta, 1996);(Soekanto, 2005).

Sacred and magical rituals in the form of religious ceremonies as an act of graceful and polite self-control become an important pattern as a form of expression of Hindu society both routinely (nitya karma) based on Wewaran and within a certain time (naimitka karma) based on sasih (Tangdilintin, 1981);(Syafrita & Murdiono, 2020).

The Lombok Balinese Hindu community in Mataram City carries out the Tradition of Ketipat Kaulu Ceremony on the eighth month of the Gregorian calendar which falls in February (adjacent to the current Chinese New Year), impacting on natural conditions such as: 1) rainy season; 2) strong winds; 3) rampant disease (languishing gering); 4) crop failure for farmers; 5) Fishermen do not go to sea so that there is a sayah (difficult) season, inequality in all sectors of people's lives.

In Lontar Sundarigama mentioned that sasih kaulu was influenced by Bhuta kala, to neutralize it the community is expected to make offerings of banten Tipat sirikan which is equipped with side dishes in Merajan sanggah Kemulan / Dadya, then diayab / tabbed to angga sarira, and to the beach (Kemenuh, 2020). The offering has the aim of eliminating all envy into a generous nature, melting the excrement (mala) of lara, roga, Wighna by the god Vishnu in order to avoid things that harm and endanger people's lives, and ask for welfare.

Observing this, there is something unique about the celebration of the Ketipat kawulu Ceremony in Mataram City, namely that this ceremony is only carried out by some religious people (Local Hindus), while for overseas people do not celebrate it. The longer the celebration of cultural traditions of the Ketipat kawulu Ceremony is increasingly lively, festive, and lively with its strong radiating taksu, the beauty of various canang elders, decorated with colorful flowers, spreading fragrance, and an aura of purity in this universe as a form of emotional sublimation, positive motivation for Hindu community residents in Mataram City (Hemamalini, 2019),(Suadnyana, 2020).

The form of the Ketipat kawulu ceremony begins in the morning of prayer in Merajan, then each individual natab banten tipat with full confidence as befits otonan based on wuku birth, and in the afternoon to the beach, and ends with Ngejot to relatives, neighbors, family, friends (mesimakrama) to maintain kinship relations as a form of tolerance in creating harmony.

As well as Hindu susatras such as Bhagavadgita, III. Sutarti (2019) wrote "Devan bhavayata'na, Te deva bhavayantuvah, Parasparam bhavayantahm, Sreyah paramavapsyatha" which means: Hereby worship the deity, may the deity bless thee, by such mutual reverence, thou hast attained the highest virtue.

In addition, the book of Manawadharmasastra also states that every Hindu ritual should not only contain the Panca Yadnya but also contain: a) Sradha i.e. belief; b) Lascarya: full of sincerity i.e. without hesitation; c) Literature is the law in force in the performance of yajna; d) Daksina: punia; e) Mantras and gitas mean prayers, hymns of

praise; f) Nasmita means bhakti, not for the sake of self-purity; g) Annaseva means banquet service. The literary review can strengthen the basic foundation of the Ketipat kawulu ceremony carried out by the Hindu community in Mataram City (Adnyani, 2023).

Based on the reality of the facts described above that the Lombok Balinese Hindu community in Mataram City related to traditions, customs, culture, their implementation is different, and the lack of written studies (references), weak understanding in terms of meaning, so researchers are interested in raising issues related to "The Tradition of Ketipat kawulu Ceremony in the Civilization of the Lombok Balinese Hindu Community in Mataram City".

Research Methods

This research uses a qualitative approach because it is oriented and based on situations and conditions, which are natural (natural) with several characteristics including: a) the natural setting (the natural setting) because of the position of the researcher; and b) is descriptive. The location of this research was carried out in the Mataram City area, which was based on several considerations including: a) The number of Balinese Hindu Lombok communities dominates compared to other districts: b) Each sub-district or banjar has different cultural traditions, so that its uniqueness is very visible and various forms; c) become the center of the City whose area has the most sacred places such as temples and beaches; d) the city of Mataram as the central center of religious rituals.

Data collection in this study used observation techniques, in-depth interviews and documentation studies while the data analysis techniques used in this study were in the form of interpretive descriptive qualitative analysis. The procedure used includes stages such as: 1) classification; 2) reduction, and :3) interpretation of data. When analyzing the results of the research assisted by using three theories, namely: 1) Religious Theory, 2) Symbolic Instructional Theory, and 3) Value Theory.

Results and Discussion

A. Forms of Ketipat Kawulu Ceremony Tradition in Hindu Community Civilization in Mataram City

Literally, the form of religious ceremonies carried out by the Hindu community can be studied and analyzed as follows: 1) the room / place of ceremonies such as merajan, temples; 2) Good times/days that are considered holy; 3) Yajamana (one who performs yadnya; 4) Upakara (bantam as an offering); 5) Sarathi (bantamman); 6) Puja/Mantra; 7) Pemangku/Sulinggih; 8) Religious hymns; 9) Gamelan; 10) Guardian dance. Thus, the form of the Ketipat kawulu ceremony can be reviewed in several ways, namely:

1. Implemented by the Hindu community in Mataram City

Society is a group of humans who interact and associate with each other with the aim of having the same belief, namely believing in the existence of Ida Sanghyang Widhi

Wasa. The Ketipat Kawulu ceremony becomes a routine ritual as a form of devotional teachings or ancestral respect

2. Place of Ketipat Kawulu Ceremony

The place of this ceremony is centered in the sanggah / merajan respectively or at the dadya temple, on the beach, and the nearest temple in the city of Mataram.

3. Time of Implementation of the Ketipat Kawulu Ceremony

This ceremony is carried out at the tilemening sasih kawulu (at the end of the tilem). The process of the ceremony is carried out in the morning praying at the temple merajan / dadya, in the afternoon each member of the family natab banten, and in the afternoon at the beach.

4. The Process of Performing the Ketipat Kawulu Ceremony

The implementation of this ceremony starts from the preparation steps needed are material facilities and other complements in the form of types of natural materials that are processed according to needs, namely: 1) Yellow janur, enau leaves, banana leaves, delundung leaves, betel leaves, whiting, areca nuts, wood leaves, fragrant pandan and flowers. 2) Fruits (bananas, salak, oranges, sapodilla, cucumbers, sugarcane, apples, and others. Various snacks (Jaja uli, begina, dodol, wajik, kaliadrem, pillow, rete, tape. 3) means of ketipat sirikan. 4) Meat ; chicken, duck, buffalo, pork, chicken egg, duck egg for Tum : 5) sambel saur, kacang komak, gerang, bajo, garam dan sambel gepeng (tabia bun, garlic and salt) ; 5) Rice, kepeng money, tukelan yarn.

Related to the stages in the process of arranging from the completeness of the prepared material into a banten as a form of offering before Ida Sang Hyang Widhi Wasa and His manifestation, bhatara-bhatari. Banten sesayut tipat sirikan functions as a special system for each family member that is adjusted to the life of paweton or birth.

The implementation stage is carried out in three places, namely: 1) Prayer in Mrajan / refutation with upakara ketipat sirikan mUpload in each pelinggih as many as 2 pieces, while in ayaban adjusted to the wuku day when the arrival of sasih kawulu for example sweet urip 5, pahing 9, pon 7, wage 4, kliwon 8. ; 2). Natab Ketipat ke angga sarira which is in the form of a means of semayut katipat on the sasih kawulu tilem in each family using the number of katipat adjusted to the life of the five wara at birth; 3) Pray to the beach because it is the estuary of the waterway and the final place of disposal of waste and all impurities sarwa mala.

Last/Closing Stage. Prasadham in Sanskrit means God's grace. The food we eat every day is God's gift, while warp in Balinese means the result of asking God. The food ingredients eaten come from the universe, therefore humans need to yadnya, as a rotation of the yadnya chakra so that the universe and its contents become peaceful With nunas Prasadham (warps in the form of various foods, fruits and snacks as waranugraha ida bhatara-bhatari, ancestors and gods for the welfare of all living things in this universe, it will provide positive benefits to the health of the body, mind and soul.

In the Bhagavadgita, III. The following verse is written "Yajna sistasinah santo, mucyante sarwa kilbisaih, bhunjate te tv agham papa, ye pacanty atma karanat" which

means "He who eats the rest of his yad will be free from all sin, He who cooks food only for himself actually eats sin" The Sloka quote strengthens our understanding that the prasadam we enjoy is very important and beneficial for the growth of the soul, and even sin or mistake can be minimized.

B. The Function of the Ketipat Kawulu Ceremony Tradition in Hindu Community Civilization in Mataram City

Function is defined as a group of activities belonging to the same type based on their nature and implementation. Thus the function intended in the Ketipat kawulu Ceremony Tradition is usefulness, the contribution of the ceremony so as to provide information and meaningful things for spiritual development. There are several functions of the Ketipat Kawulu ceremonial ritual in Mataram City, namely:

1. Neutralize Negative Forces

In the book of Sundarigama there is a commentary related to the Ketipat kawulu ceremony along with the translation: "In Lontar Sundarigama mentions that sasih kawulu is influenced by Bhuta kala, to neutralize it the community is expected to celebrate the offerings of Banten Tipat sirikan which is equipped with potluck side dishes in Merajan Sanggah Kemulan, then diayab / tabbed to angga sarira, and to the beach, so that the community, state and nation become safe and peaceful and life the community will become prosperous". Tipat is defined as togetherness, obedience, in the sense of similarity, obedience, discipline. Harmony. It has 4 angles can be connected with, chess purusa artha, chess marga yoga, chess paramita. All these concepts are good things for Hindus.

In his worship of the greatness of Ida Sang Hyang Widhi Wasa to ask for strength to all who master all sources of positive energy by being absorbed into the body, with maximum utilization make ourselves more patient, calm, peaceful, tough, strong, controlled, peaceful, and harmonious in the sense of being far from suffering.

2. Implementation of the Vedic Teachings

Ceremony is etymologically derived from the word "upa" which means to relate, "way" which means Movement. Thus ceremonies are everything activities related to the Movement. The motion in this case is interpreted as the execution of something, which in Hinduism is known as Yadnya or sacred sacrifice. In general, the implementation of the yadnya ceremony touches each other and is closely related to each other so that it becomes a whole unity.

Related to this, the Ramayana book strengthens the commentary of the sundarigama book above, which in its ethics is written "Gunamanta sang dasaratha, wruh ring veda, filial piety ring god tar malupeng pitra puja, still ta sireng swagotra kabeh" means there is a king named prabu dasaratha, he is very wise and wise, masters the vedas, is devoted to the gods, and does not forget friends and family". Similarly, it is mentioned in Atharwa Veda XII.II whose translation states that "Satya, Rta, Diksa, Tapo, Brahma and Yadnya established this earth". From the

passage of some of the books above it is understood that yadnya is one of the essence of dharma originating from the Vedas.

3. Actualization of Panca Yadnya

Panca yadnya is a sacred offering that is carried out sincerely consisting of god yadnya, man yadnya, pitra yadnya, Bhuta yadnya and rsi yadnya. The five yadnya are closely related to each other and become a whole, mutually supportive, and complementary. This was carried out by the Hindu Community in Mataram City at the implementation of the ketipat kawulu ceremony.

In this regard, there are three levels of Yadnya when viewed from its quality, namely: a) Tamasika yadnya, namely yadnya without heeding literary instructions, without mantras, without hymns, without daksina, and not based on belief; b) Rajasika yadnya, yadnya performed with full expectation of the result and performed to show off; c) Satwika yadnya yadnya which is performed on the guidance of literature, mantras, hymns based on full confidence and steadiness.

4. The practice of Tri Hita Karana teachings

The implementation of the Ketipat kawulu ceremony for the Hindu community in Mataram City is based on the concept of Tri Hita Karana, which is as follows: a) The relationship between humans and God which is manifested by praying at merajan / dadya or other temples; b) Human relationships with others manifested by ngejot (distributing food to those who do not celebrate) relatives, neighbors, relatives and family; c) Human relations with the natural environment are realized by using foliage and mesegehan means. From the point of view of ceremonial philosophy states that the way to make a relationship between atman and parama atman, between man and Ida Sang Hyang Widhi, between man and man with the yadnya way to achieve purity of soul.

5. Environmental Conservation

With various types of various plants in the offerings used at the Ketipat kaulu ceremony come from various plants, sourced from vegetables, animals, sea fish, nuts and tubers. There are 8 types of leaves and their meanings that are used as a means of offering, including tables 1:

Table 1. Types of foliage and their meaning

No	Types of leaves	Meaning
1	Daun Cacing	Sharpening the spiritual
2	Daun Paku	Strengthens inner, mental and spiritual
3	Daun Sele	Carbohydrates (energy)
4	Sky Supporting Leaves	Strong conviction
5	Bulu Baong Leaf	Keeping words
6	Daun Kacang	Source of vitamins
7	Anti Yang Leaves	Neutralizes toxins
8	Cinnamon Leaves	Creating coolness

Source: dok. Peneliti 2023

From the table above there are various types of plants that are important to use in carrying out ceremonies. Mustaid S. et al (2004) stated that there are 462 species of plants

used in Hindu religious ceremonies, as many as 65 species (14.1%) are categorized as rare or protected. The use of these types of plants in ceremonies gives a mandate or message as a responsibility for the preservation of plants so that the implementation of the ceremony can continue.

Plants in Hindu ceremonies have important meanings, namely: a) As a symbol of gods for example in making areca nut shafts as a symbol of the god brahma, betel as the god of vishnu, and lime as the god of shiva; b) as a simbul suksma sasira (smooth body) coconut symbolizes the head, candlenut eye knot, delem leaf ear knot, pudak flower knot nose, durian knot muka, reed neck fruit, sugarcane hand knot, banana wood kbul body, sugarcane kbul kaki.

And the rhizome of ginger knotted toes: c) the knotch of tranquility like plawa on canang; d) Sincerity/purity of heart. The use of nyasa is intended so that the Tri Pramana (bayu, word, idep) energy, work, behavior are in humans more stable so that the application in everyday life becomes a whole unity towards the right direction. Likewise, local snacks that complement and become the main element in upakara facilities as cultural preservation that traditionally for generations have the following meanings:

Table 2. Types of Snacks and Their Meanings

No	Types of Snacks	Meaning
1	Gina Eggs	profession / livelihood, means of offering
2	Kaliadrem	adem/sejuk
3	Bantal	Strength
4	Dodol	Soul of Serenity
5	Wajik	Purity
6	Satuh	Obedience, discipline, obedience
7	Abug	Abundance

Source : dok. Peneliti 2023

Based on table 2 The various snacks are used as a complement to the main things of the banten offering facilities which function as follows: a) It is a form of gratitude before God; b) Is a tool of concentration of the mind ; and c) It is the embodiment and place of God.

The above explanation has relevance to symbolic interactional theory because in the implementation of the ketipat kawulu ceremony using the means of burdenteran as a symbol of the Vedic language which is used as a means of offering or connecting with God. In addition, this theory also states that each individual has a relationship with other individuals, namely kinship which means that every human being needs the help of others.

C. The Meaning of the Ketipat Kawulu Ceremony Tradition in Hindu Community Civilization in Mataram City

Meaning is a form of response, analysis given by someone to something. When connected with the Ketipat kawulu ceremony, the meaning contained is as follows::

1. Makna Philosophy

The function of upakara katipat kawulu is as a form of offering to Ida Sang Hyang Widhi Wasa and also as a tataban adjusted to the number of sirikan katipat used according to the day of birth or the number of urip of each five wara. The relationship between the

use of katipat sirikan and urip paweton as the core in the complement of upakara which functions as a pewetonan payment.

Philosophically, the purpose of natab katipat in this sasih kawulu tile is to be able to ward off or languish free from suffering. This is also explained in Sundarigama regarding the completeness of the use of upakara facilities in the kawulu tilem including; Katipat sirikan according to neptu hari, fish vegetables, delundung leaves according to urip neptu, sambel gente and others including tetebus.

2. Makna Religius (Tatwa)

The essence of man is inseparable as a religious creature so that on holy holidays offering offerings to Ida Sanghyang Widhi Wasa is based on a sincere, sincere and holy conscience. Because of his strong belief that all life processes will be controlled by God, so as an expression of gratitude and gratitude for all the availability of clothing, food is realized through the activities of the ketipat kawulu ritual ceremony. Accompanied by tabuh panca gita (the sound of clappers, songs, gongs, mantras, kentongan), the smell of incense, fragrant flowers will add to the atmosphere of silence and tranquility in the ceremony.

3. Social Meaning

Humans to be able to carry out their lives always depend on the environment, both the natural environment and the place where they live in groups and communities. In the Bhagavata Purana it is mentioned that man needs to perform Dasyanam or Sewanam meaning that all life behavior is manifested in the form of service to God. Thus the process of giving and sharing (ngejot) to relatives, relatives, neighbors at the Ketipat kawulu ceremony is an implementation of the Hindu teachings of Tattwam asi, Tri Hita Karana and basudewa kutumbhakam as a culture of local wisdom menyama braya.

4. Meaning Culture

Hindu society has a unique noble culture that is admired by foreign tourists and domestic both from the aspect of ceremonies and diverse arts that give rise to taksu and high fibrations of purity. Therefore, in making various upakara facilities at the Ketipat kawulu ceremony, a great culture is reflected, because the various upakara facilities used look varied, unique, and distinctive.

The tradition of Hindu ketipat kawulu ceremony in the city of Mataram which is carried out continuously and can be accepted by his generation is part of the culture. Hinduism has many unique and sacred cultures that cannot be rivaled by other people. That culture makes Hinduism great and admired. There is an expression that states that a great nation is a nation that values its culture alone.

5. The meaning of well-being

Welfare is defined as the fulfillment of all needs, both material and spiritual, as something natural and natural to be everyone's dream. Because the Tipat facility is the main offering in the Ketipat kawulu ceremony which comes from rice and then rice is a symbol of Dewi Sri which functions to provide welfare outwardly and mentally.

The purpose of the Ketipat kawulu Ceremony is to ask for fertility or prosperity to Dewa Sri who is also referred to as Dewa Ayu Manik Galih which is the goddess of the ruler of food (rice or rice) as the magic of the god Vishnu who plays an important and strong role in human life as a god who maintains the balance of nature, the ruler of water bestows prosperity with abundant harvests for people's lives.

Conclusion

Based on studies related to the tradition of the Ketipat kawulu ceremony in the civilization of the Hindu Community in Mataram City, it can be concluded: 1) The form of the tradition of the ketipat kawulu ceremony in the civilization of the Hindu community in Mataram City consists of: a) carried out by the Hindu community in Mataram City; b) the place where the ceremony is focused on sanggah / merajan, dadya temple, beach and nearby temples in Mataram City; c) This ceremony is carried out on the tilem sasih kawulu; d) In this ceremony using the means of banten tipat sirikan; e) Steady confidence (sradha bhakti). 2) The Function of the Ketipat Kawulu Ceremony Tradition in Hindu Community Civilization in Mataram City, namely: a) Neutralizing negative forces; b) Implementation of the Vedic Teachings; c) Actualization of Panca Yadnya; d) The practice of Tri Hita Karana; e) Environmental Conservation. 3) The meanings contained in the implementation of the ketipat kawulu ceremony tradition in the Hindu Community civilization in Mataram City include the following: a) philosophical meaning; b) the meaning of legitimacy. c) social meaning d) cultural meaning; e) the meaning of well-being.

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