The Meaning of Saraswati Holy Day Celebration in Bali

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Abstract

In Balinese Hindu society, the holy day is generally called Rerahan. On this day, Ida Sang Hyang Widhi Wasa is believed to have descended to give his power or holy lights. This Rerahan is commemorated based on spiritual, and moral values and the people's level of consciousness to uphold the noble values contained therein. One of the holy days that is always commemorated or celebrated in Bali is the Holy Day of Saraswati. It is celebrated as the day of the descent of science into the world. The type of research used in this research is qualitative research, data collection using observation, documentation and interviews, which are the main data sources. The data is analysed by observing, understanding, and interpreting each factor data collected and the relationship between facts. Then the research data obtained by the researcher during field research through observations and interviews with informants are described. The information obtained by the researcher is selected and coded to provide a more straightforward concept so that it is relatively easier to understand. Saraswati Holy Day celebrates Sang Hyang Widhi Wasa for his power to create knowledge and chastity. This celebration is celebrated every six months on Saturday, Umanis Wuku Watugunung. The image of the figure of Goddess Saraswati as a beautiful woman cannot be separated from Vedic theology, which describes God and his manifestation as personal virtue.

Keywords: Meaning; Saraswati Holy Day; Bali

Introduction

Every religion has feast days. Feast days are days each religious adherent celebrates to get closer, offer praise, ask for guidance and safety or kerahayuan, pray, worship, apologise, etc. A feast day is a day that is commemorated or a privileged day because, based on beliefs, these days have meanings and functions that are very important for life, both because of their influence and the spiritual values contained in them, so it is necessary to remember and celebrate. Holy days are believed to be the day when Ida Sang Hyang Widhi Wasa gives his grace to the people. Celebrating and commemorating the holy day is believed to influence the self, so it is felt very necessary to commemorate. In Hindu community in Bali, the holy day is generally called Rerahan. On the day, Ida Hyang Widhi Wasa is believed to descend to give his strength or holy light. Rerahan is commemorated based on spiritual and moral values and the people's level of awareness to uphold the noble values contained therein. Hindus have a lot of holy days. The holy days are based on Wuku, such as Bude Kliwon, Anggara Kasih/Kliwon, Bude Cemeng/Wage, Saniscara Keliwon, Tumpek, Pagerwesi, Saraswati, Galungan, Kuningan and the like. In addition, there are also based on Sasih, the transfer of Purnama, Tilem, such as Nyepi and Siwa Ratri. On these holy days, Hindus celebrate in sacred places such as Sanggah / Merajan, Temples and the like, accompanied by offerings in the form of Upakara as the means. The implementation of holy day also provides benefits for the people, such as Hindus will often meet or unite with others, meaning to get to know each other, bringing their hearts closer to peace because the meeting occurs in holy places.
They are also not allowed to think, say, and do bad things because these places are the *sthananya* or the place of *Ida Sang Hyang Widhi Wasa*.

People pray to *Ida Sang Hyang Widhi Wasa* for a better life expectancy because the desired hope will not achieve success without his grace (Saputra, 2022). Implementing the feast day also benefits the improvement of the economy of all businesses because almost all economies can be raised from the cheapest to the most expensive materials. Various jobs get a place because the *Upakara* needed uses everything available, such as various types of leaves, flowers, fruits, clothes, money, raws, ripe, alive, dead and others like it. The people's economy gets marketed so that every holy day, all levels of society, can feel the equal distribution of fortune.

According to Eliade (1963), religious rituals bring humans into closer contact with the spiritual world and open the door to mystical or transcendent experiences. Religious rituals also have a universal meaning and can be found in various cultures and religions around the world. He identified two essential aspects of religious rituals: movement and meaning. Movement in rituals includes all physical and rhythmic actions performed by ritual participants, such as dance movements, chants, prayers, etc. Meanwhile, the meaning of ritual includes the symbolic and transcendent aspects of the ritual itself. According to him, religious rituals can provide transcendent experiences in three ways, namely:

1. **Reenactment**
   - Religious rituals can re-enact an event which is considered sacred or transcendent in the history or mythology of a particular religion. In the reenactment, ritual participants feel the same experience as the character in history or mythology being imitated.

2. **Sacred Space**
   - Religious rituals can create spaces that are considered sacred or transcendent, such as temples or other places of worship. In spaces that are considered sacred, ritual participants feel a closer connection to the spiritual world.

3. **Sacred Time**
   - Religious rituals can also mark a time that is considered sacred or transcendent, such as a holy day celebration. In times that are considered sacred, ritual participants feel a stronger presence of spiritual forces.

In Eliade's view, religious rituals allow humans to connect with spiritual forces and experience the transcendent. Religious rituals also have a universal meaning and can be found in various cultures and religions around the world. *Saraswati* Holy Day is one of the holy days that is always commemorated or celebrated in Bali. *Saraswati* is celebrated as the day of the descent of knowledge into the world. *Saraswati* Holy Day is also called *piodalan Sang Hyang Haji Saraswati* which is celebrated once every six months (210 days), namely on *Saniscara Umanis Wuku Watugunung* (Suatmini, 2010). On this day, Hindus hold worship of *Ida Sang Hyang Widhi Wasa* in his function as a descendant of science.

**Method**

The type of research used in this research is qualitative research, data collection by means of observation, documentation and interviews, which are the main sources of data, while the way the data is analysed is by observing, understanding, and interpreting every fact or data that has been collected as well as the relationship between facts (Moleong, 2013). Then the research data obtained by the researcher during field research through observations and interviews with informants is described. The important things are sought in it so that the meaning can be understood easily and the important points in it can be clearly understood. Information obtained by researchers is selected and coded to provide a more straightforward concept so that it is relatively easier to understand.
Results and Discussion

1. Definition and Celebration of Saraswati Holy Day

Etymologically, the word Saraswati comes from the San-Sanskrit language from the word Saras which means something that flows or speech. The word Wati means to have. So, the word Saraswati etymologically means something that flows or the meaning of speech. Science is a continuous flow of knowledge like a well whose water never runs out, even though it is drawn every day to give life to mankind (Suratmini, 2010). Saraswati Holy Day is a holy day to celebrate Sang Hyang Widhi for his power to create knowledge and purity. This holiday is celebrated once every six months, on Saturday Umanis Wuku Watugunung. The image of Dewi Saraswati as a beautiful woman cannot be separated from Vedic theology, one which describes God and his manifestations as personal virtue. Such as the three-eyed Lord Shiva, the four-headed Brahma, including the beautiful four-armed Goddess Saraswati.

In Bali, the Saraswati celebration is often cited as the basis for making the Papirus book, and religious literature is considered the source of knowledge. Then the next day, on Redite (Sunday), the peak of Sinta is followed by Banyupinaruh. Banyupinaruh is when Balinese Hindus purify themselves and their spirituality in the sea, lakes, rivers and other water sources. Saraswati Holy Day gets special attention for Balinese Hindus. People celebrate by giving offerings to Ida Sang Hyang Widhi in the form of Sang Hyang Aji Saraswati. Prayers follow this in temples and other holy places. At home, prayers are usually performed in front of books, palm fronds, or libraries. Library resources written in this script are then offered solemnly. What is exciting and different from other Hindu holidays is that the offerings offered on Saraswati are equated with the name of the holy day.

In Hinduism, Sang Hyang Aji Saraswati is believed to be the power of Sang Hyang Brahma. She is symbolised as a beautiful woman with four hands complete with various attributes, including both hands holding Vienna and lotus buds. In addition, there are also peacocks and swans. According to Bidja (2006), each attribute mentioned above has a meaning, namely:

a. Genitri is one of the symbols, which is believed that knowledge will never end being learned throughout life and will never run out of learning. Genitri is also used as a tool to perform Japa. Ber-Japa is an activity of chanting the name of God repeatedly. This activity can also be called demanding knowledge which is an effort by humans to get closer to their creator.

b. Lontar/cakepan is a symbol of the source of knowledge, meaning that all forms of knowledge and Science are secular in nature. The word vidya, which means spiritual Science, can lead us to achieve moksha; otherwise, avidya (secular Science should not be ignored first). According to the explanation found in the Isavasya-Upanishad: We transcend hunger and da-haga through avidya, only then through vidya do we progress and attain moksha.

c. The Viola/musical instrument called rebab in Bali, whose sound is very melodious and melancholic, reflects that Science can affect the aesthetic sense of human beings.

d. Lotus as stana / linggih Hyang Widhi, which symbolises Bhuana Agung, the stana of God Almighty. So, it can be interpreted that holy Science has Bhuana Alit and Bhuana Agung. Lotus also symbolises purity as the essence of science.

e. The peacock is an attribute that symbolises that knowledge is a great and authoritative thing, so someone who is able to master knowledge is a person who will gain authority. In connection with this, Swami Sakuntala Jagatnatha, in the book Introduction of Hinduism, explains that the knowledge one can possess will cause people to become selfish or arrogant. Therefore, the knowledge must be handed over to Goddess.
Saraswati so that the owner becomes full of authority because the nature of egoism or pride has been removed or eliminated by the holiness of Goddess Saraswati. The knowledge is used to serve humanity and nature and for offerings to God Almighty.

f. The swan symbolises wisdom that can distinguish between good and bad things. In addition, the swan is also a symbol of power in the three worlds (tri loka) because it moves in the three elements of nature, namely in water, land and air. Swan is a poultry animal with good traits that do not like to fight or like a harmonious life. Swan also has the ability to choose their food. Even though the food is mixed with dirty water, what is chosen to enter its stomach or what is eaten is only good food, while the dirty water is. Therefore, people who have mastered Science will be wise or already have the ability of Wiweka. Wiweka means a human ability to distinguish between good and evil and right and wrong.

2. Upakara Piodalan Saraswati

a. Definition of Upakara

Upakara or banten, offerings are a form of service that is realised from the results of work activities in the form of material offered or sacrificed (Artawati, 2007). The role of upakara is as a means that has a symbolic meaning or symbol of devotion to him. Upakara is a complementary means in the ceremony because human abilities are very limited. It functions as a concentration of the mind, an attempt to get closer to the creator. We always offer the best to Him as a sense of devotion and as a form of gratitude to God for all His gifts. The ceremonial materials we make can be obtained from the nature around us. The mind makes us have to love each other, nurture each other, love each other and respect each other. So, life in this nature will always be harmonious because the balance of nature is maintained. Living things will always be interdependent with one another. Therefore, in this life, we need to practise mutual help among others. Loving nature can be realised by planting plants with various plants that will have a good impact on preserving nature. Another thing we can do is to keep various kinds of animals because the means of upakara and the needs of life are all obtained from the creation of Ida Sang Hyang Widhi Wasa.

Saraswati Holy Day celebration can be carried out wherever we are (Diantary, 2019). Piodalan Saraswati can be carried out personally when we are studying or working in a place or area, we can carry it out there. In addition, we can also carry it out in the family, group, banjar, village and public environment, which is adjusted to the village kala patra, namely place, time and circumstances. The celebration of the Saraswati Holy Day is not only for students or people involved in the world of education but for all Hindus wherever they are, work and profession because Science is essential in this life and how we live this life will not be able to escape the name Science. Because of the limited human abilities, laypeople will use upakara/banten facilities in implementing the Saraswati Holy Day celebration in the ceremony.

b. Types of Upakara

According to Swebawa (2021), upakara in the Saraswati Holy Day celebration there are types of levels, namely:

1) Kanistama level (Simple / Small), consisting of banten Saraswati, canang burat wangi lenge wangi and kumkuman water.

2) The Madhyama level (Medium) consists of banten Saraswati, equipped with banten ayaban, in the form of pajati, dapetan sorohan, tumpeng lima or dapetan sorohan tumpeng pitu, accompanied by sesayut Saraswati and rayunan Saraswati.

3) Utama/Besar level, as in the middle level, added with suci, daksina palinggih, perangkatan putih kuning, gebogan, flowers and fragrances.
3. Upakara After Saraswati Holy Day.

In the celebration of Saraswati Holy Day, there are several series of upakara performed by Hindus in Bali after Saraswati Holy Day. Arwati (2007) says that there are several upakara after Saraswati Holy Day, namely:

a. Banyu Pinaruh/Redite Pahing Sinta

Banyu Pinaruh is a series of Saraswati Holy Day celebrations the day after. The holy day of Saraswati falls on the last day of wuku Watugunung, while Banyu Pinaruh falls on the first day of wuku sinta or precisely on Redite Paing Sinta. Banyu Pinaruh comes from the word Banyu, which can be interpreted as water, and Pinaruh or Pangweruh, which means knowledge. Thus, Banyu Pinaruh can be interpreted as cleaning the defilement or darkness of the mind (avidya) by bathing in knowledge.

During Banyu Pinaruh, Hindus perform melukat or cleansing activities by bathing in a place that is considered a place for cleansing, such as the beach or other water sources at sunrise. So, on the morning of Banyu Pinaruh, many Hindus come to the beach in Bali to do melukat. At the time of melukat, they bring prayer facilities. Upakara, in the form of Labaan Yellow Rice. Hindus gracefully usually have yellow rice after being offered to God.

b. Soma Ribek/Soma Pon Sinta

On the day of Soma Ribek, the worship is directed to Bhatara Sri Amerta / God of Prosperity. Soma Ribek is also a series of Saraswati Holy Day. In this case, it is meant that knowledge is signalled to be used to gain prosperity for oneself, family and surroundings. The knowledge that is useful for humans will also create prosperity for the knowledgeable. For this reason, humans must seek knowledge and learn that knowledge in such a way that their lives are prosperous or not lacking. Not lacking means that knowledge is used to make our lives prosperous and prosperous as the prosperity of life is created basically. The existing rules are so that the knowledge can be used for things that are good and right or dharma and related to the Swadarma of each knowledge owner. Upakara in the form of canang maraka geti-geti is presented to the Lumbung and Pulu, which is where rice is stored. The abstention on this day is not allowed to sell rice or paddy.

c. Sabuh Mas/Anggara Wage Sinta

Sabuh Mas Day is also part of Saraswati Day. Sabuh Mas Day is the day which becomes self-improvement through knowledge. This knowledge is self-respect. It is a sequel to Soma Ribek, which makes Hindus happy outside, where their mind is filled with knowledge. The separated spirit becomes the true glory, the king as the lord of the truth of the soul. Also called Shiva Dwara, the crown, which also means glory itself. The knowledge given and used, directly or indirectly, establishes the glory that governs itself. The open spirit becomes something that must be fulfilled by receiving glory. We are born noble, Sabuh Mas warns, and knowledge makes us as noble as ourselves as knowledge itself. The worship is directed to Lord Mahadeva as the ruler of wealth in the form of gold, beads, quality of beads, jewellery). The place of worship can be done at pelinggih / piyasan. Upakara that is offered in the form of: suci, dakshina, dapetan, peras, penyeneng, yellow white soda, sesayut mertasari, canang burat wangi lenge wangi, canang pabersihan.

d. Pagerwesi/Buda Keliwon Wuku Sinta

After humans achieve inner and outer happiness, then we come to how to maintain it and make it a milestone of life that will never be eroded by time and era. Pager of iron is a part of protection from what has been achieved. Buda Kliwon Sinta is the fall of Pagerwesi day. Pagerwesi is a series from Saraswati to Tumpek Landep. The last series of Saraswati Holy Days is Pagerwesi Day so that the glory and happiness of birth remain...
in the souls of people who get the light on Saraswati Holy Day. The worship is directed to Hyang Pramesti Guru / Bhatara Siwa and Dewata Nawa Sanga. He meditates to save the souls of all his creatures. The ceremonies offered are: suci, daksina, dapetan, peras, penyeneng, white and yellow ajuman, canang meraka, wangi-wangian and sesayut panca lingga. In the natar Sanggah / Merajan, in the form of segehan panca warna / segehan agung, for oneself in the form of prayascita and sesayut pageh urip.

4. Types of Upakara/Banten in Piodalan Saraswati
Arwati (2005) said that in Saraswati piodalan there are several Upakara that are usually used, namely:
a. Canang Burat Wangi Lenge Wangi
In making this canang, the base used is in the form of a ceper, taledan, on top of which contains plawa, porosan, 2 pieces of tangkhi/celemik each containing fragrant burat and fragrant lenge, the seats are equipped with urasari/lengis containers, filled with flowers, rampe, boreh miyik.
b. Pabersihan
In making pabersihan, the base uses a ceper, taledan, on top of which there are 7 pieces of tangkhi/celemik, each containing ambuh/sliced top pucuk leaves or grated coconut, sisig, tawang flour, yellow flour, tamarind, oil, bija, and on top of it is placed a canang payasan.
c. Canang Maraka
In making this canang the base also uses ceper and taledan, on top of the taledan, contains raka-raka which fruits and snacks. The snacks use nyanyah geti-geti (ingredients from manyanyah sticky rice mixed with brown sugar). On top is a sampyan pelaus containing plawa, porosan, uras sari, flowers, rampe and boreh miyik.
d. Canang Sari
In making canang sari the base uses ceper, taledan, tamas on top filled with plawa, porosan, tebu, kekiping, golden bananas and 3 pieces of tangkhi /celemik each containing yellow rice, fragrant burat and fragrant lenga and uras sari filled with flowers, rampe, boreh miyik and sesari money.
e. Canang Gantal
In making this canang using a ceper, taledan on top filled with plawa, 7 pieces of lekesan which are tied by the bamboo stick, uras sari filled with flowers, rampe, boreh miyik.
f. Daksina
In making the daksina, the base uses a wakul daksina, babedogan, or wakul masrembeng, in which it is sequentially filled to look, base tampelan, rice, yarn, kepeng money, a coconut that has been cleaned of its fibers, around it with a kjong each containing a raw duck egg, tingkhi, pangi, banana, bijaratus, gantusan, plawa peselan and on top of it all is placed a genten canang containing sesari money according to its needs and purpose.
g. Dapetan
In making dapetan the base used is a taledan, on top of which is a tumpeng, rarasmen, raka-raka, and a sampyan tumpeng containing plawa, porosan flowers and rampe.
h. Penyeneng
In making penyeneng, the base uses celekontong in which it contains tatukon on top of it contains sampyan panyeneng which in each plot contains segawu / sisig rice, fresh flour made in dadap leaves, flour and turmeric stacked, and pangelelenge, pounded dadap leaves containing oil on cotton /sasarik, rampe filled with flowers and bija. The sampyan is completed with plawa, porosan, flowers, the top contains tatebus thread.
i. **Sorohan Alit**  
This Banten consists of a group of *banten*, consisting of small *peras*, *tulung* and *sesayut*, then tied together.

j. **Peras**  
In making this *banten peras*, the base uses are in the form of *ituk-ituk* for small *peras* and *taledan* for large *peras*, on which are placed *kulit peras*, *tatuken* (base *tampelan*, rice, thread, *kepeng* money), 2 *tumpeng*, *rarasmen*, *raka-raka* and a *sampyan peras* *metangga*, containing *plawa*, *porosan*, flowers, *rampe* and boreh miyik.

k. **Tulung**  
In making *tulung* the base uses *ituk-ituk* affixed with 3 pieces of *tulung sangkur* filled with rice and *rarasmen*, *raka-raka* a *sampyan pelaus maakit* containing *plawa*, *porosan*, *uras sari*, flowers, *rampe* and boreh miyik.

l. **Sasayut**  
In making *sesayut* the base that we use is wearing *sesayut* skin on top of it containing rice, *rarasmen*, *raka-raka* and a *sampyan pelaus* containing *plawa*, *porosan*, *uras sari*, flowers, *rampe* and boreh miyik.

m. **Soda, Ajuman or Ajengan**  
In making *soda* the base uses a *ceper*, *taledan*, *tamas*, or the like, on top of which uses 2 pieces of *penek* (white or yellow white), *rarasmen*, *raka-raka*, and a *sampyan plaus* or *kepet-kepetan* filled with *plawa*, *porosan*, *uras sari*, flowers, *rampe* and boreh miyik.

n. **Tipat Kelanan**  
In making *banten tipat kelanan* the base uses a *ceper*, *taledan*, *tamas* or the like. It contains 6 *tipat*, *rarasmen*, *raka-raka* a *sampyan pelaus* or *kepet-kepetan* filled with *plawa*, *porosan*, *uras sari*, flowers, *rampe* and boreh miyik.

o. **Pangambyan**  
In making *banten pangambyan* the base uses a *taledan*, above which contains 2 *tumpeng*, in between which is placed a *tipat pengambyan*, on the left-right side of the *tumpeng* contains *tulung pengambyan*, equipped with *rarasmen*, *raka-raka* which in the type of snack contains a *bantal*. On top of all this is placed a *sampyan pangambyan/matangga*, *megonjer* or *masriyok* containing *plawa*, *porosan*, *uras sari*, flowers, *rampe* and boreh miyik.

p. **Pejati**  
*Banten pejati* consists of a group of *upakara/banten* consisting of *daksina*, *peras*, *soda*, *tipat kelanan* with *penyeneng* and *segehan cacahan*.

q. **Labaan or Nasi Yasa**  
*Banten labaan* and *Nasi yasa* base uses *taledan*, banana leaves, *tamas* or similar, on top of which contains yellow/white rice with *rarasmen* placed on it and neatly arranged accompanied by a *canang genten/canang sari*.

r. **Rayunan Saraswati**  
In making *upakara/banten rayunan* the base of each uses a *taledan* consisting of one *taledan* containing white *gibungan/angkonan* rice and another *taledan* yellow *gibungan* rice, equipped with *rarasmen* containing *ulam guling* duck/white chicken, *canang pabersihan* and *canang sari*.

s. **Banten Saraswati**  
*Banten Saraswati* wears a flat base, *tamas*, containing:  
1) Rice of *catur* manyanyah colours (white rice, brown rice, sticky rice, injin), each covered with *celemik*.  
2) Grains of color *panca manyanyah* (jawa, rice corn, *jawa* corn, *godem* and *jali-jali* seeds, each covered with *celemik*.  

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3) Rujak Sagara Gunung with takir, made from a mixture of temu, coconut magobed/shredded, pomegranate, tamarind, fried onion, ental sugar, nyanyah ketan, injin, brown rice, rice, uku salt, arak, berem, empehan.

4) Rujak dialasi takir, made with young coconut/kuwud, tamarind and salt.

5) Bubur Precet, it based of takir contains 2 spoons made of young coconut leaves. The porridge is made from rice flour, coconut milk and sandalwood water.

6) Bubur Cendol, it based of takir, containing a spoon made of young coconut leaves. Made with rice flour, coconut milk, sandalwood water and honey.

7) Jaja Kukus Catur, all of these jaja have a celemic base, made from sticky rice, injin, red and yellow rice.

8) Bubur Sumsum, this porridge is wrapped using banyan leaves / pancangan / 5 sheets of banyan leaves on the stalk, containing 3 packets in the form of cigarettes, bungkusian tape and tampelan while the two sheets are empty. Two kinds are made: bancangan banyan leaves upright/tungkayak and prone/malingeb.

9) Jajan Saraswati, jajan Saraswati is made out of rice flour. The padma-shaped base contains a nest, egg, 2 lizards, and the eyes of injin and the holy script Omkara, covered with celemik. Tamas is then completed with raka-raka. A sampyan plaus/kepet-kepetan contains plawa, porosan, uras sari, flowers, rampe, boreh miyik, canang pabersihan, canang burat wangi lenge wangi.

t. Perangkatan Kuning

This banten uses taledan and tamas as its base, which can also be lined with dulang, nare or similar items. Taledan or tamas contains yellow pangkonan rice and is surrounded by takir, each containing rerasmen and ulam. On top of the rice is a canang genten.

u. Gebogan

Banten gebogan uses dulang, nare bokor or similar as its base. It contains raka-raka (fruits or snacks) arranged neatly and canang genten in a round or cawu shape that matches the base.

v. Prayascita

In making prayascita the base uses a nare, tray or the like. On top of it is placed a sesayut, kulit peras bundar, nasi pangkonan / round rice, arranged 5 slices of omelette pointing to the 5 cardinal directions, around it is equipped with rerasmen, raka-raka then on top of everything is placed a sampian nagasari / flower containing plawa, porosan, flowers, rampe. The sequence includes sorohan alit (perasas, tulung, sesayut), canang pabersihan, penyeneng, lis babuu and lis senjata (weapon lis), bungkak nyuh gading makasturi, toya anyar and tirta requested from sulinggih.

w. Suci

One soroh suci sari/alit, consisting of 3 tamas tied together, complete with the sequence. The three tamas are:

1) Tamas Tatampel, located at the bottom, it contains 5 ripe wooden bananas, 5 bantal, 5 packs of tape, 5 begina snacks, 5 slices of sugar cane, 5 white and yellow holy snacks, panca pala, canang porosan 5 tanding.

2) Tamas Guru, it is located above the tamas metapel or in the middle. It contains 4 tumpeng, a tumpeng guru / tumpeng at the peak containing boiled duck eggs, rice using a pyramid base containing saur, omelette and fried white beans.

3) Tamas Lampadan, located at the top, the contents are white beans, white botor, komak, papaya, eggplant, starch, all boiled, leaves used as vegetables with garlic spices, galingale greater / suna cekuh without shrimp paste, each covered with a takir. Topped with:
a) Sekul Pinda, the base of the Sekul Pinda is ceper containing 3 rice balls covered with celemik, with 3 ripe wooden bananas and a measure of honey/a takir of honey.

b) Sega Taksisir, the base is a ceper containing aron-aron rice, sliced coconut, fried komak nuts and saur.

c) Nasi Bira, the base is ceper containing urab rice, fried peanuts and boiled silk eggplant.

d) Sekul Wedya, the base is a ceper containing 3 rounds of white rice tossed with empehan and based with 3 bingin leaves, topped with 3 sliced onions and completed with 2 ambengan leaves and 3 aa baas leaves.

e) Nasi Pahyasan, the base uses a ceper containing rice, wanta pomegranate leaves, saur, omelette and cooked peanuts.

x. Completion
Contains split duck roll, pepper, penek gurih/penek containing nuts and combed coconut, unripe banana (pisang matah), boiled banana (pisang lebeng), 1 tanding each and a bungkak nyuh gading. Ranurutan banten suci: canang burat wangi lenga wangi, canang sari, canang gantal, daksina, peras, soda, tipat kelanan.

1) Pisang matah
The base uses a small wakul containing all raw beans, raw kayu bananas, sugar cane, porosan, 5 pieces each and a small sampyan peras/matangga, containing plawa, porosan, flowers, rampe.

2) Pisang lebeng
The base uses a small wakul containing fruits/panca pala 5 slices each, sacred snacks, tape, bantal, sugar cane, and a small sampyan nagasari containing plawa, porosan, flowers, and rampe.

y. Sasayut Saraswati
The base uses kulit sasayut, on top of it contains 3 pieces of penek namely white, red and black, rarasmen, raka-raka a sampyan nagasari. flowers containing plawa, porosan, flowers, rampe, boreh, miyik, equipped with canang burat wangi lenga wangi and panyeneng.

z. Sasayut Mertasari
The base uses kulit sasayut, on top of which contains a tumpeng which on th top contains a gedah or cup filled with water and a sprig of waterlily. In the body or middle of the tumpeng, yellow flowers are stuck, and around it is placed 3 complete tulung containing rarasmen, raka-raka, and a sprig of betel leaf containing its fruit. On top of it is placed a sampyan tumpeng/nagasari containing plawa, porosan, flowers and rampe.

aa. Sasayut Panca Lingga
The base uses kulit sasayut, contains a big tumpeng brumbun, when making it, it is poured with sandalwood water, surrounded by pangkonan rice / round catur warna (white, red, yellow and black), fragrant flowers of 5 colors, equipped with 5 tipat pandawa, 5 tipat sari, 5 tipat sladapurna, 5 tulung sangkur, a tipat bagia, 5 kawangen, 5 waterlily flowers, 5 cempaka flowers, 5 nagasari leaves, stuck on the tumpeng. The top of the tumpeng contains nine rarasmen flowers with a white duck bolster, raka-raka a sampyan sasayut containing plawa, porosan flowers and rampe. The edge of the base is lined with 5 types of coloured flowers.

bb. Sasayut Pageh Urip
The base uses kulit sasayut, on top of which is a large penek, arranged with a yellow tumpeng poured with sandalwood water at the time of making, then stuck with 9 kawangen. Tumpeng is decorated with one pair of white and yellow cempaka flowers
each and a sprig of white and blue waterlily. Other equipment are 5 pieces of tulung urip, 5 pieces of tulung sangkur, tipat pandawa, tipat sldapurna, tipat sari each one, rarasmen equipped with a duck bolster, raka-raka, white and yellow tatebus thread, 2 pieces of betel containing lime, a sampyan sasayut containing plawa, porosan, flowers, rampe, canang buratwangi lenga wangi and canang pabersihan.

5. Position of Dewi Saraswati

According to Suratmini (2010), there are various positions of Dewi Saraswati, among others: (1) Position in literature, (2) Position in Aitareya Brahmana, (3) Position in the Book of Ramayana.

a. The Position of Dewi Saraswati in Literature:

1) In the Vedas, Saraswati is the name of the River Goddess and the Goddess of Speech (knowledge or wisdom). The Vedas mention the existence of 10 rivers, consisting of: gangga, yamuna, saraswati, sutudri, purusni, asikni, marudvrdha, susoma, narmada and arjikiya Seven of them are known as sapta sindhu/sapta gangga.

2) In the Brahmana, he is equated with Vac, the God of words, while in the Mahabharata he is the God of wisdom.

3) In the purana, Dewi Saraswati, besides being the goddess of science and the goddess of rivers, is also known as the shakti of the God Brahma. Dewi Saraswati is described as a very beautiful goddess, clean white skin, and gentle behaviour. Her dress is sparkling white and she sits on a lotus flower with four hands holding: vina (lute), aksamala (prayer beads), damaru (small drum), and pustaka (book). Other attributes often carried (depicted in sculpture) are pasa (noose or knot), trisula (three-pronged stick), sankha (trumpet of sea coral), disk, etc. In addition, there are also swans and peacocks, which are symbols of wisdom.

d. The Position of Dewi Saraswati in the Book of Aitareya Brahmana:

The mythology of Goddess Saraswati is also explained in the book of Aitareya Brahmana In this book, a priest named Rsi Kawasa descended from the sudra wangsa. One day the priest led a Yadnya ceremony. Because the Rsi came from the descendants of the sudra wangsa, it was forbidden to lead the ceremony by the priest of the Brahmans, the Rsi Kawasa was expelled and thrown into the desert with the aim that the Rsi died in the middle of the desert. After the Rsi was in the middle of the desert, Rai still held worship to God. Because of his solemnity, Goddess Saraswati descended with love. Rsi Kawasa was taught the Voda mantra, complete with stuti and stotranya. Because of his diligence, he mastered all the lessons from Dewi Saraswati well. The sanctity and ability of Rsi Kawasa finally greatly improved from before Dewi Saraswati considered Rsi Kawasa ability extraordinary. The Rsi was allowed to return to his place by Dewi Saraswati. After arriving at his place, the Brahmin dynasty priest was amazed at Rsi Kawasa success. Rsi Kawasa was indeed able to demonstrate his mastery of the Vedas, both in terms of theory and practice in everyday life. As a result of this virtue, Rsi Kawasa was recognised by all the people and all the Rishis as a true Brahmin. Thus, the strength and power of Dewi Saraswati will provide increased purity and honour to those who sincerely worship her.

c. The Position of Goddess Saraswati in the Ramayana

In the book of North Kanda, which is part of the book of Ramayana, it is narrated that Goddess Saraswati dwells in the tongue of Kumbhakarna so that the world is spared from chaos. In this book, it is narrated that Rsi Waisrawa has a wife named Dewi Kaikaisi. The couple had four children, three boys and one girl. The first son was named Rahwana (Dasamuka), the second was Kumbhakarna, the third was Dewi Surphanaka, and the...
youngest was Gunawan Wirhisan. The Rishi assigned his sons to meditate on Mount Gokarna. The three sons built separate hermitages on Mount Gokarna. For years they meditated steadfastly and diligently. Because of that diligence, Lord Brahma was pleased to give a boon. Lord Brahma first went to Rahwana, asking him what he hoped for in his asceticism. Rahwana requested that he rule over the entire world. All gods, gandarvas, humans and all creatures in this world would be subject to him. Lord Brahma granted Rahwana's request. Lord Brahma then went to the hermitage of Gunawan Wirhisan and stated that he would also give a boon for his hermitage. Gunawan Wirhisan requested Lord Brahma to grant him health and spiritual tranquillity, to have great qualities and to be obedient in worshipping God. Lord Brahma granted it.

As soon as Lord Brahma left to go to Kumbhakarna's hermitage, the gods came to worship Lord Brahma. The gods begged Lord Brahma not to grant Kumbhakarna's request. Because Kumbhakarna was an enormous and powerful giant, if he had any more powers, it would be hazardous for the safety of humankind in the world. Lord Brahma was determined to grant the boon despite such pleas from the gods. If not, Lord Brahma felt that it was unfair to the three sons of Rsi Waisrawa.

Moreover, Kumbhakarna performed asceticism very diligently, so there was no reason not to give the boon. However, to fulfil the request of the gods, Lord Brahma had a mind. His wife, Dewi Saraswati, was sent to Rside on Kumbhakarna's tongue and was tasked with making his tongue misspeak. After Dewi Saraswati entered Kumbhakarna's tongue, Lord Brahma came to Kumbhakarna and asked what exactly was sought in his taps. Kumbhakarna asked for a boon to be happy, Sukasada. Because Dewi Saraswati deflected the words that came out of Kumbhakarna's mouth, Namen asked for Suptasada, which means always sleeping. If Kumbhakarna got the gift of Sukasada, the world would most likely be ruled by him because the nature of a giant is always greedy and savage, thus indulging his lust. So here, Dewi Saraswati plays a role in filtering, sorting, and choosing what should and should not be done.

6. Implications of Saraswati Holy Day Celebration for Improving Teacher Religiosity

Saraswati Holy Day is an essential celebration in Hinduism, which is celebrated once every six months, on Saturday Umanis Wuku Watugunung. This day is believed to be the day of wisdom and intelligence. Teachers, as educators, can gain many benefits in improving their religiosity through the celebration of Saraswati Holy Day. The following are some of the implications of the Saraswati Holy Day celebration for improving teacher religiosity:

a. Deepening Religious Knowledge

The Saraswati Holy Day is a day to honour Dewi Saraswati, the goddess of wisdom and intelligence. Through this celebration, teachers can deepen their Hindu religious knowledge and improve their understanding of Hindu teachings that can be applied in daily life.

b. Developing Spirituality

Goddess Saraswati is worshipped as a symbol of knowledge and wisdom on the Saraswati Holy Day. Teachers can take spiritual significance from this celebration and develop gratitude and respect for the knowledge they possess.

c. Connecting with Others

The Saraswati Holy Day celebration is also a time to gather with family, friends and fellow teachers. Through this celebration, teachers can build better social relationships with others and foster a sense of tolerance, mutual respect, and appreciation for cultural and religious differences.
d. Applying Religious Values in Education

Teachers can apply the Hindu religious values gained from the Saraswati Holy Day celebration in education. Hindu religious values can enhance students' teaching and understanding of Hindu teachings and help students develop positive religious attitudes. Thus, Saraswati Holy Day celebrations can have significant implications for improving teacher religiosity. Through this celebration, teachers can deepen their religious knowledge, develop their spirituality, connect with others and apply religious values in their education.

7. The Meaning of Saraswati Holy Day Celebration

According to Hindu beliefs, Saraswati Holy Day is one of the days celebrating the descent of knowledge, which Dewi Saraswati symbolises as the goddess of science. On this day, Hindus pray and offer Upakara through literary sources such as books and lontar. This huge pile of books makes them unreadable, creating a culture or myth of not reading on Saraswati Holy Day Day. On the other hand, this culture indeed exists because the books are sacralised so as not to be disturbed on the holy day of Saraswati. On this holy day, Goddess Saraswati, the goddess of knowledge, malinggih (dwell) in these literary sources. As the guidance stated in the sacred literature Bhagavadgita IX.22 as follows:

\begin{verbatim}
Anayas cintayanto mam,
Ye janah paryupasate,
Lesam nitya bhiyuktanam,
Yogaksemam vahamy aham,
\end{verbatim}

Translation:
Those who worship Me, always contemplating or concentrating their mind only on Me, to them, I bring all they do not have and protect all they have. (Radhakrishnan & Mantik, 2009)

Further guidance to those who are faithful is stated in the sacred literature. Bhagavadgita XVI.23 as follows:

\begin{verbatim}
Yah sastravidhim utsrjya,
Vartate kamakaratah,
Na sa sidhim avapnoti,
Na sukham na param gatim.
\end{verbatim}

Translation:
However, he who is unfaithful to the teachings of the sastra (Vedas) scriptures, and acts according to the mere impulse of desire, never attains perfect welfare and happiness. (Radhakrishnan & Mantik, 2009)

From the two verses above, the tradition carried out on Saraswati celebrations is not to read and write on that day as a form of respect and appreciation for the knowledge that the goddess Saraswati has given humanity. By not reading and writing that day, Hindus are expected to focus on the worship ceremony and reflect on the meaning of their wisdom and knowledge. However, there is also a deeper philosophical meaning behind what explains this culture, according to Jayendra (2020), namely:

a. Sacred

In terms of Hindu history, in ancient times, Hindus were not careless and understood the reading of Lontar or Vedas, which became the holy book of Hinduism. Understanding written text is only reserved for educated people, which is why ordinary people who do not know or cannot read consider books or literature as sacred objects. Unlike today, we immediately put it down once we finish reading a book. Imagine people in the past who could not read considered lontar as a sacred object that could not be carelessly held. Therefore, on Saraswati Day, we treat books as sacred objects.
b. Avoiding Emotions
Sometimes, while reading a book, book readers feel a specific emotion, whether it is a positive or negative emotion. What is dangerous is that when the emotion is negative, the reader tends to think poorly and may even utter swear words, which are not allowed to be uttered on a holy day in front of sanctified or sacred literature. Thus, it is not advisable to read, even through an electronic device, even if only books and lontar presented in the banten ceremony are books and lontar. When we want to isolate ourselves and concentrate fully on the Saraswati Holy Day celebration, we should not open social media because social media is usually prone to blasphemy. On the other hand, writing is a means to convey knowledge that humans can use to become the main creature.

c. Ethics
Hindus are not allowed to read during the Saraswati Holy Day, but this also applies to writing activities. The ethics in writing are also closely related to the aspect of action. This is done in accordance with the tradition of writing lontar that has occurred in ancient times. Writing lontar requires a very high level of focus. Writing lontar must be sharp but should not be too hard emphasised so that the lontar leaves are not torn and the mind in writing must be full of concentration (Sedana, et al., 2013). In addition, the lontar will later be venerated so that the characters written on the lontar have magical powers where Dewi Saraswati Rsi des.

In the text of Wrettasancaya, a kakawin that contains rules or rules for writing kakawin literary works created by Mpu Tanakung, it is stated that:
Sang Hyang Wagiswari ndah lihati satata bhatingkw ijong Dhatredwi, Pinrih ring citta munggwing sarasija ri dalem twas lanenastawangku, Nityaweha ng waranugraha kaluputa ring duhka sangsara wighna, Lawan tastu wruheng sastra sakala gunaning janma tapwan haneweh.
Translation:
Sang Hyang Saraswati, always look at my unceasing devotion to you, O Goddess of the Creator of Nature, I hope you reside in the Padma of my heart, which I always worship, in order to always grant glory, to escape from sorrow and obstacles, and hopefully, I can understand literature, and have skills as a human being, and not be afflicted with difficulties (Mastini, 2018).

Therefore, when there is a writing error, the lontar is often discarded because it is impossible to erase what has been written. The aesthetics would be considered very poor if other methods were used to remove the wrong letter sounds. Erasing the writing or discarding the lontar sheet is termed killing the script, which is considered inappropriate during the Saraswati holy day celebration. The ethical aspect of activities on Saraswati holy day, which is included in the abstinence from reading and writing, is also very relevant in the current situation. The behaviour in treating symbols of knowledge in this global era could be better. The phenomenon that often occurs, for example, after reading, books are placed carelessly or placed by throwing, as well as other unfavourable actions. Based on this phenomenon, the abstinence from reading and writing on Saraswati holy day is a symbol of respect for these sources of knowledge.

It is also hoped that celebrating Saraswati Holy Day reminds Hindus always respect symbols and sources of knowledge in everyday life. If we refer to the Sundari Gama text that the Saraswati worship ceremony is held in the morning or before noon, the rules for not reading or writing no longer apply after noon. Therefore, a literary night is usually held in the afternoon and evening, which aims to dissect religious studies, especially those related to the philosophy of the Saraswati holy day itself. Sources of knowledge such as scriptures, books, lontar-lontar, and other sources of knowledge...
should not be treated carelessly, read and written in a state of emotion, issued swear words, and even thrown away. Because this is the same as killing the script, disrespecting the source of knowledge itself. Therefore, an understanding of the philosophy and ethical values regarding abstinence from reading and writing must be understood and lived by the community so as not to cause differences of opinion in the community. Therefore, it is hoped that academics, scholars, and religious leaders will be able to provide socialisation and enlightenment to the people so that the implementation of the Saraswati holy day can occur properly.

8. Meaning of Saraswati Upakara (Banten)

According to Dewi, et al (2021) upakara is often known as banten, upakara comes from the words upa and kara, namely upa means related to, while kara means action/work (hands). Upakara is a form of service realised from the results of work activities in the form of material offered or sacrificed in a religious ceremony. In the life of Hinduism in Bali, every religious ceremony always uses upakara or banten as a means to connect/get closer to the worship, namely Ida Sang Hyang Widhi Wasa / His manifestation that will be presented. According to Suratmini (2010), in the celebration of Saraswati Holy Day, the core upakara used is banten Saraswati One of the elements of this banten is jajan Saraswati, which is made of white rice flour and contains a painting of two lizards, complete with eggs. Jajan Saraswati, which contains a picture of a lizard, inspires us that Science should not only develop the ratio of mind but should also be able to encourage and foster the sensitivity of intuition to capture human spiritual vibrations.

In relation to character building, Banten Saraswati is quite complex in its preparation. Each element has a deep meaning in religious, social life and the community's relationship with Hyang Widi. It may be so complicated that people buy banten Saraswati from sellers who specialise in selling the banten rather than making it themselves. If interpreted more deeply, the complicated making of banten Saraswati teaches us to be patient, practice hard and not give up easily to achieve specific goals. In addition, there is aesthetic value or beauty in the making of the banten itself.

On Saraswati Holy Day, prayers are usually held together. In ancient times, scholars celebrated Saraswati accompanied by tapa, brata, and yoga semadhi and continued accumulating library sources so that it became a library temple that looked like people practising tapa, brata, yoga and semadhi. The ceremony is rarely complemented by the mona brata of being allowed to speak during the Saraswati celebration. In addition, some people also celebrate it by holding a literary and artistic night in the evening. The festival is done to honour Hyang Widi and ask for His grace. Hindus also pray in places such as offices and in Padmasana in each school.

Dewi Saraswati, in its symbolic form, is symbolised as a beautiful woman with four hands. Each holds a genitri, petal, vein, lotus, peacocks and swans nearby. All of these represent symbols, each of which has a meaning. The beautiful woman, as a symbol of the goddess Saraswati states that Science is noble, gentle and attractive as it describes the characteristics of a woman. In addition, the beautiful figure also depicts something interesting because Dewi Saraswati is the goddess of knowledge, thus naturally arousing the interest of humankind to study Science itself. The interest here is clearly seen not from a physical-biological perspective but from an ethical-religious perspective. Demanding knowledge is actually a form of our devotion to Goddess Saraswati. Of course, knowledge benefits oneself, family, community, nation and state.

Knowledge is an irreplaceable treasure because as long as humans live, their knowledge will not run out or decrease but will continue to increase depending on how they absorb information. It differs from worldly treasures that can be used up at any time
if not used carefully. Knowledge is the main weapon to improve life in this world. People can achieve a position of honour, authority and respect with high knowledge. Genitri, the symbol of knowledge, has no beginning or end, nor does it end in the middle of life. Furthermore, does not run out during life. Keropak is a symbol of the source of knowledge. Vienna, a symbol of science, is beautiful and will significantly affect delicate feelings. The lotus symbolises the purity of Hyang Widhi, peacock symbolises knowledge will give authority - to the person who controls, and the swan symbolises very wise knowledge.

Celebrating Saraswati Holy Day should be accompanied by a deepening of religious teachings or the meaning of Saraswati celebrations. Hence, it is very important to celebrate Saraswati and deepen the teachings associated with it. Saraswati Holy Day is a day of reflection to examine our minds so that tomorrow is better than today. As human beings, we should make life worthwhile. As individuals, we should also have gentle qualities like the woman Saraswati symbolism. However, in today's life, the Saraswati celebration is not enough to pray and hold ceremonies; we, as devotees, must do more than that, namely to transfer the knowledge we have to the people who need it. This is in accordance with the teachings of our religion bertyadnya, which is to help people sincerely without expecting anything in return. In realising that, the Saraswati celebration can be used as an introspection for the people, especially scholars' teachers or scientists, whether they have given their knowledge to their students in accordance with the dharmaning of a teacher.

Conclusion
Saraswati Holy Day is a day to celebrate Sang Hyang Widhi's power to create knowledge and purity. It is celebrated once every six months, on Saturday, Umanis Wuku Watugunung. The image of Dewi Saraswati as a beautiful woman cannot be separated from Vedic theology, one which describes God and his manifestations as personal virtue, such as the three-eyed Lord Shiva, the four-headed Brahma, including the beautiful four-armed Goddess Saraswati. Saraswati Day is an important day for Hindus, especially school children and teachers, because Hindus believe that Saraswati Holy Day is the descent of sacred knowledge to humankind for prosperity, progress, peace and growing human civilisation.

References