

The Meaning of Saraswati Holy Day Celebration in Bali

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Abstract

In Balinese Hindu society, the holy day is generally called *Rerahinan*. On this day, *Ida Sang Hyang Widhi Wasa* is believed to have descended to give his power or holy lights. This *Rerahinan* 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 *Rerahinan*. On the day, *Ida Sang Hyang Widhi Wasa* is believed to descend to give his strength or holy light. *Rerahinan* 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 *holiday* 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 abstinence 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 *pelelinggih / piyasan*. *Upakara* that is offered in the form of: *suci, daksina, dapetan, peras, penyeneng, yellow white soda, sesayut mertasari, canang burat wangi lenge wangi, canang pabersihan*.

d. Pagerwesi/Buda Kliwon 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 *tangkih/celemik* each containing fragrant *burat* and fragrant *lenge*, the seats are equipped with *urassari/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 *tangkih/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 *tangkih /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 *kojong* each containing a raw duck egg, *tingkih*, *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*, *tatukon*, (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*, *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 sesayut* containing *plawa*, *porosan* 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*, *rerasmen*, *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*, *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/angkongan* 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*.

- 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, *bungkusan 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 *Om**kar**a*, 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 pangkongan* / 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*, *sasayut*), *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*. *Raruntutan 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 *pangkolan rice / round catur warna* (white, red, yellow and black), fragrant flowers of 5 colors, equipped with 5 *tipat pandawa, 5 tipat sari, 5 tipat sIdapurna, 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 sldapura*, *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*, *marudvrda*, *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.

b. The Position of Dewi Saraswati in the Book of *Aiterya Brahmana*:

The mythology of Goddess *Saraswati* is also explained in the book of *Aiterya 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 Brahmins, 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 *Wibhisana*. 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 *Wibhisana* and stated that he would also give a boon for his hermitage. Gunawan *Wibhisana* 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, *Kumbhakaran* 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* (*dwelling*) in these literary sources. As the guidance stated in the sacred literature *Bhagawadgita* IX.22 as follows:

*Anayas cintayanto mam,
Ye janah paryupasate,
Lesam nitya bhiyuktanam,
Yogaksemam vahamy aham,*

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:

*Yah sastravidhim utsrjya,
Vartate kamakaratah,
Na sa sidhim avapnoti,
Na sukham na param gatim.*

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* resides.

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 mungging 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 *beriyadnya*, 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.

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