

The Existence of *Hyang Waringin* Temple in Kubu Customary Village (Perspective of Hindu Religious Education)

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Abstract

A harmonious relationship with God can be realized by thanking, devotion (*Bhakti*), and belief (*Sraddha*). Human devotion to God is realized by building a sacred building or temple. There are several temples with unique and high religious values in Bali, especially *Hyang Waringin* Temple. This temple is located in *Kubu Pakraman* Village, Bangli District, Bangli Regency. The existence of this temple is unique, which has unique traditions, such as the *Ngusabha* ceremony during *Sasih Kaenem*, *Nimbang Sanganan Kukus Injin* tradition, and the implementation *Yadnya* tradition held at *Hyang Waringin* temple led by *Jro Mangku* because of the *Siva Bhuda* concept. This study used several methods: observation, interviews, documentation, and literature. All collected data were reduced, displayed, and verified. The results showed that (1) *Hyang Waringin* Temple was a public temple, and the existence of this temple was closely related to the *Kehen* Temple's history in Bangli. (2) The procession of religious ceremony tradition in *Hyang Waringin* Temple was the community's gratitude and joy for the abundance of His grace of traditions. (3) The meaning of the religious ceremony tradition at *Hyang Waringin* Temple from the perspective of Hindu religious education, namely the meaning of *Tattwa*, Ethical, ritual, *Tri Hita Karana*, Socio-religious, and *Tattwamasi* education. This study found that *Hyang Waringin* Temple in *Kubu Pakraman* Village still exists and has religious traditions nowadays. It became a reflection for the *Kubu Pakraman* Village community to increase the high religiosity aspect, which is expected to increase the community's belief (*Sradha*) and devotion (*Bhakti*).

Keywords: Existence; *Hyang Waringin* Temple; Religious Ceremony Tradition Meaning

Introduction

The actualization of religious teachings appears and is reflected in individual and social behavior in everyday life. Even though someone has high religious knowledge, the knowledge is only theoretical if they are greedy and arrogant. Religious teachings should guide human behavior from the shackles of evil qualities (*Asuri Sampat*) to noble qualities (*Daivi Sampat*) or *Danava* behavior to *Madhava* behavior. Thus, theoretically, all religious adherents carry out their religious teachings well, but in reality, not all or every religious adherent can realize all noble religious teachings.

Various sacred kinds of literature are intended to restore someone's true self-awareness, namely the *Atman* consciousness within themselves, by understanding the teachings contained in the sacred literature. The darkness caused by various factors, especially attachment to worldliness, hinders human efforts to improve themselves towards these lofty ideals. Sacred literature implies that the noble ideals to be achieved are balance, harmony, and harmony of human relationships with God, humans with their natural environment, and humans with each other. In Bali, it is known as *Tri Hita Karana*. *Tri Hita Karana* is the three causes of happiness, including *Palemahan* (the relationship

between humans and the environment), *Pawongan* (the relationship between humans and humans), and *Parahyangan* (the relationship between humans and God) (Wiana, 2015).

Today's community phenomena show a distortion and decadence of human values in today's social development (Imandina, Sutejo & Yani, 2024). Justice and human values become the basis for society, where the values of love, peace, and cooperation, among others. This phenomenon has experienced setbacks and violations between ethnic groups, religious adherents, political party members, and even a group of communities, such as expressions and cases of hate speech and violations between ethnic groups, religious adherents, political parties regardless of the high values of cooperation, namely a peace-loving society, love for the country eroded by a handful of groups of people on behalf of ethnicity, race, religion and between the group. This setback is a sign of the decline in morality, honesty, and spiritual values of some people in the form of drug crimes, sexual harassment, character fragility, identity crisis, a crisis of trust, and moral degradation, not only among teenagers but also parents who should be role models.

The above phenomenon also experiences moral decline due to the pattern of human life in the modernization era (Rizki et al., 2024). It causes today's human life to be individualistic, which is only for personal life's benefits without any human values, causing social stratification of society to occur inequality. It is the cause of the decline of human values, which impacts the number of people doing everything possible to get satisfaction and fulfill their desires without looking at the prevailing norms. Thus, someone tends to behave badly and even commit crimes that often occurs today, such as the theft of sacred objects like the sacred *Pratima*.

Re-establish the cultivation of religious and cultural values against the background of problems developing in society today is necessary to overcome the current phenomenon, such as shifting ethical values, waning awareness of cultural values, the threat of national disintegration, and weakening independence (Widyandini, Nursruwening & Lestariningsih, 2020). Therefore, it is necessary to harmonize the relationship between humans and God, humans and fellow humans, and humans and their environment. This harmony will have a good impact on human life. In facing fundamentalist life, the concept of *Tri Hita Karana* teachings can provide religious values, acculturation of social values, gender appreciation, cultivation of justice values, development of democratic attitudes, cultivation of honesty attitudes, showing honesty attitudes, increasing attitudes and fighting power, developing attitudes of responsibility, and respect for the natural environment.

Religious life and the religiosity awareness of the supporting community should run with balanced development. Currently, the intense religiosity of the Balinese community is manifested in diversity based on the spirit of rationality by adhering to the philosophy of *Tri Hita Karana* in line with the place (*desa*), time (*kala*), and situation (*patra*) so that there is a dynamic process of cultural preservation.

Harmonious relationships between humans and humans are realized in social life based on mutual learning (*asah*), mutual loving (*asih*), mutual caring (*asuh*), and human love so that humans can respect each other and respect for the creation of security and harmony in life. A harmonious relationship with the environment is an effort to prosper humans with nature to always be in harmony. The harmonious relationship that wants to be built is a reciprocal relationship between humans and nature realized by protecting and preserving the environment (Andini et al., 2024). Hindus recognize that life cannot be without nature, the universe, and its contents in this life. All of them are God's creations. Therefore, creating a harmonious relationship between God, humans, and nature is necessary. A harmonious relationship with God can be realized by thanking, *Bhakti* (devotion), and *Sradha* (belief) based on human belief on God and humans as creatures.

Human devotion to God realizes that humans depend on others in this world. Three types of human dependence carry the bond of debt (*Rna*) in life. *Tri Rna* consists of *Dewa Rna*, *Pitra Rna*, and *Rsi Rna*. *Dewa Rna* is a human dependent on God and His manifestations that have created life nurtured it, provided the necessities of life, and carried the debt bond. *Pitra Rna* is the dependence on the ancestors who have given birth, nurtured, and raised the human with a debt of service. *Rsi Rna* is a service to the spiritual teacher (*maharsi*) who has given sacred knowledge to liberate this life from ignorance towards the welfare and happiness of life physically and mentally and this bond of debt (Wiana, 2015).

A primary characteristic of religious life is belief and devotion to *Ida Sang Hyang Widhi Wasa* or God Almighty because His power is unlimited while human abilities are very limited. Humans, in their imperfection, always want to get closer to *Ida Sang Hyang Widhi Wasa* to get protection and guidance. Those who understand this understanding become noble because they prioritize divinity in their life order (Feriana & Ulfatun, 2024). Humans are not enough to only study religious laws and the formation of behavioral aspects every Hindu should have, but how to realize it in real life in a society based on the conception of place, time, and situation (*desa kala patra*) or *desa mawa cara*. It still seems necessary to get attention because the mismatch between expectations and reality can create problems that demand a solution. Only with a ritual system be able to maintain its existence.

Besides as a symbol of the macro cosmos (*Bhuana Agung*) and as a place to devote prostration or get closer to *Hyang Widhi Wasa*, a temple also has other functions in accordance with the development of today's society. These include religious-magical functions, used as a place to connect with *Hyang Widhi* in all its manifestations, *Ida Bhatara*, or the holy spirits of ancestors worshiped in that sacred place.

Besides as a sacred place, a temple is also utilized for socio-cultural purposes, such as meeting places/meetings of temple staff members (*pengempon*), customary (*pekraman*) meetings, or places for the cultural arts development, such as places to play traditional instruments (*menabuh gong*), or sing traditional Balinese poetry (*mekekidungan*), and so on. In addition, it also has the function of education and guidance on religious teachings in a broad sense through *Dharmawecana*, *Dharmagita*, *Dharmatula*, and learning to make offerings (*upakara Yadnya*). Furthermore, according to the Compilation Team, training materials for Priests (*Pemangku*) and Temple Offering Makers (*Tukang Banten*) in Bali are grouped according to their characteristics, namely Public Temple, Territorial Temple, Functional Temple, and Kawitan Temple. Public Temple is a place to worship *Ida Sang Hyang Widhi Wasa* in all His *prabawa* or manifestations. Hindus worship this relatively public temple, often called *Kahyangan Jagat Bali*. These are classified as having these characteristics: *Besakih* Temple, *Batur* Temple, and *Sad Kahyangan* Temple. Territorial temple is a temple supported by the village community (*krama*), namely *Kahyangan Tiga* temples (*Desa/Village* Temple, *Puseh* Temple, and *Dalem* Temple). Functional Temple (*Swagina* Temple) is a temple whose members are bound by *swagina* ties (*Kekaryaan/occupation*) and have the same profession in the livelihood system, such as *Subak* and *Melanting* Temple. While *Kawitan* Temple (*Padharman* Temple) is a temple whose members are determined by wit or ancestral ties based on birth lines (genealogical), such as *Sanggah* or *Pemerajan*, *Dadia*, and *Panti* Temple. All of these temples are found in Bali (Titib, 2003)

A place of worship is built to worship God Almighty in its various aspects. It is a sacred building built in a place sanctified with specific events. A temple is a holy place to worship *Ida Sang Hyang Widhi Wasa* in all His *prabawa* or manifestations, and *Atma Sida Dewata*, or the sacred spirits of ancestors. In addition to using the term *Pura*

(Temple) to refer to a holy place or worship place, it also used the term *Kahyangan* or *Prahyangan*. The word *Pura* (Temple) comes from the Sanskrit word *pur*, which means stronghold, fortress, palace, and kingdom (Astra, 1986). Temple or *Kahyangan* is a replica or imitation of the true *Kahyangan* of *Ida Sang Hyang Widhi Wasa* with its various manifestations in *Sorga Loka* (heaven). In Bali, the temple is defined as a special sanctified place that serves as a place of worship for *Ida Sang Hyang Widhi Wasa* with all its manifestations and the sacred spirits of ancestors.

Temple (*Parahyangan*) is one of the many cultural heritages found in Bali. Bali is called the island of a thousand temples because Bali has a large number of temples. A temple with all the spatial layout usually stores a variety of cultural objects that are qualified with symbols and meanings (Titib, 2003).

The structure of temples in Bali can be grouped according to their function, namely a temple that functions as a sacred place to worship *Ida Sang Hyang Widhi Wasa* and a temple that functions as a sacred place to worship ancestral spirits. Besides as a place for prayers, a temple is also used for other activities, such as a place to rest (*mensandekan*) when people travel long distances. A temple is also a place to discuss or do *dharma tula* and as a medium of education. *Pura* is a place to get closer to *Ida Sang Hyang Widhi Wasa*. There are various kinds of symbols to worship His Majesty. One of them is realized in the form of *Palinggih*. For Hindus, the sacred buildings in the temple area are called *Palinggih*. *Palinggih* is one of the symbols of the universe. Hindus see it as the *Sthana* of *Ida Sang Hyang Widhi Wasa*. *Palinggih* is a sacred building in a sanctified area, such as *Sanggah*, *Pamerajan*, Temple (*Pura*), and others (Titib, 2003).

Philosophically, Hindu sacred buildings are the concept of uniting the power of *Lingga* and *Yoni*. The *Lingga* symbol can be seen from the roof, while the *Yoni* symbol can be seen on the foundation. In addition, Hindu sacred buildings also contain the concept of *Tri Bhuwana*, namely *Bhur*, *Bwah*, and *Swah Loka*. The base of the building is *Bhur Loka*, the body is *Bwah Loka*, and the roof is *Swah Loka*. Hindu sacred buildings or *Palinggih* in Bali have various forms according to their function. It is the same with the *Hyang Waringin* Temple of *Kubu Pakraman* Village. There are several temples with unique and high religious values in Bali, especially *Hyang Waringin* Temple. This temple is located in *Kubu Pakraman* Village, Bangli District, Bangli Regency. The existence of this temple is unique, which has unique traditions, such as the *Ngusabha* ceremony during *sasih kaenem* coinciding with the *nangluk merana* ceremony, the tradition of *nimbang sanganan kukus injin* by the *Paduluan* of *Kubu Pakraman* Village on the sacred day of tilem. In addition, it also has a tradition where the Priests or *Pedanda* leads (*muput*) the matur piuning ceremony or ask permission from the *niskala* Priest because of the concept of *Siwa Bhuda* where there is *Siwa Karana* in this concept, which is a means of equipment.

Religious life and the religiosity awareness of the supporting community should run with balanced development. Currently, the intense religiosity of the Balinese community is manifested in diversity based on the spirit of rationality by adhering to the philosophy of *Tri Hita Karana* in line with the place (*desa*), time (*kala*), and situation (*patra*) so that there is a dynamic process of cultural preservation.

Method

The data analysis used in this study was descriptive qualitative. Descriptive means that the researcher describes the state of the research location and the research variables as the subject of study. Whereas qualitative implies that the researcher only reports on the state of the research location and does not constitute or create new phenomena in the research location. Descriptive method is a way of managing data by compiling

systematically to obtain a conclusion. The researcher used several data collection methods in this study, namely as follows: 1) Observation method. This study used the observation method to obtain field data regarding the Existence of *Hyang Waringin* Temple in *Kubu Pakraman* Village, Bangli District, Bangli Regency. 2) Interview method. This study used structured interviews to control and regulate the interview's course so that it is centered on research objectives and obtaining complete data. This interview aimed to get data about the Existence of *Hyang Waringin* Temple in *Kubu Pakraman* Village, Bangli District, Bangli Regency. 3) Documentation method. Bungin (2001) explains that a collection of data is a document in a broad sense, including monuments, articles, photos, microfilms, disks, CDs, ROM hard disks, and so on. The documents used could be variables like notes, transcripts, books, newspapers, inscription magazines, etc (Sudikan, 1998).

Results and Discussion

Hyang Waringin Temple is inseparable from *Hyang Waringin* Village, which has existed since the reign of King Sri Adhikunti Ketana, the founder of *Kehen* Temple in Bangli, which was built in Caka 1204 AD. The existence of this temple is closely related to the history of the *Kehen* Temple in Bangli. *Hyang Waringin* Village is a village built by the King of Bangli. This village was built as a sign of the King of Bangli's power with its boundaries. There are two *Dang Kahyangan* Temples in *Hyang Waringin* Village, namely *Hyang Waringin* Temple and *Hyang Buhitan* Temple, as stated in the *Kehen* Inscription dated 1126 Caka, which is a *Puwara/Perampian* Temple of *Bhatara Sakti Kehen*. Therefore, it can be said that *Hyang Buhitan* Temple and *Hyang Waringin* Temple are the same age as *Kehen* Temple. *Hyang Waringin* Temple consists of three courtyards, namely *Jaba Sisi* (*Nista Mandala*), *Jaba Tengah* (*Madya Mandala*), and *Jeroan* (*Utama Mandala*). *Hyang Waringin* Temple also has *Laba* Temple or land around the temple area.

The structure of *Hyang Waringin* Temple consists of three areas (*Tri Mandala*), namely *Nista Mandala*, *Madya Mandala*, and *Utama Mandala*. Each *Mandala* is built *Palinggih* or a sacred building based on the function and position of *Palinggih* in each *Mandala*. Consistently, the concept of *Tri Mandala* is a symbol of *Tri Bhuwana*. In Hinduism, *Ida Hyang Widhi* is *Wyapi-Wyapaka Nirwikara* which means God is everywhere, outside and inside or above His creation. God is both inside and outside *Tri Bhuwana*. Therefore, the place of worship is where the devotee concentrates all his potential to appreciate God's existence. *Hyang Waringin* Temple has two *Palinggih* at the side gate (*Jaba Sisi*) under the banyan tree. This *Palinggih* is intended to worship *Ida Bhatara Sangkara* as an aspect of God who controls plants and *Banaspati Raja* as one of the natural forces that control large and sacred trees. In the middle of the temple or *Jaba Tengah* (*Madya Mandala*), there are several *Palinggih* which include *Bale Pekawasan*, *Bale Papaosan*, *Apit Lawang*, *Palinggih Sangkara Sakti*, *Palinggih Ratu Pasek*, *Palinggih Panyimpenan*, *Ratu Pasek*, *Sri Sedana*, and *Palinggih Lebu* to worship *Sang Hyang Baruna Gni*, *Bale Kulkul*, *Bale Gong*, and *Peratengan Suci*. In the *Jeroan/main* area (*Utama Mandala*) section, there are several *Palinggih*, including *Padmasana* to worship *Ida Sang Hyang Widhi Wasa*, *Palinggih Batu Madeg* to worship Lord Vishnu or *Sakti Bhujangga* and *Palinggih Bhatara Sakti Hyang Waringin*. In addition, there is also *Palinggih Ida Bhatara Sakti Bhujangga* to worship one of *Ida Sang Hyang Widhi Wasa*'s manifestations which is identical to Lord *Shiva*, *Panglinggih Pangrurah/Penyarikan*, *Palinggih Sri Sedana* to worship *Ratu Subandar* or Buddha, *Palinggih Ratu Sakti Pingit*, *Palinggih Mas Ayu Pingit*, *Palinggih Dasar*, and *Palinggih Bale Agung*.

Implementing the *yajña* ceremony at *Hyang Waringin* Temple is not much different from the ceremonies at temples in other regions. As is known by Hindus in

general, every temple always carries out *Piodalan* or *Petirtan* (ceremony). Generally, the ceremony (*Piodalan*) is usually based on the calculation of *Sasih* and *Pawukon*. If it is based on the calculation of *Sasih*, then the ceremony (*Piodalan*) will be held once a year. However, based on the calculation of *Pawukon* with *Pancawara* and *Saptawara*, the ceremony (*Piodalan*) will be held on every 210 days precisely, every *Buda Wage Ukir*.

The *Ngusabha Sasih Kaenem* tradition ceremony is held on *Sasih Kaenem*, which coincides with the *Nangluk Merana* ceremony. The history or background of the *Ngusabha Sasih Kaenem* tradition ceremony is due to the outbreak of diseases or plague (*grubuk*) that once happened in the *Kubu Pakraman* Village. The outbreak of diseases or plagues that hit *Kubu* Village can be overcome by holding the *Ngusabha Sasih Kaenem* ceremony accompanied by the *Nangluk Merana* ceremony.

The *Nimbang Sanganan Suci* ceremony at *Hyang Waringin* Temple, *Kubu Pakraman* Village, is held every *Rahinan Tilem* around 13.00 WITA. It commemorates the *Karya Ngusabha* (*Ngusabha* Ceremony) at *Hyang Waringin* temple, held on *Tilem Sasih Kaenem*. The implementation of *Nimbang Sanganan Suci* takes place in the main area (*Utama Mandala* or *Jeroan*). *Sanganan* is carried by *Sinoman* consisting of four people, two *Sinoman Paduluan Desa* and two *Sinoman Paguyuban*. *Sanganan* must weigh 1.5 kilograms and cannot weigh more or less. The scales used in weighing this sacred *Sanganan* are made of wood and given a load of two stones tied with cloth and white thread to symbolize purity. If measured, the stone weighs half a kilogram. This stone has been around for a long time, and its existence is sacred where *Sanganan* that is weighed must have the same weight as the stone and cannot be less or more. When the weighing of this *Sanganan* is completed, and the weight is in line with the rules or predetermined, then the *Sanganan Suci* is divided by wrapping it with banana leaves according to the number of *Palinggih* and the number of *Jro Mangku* and *Jro Dangka Paguyuban*. In addition, *Sanganan Suci* is presented to each *Palinggih* and continued with joint prayers. After the procession is completed, *Sanganan Suci Prasadam* made of steamed black sticky rice (*injin*) is distributed to all *Paguyuban* members of the *Jro Mangku* and *Jro Dangka*. After the implementation of *Nimbang Sanganan Suci* is completed, it is continued with the *Pasangkepan* (meeting) process by *Paguyuban* members of *Jro Mangku* and *Jro Dangka*. It discusses matters of ceremony and *Upakara* (offerings) at *Hyang Waringin* temple and determines the next *Kasinoman*. On the other hand, if *Kasinoman* forgets and does not bring *Sanganan Suci*, a fine of fifty thousand rupiahs will be imposed. They must re-make the *Sanganan* and bring it on the next *Tilem* day. In addition, making this *Sanganan Suci* must be based on sincerity and balanced with a pure mind. If this is violated, in other words, it is made based on insincere feelings with bad thoughts that are not good; it will cause bad effects. It can be proven that even though *Sanganan* is heavy based on the provisions, if it is not balanced when weighed, which happened once when the person who violated it became sick that could not be treated. However, the person gradually recovered after doing the *Guru Piduka* ceremony. Related to this case, every *Yadnya* must be based on sincere feelings. *Nimbang Sanganan Suci* tradition means one of the efforts to uphold justice in doing *Yadnya* ceremonies and carrying out all daily activities.

The implementation of the *Yajña* ceremony in *Hyang Waringin* Temple is not much different from the ceremonies in other temples in the region. Still, there is a slight difference where every *Yadnya* implementation in *Hyang Waringin* Temple uses the concept of *Siva Bhuda*. Therefore, every *Yadnya* held at *Hyang Waringin* temple is led by *Jro Mangku* (Priests). It is because, according to the community's belief (*Krama*), there is already a *Pedanda Sakeng Wengi* who leads the ceremony (*muput*). *Krama* always asks for *Tirta Pamutus* (holy water) from *Ida Bhatara Siva Budha Bhujangga* for the

smooth flow of the ceremony. In various religious rituals in *Kubu Pakraman Village*, Bangli Regency, *Pinandita (Pedanda)* is rarely used. According to the community's belief (*krama*), there is already a *Pedanda Sakeng Wengi* who will lead (*muput*) every ceremony. It is marked by the existence of *Palinggih Ida Bhatara Siva Bhujangga*, whose existence is marked by the presence of *Sivakrana Pratima*, complete with equipment such as *Bajra*.

The *Piodalan* ceremony at the *Hyang Waringin* temple in *Kubu Customary Village* is led by *Pinandita (Jro Mangku)*. In addition, the ceremony is assisted by *Jro Mangku Kahyangan Tiga* and *Paiketan Peduluan* consisting of *Jro mangku* and *Jro Dangka Pedharman/Kawitan* in the *Kubu Traditional Village* area. *Pandita (Pedanda)* is rarely used in various religious rituals in *Kubu Customary Village*. Due to the community's belief (*Krama Adat*), there is already a *Pedanda Sakeng Wengi* who will lead (*muput*) every ceremony. It is proven by the existence of *Palinggih Ida Bhatara Siwa Bhujangga*, and there is *Siwakarana Pratima*, complete with equipment such as *Bajra*. The *Siwakarana* is indeed a legacy that has existed from the past. No one knows who and when it was in *Hyang Waringin* temple. Thus, in various ritual ceremonies held in the *Kubu Traditional Village* area, either in *Kahyangan Tiga* or in each community's house, they will always ask for *Tirta Pamutus* (holy water) from *Ida Bhatara Siwa Bhujangga* who placed (*malinggih*) in *Hyang Waringin* temple to make the ceremony runs smoothly. Furthermore, it is explained that other *Pratima* found in *Hyang Waringin* temple are statues depicting the form of *Pandita Siva*, *Pandita Budha*, and *Pandita Bhujangga*.

The ceremonial facilities used in the *Piodalan* ceremony at the *Hyang Waringin* temple in Customary Village are as follows. 1) Worship on *Purnama* (full moon), *Tilem* (dark moon), and *Kajeng Kliwon*, the offerings include *Canang Ajuman* and *Canang Perayunan Sewentena* complete with *Segehan Limang Tanding*. 2) On religious holidays, such as *Galungan*, *Kuningan*, and others, the offerings used are *Bakti Munggah Canang Sorohan* and *Pejati*, complete with *Segehan*. 3) *Piodalan* is used *Bebangkit* followed by duck, chicken, and pig *Rerempahan* in the form of *Pamugbug Pajuit Babangkit Bogem* accompanied by *Rerempahan Suku Pat*, *Bangun Ayu*, *Suci Sorohan*, *Penglukatan*, *Sorohan*, *Pejati*, *Bayuan*, *Panca Prayascita durmengala agung*, *jerimpen*, *Tegenan*, *Canang Perayunan*, *Tebasan Pageh Tuwuh*, *Tebasan Sapalara*, *Tebasan Melaradan*, and *Segehan Agung*. 4) *Bhakti Manis Wali* and *Bhakti Panyineban* consist of *Bhakti Penganyar* using *Suci Sorohan*, *Pejatian*, *Suci Sorohan*, and *Segehan Agung* complete with *Penyambleh* chicken.

1. Hindu Religious Education Perceptive of *Hyang Waringin* Temple in *Kubu Traditional Village*

Related to the existence of the *Hyang Waringin* Temple by the Hindu community in *Kubu Customary Village*, *Kubu Village*, Bangli District, Bangli Regency, which examines the perspective of Hindu religious education in this study. This study discusses how people understand phenomena related to religious values embedded in the *Kubu* community's heart. This ceremony is a cultural heritage with educational values that contain religious and spiritual power (Jaya & Sudarsana, 2024). The *Kubu Customary Village* community strongly believes in and upholds religious values and awareness of carrying out *Yadnya* ceremonies with spiritual power to bring peace and harmony. These educational values include educational values in the religious tradition ceremonies at *Hyang Waringin* Temple, *Kubu Pakraman Village*, Bangli District, Bangli Regency in the perspective of Hindu religious education, namely the meaning of *Tattwa*, Ethical, ritual, *Tri Hita Karana*, socio-religious, and *Tattwamasi* educations.

The value of *Tattwa* education contained in the existence of *Hyang Waringin* Temple is a form of understanding of *Widhi Tattwa* and *Karma Tattwa*. It can be proven

by its truth and existence, which can be seen in reality, both in terms of history and from the socio-religious relationship of the community as the supporters and *pengempon* or *penyiwinya* who always carry out their *Yadnya* ceremonies based on *Sraddha* and harmonious relationships with the community.

The value of ethical education contained in the existence of *Hyang Waringin* Temple is a way to foster a sense of brotherhood and unity. The interaction among the community (*krama*) forms an awareness of the sense of fate and togetherness among the community (*krama*). Thus, it creates a high sense of solidarity among the community (*krama*), namely *Segilik Seguluk Selulung Sebayantaka Paras Paros Sarpanaya*, as a basis for maintaining harmonious relationships to achieve harmony and balance of *Bhuana Agung* and *Bhuana Alit*.

The value of ritual education in the existence of *Hyang Waringin* Temple is as a medium for transmitting the Vedas' sacred values. It is a form of *Yadnya's* values visualization by applying *Catur Marga's* teachings. The value of *Tri Hita Karana* education contained in the existence of *Hyang Waringin* Temple is a concept that can preserve cultural and environmental diversity and realize balance and harmony. In addition, it can also maintain welfare and happiness based on the *Tri Hita Karana* teachings. *Tri Hita Karana* is the teaching of harmony with *Ida Hyang Sang Widhi* which is realized by devotion to Him, peace with others realized by living in harmony, and unity and harmony with the natural environment. By applying *Tri Hita Karana* steadily, creatively, and dynamically, people can achieve a harmonious life that includes the development of a whole human being who is *Astiti Bhakti* to *Sang Hyang Widhi Wasa/God Almighty*, loves environmental sustainability and gets along well and peacefully with others. As the Balinese Hindus' belief in the *Tri Hita Karana* teaching, namely human efforts to build harmonious relationships with God through devotion (*Bhakti*), with fellow humans through donation (*Punia*), and the natural environment with *Asih*, the *Kubu Customary Village* visualizes these teachings to achieve prosperity in the lives of its people.

Ceremony implementations held at *Hyang Waringin* Temple to uphold the concept of *Tri Hita Karana* teachings visualized by creating a harmony between human relations with God based on *Sraddha* and *Bhakti*, relations between fellow humans based on devotion (*Sevanam*), and relations between humans and the environment based on love. It is in line with *Sarasamuccaya* Verse 135, stated as follows:

*Matangnyan Prihên tikang Bhūtahita, Haywa tan māsih ring sarwaprāni,
apan ikang prāṇa ngaranya, ya ika nimittaning kapagêhan ikang
caturwarga, nāng dharma, artha, kama, moksa hana pwa mangkana ikang
rumaksa ring bhūtahita, ya tangaranikang tan karaksa denya.*

Translation:

Therefore, seek the welfare of the creatures and do not be unmindful of them. Do not be unmerciful to all beings because their lives are the cause of ensuring and upholding *Catur Warga*, namely *Dharma, Harta, Kama, and Moksa*. If want to take that being's life, how it is not destroyed by Him. Thus, the person who looks after the creature's welfare, which is called upholding *Catur Warga*, is called *Abhutahita*. If something is not maintained or protected by Him (Kadjeng, 1997). *Bhagavadgita* V.25 also stated as follows:

*Labante Brahma-nirvānam ṛṣayah kṣīna-kalmaṣāḥ, Chinna-dvaidhā
yatātmanah sarva bhūta hite ratāh.*

Translation:

Whoever is always busy maintaining the welfare of nature is promised to achieve *Brahma* and *Nirvana/Moksa* (Mantra, 1967).

Based on these two verses above, it is enough to give confidence that one way to realize human devotion (*Bhakti*) to *Ida Sang Hyang Widhi Wasa* (God) is to maintain the welfare of the natural environment on earth with everything in it because humans will get a prosperous life from a prosperous nature. Therefore, the *Kubu* Customary Village community carries out ceremonies to achieve harmony and balance between *Bhuana Agung* and *Bhuana Alit*. In addition to maintaining a harmonious relationship with the natural environment, it is also essential to maintain harmony with others. It means that harmony is a balanced relationship between humans and humans. In this case, a harmonious relationship between the *Kubu* Customary Village communities (*krama*) is a condition for achieving a harmonious relationship with God. It is stated in the *Rg Veda* mantra X, *Sukta* 191.2, which states how to build unity in realizing harmonious, dynamic, humanist, and productive conditions of togetherness in a physical and mental sense. The *Rg Veda* mantra is as follows:

*Sam gacchadvam sam vadadhvam sam vo manamsi jاناتam, deva bhagam
yatha purve sanjanana upasate*

Translation:

Meet together, speak together, and let your minds be one; as the Gods in the past gathered to receive each other's offerings (Dewanto, 2005)

Furthermore, the *Rg Veda* X mantra, *Sukta* 191.4, provides a strong foundation for the beginning of a united life together on this earth, which is as follows:

*Samani Va akutih samana hridayani vah, samanamastu vo mano yatha vah
susahasati.*

Translation:

Worshippers with simple intentions, their hearts are also simple; be simple in your thoughts, so that there may be complete unity among us (Dewanto, 2005).

Based on the mantra quotation above shows that it is not easy to achieve harmony in unity with fellow human beings. A harmonious, dynamic, humanist, and productive joint life can only be realized if each individual in that joint life does not organize themselves to declare as structural ideal human beings. The ideal structural self-condition is a self-condition that has a healthy physique, an intelligent mind, and a pure conscience. This individual can be sought to build noble intentions to move forward together and think about the proper steps to fulfill common interests. It is done to realize the purpose of life called *Catur Purusa Artha*. It is the process of equalizing perceptions, visions, and missions to build a justice and prosperous life together. Without the same intention, heart, and mind, it is impossible to equalize perception. Without a common perception, it is impossible to build a common vision. Without the same vision, there will be no joint mission to build happiness together. It is the concept of togetherness by utilizing *Sraddha* and *Bhakti* to God. It is a harmonious, dynamic, and humanist relationship based on the concept of *Tri Hita Karana*. The concept of *Tri Hita Karana* is the foundation or foothold of the *Kubu* Customary Village community (*krama*) in carrying out the ceremony. *Kubu* Customary Village community (*krama*) cooperates in carrying out this ceremony, which starts from cooperation (*ngayah*) in working and making offerings (*upakara*) facilities carried out from the beginning of the implementation to completion.

The ceremony aims to invoke the balance of nature, namely harmony between *Bhuana Agung* and *Bhuana Alit*. It is a conservation of Hindus in the *Kubu* Customary Village to maintain natural resources to remain beautiful. The maintenance of nature in the *Kubu* Customary Village was conveyed by I Nyoman Nadi as Traditional Head Village (*Bendesa Adat Kubu*), as follows: *Kubu* Customary Village has great respect for the natural environment. Besides being practiced in each family, *Kubu* Customary Village also conserves nature through legislation in the form of *Awig-Awig* of *Kubu* Customary

Village. *Awig-Awig* serves as an effort to control the village community's behavior (*krama*) so that they do not act carelessly toward their environment. While in *Niskala* (unseen), the community is carried out through various forms of religious ceremonies, such as the *Tumpek Wariga*, *Tumpek Uye*, and *Caru* ceremony, which is held once a year. (Interview, February 28, 2023).

The maintenance of nature is intended to bring harmony to life. It means that by maintaining nature through *Yadnya*, nature will give back to humans by bestowing all-natural products, as mentioned in the *Yajurveda Adhyaya 40 Mantra*, stated as follows:

*Īsā vāsyamidam sarvamyatkiṃca jagatyām jagat, tena tyaktena bhuñjīthā
ma grdhaḥ kasya sviddanam*

Translation:

Protected by God, everything that lives on this earth should be, by releasing the joy within you. Not desiring the wealth of others (Dewanto, 2005).

Based on the description of the *Yajurveda* Mantra above, the universe, including this earth, is the *Sthana* of God. Thus, God is the Great Soul of the universe or *Bhauna Agung*. Thus it is clear that the ceremony carried out by the community (*krama*) of the *Kubu* Customary Village is a *Yadnya* offered to *Ida Sang Hyang Widhi Wasa* (God) to realize balance and harmony as well as welfare and happiness based on the *Tri Hita Karana* teachings. *Tri Hita Karana* is the teaching of harmony with *Ida Sang Hyang Widhi Wasa* (God), which is realized by devotion to Him, peace with others realized by living in harmony, and unity and harmony with the natural environment.

The value of socio-religious education contained in *Hyang Waringin* Temple is a form of cultivating teenagers' morality and mentality in fostering an atmosphere of intimacy, kinship, and brotherhood among fellow citizens regardless of social stratification. Religion can function as motivation and work ethic in society. The existence of the *Yadnya* ceremony held at *Hyang Waringin* Temple in *Kubu* Customary Village can have socio-religious implications for the local community. When viewed from a socio-religious aspect, it can create social relationships that are increasingly close and well-maintained. Due to the existence of local wisdom (Local genius), which has been well preserved from the past until now, from the beginning of the ceremony to the end, it still runs peacefully with a harmonious, dynamic, and conducive atmosphere. Through ceremonies held in *Kubu* Customary Village, community members can socialize, meet, be united, and even be centered at the local temple to become familiar, close, and respect each other without distinguishing caste, social stratification, rank, position, etc. It is harmony development among community members, functional and universal. Thus, they get peace and holiness because of the belief in increasing belief in the greatness and divinity of *Ida sang Hyang Widhi Wasa* (God) with all its manifestations in *Hyang Waringin* Temple in *Kubu* Customary Village. Inter-religious harmony is one way to suppress social turmoil in the community because they will always be guided by the conception of Hinduism, which is used as an invaluable asset, namely *Upatti*, *Sthiti*, and *Pralina*. These three concepts are the basis for the *Yadnya* ceremony in *Kubu* Customary Village. The socio-religious dimension of the *Yadnya* ceremony held at *Hyang Waringin* Temple will maintain intimacy, brotherhood, and kinship among fellow citizens regardless of social stratification, rank, position, and so on. It needs to be modeled and instilled in the younger generation always to maintain and preserve the great customs (*adat istiadat*) that are the nation's assets. In addition, it also adds to the nation's cultural treasures to be developed early in following the development of an increasingly complex global era in an increasingly competitive competition. The value of *Tattwamasi* education contained in *Hyang Waringin* Temple is as a means to teach tolerance and very high social solidarity among others. The educational implication is *Tattwamasi* education. The word

Tattwamasi comes from Sanskrit, composed of *tat-twam-asi*. *Tat* means that (*itu*), *Twam* means that (*itu*), *Asi* means is (*adalah*). *Tattwamasi* means it is you (Adiputra, 2003). The statement implies that one is equal to another. *Tattwamasi* is a concept that recognizes and teaches that human dignity is the same (Sudarsana et al., 2020). The difference lies in the use (nature), work, and quality of service.

Tattwamasi is a profound teaching of loving-kindness and should be the foundation of every human behavior. Loving kindness is like the light of a lamp that illuminates the darkness of the night so that the true consciousness of the mind is always bright and clear and liberated from the darkness of the mind. The path to great attainment will unfold when true consciousness is always bright and clear. *Yayurveda* XI.7 is stated as follows:

*Yasmin sarwāṇi bhūtāni
Ātmawā-bhūvījanātah
Tatra ka mohaḥ kaḥ śoka
Ekatvam anupaśtayaḥ*

Translation:

When an intelligent person practices union with the entire animate world and feels oneness with it, then all attachments and calamities vanish (Titib, 1996).

Through understanding the verse above, loving-kindness is absolutely owned by every human. As the essence of *Tattwamasi*'s teachings, loving-kindness is an absolute must to be applied in concrete actions to realize harmony between humans and other fellows of God's creatures.

The study results can be seen as follows. Besides as a sacred place, a temple is also utilized for socio-cultural purposes, such as meeting places/meetings of temple staff members (*pengempon*), customary (*pekraman*) meetings, or places for the cultural arts development, such as places to play traditional instruments (*menabuh gong*), or sing traditional Balinese poetry (*mekekidungan*), and so on. In addition, it also has the function of education and guidance on religious teachings in a broad sense through *Dharmawacana*, *Dharmagita*, *Dharmatula*, and learning to make offerings (*upakara yadnya*). The existence of *Hyang Waringin* Temple in *Kubu Pakraman* Village still exists and has a religious tradition that until now. It has become a reflection for the community in increasing the high religiosity aspect expected to increase the *Sraddha* and *Bhakti* (devotion) of the Hindu community through understanding the meaning of Hindu religious education contained in the existing ceremonial tradition. Thus, it is expected to increase the community's *Sraddha* and *Bhakti*.

Conclusions

Based on the analysis of the existence of *Hyang Waringin* Temple in *Kubu Pakraman* Village, Bangli District, Bangli Regency, from the perspective of Hindu Religious Education, this study can be concluded as follows. *Hyang Waringin* Temple was a public temple operated by the *Kubu Pakraman* Village community (*krama*). *Hyang Waringin* Temple was a *sekala niskala* belief, a glorified place for activities to ask for grace through purity and protection. The tradition of religious ceremonies at *Hyang Waringin* Temple was a tradition of *Ngusabha Sasih Kaenem* held on *Sasih Kaenem*. This tradition had a historical basis, so the ceremony continues to be carried out until now due to the outbreak of diseases or plague (*grubuk*) that once happened in *Kubu Pakraman* Village. The outbreak of diseases or plagues that hit *Kubu* Village can be overcome by holding the *Ngusabha Sasih Kaenem* ceremony accompanied by the *Nangluk Merana* ceremony. The *Nimbang Sanganan Suci* ceremony at *Hyang Waringin* Temple, *Kubu Pakraman* Village, was held every *Rahinan Tilem* (dark moon). Siva-Buddha-

Bhujangga in *Hyang Waringin* Temple was characterized by *Palinggih Ida Bhatara Siva Bhuddha Bhujangga Sakti* in the *Uttama Mandala* area. The meaning of the religious ceremony tradition at *Hyang Waringin* Temple from the perspective of Hindu Religious Education can be seen as follows. (1) The meaning of *Tatwa* education. The ceremony organization was one of the media in instilling the value of *Tattwa* education. Through ceremony, it could guide the way of *Kubu Pakraman* Village community's thoughts in deepening their belief in God (Ida Sang Hyang Widhi Wasa), (2) The meaning of Ethical education was the basis for maintaining harmonious relationships with others, (3) The meaning of Ritual education was a medium for transmitting the Vedas' sacred values. (4) The meaning of *Tri Hita Karana* education was to realize balance and harmony as well as welfare and happiness, (5) The meaning of Socio-religious education was the application of social values in society, and (6) The meaning of *Tattwiamasi* education was a means of teaching high tolerance and social solidarity among others.

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