



## Analysis of the Form and Impact of the Implementation of *Rsi Yajna* on the Holy Day of *Siwaratri* in Mataram City

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### Abstract

*Siwaratri* Day is also celebrated with the *Rsi Yajna* ceremony by Hindus in Mataram City. This was done by visiting *Sulinggih's* residence and giving sincere offerings. This is a form of respect for the role of *sulinggih* in the implementation of Hindu religious rites. However, most Hindus are only familiar with the *mediksa* ceremony as a form of implementing the *Rsi Yajna*. The purpose of this study is to explore the form and impact of implementing *Rsi Yajna* in Mataram City. Qualitative research design, with the Grounded Theory approach, is a method in the study process where data are collected through observation, interviews, and document analysis techniques. Data analysis is carried out in several stages, namely reduction, data display, and data verification, to ensure that there is no bias, as well as the use of triangulation techniques. Referring to the field findings, the implementation of *Rsi Yajna* was carried out by visiting the residences of the *sulinggih*, offering *sedanas* and *punia*, and also conducting joint worship at *Griya*, the *sulinggih's* residence. In general, the impact of implementing the *Rsi Yajna* is classified into four domains: social, cultural, economic, and spiritual. Specifically, the increase in *sradha* and devotion is the most noticeable impact among Hindus. Therefore, the implementation of *Rsi Yajna* represents gratitude and aims to enhance the spiritual quality of Hindus in Mataram City. Through this study, it is hoped that it will provide an overview of the importance of *Rsi Yajna* among Hindus and serve as a literature review for future relevant studies.

**Keywords:** Hindu; *Rsi Yajna*; People; Religious Ceremonies; Mataram City

### Abstrak

*Hari raya Siwaratri dirayakan juga dengan upacara Rsi Yajna oleh umat Hindu di Kota Mataram. Hal tersebut dilakukan dengan mengunjungi kediaman orang suci atau Sulinggih, dan memberikan persembahan tulus ikhlas. Hal ini sebagai bentuk penghormatan terhadap peran orang suci dalam pelaksanaan ritual keagamaan Hindu. Namun sebagian besar umat Hindu hanya mengetahui upacara mediksa sebagai bentuk pelaksanaan Rsi Yajna. Sehingga tujuan dari kajian ini untuk mengeksplorasi bentuk dan dampak pelaksanaan Rsi Yajna di Kota Mataram. Desain penelitian kualitatif dengan pendekatan Grounded theory menjadi metode dalam proses kajian, sedangkan data dikumpulkan melalui teknik observasi, wawancara dan analisis dokumentasi. Analisis data dilakukan pada beberapa tahapan yaitu reduksi, data display dan verifikasi data, untuk menjaga agar tidak adanya bias diterapkan juga teknik triangulasi. Mengacu pada hasil temuan di lapangan, proses pelaksanaan Rsi Yajna dilakukan dengan mengunjungi kediaman orang suci, mempersembahkan sedana serta punia dan juga melaksanakan persembahyangan bersama pada Griya selaku kediaman para sulinggih atau orang suci. Secara umum dampak dari pelaksanaan Rsi Yajna terklasifikasi dalam empat ranah yaitu sosial, budaya, ekonomi dan spiritual, sedangkan secara khusus peningkatan sradha dan bhakti menjadi dampak yang paling dirasakan oleh umat Hindu. Oleh karenanya pelaksanaan Rsi Yajna menjadi representasi rasa syukur untuk meningkatkan kualitas*

*spiritual bagi umat Hindu di Kota Mataram. Melalui kajian ini diharapkan dapat memberikan gambaran pentingnya Rsi Yajna di kalangan umat Hindu, dan dapat menjadi tinjauan pustaka bagi kajian relevan di masa depan.*

**Kata Kunci:** *Hindu; Rsi Yajna; Umat; Upacara Keagamaan; Kota Mataram*

## **Introduction**

Hinduism is one of the official religions recognised in Indonesia Ramaino et al., (2023); Saragih and Fitrianti (2023); Septiadi and Ramdani (2024), and is embraced by a small part of Indonesia, but the majority of Hindus are on the island of Bali, and a small part is also in some Hindu pockets outside the island of Bali (Rosyid, 2020; Yonado and Wiranata, 2022). Theologically, Hindu religious practice is based on three basic frameworks, namely *tattwa*, morality and ceremony (Santika, 2017). *Tattwa* is a teaching of truth that is sourced from books and sacred texts (Ariyoga, 2020; Subawa, 2017).

*Susila* is a code of conduct that regulates the attitudes and behaviours of Hindus Gunada (2020); Somawati and Diantary (2019) and "*upacara*" is the implementation of religious practices in the context of sacred rituals (Hadriani, 2019; Widana, 2019). In Bali, as well as in some areas with a significant Hindu population, the ritual aspect of religious ceremonies is a common feature in the community. Notably, the *Rsi Yajna* ceremony, a series of *Siwaratri* holy days, is held in Mataram City. *Siwaratri* is a holy and important day in the religious rituals of Hindus worldwide, particularly in Indonesia (Suarnada and Ritawati, 2017; Subawa, 2020).

*Siwaratri* falls on '*sasih kapitu*' precisely every year according to the Balinese calendar system. Hindus in Indonesia primarily live in Bali, but are also spread across several regions in Indonesia, one of which is in the city of Mataram on the island of Lombok. In Mataram City, during the *Siwaratri* holiday, Hindus are so enthusiastic about carrying out religious rituals, one of which is the implementation of *Rsi yajna*. The implementation of the *Rsi Yajna* ceremony in Mataram City demonstrates the ongoing adaptation and integration of Hindu religious rituals and traditions into the development of religious modernity.

The implementation of the *Rsi Yajna* ceremony is one of the sacred rituals in Hindu religious teachings, which is not only carried out as an obligation of religious rituals Suarnada and Ritawati (2017); Subawa (2020), but also an important event that represents the social, cultural and spiritual values of Hindu society (Maharani, 2020; Suamba, 2013). However, although the *Rsi Yajna* ritual as a series of *Siwaratri* holidays has a significant role, most Hindus only understand that the *Rsi Yajna* ceremony is only in the form of "*mediksa*", which is a ceremony to increase the status or holy initiation of ordinary individuals to become holy figures or "*sulinggih*" in Hindu religious beliefs Arka et al., (2025); Subawa (2021), as one of the rituals to increase individual status to become a saint or in Hindu terms, namely *sulinggih*.

There is still a lack of understanding of the scope of the *Rsi Yajna* ritual, which then raises the main problem in this study, namely, the mindset and paradigm of the Hindu community, which only views the *Rsi Yajna* ceremony at the medical level. This issue then becomes important in this study so that it raises research questions related to how the concrete form of the implementation of the *Rsi Yajna* ceremony, and how the *Rsi Yajna* ceremony affects aspects of the life of the Hindu community in Mataram City, such as its impact on the social, cultural, economic, and spiritual dimensions of Hindus.

Several previous studies have documented Hindu rituals in the Bali region and other islands in Indonesia. However, the scope of studies that specifically analyse the form and impact of the *Rsi Yajna* ceremony's implementation in Mataram City remains

rare. The gap in this previous study includes that there is still no one who specifically discusses the implementation of the *Rsi yajna* ritual in Mataram City, and the analysis of Hindu religious rituals is still generally centred on the context of other rituals (Dharnendri, 2023; Heriyanti, 2019; Piарtha, 2024; Wartayasa, 2018; Wira, 2021). This results in a study and analysis of the detailed process of *Rsi Yajna*, the religious ritual process on its basis of and participation of Hindus in carrying out the *Rsi Yajna*. Several studies have focused more on the theological aspects of ritual and its overall relevance to the multidimensional impact caused by the implementation of religious rituals, including the socio-cultural dimension and also on the economic and spiritual dimensions Aprilia et al., (2019); Purningsih et al., (2023); Rahayu and Suciani (2023) and have not significantly discussed the ritual aspects of the *Rsi yajna*.

The absence of relevant studies that specifically discuss the ritual of the *Rsi yajna* highlights the need for exploratory and holistic research to fill the gaps. The novelty of this study lies in its in-depth and contextual exploration and analysis of the *Rsi Yajna* ritual in Mataram City, a context that is rarely examined. This research seeks to explore in depth the form and impact of the implementation of the *Rsi Yajna* ceremony in Mataram City. More in-depth, this study and research review the socio-cultural impacts represented by a religious ritual, which can function as a medium to strengthen social cohesion in preserving Hindu religious cultural heritage amidst plural and dynamic social development and structure.

In terms of economic aspects and paradigms, this research on the *Rsi Yajna* ritual examines the implementation of religious ceremonies, which, in fundamental aspects, can open up economic opportunities for a sustainable community, through ritual preparation activities and ritual implementation. In terms of theological and spiritual aspects, this study aims to analyse the dimensions of the implementation and sacred meaning of each implementation of the *Rsi Yajna* Religious ceremony for Hindus in Mataram City. In the view of Hinduism, the implementation of religious ceremonies is not just a religious ritual but helps strengthen religious beliefs and identities as well as social cohesion between Hindu communities.

In the social and cultural aspects, every implementation of the *Rsi Yajna* ceremony in Mataram City provides space for strengthening close social interaction and relationships between Hindus, as well as a space and medium for the preservation of religious values based on Hindu cultural traditions and customs (Suarnada and Ritawati, 2017; Subawa, 2020). As part of the implementation of religious beliefs, the *Rsi Yajna* ritual presents various cultural expressions, ranging from art to religious tradition processions that contain high educational and aesthetic values both in the community and in sacred places (Sari, 2022; Wartayasa, 2018).

In addition, the *Rsi Yajna* ceremony is not only a Hindu religious ritual for the Hindu community in Mataram City, but also a driving force to revive a local economy that can improve the welfare of the community in general, without overriding the cultural values and spirituality of the ritual itself (Karmini and Sutrisna, 2023; Widana, 2019; Widana et al., 2024). Meanwhile, in theological and spiritual aspects and dimensions, the ritual of *Rsi Yajna* aims to realise the purification of the soul and maintain a spiritual relationship with the universe and God through sincere respect and offerings to *Sulinggih* as a Hindu religious leader (Sukiada, 2019; Wartayasa, 2018).

In-depth study and exploration of spiritual meanings and experiences during the implementation of this ritual is an important key to being able to understand how Hindus in Mataram City provide and understand religious meaning and social togetherness, which will directly encourage the strengthening of strong Hindu religious beliefs and identities in the context of the plural and modern society of Mataram City. Therefore, the

in-depth study of the *Rsi Yajna* ritual as a series of holy days of *Siwaratri* puts itself in a strategic position to fill the gap in academic studies in the religious field by emphasising the exploration of the form of implementation and comprehensive impact analysis on the *Rsi Yajna* ritual in Mataram City. The primary purpose of this exploration of the forms and impacts of religious rituals is to deepen the understanding of knowledge about how ritual religious traditions, such as the *Rsi Yajna*, are not only a symbol of Hindu religious rituals but also an element of social change that integrates socio-cultural, economic, and spiritual aspects as a whole. The results of this research and study are expected to make an important contribution to the development of Hindu religious science and provide recommendations for the preservation and revitalisation of Hindu religious traditions in the context of the plural and multicultural society of Mataram City.

## **Method**

The exploration and analysis of the implementation of the *Rsi Yajna* religious ritual in Mataram City, as a series of implementations of the holy day of *Siwaratri*, uses a qualitative research design with a Grounded Theory study approach. The design of this study is used to construct a theory directly from the data obtained, making it particularly relevant for understanding the meaning, process, and social dynamics of contextual rituals related to the study's focus on implementing *Rsi Yajna* in Mataram City. Data on the implementation of the sacred ritual of the *Rsi Yajna* was collected through three techniques, namely non-participant observation, in-depth interviews and document studies. Observations in this study were carried out by observing every behaviour of Hindus and a series of ritual implementations of the *Rsi Yajna*. The researcher conducted in-depth interviews with several Hindus, posing a series of questions and gathering their responses. Document analysis involves exploring each relevant document regarding the implementation of the *Rsi Yajna* ceremony in Mataram City, as well as analysing previous research literature. Data analysis involves carrying out data reduction, data display, and data verification. Data reduction involves selecting and eliminating data that does not align with the problem's focus. The data is then distributed into predetermined codes or patterns, and conclusions are drawn. The stage then continues with testing the data's validity through the source triangulation technique, aiming to reduce subjectivity bias in the analysis process. The process of triangulating sources involves comparing and reanalysing data from each source, including data from interviews, observations, and document analysis. This process is carried out to prevent the data from losing its meaning due to the emergence of the researcher's subjectivity. The researcher declares that the research has obtained permission to be carried out, and in order to comply with every provision in the scientific ethics process, the researcher declares that each participant has been willing to become a participant in the research. The researcher also stated that any published data has been approved, and sensitive data remains confidential to maintain the confidentiality and privacy of all participants.

## **Results and Discussion**

Religion, in some views, has a religious paradigm, where the definition of religion then has a religious meaning. Religion is a human way to achieve physical and spiritual happiness through religious behaviors and practices taught in the religious scriptures that are believed to be Gama and Lima (2019); Lynch (2022); Maguire and Miller (2024); Rudita et al., (2024); Wynn (2018), but in some religious views it is not only related to rituals and sacred things. Some views state that religion is a social glue that builds social solidarity according to Durkheim's perspective Borowik (2011); Rock (2015), on the other hand, religion is also seen as a system that has meaning that can influence individual

behavior patterns and community behavior patterns that impact social institutions according to Weber's perspective (Ghosh, 2019; Riesebrodt, 1999; Wijngaards and Sent, 2012). This means that religion is not only related to beliefs, but it also significantly affects the dimensions of human life. This is the basis for the implementation of the *Rsi Yajna* ritual in Mataram City, which is not just a Hindu religious practice, but also has an influence and impact on the dimensions of Hindu life in Mataram, encompassing the spiritual, economic, and socio-cultural aspects.

The results of the field data analysis produced important findings regarding the form and impact of implementing the *Rsi Yajna* ritual in Mataram City as part of the *Siwaratri* holy days. From the analysis of observation, interview and documentation data, two findings were found, namely related to the form and history of the implementation of *Rsi Yajna* in Mataram City, as well as the impact of the implementation of *Rsi Yajna*, which has several important dimensions, including the theological spiritual impact, the economic impact and its impact on socio-cultural life in Mataram City. The two important findings are described as follows:

### **1. History and Form of Implementation of the *Rsi Yajna* Ritual in Mataram City in the Series of *Siwaratri* Holy Days**

The *Rsi Yajna* carried out by Hindus in Mataram City is inseparable from the role of its predecessors. As conveyed by Ida Pedanda Gde Oke Keniten (Interview on March 12, 2023), as follows:

If we talk about the history of when exactly the implementation of *Rsi Yajna* began in Mataram City, it is difficult to identify because the historical record of the existence of the people in Lombok certainly began when we expanded from the previous Karangasem Kingdom, but other records are long before the expansion of the kingdom in the past, besides that this tradition is also because of the system of *aguron-guron* and *silakrama* of the *Shiva Sisya* who continue this tradition. For the exact year, of course, it is difficult to trace, especially because the historical records and documentation are few, if now why are Hindus more enthusiastic about carrying out this tradition, because of the involvement, and Hindus in Mataram City are very willing, and people are increasingly aware to be involved in the implementation of this tradition.

This statement was corroborated by Metu Dahana (Interview on March 10, 2023), as one of the Hindu figures in Mataram City, he stated that:

The tradition has been carried out for a long time, so it cannot be said for sure the year because to my knowledge since I was a child. I was still a child, other children my age had already gone to griya. It was around the 1962s when I graduated from elementary school, and other people had gone to the griya to do the 'mepunia' procession and *beriyadnya*, there were no symbols of the *panca yajna* ceremony, or *rsi yajna* but only *ngaturang 'punia'* to 'griya', like *nunas tirtha* in the morning on the day of *Siwaratri*.

Based on the results of the interview, the *Rsi Yajna* carried out by Hindus in Mataram City is estimated to have begun in the 16th century at the time of the expansion of the Karangasem kingdom to Lombok. However, at that time, Hindus in Mataram City were more familiar with this tradition, known as the term night '*pejagraan*' or '*pegadangan*'. This tradition is carried out where Hindus in the morning offer '*punia*' to the *griya* to carry out worship, '*mejaya-jaya*' and '*nunas tirtha*'. Continued at night to do '*pejagraan*' by performing worship at the temple. However, in the procession, some people observed this tradition by walking on the night of *Siwaratri*, during which a *drama* performance was held at Kr. Kubu Cakranegara.

Over time, Hindus insight into religious knowledge has grown, particularly in the context of *yajna* ceremonies and Hindu religious holidays, such as the Siwaratri festival, through books, *dharma* discourses from religious leaders, and other information media. The implementation of *Rsi Yajna*, which involves offering *punia* on *Siwaratri* Day every year, has increased. This is evident in the growing number of Hindus in Mataram City who say '*punia*' to '*Sulinggih*'. In addition, Hindus no longer celebrate the night of Siwaratri by going out to watch performances; they do more '*pejagraan*' in '*Merajan*' and at the nearest temple in the neighbourhood where they live.

Moreover, there are also some people, especially young people, on the night of *Siwaratri* performing worship around various temples in Mataram City and West Lombok, and at a certain time they stay in the temple to wake up until the next morning, after which they return to their respective homes to continue *Siwaratri's* '*brata*'. This explains that the development of the times is marked by the increasing ease of the people to access religious knowledge, both through conventional media such as books and also technological developments such as social media also influence in shaping good religious behavior and practices, in addition to the results of interviews it can be indicated that the development of the times and technology is also able to increase the confidence of religious people in carrying out their religious practices (Amriani et al., 2023; Jaenudin, 2024; Suciartini et al., 2024; Sudarsana et al., 2019).

In a deeper context of *Rsi Yajna's* implementation, some participants explained that it is carried out in various forms and ways. This is done as a form of respect for the *sulinggih*, not only as the leader of religious rituals, but also as a form of appreciation and respect for the services of the *sulinggih* in spreading and teaching the teachings of *dharma* for Hindus in Mataram City. In addition, the form of implementation of this ritual is carried out in several stages, as conveyed by the participants as follows:

The implementation of *Rsi Yajna* carried out by Hindus in Mataram City was carried out with various preparations before the implementation of *Rsi Yajna*, as conveyed by Lingga Dewi (Interview on November 27, 2024), as the community and Hindus who participated in the implementation of *Rsi Yajna* stated as follows:

I prepared myself to participate in the *Rsi Yajna*, which began by preparing a '*sedana*' to be presented to the *Rsi* or *sulinggih*, cleaning the area of the holy place, namely *merajan*. I also helped install various decorative ornaments for the holy place at home, and helped make *banten* or other ceremonial tools.

In line with what was conveyed and informed by Lingga Dewi, Yuliantini (Interview dated November 24, 2024), as a community, stated that:

What we can prepare to welcome the arrival of this *Siwaratri* holiday, we must wake up in the morning before six in the morning, in addition to preparing ourselves to be born inwardly to be able to follow *Bratha Siwaratri*, before six o'clock in the morning we have cleaned ourselves and when we are ready at exactly six in the morning we do worship.

Regarding the preparation for the implementation of *Rsi Yajna*, Hindus in Mataram City have certainly prepared everything necessary to support the implementation of *Rsi Yajna*. This is in accordance with Suwati's statement (interview on December 5, 2024) as a resident who carried out the *Rsi Yajna*, explained that:

The preparation starts from three days before *Siwaratri Day*, such as preparing *banten* and offerings, as well as *punia* that will be given to the *Rsi* or *Pedande*.

Inseparable from Suwati's statement, Mangku Budiasa (Interview on December 6, 2024), as a religious leader, added the following:

I prepare myself before cleaning ourselves first so that our hearts are pure so that they are blessed during this *Siwaratri Day*.

Based on this statement, Hindus in Mataram City have prepared themselves to carry out the *Rsi Yajna* a few days before the day of implementation. The preparation involves creating weighting facilities and *punia* and *sedana*, which will be delivered to the *griya*. The *punia* that will be delivered can be obtained by buying the ingredients at the market or supermarket, which then arranges them at their respective residences. Additionally, there are *punia* packages that have been prepared at the ceremonial equipment market. The amount of *punia* given to the *griya* is adjusted according to the ability of each individual.

In the context of implementation, the series of *Rsi Yajna* rituals, as described by the participants, is carried out in several stages. These stages include preparing *punia*, bringing prepared *punia* to the *griya*, the residence of the *sulinggih*, arranging the *punia*, performing worship in the *griya*, and visiting *mejaya-jaya* and *nunas tirtha*. Each series of these stages has a deep form and meaning. This was explained by some participants as follows:

The form of *Rsi Yajna* carried out by Hindus in Mataram City is carried out with various preparations before the implementation of the *Rsi Yajna*, as conveyed by Lingga Dewi (Interview dated November 27, 2024), as a resident and Hindu who participated in the implementation of *Rsi Yajna*, conveyed the following:

The form of *Rsi Yajna* that I know is to give a *sedana* to the *pedande*, *Pinandita*, according to the *mejaye-jaye* ritual.

This opinion was supported by Yuliantini, who participated in the implementation of the *Rsi Yajna*, explained.

The *Rsi Yajna* that I know on *Siwaratri* Day is excited for the people to give *sedane*, there are also those who give *punia* which is usually offered to *Ida Pedande Lanang* or *Pedande istri*.



Figure 1. Giving *Punia* at Griya Tohpati  
(Source: Aryawati, 2025)

*Ngaturang* or *haturang* the *punia*, as seen in Figure 1, is a form of respect and sincere offering to the *sulinggih*. This aligns with the concept of *yajna* in Hinduism, which involves a procession of sincere holiness and offerings to God, Nature, and individuals like *Sulinggih* who disseminate and teach the principles of *dharma* (Nicolaidis, 2024; Wijnyanawati and Wardani, 2024). Referring to the findings, the implementation of *Rsi yajna* was carried out with several series of rituals such as *mepunia*, joint prayer, *mejaya-jaya* and *nunas tirtha*.

Prayer in the implementation of Hindu rituals is a form of spiritual expression and an effort to build a spiritual relationship with God Saputra (2022); Widana (2020), in the context of togetherness, praying together in the ritual of *Rsi Yajna* is a form of communal expression that is carried out together in connecting oneself spiritually and spiritually to God as the creator of the universe, as well as a form of belief and gratitude in theological

expression. The next series of rituals is *mejaya-jaya*. Philosophically, this stage of the procession is more than just a ritual, but an effort to purify oneself thoroughly in order to achieve spiritual and moral balance in the aspects of *sekala* and *niskala*. Besides that, the *mejaya-jaya* procession is a form of spiritual struggle full of hope to overcome inner sin and ask for purity (Asih et al., 2023; Wiasti, 2022). Meanwhile, the procession of *nunas tirtha* is the final series in the Hindu ritual procession, which means to ask for and receive holy water, which is believed to aim for the purification of oneself, cleanse the body and mind from negative things, and receive grace and protection from God (Redana, 2019; Restiada et al., 2022).

This indicates that the procession carried out in the series of *Rsi yajna* rituals in Mataram City is not just the implementation of rituals, but contains spiritual values of faith to increase trust in God. In essence, the giving of *punia* or sincere offerings to *Sulinggih* during the *Siwaratri* Holidays series holds a deep meaning, serving as a form of devotion that strengthens the spiritual *sraddha* of Hindus in Mataram City. According to previous studies, the offering in the context of this *yajna* is not only material, but is a symbol of spiritual surrender to God and a manifestation of gratitude for the gifts received by Hindus (Adnyana and Mardika, 2022).

The concept of sincerity in *punia*, as a donation and offering of the *ummah*, emphasises sincerity and the absence of selflessness, thereby strengthening spiritual integrity and motivating the transformation of inner beliefs among people as religious actors. More deeply, it is mentioned that *Siwaratri* is a spiritual moment and the awakening of faith, thus making the *yajna* ceremony a means of self-purification and strengthening social ties among Hindus through the values of togetherness and holiness (Widana, 2020). This religious practice of *Rsi Yajna* also acts as a medium and means of transmitting spiritual knowledge from *Sulinggih* to Hindus, as well as maintaining the continuity of rituals in the Hindu tradition.

*Punia* to *Sulinggih* not only supports the lives of Hindu religious and spiritual leaders but also becomes an educational and theological instrument in interpreting the philosophical *yajna* more deeply, as well as the teachings of *karma yoga* as a path of sincere and selfless action (Trisanti, 2021). In the context of the *Siwaratri* holiday, this important religious event is believed to strengthen the *sraddha* of the *ummah* through active participation in Hindu religious rituals, to strengthen the religious identity and beliefs of the Hindu community in the midst of the changing times (Yasa and Wiasti, 2021). Therefore, the implementation of *Rsi Yajna* by giving *punia* and its various rituals is a form of belief and spiritual practice to increase *sraddha* and *bhakti*, as well as gratitude before God for the teachings of *dharma* that have been revealed and spread by the *sulinggih* with all the graces and universes that they have created.

## **2. The Impact of the Implementation of the *Rsi Yajna* Ritual in Mataram City in the Series of *Siwaratri* Holy Days**

The implementation of the *Rsi yajna* ritual as a series of the implementation of the holy day of *Siwaratri* based on the findings is not only related to the practice of religious rituals, but also has an impact that is closely related to the dimensions of people's lives, namely the theological, spiritual, socio-cultural, and economic dimensions. Meaningfully, the series of ritual implementations of the *rsi yajna* is a form of gratitude from the *ummah* to God who has created the world and the universe, as well as respect and appreciation for the services of the *sulinggih* in carrying out the duties of teaching and spreading the teachings of the *dharma*, as well as to increase physical and spiritual awareness to carry out every teaching contained in the Vedic scriptures (Rahayu and Suciani, 2023; Widana, 2019).

However, in their implementation, religious rituals in Hinduism have a considerable impact on people's lives (Dharnendri, 2023; Widana et al., 2024). In the theological and spiritual dimension, the annual implementation of *Rsi Yajna* by Hindus in Mataram City, specifically on *Siwaratri* Day, has a significant impact on the lives of Hindus. The existence of *Rsi Yajna* on the *Siwaratri* holiday has an impact on increasing *sraddha* and *bhakti* for Hindus. Hindus in Mataram City interpret the implementation of *Rsi Yajna* as a form of their *sraddha* and *bhakti* as a manifestation of Vedic teachings, as stated in the holy book *Bhagawat Gita* IV.24, which states that:

*Brahmārpanam brahma havir  
Brahmāgnau brahmaṇā hutam,  
brahmaiva tena gantavyam  
Brahma-karma-samādhinā*

Translation:

*Brahman* is the offering, *Brahman* is the butter,  
offered to the fire of *Brahman*, only to  
It is *Brahman* who knows that *Brahman* is facing in  
his work activities (Pudja, 2013).



Figure 2. The Form of *Punia* or *Sedana* given by the Hindu People  
(Source: Windhi, 2024)

In the context of *Punia* as seen in Figure 3, as an offering given to the *Sulinggih* has a symbol rather than *Omkara*, where the *punia* consists of several elements, namely the base can be in the form of trays, baskets or the like, then on top of it the contents consist of staple ingredients or others according to the ability of the Ummah, then on top of the contents is covered with '*saab*' and on top of it is filled with '*canang*'. The provision of *punia* to *Sulinggih* is adjusted according to the people's financial condition, ensuring that the *punia* given does not burden them and does not force them to do it.

In the social and cultural context, the implementation of the *Rsi Yajna* ritual by Hindus in Mataram City, which is carried out on *Siwaratri* Day, has an impact on the preservation of existing traditions and culture, where Hindus have traditionally given a *punia* to the *griya*. As conveyed by Bang Budiase (Interview on January 23, 2025), who stated that:

The impact is positive and good because this preserves Hindu culture in Mataram. The culture is the same as Hindus dressed neatly, how *Pinandita* who usually wears white as usual is holy and clean.

This opinion asserts that the implementation of *Rsi Yajna*, specifically by giving *punia* to *Sulinggih*, is an activity that can preserve Hindu culture. The tradition of giving *punia* on *Siwaratri* Day has been carried out for generations by the Ummah. This is done by Hindus when giving *punia* to the *griya*, always bringing their children or grandchildren to come to the *griya* while carrying the *punia* and performing worship and '*mejaya-jaya*'

indirectly teaching and introducing their children and grandchildren to perform *punia* to the *Sulinggih* every *Siwaratri* holiday, so that it is hoped that later, after adulthood and marriage, they will still remember and continue to carry out and give *punia* to the *Sulinggih*. In this cultural aspect, Hindus who are accustomed to the *Punia* culture are believed to be able to foster the values of cooperation and social solidarity. The Ummah will find it easier to help each other, not only in the form of material, but also in the form of energy, knowledge, and attention. Giving *punia* can strengthen relationships and social interactions with others. When we have a willingness to share with our brothers, neighbours, or Hindus in need, we create a sense of community and brotherhood.

Hindu teachings teach to care for others, especially the less fortunate. By praying for forgiveness, we become more generous individuals and have a more harmonious relationship with the surrounding environment. The principle of *mepunia* helps to instill the awareness that everything we have is a deposit. The real treasure is the one we use for the path of righteousness. With *punia*, we train ourselves not to be overly attached to worldly things and to prepare more for the next life. Doing *yajna* is a self-help that has a tremendous effect on one's life. This is not just about giving material, but it also involves giving attention, time, and kindness.

Furthermore, in the economic dimension, the implementation of the *Rsi Yajna* ritual carried out by Hindus in Mataram City certainly has an economic impact on the Ummah, where the *punia* or *sedana* used by Hindus is a business opportunity for traders of ceremonial equipment in several markets in Mataram City. As conveyed by Yuliantini (Interview on December 3, 2024), he stated that:

The economic impact is there, so traders get benefits such as from the sale of *sedanes*, not only *sedana* trading but rice trading, snack trade also get the benefits, because the *sulinggih* also provide *boge sematre*.

In line with what Yuliantini conveyed, Eka Nugraha (Interview on December 5, 2024), expressed a similar opinion, stating that:

There must be a turnover of money, for example in the form of *punie*, traders can sell, that's the turnover of money, the second is that everyone has a job, for example we shop at the market, the parking attendant has a job and the usually *ngayah* has a job, the *canang* trade, the incense trade has a job, so there is an economic turnaround we can give *punia* to the *pedanda* such as rice or *Yajna*.

Based on the interview, the implementation of *Rsi Yajna* for Hindus, especially in Mataram City, is quite significant in the economic dimension. Where Hindus, especially traders of ceremonial tools and materials, have opened new business opportunities, namely selling *sedana* or *punia* used on *Siwaratri* Day, which increases the economic level of Hindus. In addition to benefiting *Punia* traders, the initiative is also improving the economy for small traders, including those who sell basic food items.



Figure 3. Sales of *Punia* in several markets in Mataram City  
(Source: Windhi, 2024)

Giving *punia* to the *Sulinggih* is an obligation for Hindus in Mataram City, which adjusts to the economic capabilities of Hindus. *Punia* is obtained by purchasing *punia* packages from *Upakara* tool Merchants. For the merchants of *Punia*, it is a blessing that they profit from the sale of *Punia* and *Puniani* and lessening, and the turnover of money at that time is significant for a significant number of merchants, a benefit to them. Likewise, with buyers, in addition to the required *punia*, they can also choose the type of *punia* that is tailored to their abilities. Based on these findings, the implementation of the *Rsi Yajña* ritual has had a significant positive impact on the social, spiritual, and economic aspects of the Hindu community in Mataram City. From a social perspective, these Hindu religious rituals serve as a means to strengthen social cohesion through collective participation in *Yajña* ceremonies, which not only maintain cultural values but also serve as a platform for social interaction that strengthens relationships between Hindus (Trivedi, 2020).

In addition, *Yajña* rituals also play a role in promoting social harmony by releasing aspects of individual differences, thereby creating a stronger sense of community (Arshiniwati and Peradantha, 2025). From a spiritual point of view, the *Rsi Yajña* contributes to the increase of the spiritual consciousness of Hindus individually and collectively. This ritual is considered a form of offering that connects ritual practices with divine principles, while strengthening moral and ethical values in society (Made and Somawati, 2021). In addition, research has also shown that participation in the practice of *Yajña* rituals can create transformative experiences that encourage spiritual growth and a deeper understanding of the meaning of life (Surpa and Wismayanti, 2022). Economically, the *Rsi Yajña* ritual in Mataram City also encourages the economic activities of the community through the production and exchange of ritual materials and religious services needed by the community. This practice not only maintains traditional crafts but also creates jobs for the local community, thus contributing to the economic sustainability of the Hindu community (Seriadi et al., 2024).

In addition, the implementation of *Yajña* rituals also stimulates community-based economic activities that support community welfare while maintaining spiritual values (Rastogi et al., 2024). Therefore, the *Rsi yajña* ritual is not just a religious practice, but it has an impact on every aspect and dimension of Hindu life in Mataram City. In a sociological context, it refers to Durkheim's perspective, which states that the implementation of religious rituals serves as an adhesive and strengthens social cohesion (Baele and Balzacq, 2022; Hallgarth, 2024; Putro and Yanti, 2025).

The *Rsi Yajña* ritual in Mataram City serves as a mechanism for the formation of social cohesion because the ritual emphasises the division between the sacred and the profane and creates an emotional experience that strengthens mutual awareness. In terms of the spiritual aspect, the ceremony deepens the implementation of religious rituals to build a mutual commitment. In contrast, in terms of the economic aspect, the *Rsi Yajña* ritual encourages local economic and financial turnover activities so that it becomes a source of income for the Hindu community and other religious people in Mataram City.

In the social dimension, the *Rsi Yajña* ritual strengthens the network and social interaction of the Hindu community in *Banjar* through the aspect of cooperation, and culturally, the implementation of the *Rsi Yajña* ritual reproduces symbolic practices as a marker of Hindu identity in Mataram City. In another paradigm, Durkheim also warned that when the commercial or pragmatic aspects outweigh the sacred meaning, the integrative function of religion can be weakened. Ideally, the community should emphasise the ritual dimension in spiritual and theological aspects during the implementation of this ritual, ensuring that the *Rsi yajña* ceremony retains its spiritual meaning and sacred function.

In addition, it is undeniable that in the era of globalisation and the onslaught of ideology and theology, the existence of the implementation of the *Rsi yajña* for Hindus in the city of Mataram certainly has several challenges. The main challenges that threaten the role of social glue in the ritual of the *Rsi Yajña* are religious conversions and the pressure of working time for the Hindu community, which, of course, allows a decrease in the participation of the people, so that the ritual is often simplified. In addition, the shift in values and beliefs, especially among the younger generation, is due to the influence of globalisation, which reduces interest and understanding of ritual practices.

Challenges related to cost burden and commercialisation tendencies have the potential to transform rituals into economic transactions, erode traditional and cultural knowledge due to a decline in the number of stakeholders or ritual experts, and threaten oral transmission and hereditary learning. If not handled and mitigated by Hindus in Mataram City in the future, some of these factors will weaken the integrative and cohesive function of the *Rsi Yajña* ritual implementation on the holy day of *Siwaratri*.

## Conclusion

Based on the discussion's findings, two important aspects are related to the implementation of the *Rsi Yajna* ritual in Mataram City. The implementation of the *Rsi Yajna* ritual is carried out as a series of *Siwaratri* holy days celebrated by Hindus in Mataram City. The implementation involves the arrival of people at the *griya* to offer *punia* or *sedana* to the *sulinggih*, which aims to show respect and appreciation for the *sulinggih*. The implementation of this *Rsi Yajna* ceremony is closely related to Hindus' gratitude to God, as well as to the increase in *sradha* and *bhakti* among Hindus in Mataram City. In addition, the ritual practice of *Rsi Yajna* is not only the implementation of religious ceremonies. However, it has a significant impact on several aspects and dimensions of Hindu life in Mataram City, namely in the spiritual aspect it is to increase *sradha* and *bhakti*, in the socio-cultural aspect the implementation of *Rsi Yajna* can build social solidarity, especially preserving every noble traditional practice, and in the economic aspect has a significant impact on the economic life of the local community in Mataram City. The researcher emphasized that this research still has limitations, especially in aspects of findings and research results, which do not yet allow for a thorough analysis of the *Rsi Yajna* ritual in Mataram City. Therefore, the researcher can recommend to be able to resume this research, of course, in a different paradigm so that the study can be more in-depth and comprehensive, besides that it is also recommended to use the design of a mixed method research method to be able to test and re-explore in depth the implementation of *rsi yajna* for Hindus in Mataram City, especially in aspects of the dimension of community life.

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