

Implementation of the *Lontar Wreti Sasana* Teachings for *Pemangku*

Putu Ayu Wulan Sri Diantari*, Gusti Nyoman Mastini

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia

*sridiantary@gmail.com

Abstract

The existence of Hinduism always upholds and respects local traditions, local culture and customs adopted by the village or local area. Traditions that are sourced from literature or lontar made by spiritualists or poets. Bali, which is rich in Hindu literature, is local and rich in sources of Hindu religious teachings from traditional texts, both in the form of *prasasti*, *lontar*, *tutur*, *babad*, *pupuh* and other forms. One of the lontars that are still used today, in particular, is the *Lontar Wreti Sasana* which is a lontar which describes how the rules of a *pemangku* in carrying out their obligations in society. Next, the background behind discussing further about the teachings of *Lontar Wreti Sasana* is wanting to introduce *Lontar Wreti Sasana* to the younger generation and prospective *pemangku* so that they are able to know that *Lontar Wreti Sasana* is a lontar which contains rules for being a *pemangku* and needs to be preserved so that it does not hereditarily with time. Data collection methods used are literature study, observation, interviews and documentation. The data collected were analyzed using descriptive qualitative analysis method with data reduction steps, data presentation and drawing conclusions. The results showed, 1) *Lontar Wreti Sasana* contains the teachings of *panca yama brata* and *panca niyama brata*. 2) Hindu religious education values contained in *Lontar Wreti Sasana*, namely religious education values, ethical education values and social values (3) implementation of teachings in *Lontar Wreti Sasana* for *pemangku* in Pelaga Village that most *pemangku* have implemented the contents of *Lontar Wreti Sasana* ie not eating any food (*aharalaghawa*), only taking one wife after the study period (*krisna brahmacari*), not taking a wife who should not be his wife (*agamyagamana*), never telling lies and harsh words and words that hurt others (*satya*), has never dealt with the law (*awyawahara*), then is not negligent in carrying out duties (*apramada*). So the teachings in *Lontar Wreti Sasana* are gym texts for someone wreti, namely people who carry out *wrata* or *brata*, namely the promise and realization of life based on religious teachings.

Keywords: *Lontar Wreti Sasana*; *Pemangku*

Introduction

In Indonesia, the issue of trust is not only a personal problem, but trust is also a national issue, and religious requirements are regulated by the state. A belief called trust has at least 5 requirements. Namely, 1) have holy books, 2) have holy places, 3) have holy people, 4) have holy holidays, 5) a community of followers. Just as Hinduism is one of the beliefs recognized by the state and also has these 5 prerequisites. According to the explanation above, clergy or holy people are one of the important conditions in religion. Hindu saints have several titles and certain levels, such as *brahmana*, *pandhita*, *rsi*, *wiku*, *sulinggih*, and *pemangku*. In a religious system.

The existence of one religion, namely Hinduism, always upholds and respects local traditions, local culture and customs adopted by the village or local area. Traditions that are sourced from literature or *lontar* made by spiritualists or poets. Bali, which is rich in Hindu literature, is local and rich in sources of Hindu religious teachings from traditional texts, both in the form of *prasasti*, *lontar*, *tutur*, *babad*, *pupuh* and other forms. As today, there are many literary texts that provide guidance and instructions for a *pemangku*

regarding *sasana* (ethics) that must be carried out in daily life in leading and guiding his people and carrying out the *swadharmaning* of a *pemangku*. All of these literary texts are elaborations of the values and teachings contained in the sacred vedic literature. *Pemangku* are clerics or Hindu saints who have passed the stage of purification both on a *sekala* and *niskala* and have the authority to lead religious ceremonies. According to (Suhardana, 2006) etymologically, *pemangku* comes from the word "*pangku*" which means nampa, bear the burden of responsibility or support. So a *pemangku* is someone who has a responsibility to serve and also as an intermediary for the community with *Sang Hyang Widhi Wasa* or ancestors. Furthermore, according to (Suhardana, 2006) in his book entitled "*Dasar Kepemangkuan*" explains about *pemangku* are clerics or Hindu saints who have passed the stage of purification both on a *sekala* and *niskala* and have the authority to lead religious ceremonies. *Rokhaniawan* means a person whose spirituality or soul has been purified. Therefore, as a clergyman, a *pemangku* should explore the meaning of clerical, so that the person concerned can position himself and carry out his work duties according to his level of holiness.

The application of the teachings of the sacred *Veda* literature into the form of Hindu literature, one of which is in the form of *lontar*. *Lontar* can be used as a guiding guide for the behavior of his people and a source of confidence or trust in *Ida Sang Hyang Widhi Wasa*. In this case, the application of *veda* teachings in the form of literatures and *lontars* with the aim of facilitating the understanding of the meaning and content contained therein. As we know Hindus in Bali are very respectful and believe that by understanding the core teachings contained in Hindu literature, namely in the form of *lontar*, they will be able to escape from darkness or ignorance (*awidya*), this is because in a *lontar* there are many written teachings about - Hindu religious teachings. By studying and understanding the essence of the teachings contained in Hindu *lontars*, it is hoped that Hindus will be able to obtain perfection both physically and spiritually or what is called *Moksartham Jagadhita*. Therefore, on saturday *umanis watugunung*, which is right on the day of the *Saraswati* celebration, Hindus give thanks to *Dewi Saraswati* who is the manifestation of *Ida Sang Hyang Widhi Wasa*, for all his grace in the form of knowledge. On that day, books, *lontars*, and other sacred libraries are collected to be offered as offerings or offerings to *Saraswati*. For all his grace in the form of knowledge. On that day, books, *lontars*, and other sacred libraries are collected to be offered as offerings or offerings to *Saraswati*. For all his grace in the form of knowledge. On that day, books, *lontars*, and other sacred libraries are collected to be offered as *sesajen* or *banten saraswati*.

Throw is one of the Hindu religious education media that contains many Hindu religious teachings which contain the teachings of *tattwa*, ethics or ethics and ceremonies. But if you look further, there are still many *lontar* whose contents are unknown to the Hindu community, so it is very necessary to be introduced to the community by conducting research and deeper studies to find out the main teachings and values contained therein. *Lontar* is also a type of classical literary work that uses old Balinese or old javanese (*kawi*) language. Most of the manuscripts are still contained in the original *lontar* form. In Bali there are thousands of classical manuscripts that are stored in both formal institutions and individuals. Most of the texts or *lontars* are in the form of *tutur* or *tattwa* which are part of religious, ritual and ethical texts. Likewise, every action always has good and bad actions, which can only be distinguished by humans. Because humans are the highest creation of god. Hinduism is the oldest religion in the world and continues to grow today and has had a tremendous impact on all aspects of human life (Mandra, 2023).

One of the lontars in Hinduism, namely *Lontar Wreti Sasana*, has the privilege of containing the teachings of leadership, as well as acts of truth (*dharma*). *Lontar wreti sasana* is a *lontar* that explains how the *sasana* or the rules of a *pemangku* in carrying out his obligations in society, in this case because the holder or holy man is one of the intermediaries of the community in relation to connecting with *Ida Sang Hyang Widhi Wasa*, especially in lead religious ceremonies.

According to Atmaja (2010) states that *Panca Yama Brata* are five types of self-restraint based on efforts to stay away from religious prohibitions as norms of life which consist of: *Ahimsa* means not killing or hurting and giving love to all creatures created by *Ida Sang Hyang Widi Wasa*, *Brahmacari* means studying or studying with full faith in earnest, and not having sex (*senggama/sex*) while studying, *Satya* which means always being faithful to the promises that have been made and holding fast or always prioritizing honesty, *Awyawaharika* means love peace, do not like to fight and do not talk that is useless or careless, and *Astenya* means being honest and not committing theft. While in the teachings of *Panca Niyama Brata* there are five types of self-restraint that must be in accordance with predetermined *dharma* regulations, which consist of: 1) *akroda* means not being controlled by excessive anger, 2) *guru susrusa* which means respecting, listening and paying attention to teachings. -teachings and advice given by the teacher, 3) *sauca* which means always purifying oneself physically and mentally, 4) *aharalagawa* means eating good food (*satwika* food) and not living extravagantly, or excessively and 5) *apramada* means not arrogant and arrogant towards others. Listen and pay attention to the teachings and advice given by the teacher, 3) *sauca* which means to always purify oneself physically and mentally, 4) *aharalagawa* means eating good food (*satwika* food) and not living extravagantly, or excessively and 5) *apramada* means not arrogant and arrogant towards others (Ariyati, 2015).

Moral education, namely ethics or behavior in religious practice, is very important for a person's behavior to achieve religious goals. Religious education which includes faith and purity of body and mind. Its relevance to this research is that both discuss Hindu religious education, namely moral and religious order, while the difference is the *lontar* research because this study discusses the *lontar siwa tattwa purana* and in this study discusses *Lontar Wreti Sasana*.

The educational values contained in *Lontar Siwa Sasana* are the values of *tattwa* education, *susila* education and *Upacara*. education. The value of *tattwa* education contained in it includes the *panca sraddha*, namely believing in the existence of *brahman* (god), believing in the existence of *atman*, believing in the existence of *punarbhawa*, believing in the existence of *karmaphala* and believing in the existence of *moksha*. The relevance of this research is to both examine the main points of Hindu religious teachings, especially for the *pemangku*. The difference is that this study discusses the value of Hindu religious education in *lontar siwa sasana* while in this study discusses the main teachings of *Lontar Wreti Sasana* to *pemangku*. The contribution of this research is as a reference in determining the values of Hindu religious education contained in *Lontar Wreti Sasana*.

So *Lontar Wreti Sasana* is one of the manuscripts of *lontar tattwa* (philosophy) which contains about the nature and qualifications of a *wiku* or holder. As for the *lontar* manuscript, the conditions, obligations and values that must be held by a *wiku* or holder are described. A person who deviates or deviates from the obligations and values as has been mandated, does not deserve to be called and made a *wiku* or holder. The contents of the *lontar* manuscript provide an ideal picture or reflection for someone who has the qualifications of a clergy or religious leader who in this case is called a *wiku* or *pemangku*.

Method

The method in a study is very necessary, because the method will help in understanding the reality of a study. The type of research used in this study is qualitative research, namely research that produces data or information that can describe social reality and related events in people's lives. In describing the understanding of a phenomenon, which in this case is the implementation of *Lontar Wreti Sasana* teachings in pelaga village, petang district, badung regency. The research approach used is descriptive and phenomenological is used because empirical observations will be carried out and in writing descriptive research reports or going directly to the research location in pelaga village, petang district, badung regency. data collection methods used are literature study, observation, interviews and documentation.

Results and discussion

1. The main teachings of Hinduism in *Lontar Wreti Sasana*

First we need to know the description *Lontar Wreti Sasana* and the main teachings in *Lontar Wreti Sasana* are as follows:

a. Description of *Lontar Wreti Sasana*

Before examining more deeply about the teachings of *Lontar Wreti Sasana*, the author will first describe the general description of *Lontar Wreti Sasana* which contains a description of the manuscript, namely:

Manuscript title	: <i>Lontar Wreti Sasana</i>
Language	: Old Javanese
Transliteration	: I Putu Mertha
Collection	: Balinese cultural documentation office
Date type	: July 20, 1994
Number of pages	: 31 pages
Script condition	: Good
Number of <i>slokas</i>	: 67

As for *Lontar Wreti Sasana* is a papyrus that explains how sesana or the rules of behavior of a *wiku* or *pemangku* in carrying out their obligations in society, because the *wiku* or *pemangku* is someone who acts as an intermediary in connecting with *Ida Sang Hyang Widhi Wasa*, so that the teachings of contained in this *lontar* is loaded with the main teachings of Hinduism, the teachings contained in it are the teachings of *Panca Yama Brata* and *Panca Niyama Brata*. According to Atmaja (2010) states that *panca yama brata* consists of two words, namely from the word "*Panca*" which means five, "*Yama*" means control, and "*Brata*" means desire. So *Panca Yama Brata* are five types of self-restraint based on efforts to stay away from religious prohibitions as the norm of life. The teachings in *panca yama brata* must be carried out at the earliest or most basic, this is because after being free from dirty actions, one is expected to be able to make the mind and heart more pure and clean both in mind, heart, speech and deed. With a pure mind and heart free from the burden of dirty actions carried out by the physical body, it will be able to calm the mind and concentration of mind will be able to carry out spiritual purity. The parts of the *panca yama brata* are:

1) *Ahimsa*

Ahimsa it means the act of not killing or hurting, and can give love to all creatures, the attitude and behavior of *ahimsa* can be realized by sharing feelings of affection for others and other god's creatures. Such as: loving family, school teachers and friends is a form of *ahimsa*. Developing compassion for other powerful creatures such as plants and animals is also an embodiment of *ahimsa*. By making love to all creatures, that love will turn around in oneself, if someone loves and cares for others, other people

will also do the same for him. Likewise, if affection is directed at nature, nature will also respond the same to everyone. One who cares for plants with affection, then the plant will be fertile and give a lot of flowers or fruit to those who care for it. Animals that are cared for with love will be tame to those who care for them. In *Lontar Wreti Sasana*, the details about *Panca Yama Brata* are described, while one of the statements in *Lontar Wreti Sasana 1b* is as follows:

Ahingsa composing tan pamati-die, brahmacaryya composing tan keneng stri sangkan rare, mwan sang kumarwruhi kabrahmacaryan mantra, satya composing tuhu mojar, awyawaharika composing tan pawyawahara, astainya composing tan chindra ring drewya ningtha kalima, ika ling nghara lord rudra.

Translation:

Ahimsa means not to commit murder, *brahmacarya* means never touching a woman since childhood, and understands the kabrahmacaryan mantra, *satya* means telling the truth, *awyawaharika* means not fighting, *astai* means not intending to harm other people's property, the five names are *yama brata*, said *bhatara rudra*.

And in the teachings of *Lontar Wreti Sasana* there are also exceptions which state that murder can be committed, such as:

- a) *Dewa Puja* Killing is justified for the purpose of *yajna* or sacred sacrifice to *Ida Sang Hyang Widhi Wasa*.
- b) *Atiti puja* which is a treat to give to guests.
- c) *Swadharma* or obligations in the household ark.
- d) Protect yourself from all death threats.
- e) Not motivated by *sad ripu*.

However, the most important thing before committing a murder is to perform a ceremony using ceremonial facilities and infrastructure. As in Bali, it is known as *Mapapada*, which is to pray for animals before they are killed as offerings. Usually this *mapapada* ceremony is performed on four-legged animals such as pigs, cows and other four-legged animals. It is better if someone is better off not hurting or killing fellow living creatures created by god, then someone will be able to more easily achieve peace and tranquility living in this world both physically and mentally.

2) *Brahmacari*

In *Panca Yama Brata* the teachings of *Brahmacari* or *brahmacarya* come from the words "*brahma*" which means knowledge and "*cari*" or "*carya*" which means moving. *Brahmacari* is a period of studying or studying. The two stages of learning in *Brahmacari* are:

- a) *Brahmacari* or stages of learning at the age of single or have not built a household. At this time, we really have to learn to be detached from worldly life. That is, at this time we must be able to refrain from all the temptations of worldly desires and achieve focus on learning.

- b) *Brahmacari* or the stages of learning when you have built a household ark.

In addition, the division of the *Brahmacari* can be divided into 3 parts, namely:

- a) *Sukla brahmacari* is a person who has not married all his life.
- b) *Sewala brahmacari* is a person who only gets married once in his life, even though his wife is dead.
- c) *Kreshna / tresna brahmacar is* are people who have been married more than once up to a maximum of four times.

With the attitude and behavior of *brahmacari*, it is manifested by seeking the highest knowledge. Science will lead humans to achieve perfection. Discipline is needed for humans to gain knowledge. Some of the following are manifestations of

brahmachari's attitude and behavior which is part of the discipline to gain knowledge including: diligent study, school on time, developing insight by diligently discussing both with friends and with teachers, respecting teachers, liking all subjects, and many more. Again. As a student, obeying all forms of rules at school is part of *Brahmachari*.

3) Satya

In *Panca Yama brata* the teachings of *satya* mean faithfulness, honesty, and truth. This *satya* must be studied and implemented, especially for a prospective *diksa* so that after he becomes a *pemangku*, he can become an example or role model for his people. The teachings of loyalty, honesty and keeping a truth will be able to be done after getting used to it. So before becoming a *pemangku*, you must first get used to carrying out *satya* teachings. The motto states that "*Satyam Eva Jayate Na Nrtan*". Which means loyalty wins, not lies/crimes.

In the teachings of this *satya* can be divided into five called *panca satya*, *panca satya* origin of two words namely *panca* and *satya*. *Panca* is five and *satya* is faithfulness, trust and responsibility. So *Panca Satya* are five loyalty and honesty that must be implemented in daily life to achieve tranquility. Loyalty does not come from other people, loyalty comes from ourselves so how do we cultivate that loyalty which consists of five forms of loyalty, honesty and responsibility. The parts are:

- a) *Satya laksana*: that is faithful to the deed or behavior. Living as a human being is influenced by the *triguna*, humans often do not admit what they have done. In *satya laksana* what is important is how humans are able to take responsibility for what has been done. So dare to do must dare to be responsible. Humans must also be honest and always do actions that are in accordance with the teachings of *dharma*. All forms of action that must be *adharma* can be controlled by cultivating *satwam* nature or goodness in oneself.
- b) *Satya mitra*: that is loyal to friends. In looking for friends should be based on honesty. Today, most people are looking for friends only for their own interests. This is because humans only want to seek profit in friendship as a result when the time comes that friend or friend does not convey an advantage then he will leave his friend. This behavior must be controlled and avoided, because there is no wealth that is more meaningful than friends.
- c) *Satya wacana*: Faithful to words. This means that humans must speak honestly, as it is and in accordance with the truth. We must be able to avoid and control ourselves from words that are not true, false or slanderous. Because slander is more cruel than the loss of life.
- d) *Satya Semaya*: that is faithful to the promise. Not infrequently in this life humans give false promises and this is often done by candidates for representatives of the people or leaders. This should be avoided, because one lie will result in another lie. Not being able to keep a promise will always bring anxiety to the heart and mind so that the desired peace cannot be achieved.
- e) *Satya Hredaya*: that is faithful to the heart. We often do and say contrary to our conscience. Thoughts that are not true or negative thinking should be avoided. Because bad thoughts will encourage people to say and do things that are contrary to *dharma*. By upholding truth, loyalty, and honesty, a person will be able to control himself more quickly, so it will be more practical to achieve peace and tranquility in life.

4) Atywawahara

Atywawahara the origin comes from the term "*a*" which means not and "*wyawahara*" which means bound with worldly life. So *awyawahara* means not being attached to worldly life (*tan awiwada*). In this life one must be able to control the

faculties of worldly objects. If the senses control a person, he will fall into misery. Misery arises from within humans who are never satisfied with worldly things. Interest in worldly objects will make humans always drown in *awidya*. After becoming a *pemangku*, the person concerned is not allowed to carry out buying and selling activities using the tendency of multiplying profits, saving and borrowing (*rna rni*) as well as showing intelligence and cultivating sins except to protect inheritance, maintain family integrity, and wife's welfare.

5) *Asteya*

Asteya comes from the word "a" which means not and "steya" which means to steal or rape someone else's property. So *asteya* means not stealing or raping other people's property such as shoplifting, corruption, or mugging. This means that whoever is especially the holder is not allowed to take or steal other people's property when he is thirsty and hungry on a long journey. According to Atmaja (2010) states that *Panca Niyama Brata* means five kinds of advanced self-control (second stage) at the mental level, to achieve inner perfection and purity. With the intention of knowing his own nature, namely to achieve *dharma* and *moksha*. The parts of *Panca Nyama Brata* are:

- a) *Akroda* means not angry, a person is expected not to be quick to express his emotions when angry or in other words to be able to control himself when he is angry.
- b) *Guru Susrusa* means respect and devotion to the teacher. *Guru susrusa* also means listening to or paying attention to the teachings and advice of the teacher, and it is hoped that the teachings he receives can be implemented in everyday life.
- c) *Sauca* means purity and inner purity. This inner and outer purity can be obtained in one way, namely being diligent in doing worship, *yoga*, cleaning one self and one's mind spiritually or what is often called *melukat*.
- d) *Aharalagawa* means eating well, not overeating, and consuming healthy foods.
- e) *Apramada* it means not being negligent or ignoring obligations, meaning that we always remember to prioritize our duties and obligations.

So the teaching of *Panca Nyama Brata* is to function to control all the bad effects caused by our mental and thoughts as humans (Eka, 2023). So, as humans, it would be nice to always carry out a good life according to the teachings of Hinduism so that later we as humans have a healthy mental, mind and body, so that later we can live a peaceful, beautiful, and happy life in this world.



Figure 1. *Pemangku* Carry Out Their Obligations

Source: (Documentation Researchers, 2020)

Based on figure 1, it can be explained that in accordance with the teachings of *panca niyama brata*, especially *apramada*, which means always remembering the duties and obligations, the image above emphasizes that a *pemangku* has carried out his duties and obligations well. As explained in the *lontar*, namely:

Apramada ngaran ing tan paleh-paleh, enget ri sapamekas the teacher, irikang ulahkna.

(*Wreti Sasana*, 2a).

Translation:

Apramada means not negligent, remember the advice of the teacher, which should be implemented.

As for the purpose of the statement, the *pemangku* must not be negligent in carrying out his duties and obligations as an intermediary or liaison in human relations with *Ida Sang Hyang Widhi Wasa*. Besides that *stakeholder* they must also be able to carry out their obligations with a clean and sincere heart.

b. The main teachings of Hinduism contained in *Lontar Wreti Sasana*

The main teachings contained in *Lontar Wreti Sasana* are *Panca Yama Brata* and *Panca Niyama Brata*. *Panca Yama Brata* consists of two words, namely from the word "panca" which means five, "yama" means control, and "brata" means desire. *Panca yama brata* are the first five kinds of self-control for attaining perfection and bodily purity. *Panca yama brata* must be done first or as a basis, because after being freed from dirty actions will be able to make the mind and heart pure. In *Lontar Wreti Sasana*, details about the *panca yama brata* are described, while one of the statements in *Lontar Wreti Sasana* is as follows:

Ahingsa composing tan pamati-die, brahmacaryya composing tan keneng stri sangkan rare, mwang sang kumarwruhi kabrahmacaryan mantra, satya composing tuhu mojar, awyawaharika composing tan pawyawahara, astainya composing tan chindra ring drewya ningtha kalima, ika ling nghara bhatara rudra.

(*Wreti Sasana*, 1b)

Translation:

Ahimsa means not to commit murder, *brahmacharya* means never touching a woman since childhood, and understands the *kabrahmacaryan* mantra, *Satya* means telling the truth, *awyawaharika* means not fighting, *astainya* means not intending to harm other people's property, the five names are *yama brata*, said *bhatara rudra*.

Meanwhile, *Panca Niyama Brata* means five kinds of advanced self-control (second stage), especially at the mental level, to achieve inner perfection and purity. With the intention of knowing the nature of oneself, namely in achieving *dharma* and *moksha*. In this case the teachings of *panca nyama brata* means to control all the bad effects caused by the human mind and mentality. As stated in *lontar wreti sesana* as follows:

Akrodha ngaraning tan kataman srengen, gurususrusa ngaraning lot umulahaken siddha ning swakaryya ning guru, guru bhakti kalinganya ring mangkana, makaimitta hyuniran rumengwaken sarinahasyaning warah-warah the guru, sauca ngaraning nityasah rentabhatara ngarcana suryya laghana apramada ngaraning tan paleh-paleh, an angabhyasa ri sang hyang kabhujanggan, ika ta kalima niyamabrata nga, ling bhatara shiva.

(*Wreti Sasana* 2a)

Translation:

Akrodha it means not being infiltrated with anger, *gurususrusa* means constantly trying to complete tasks for the teacher, which is actually a *bhakti* teacher, namely devotion to the teacher, so that he is willing to convey his secret teachings, *sauca* means always purifying himself, worshiping the sun, worshiping *bhatara*, *aharalaghawa* means not eating any food, *apramada* means refusing to repeat studying the teachings of *kabhujanggan*, that is the five number of *niyama brata*, says lord *Bhatara Siwa*.

So it can be concluded that in the application or implementation of the teachings of *Panca Niyama Brata* which are the rules for achieving perfection both spiritually and spiritually pure related to the literary content of *Lontar Wreti Sasana*, one of the teachings contains guidelines or behavior from *pemangku* in living their daily lives, *pemangku*. Must have a patient nature, devotion to *Ida Sang Hyang Widhi Wasa*, get used to a clean and healthy life, regulate the best way to eat and maintain personal health, carry out duties and obligations such as leading religious ceremonies. This is what the *pemangku* in pelaga village have applied from the teachings of *Lontar Wreti Sasana*, especially the teachings of *panca yama brata* and *panca niyama brata* which have been well realized until now.

2. The value of Hindu Religious Education Contained in *Lontar Wreti Sasana*

Values are tools that demonstrate the basic reasoning that “an exclusive mode of conduct or end state is socially preferable to an opposite mode of conduct or end state. Values contain elements of consideration that bring new views from an individual about things that are right, good, or desirable.

Based on the view of value theory from Spranger (Ali & Asrori, 2015) states that there are six types of values, namely: (1) theoretical values and scientific values, (2) economic values, (3) social values or solidarity values, (4) trust values, (5) artistic value and (6) political value or power value. This is in line with the values used in this study, but in this case only discusses three types of values derived from these six values, namely: social values or solidarity values, trust values, and artistic values. The Hindu religious education values contained in *Lontar Wreti Sesana* are:

a. Value of religious education

Religion can function as motivation in society and can also have a religious influence in society. In Hinduism, a stakeholder is a Hindu religious holy person or one who has a duty, one of which is to lead religious ceremonies, especially in pelaga village, petang district, Badung regency. Stakeholders in the area can create deeper religious values in the community. The educational value of the tattwa aspect of the stakeholder contains the essence that mankind has realized its existence in this world cannot be separated from the influence and power of god as the creator. Therefore, with the presence of stakeholders, religious ceremonies in pelaga village, petang district, badung regency can be carried out properly. *Lontar Wreti Sasana* contains many values of religious education,

1) Education about the teachings of *yoga*

Teachings *yoga* which is discussed in *Lontar Wreti Sasana* is a *dhyana* where a practitioner must have a stage of knowledge about meditation that can focus one mind on one object continuously. In addition, as for the contents of the *Lontar Wreti Sasana* literature above, it can be explained that in accordance with the *yoga* teachings referred to in *lontar*, namely doing *sradha bhakti* to *Ida Sang Hyang Widhi Wasa* like worshiping him by performing *yadnya* ceremonies. In addition, a *pemangku* must also do *dharma* actions, namely by doing good to society, that is also one of the teachings of *yoga*.

As mentioned in *Lontar Wreti Sasana*, there are *yoga* teachings by doing *tapa brata*, namely:

Ikang brata gawayakna, akweh lwirnya, foreign sekahyunta brata, puspa sattwika, magelem apuja, jagrasattwika, magelem atangi, jnana sattwika, magelem angastuti, nguniweh yan wruheng kayogiswaran, nga, ya mwanng kasang tapa. Fish tapa brata kabeh, aywenisti phalanya, sukha ning manah also kagawayakna ri sedeng ing tapa brata, salawas ning uripta.

(*Wreti Sasana*, 25b)

Translation:

Brata there are many things to do, there are many kinds, every *brata* you want (such as) *puspa sattwika*, namely not getting tired of worshipping, *jagrasattwika*, which is liking not sleeping, *jnana sattwika*, namely not getting tired of offering praise, especially if you understand *kayogiswaran* and *tapa kasatyan* (tranquility) the name is *tapa brata*, don't expect the results, just be happy to try while doing *tapa brata*, for the rest of your life.



Figure 2. *Pemangku* Worship the *Ida Sang Hyang Widi Wasa*

Source: (Documentation Researchers, 2020)

Based on figure 2, it can be explained that the *pemangku* in pelaga village are carrying out asceticism by worshipping *Ida Sang Hyang Widhi Wasa*, where this implementation is related to the value of religious education, especially *yoga* education in *Lontar Wreti Sasana*.

2) Education about *Panca Yama Brata*

Panca Yama Brata means five kinds of self-control not to commit acts of violating morals as for the parts, namely *ahimsa*, namely not hurting or killing, *brahmacari*, namely controlling sexual desires, *satya*, namely truth, loyalty, and honesty, *awyawahara*, namely doing business that is based on peace and sincerity, *asteya* namely not stealing or embezzling property belonging to other people or the state. As for the contents of the *Lontar Wreti Sasana* literature above, it can be explained that the *ahimsa* in question is not to offend others, always love one's family and respect others. *Brahmacari* is meant to always learn to be a *pemangku* who should be an example for the community and be able to understand the sacred *mantras* of Hinduism. *Satya* which is interpreted as always loyal and honest in mind, words and deeds. *Awyawaharika* means that a *pemangku* must be able to control himself from anger so that there is no quarrel. *Asteya* in question is a *pemangku* does not take the property of others. That is the behavior that must be applied by a *pemangku* in the community.

3) Education about *Panca Niyama Brata*

Panca Niyama Brata means the five rules of self-control (advanced control) for the attainment of perfection and inner purity. Its parts are: *sauca* which means keeping clean, *santosa* which is patient, *tapa* which is meditating, *swadhyaya* which is reading holy books, *iswarapranidhana* which is meditating on the name of god. As stated in the literary content of *lontar wreti sesana* as follows:

Akrodha ngaraning tan kataman srengen, gurususrusa ngaraning lot umulahaken siddha ning swakaryya ning guru, guru bhakti kalinganya ring mangkana, makaimitta hyuniran rumengwaken sarinahasyaning warah-warah the guru, sauca ngaraning nityasah rentabhatara ngarcana suryaya laghana apramada ngaraning tan paleh-paleh, an angabhyasa ri sang hyang kabhujanggan, ika ta kalima niyamabrata nga, ling bhatara shiva.

(*Wreti Sasana, 1b-2a*)

Translation:

Akrodha it means not being infiltrated with anger, *gurususrusa* means constantly trying to complete tasks for the teacher, which is actually a *bhakti* teacher, namely devotion to the teacher, so that he is willing to convey his secret teachings, *sauca* means always purifying himself, worshiping the sun, worshiping *bhatara*, *aharalaghawa* means not eating any food, *apramada* means reluctant to repeat studying the teachings of *kabhujanggan*, that is the five many *niyama brata*, said *Bhatara Siwa*.

So it can be concluded, based on the contents of the *lontar* literature, it can be explained that the *pemangku* can control himself from anger or it can be called *akrodha*. *Pemangku* must also carry out their obligations as servants or intermediaries for the Hindu community with *Ida Sang Hyang Widhi Wasa (guru susrusa)*. *Pemangku* must also look holy not only from the physical, but from the thoughts, words and actions (*sauca*). The bearer should always be grateful for what he eats (*aharalaghawa*). Then the *Apramada* in question is that the *pemangku* can carry out his obligations properly and sincerely. Those are the five second stage of self-control that must or must be carried out by a *pemangku*.

b. Value of ethical education

Ethics is the knowledge of morality. Morality is in the form of rules that contain prohibitions or orders to do something, such as how to eat a *pemangku* which can be eaten and which cannot be eaten. As in the *lontar* it is stated:

Mwang satya ta sira ulah ring, ring brata, apan sang wiku yan tan satyeng brata, panten sira, kadyangganira sang siddhanta brata, yan unclean irikang inuhutaken ing sang siddhanta brata, panten sira yan mangkana, ndya tek tan pangen ira nihan. Kadyangga ning beef ing wong, beef ing wre, beef ing beef, ing tiger meat, beef ing liman, beef ing jaran, beef ing asu, beef ing gardabha, beef ing stay home, beef ing boar umah, beef ing singha, ika ta kabeh inaran acoksa prey.

(*Wreti Sasana, 6b*)

Translation:

And he is right in his actions, obedient to the *brata*, because if the *wiku* disobeys the *brata*, he will be penten, just as the person who practices the *brata siddhanta*, if he eats the food that is forbidden for the person who performs the *brata siddhanta*, he is a sage if so. What did he not eat? Such as human meat, monkey meat, beef, tiger meat, elephant meat, horse meat, dog meat, donkey meat, house chicken meat, house pork, lion meat, all of these are said to be impure meat.



Figure 3. *Pemangku* Eat Food in the Teachings of *Lontar Wreti Sasana*
Source: (Documentation Researchers, 2020)

Based on figure 3 above, it can be explained that a *pemangku* ating food that is allowed in the teachings of *Lontar Wreti Sasana* related to the value of ethical education in the form of *Lontar Wreti Sasana* statement above, that *pemangku* are prohibited from eating food that comes from beef, house chicken, house pork and so on. However, *Lontar Wreti Sasana* also explains that there is meat that can be eaten by *pemangku*.

c. Social Value

Lontar Wreti Sasana contains a lot of teachings about how the pattern of behavior of a *pemangku* in his life in society, *Lontar Wreti Sasana* also regulates how a *pemangku* should live in the community, how to be self-reliant in a *pemangku* in the community, what a *pemangku* in the community should not do, and what punishments should be given. To a *pemangku* who violates the rules or order of behavior in society. Besides that, this *lontar* also explains the types of punishments on a *sekala* and *niskala* that are appropriate to be given to a *pemangku* who violates the rules that apply in the community as well as the rules that apply in the procedures for his administration. As explained in *lontar* are:

Mwah pwa yan malakwa-lakwana, asing paranira lumaku, tan mara i umah ning wwang ajagal, amalanten. Lawan ta muwah tan palungguh ing pajudyan, yadyapi tan hana ning babotoh tuwi, tan ungsiren juga de sang wiku, mon kahudanan, yan kapanasan kunang, panten sira yan umungsir sir irika. Kunang ika yan hana bale pajudyan, tan hana galanggang mwang lampit, kalinganya tan tuhu-tuhu pajudyan, tan sthityangwan ing abotoh-motoh, tan dosa siran pangobangkana, yan kabelet ing hudan mwang panes.

(Wreti Sasana, 14b-15a)

Translation :

And when he travels, every destination he goes to does not go to people's homes butchers animals, does not steal. And again not sitting in a gambling place, even though there are no gamblers, the *wiku* also doesn't come, if it rains, if it's hot, it's good if he comes there. As for if there is a gambling hall, there is no arena and mats, it is not really a gambling place, it is not still used as a gambling place, it is not a sin to take shelter there, if it cannot escape the rain and heat.

Based on literary *lontar* throw above, it can be explained that the *pemangku* is prohibited from visiting the house of a person who is slaughtering animals or *mebat* because the *pemangku* will be patent or impure. There is also a prohibition for *pemangku* to come to gambling places, if this is done then the *pemangku* will also get a patent.

3. Implementation of the teachings of *Lontar Wreti Sasana* to *Pemangku* in Pelaga Village Petang District, Badung Regency.

In *Lontar Wretisasana* (*wretisasana*) is a *wrata* teaching that is practiced by a *wreti* as part of a *lontar* about ethics and morals in Hindu belief. This traditional Balinese manuscript "*wretisasana*" is said to be an ancient text in *sanskrit* which is full of moral teachings as a guide for *brata* teachings in *wreti sasana*. In this text, it is clearly taught about the teachings of *panca yama brata*, *panca niyama brata*, and other ethical teachings that must be obeyed by all *Hindu dharma* people. If you think about it more closely, the teachings on morals are very important to be able to take care of yourself, to control yourself, to advise yourself, and to refrain from various challenges, obstacles, distractions

Maccording to *jro mangku* i wayan juana, "*wretisasana* is also mentioned as very beneficial for the life of learning, *aguron-guron* or in acquiring sacred knowledge for students and students at all level seducation today, both in the family environment, school or campus, as well as in non-formal education in the community.

In accordance with the exposure of the informants above, it can be explained that there are benefits from *Lontar Wreti Sasana* itself for the entire Hindu community, namely as a sacred knowledge of Hinduism that must be known by all elements of the Hindu community, especially for a *pemangku*, because of the contents of *Lontar Wreti Sasana* explains the rules of a *pemangku* regarding the prohibitions and obligations for a *pemangku*. In accordance with Hindu teachings in the *Wreti Sasana* ejection, in several ways it is stated:

- a. Killing an animal can be justified if it is used for *yajna* purposes such as *caru*, *pitra puja*, *atithi puja*, to establish *dharma*, as well as in the practice of *yoga*.
- b. A *Brahmacari* is required to study until his old age in accordance with applicable regulations. In learning life, it is required to act holy or *sudha* both physically and mentally which is far from all behavior of, *papa*, *dosa*, *kasmala*, and *asucih*.
- c. In living life, it is expected to live simply, not extravagantly, and always behave lightly in this life.
- d. Do not forget the obligations and responsibilities, especially in worshiping *Bhatara Siva* (*sivarcana*).
- e. Like to study (*adhyaya*), teaches various knowledges (*adhyapaka*), diligently studies (*swadhaya*), diligently abstains and *upawasa* (*brata*), diligently concentrates the mind (*dhyana*), and diligently connecting with *Ida Sanghyang Widhiwasa* (*yoga*) like a *brahmana*.

In general, in Bali hearing the word *pemangku* (*jro mangku*) is a common thing, but we need to know what is implied by the meaning of the word contained in it. In this section, we will discuss the language of several sources that mention the meaning of the word *pemangku*. According to the *Lontar Widhi Sastra*, the word *pemangku* is described as '*pa*', meaning "*pastika pasti*", which means understanding the nature of holiness, and the word '*mang*' meaning "*weruh ring titining religion*" meaning understanding about the implementation of religious teachings. Considering '*Mang*' as a syllable of the sacred script of *Dewa Iswara* or *Siwa* himself as an abstract teacher for the villagers, he is also dubbed as *Sanghyang Ramadesa*. '*Ku*' means "*kukuh ring widhi*" which means firmly and consistently holding on to god / *Ida Sanghyang Widhi*. Then from the word *Widhi*, we get the syllable '*di*' which means "*dina*" (day), from the word '*dina*' we get the syllable '*na*' meaning "*amertha*" (source of life) from the word *amertha* we get the syllable '*ta*' which means "*toya*" (water), from the word *toya*, the Kayaa tribe '*ya*' means "*jati jatining kaweruhan ring kahananing bhuana agung muang bhuana alit* (the nature of knowledge about *bhuana agung* and *bhuana alit*).

Pemangku comes from the old javanese language, from the word '*pangku*' it turns into the word *amangku*, *mangku*, *pinangku*, *kapangku*, which means to hold, hold, support, carry in both hands in front of the chest (Zoetmulder, 1995). In Balinese, this word means nampa, support, bear the burden or assume responsibility as a servant or intermediary between those who have work with *Ida Sanghyang Widhi*, in other words, namely people who accept work assignments to carry the burden or responsibility as a servant of *Sanghyang Widhi Wasa* as well as a public servant. According to the decree of Mahasabha Parisadha Hindu Dharma Indonesia II dated december 5, 1968, what is meant by *pemangku* are those who have carried out the *yadnya pawintenan* ceremony to *adiksa widhi, tanpa ditapak* and *amari aran*.

By referring to the literature above, that a *pemangku* of the main task is not enough to provide services to the people in order to complete the *yajna* ceremony, the *pemangku* is also obliged to maintain self-purity both for himself and for others considering he is the embodiment of *Shiva Sekala*, or *siwaning* in pakraman village, as the bearer of the ummah who is tasked with guiding the ummah every day in the context of searching for the essence of the self for the realization of the serenity of the universe. In the formal juridical aspect, *pemangku* are people who are still classified as *ekajati*, considering that the purification ceremony is limited to *Mapadengen-dengen* and *Pawintenan*.

a. *Pemangku* self-control awareness,

According to Donder (2008) science can help improve intellectual quality. High intellect causes the development of *viveka*, namely the ability to distinguish between good and bad. The development of *Viveka* will sharpen spiritual sensitivity, which also results in the development of a nobler personality. What is good is not necessarily true, preferably what is right is not necessarily good and furthermore with this *viveka* knowledge a person will be able to control himself, because among various living beings it is expressly stated that only humans have that knowledge, therefore transforming into a human who has passed this stage. Sanctification and have the authority to lead the ceremony of belief (*pemangku*) should always be self-controlled. As mentioned in the sloka below:

*Manusah sarve bhutesu varttate
Vai dubhasubhe asubhesu
Samavistam subhesvevakarayet
Ri sakwehning sarva bhuta, iking wwang also ntangguma fishg sebha asubha
karma, firefly harvests kena ring asubhakarma also fishg subha karma, phala ning
dadi wwang*

Sarasamuccaya 2

Translation:

Among all beings, only those who are born as humans can carry out good or bad deeds. Immerse yourself in the good deed, incarnate as a human.

In the *sarasamuccaya* book it is also explained that becoming a human is the main opportunity and very difficult to obtain (*parama durlabha*) and life as a human is stated to be very short (*ksanikasvabhava*) like a flash of lightning. Indeed, when we think about it, in fact, humans are almost very rare to reflect again, what is the purpose of our incarnation, how we should act in this world, will we really be, what will we be and how we will be there and other statements will appear for us. Those who have the sensitivity to contemplate life again.

Hindu religious teachings provide guidance and guidance for a person who has succeeded in living in this global world, including how he behaves in responding to and dealing with life, which today is very felt the tendency to be material or pleasure oriented, it is stated in the puranas, that the era of kali (*kaliyuga*) is human orientation (Jutari &

Nerawati, 2023). Only in material and pleasure, which will not give true happiness. If we become human beings, especially *pemangku*, only pursuing material satisfaction or mere worldly pleasures (*kama satisfaction*), then suffering is what we will encounter. Satisfying *kama* is just like dousing a blazing fire not using water, but using gasoline and the result is that the coal expands which causes destruction. *Hinduism* mandates to create peace in this life (peace oriented), because behind true peace (true happiness). True happiness (*moksha*) is not a fantasy, but a reality that can be realized in this world (through *samadhi*) which is called *Jiwanmukti*. That is why, a *pemangku* must be able to control everything that is tied to worldly life, because the *pemangku* has a great responsibility to serve and as an intermediary for the community with *Ida Sang Hyang Widhi Wasa*.

b. Actualization of *Sraddha* dan *Bhakti Kepemangku*

Improving the quality of *sraddha* and devotional service, *Hinduism* views that life in this world is to carry out a sacred vision and mission in the field of *dharma* (*dharmaksetra*) to carry out devotion and prostration to *Ida Hyang Widhi Wasa*, and to develop a sense of affection (*parama prema*) for all of god's creations, and enforce *dharma* in order to improve bad deeds into good (*subha-asubhakarma*). If the quality of *sraddha* and *bakthi* service is getting higher, then one's empirical behavior will not be far from the teachings of the religion he adheres to. A person will always radiate affection and nobility, respect each other, not only fellow human beings, but also towards all powerful creative beings as revealed in the fifth stanza *trisanthya* mantra which states: *Sarva Prani Hitankarah ...* "all beings are prosperous...".

c. Self-image *Pemangku*

According to Chaplin (2006) states that self-image is a picture of the individual self, based on the psychological dictionary self-image or self-image is identity as depicted or imagined. Self-image is a perception of ourselves, and we are often not aware of it, because it has a very subtle or abstract form. Self-image is more global in nature and acts as a big umbrella that covers all our tendencies to think or act. Self-image is also often analogized as a self-identity card that we introduce to the universe (Sudarsana & Candrawati, 2023). Furthermore, according to Mappiere (2010) states that there is a similarity in meaning to the terms self-image and self-concept. These two terms, this self-image is a person's mental picture of who he is. This self-image develops over time, and is a system of beliefs that a person takes about himself.

According to Jro Mangku Nyoman Sarba, for this reason, the self-image of a *pemangku* should carry out his administrative duties consistently, always maintain the sanctity of himself and the temple, maintain the cleanliness and sanctity of the temple, always guide the people in creating order and wisdom in carrying out the ceremony. *Pemangku* as *dharma* ambassadors should always provide guidance to their people regarding the development of religious teachings.

Based on the informant's exposure, it can be explained that in carrying out his duties as a *pemangku*, the *pemangku* must always base himself by always adhering to religious literature. To support such a noble task, a *pemangku* is obliged to carry out strict discipline standards, as the basis for reaching god. Related to the implementation of the teachings of *Lontar Wreti Sasana*, it can be concluded that after making observations by making questionnaires and interviews given to *pemangku* in pelaga village that most of the *pemangku* have implemented the contents of *Lontar Wreti Sasana*, namely not eating any food (*aharalaghawa*), only taking their wives. One after completing the study period (*krisna brahmacari*), not taking a wife who should not be his wife (*agamyagamana*), never telling lies and speaking harshly and words that hurt others (*satya*), never dealing with the law (*awyawahara*), then not being negligent in carrying out the task (*apramada*).

However, from several teachings in *Lontar Wreti Sasana*, there are things that the pelaga village *pemangku* still cannot implement, including eating meat that is said to be impure meat (*acoksa prey*) such as home-cooked chicken, pork at home, not being able to control anger (*krodha*), visiting gambling places, and visiting people's houses butchering animals. This happened because of several things, including the human nature that is still attached to the *pemangku*, the local culture that requires the *pemangku* to be present at certain times which is actually prohibited in this *lontar* (*mebat* which is required to come when slaughtering animals).

Conclusion

The main teachings of Hinduism contained in *Lontar Wreti Sasana* consist of 1) *Panca Yama Brata* which is the first five kinds of self-control to achieve perfection and physical purity 2) *Panca Nyama Brata* are five kinds of second/advanced stage of self-control in the mental level to achieve perfection and spiritual purity. The Hindu religious education values contained in *Lontar Wreti Sasana* include: 1) religious education values, 2) ethical education values, 3) social values. Implementation of the teachings of *Lontar Wreti Sasana* it can be concluded that most of the *pemangku* have implemented the contents of *Lontar Wreti Sasana*, namely not eating any food (*aharalaghawa*), only taking one wife after the study period (*krisna brahmacari*), not taking a wife who should not be his wife (*agamyagamana*), never telling lies and saying harsh words and words that hurt others (*satya*), never dealing with the law (*awyawahara*), then not being negligent in carrying out duties (*apramada*). However, from several teachings in the *Lontar Wreti Sasana*, there are things that the pelaga village *pemangku* still cannot implement, including eating meat that is said to be unclean meat (*acoksa prey*) such as home-cooked chicken, pork at home, not being able to control anger (*krodha*), go to gambling, and go to people's homes slaughtering animals. This happened because of several things, including the human nature that is still attached to the holder, the local culture that requires the holder to be present at certain times which is actually prohibited in this *lontar* (*mebat* which is required to come when slaughtering animals).

Daftar Pustaka

- Ali, M., & Asrori, M. (2015). *Psikologi Remaja (Perkembangan Peserta Didik)*. Jakarta: PT. Bumi Aksara.
- Ariyati. (2015). *Konsepsi Ajaran Pitra Yadnya Dalam Lontar Siwa Tattwa Purana*. Denpasar: IHDN Denpasar.
- Atmaja, I. M. (2010). *Etika Hindu*. Surabaya : Paramita.
- Chaplin, J. (2006). *Kamus Lengkap Psikologi*. Jakarta: PT. Raja Grafindo Persada.
- Donder, I. K. (2008). *Guru dan Dosen yang Bijaksana Persepektif Hindu*. Surabaya: Paramita.
- Eka, I. W. (2023). The Religiosity Of The Wali Topeng Sidhakarya In The Religious Life Of Hindus In Bali. *International Journal of Multidisciplinary Sciences*, 1(1), 16-29.
- Jutari, N. W. S., & Nerawati, N. G. A. A. (2023). The Existence of Sanghyang Jaran Dance in Pengubengan Temple. *International Journal of Multidisciplinary Sciences*, 1(1), 99-112.
- Mandra, I. W. (2023). The Relationship Between Hindu Religious Education Learning Outcomes and Students' Affective Aspects. *International Journal of Multidisciplinary Sciences*, 1(1), 113-124.

- Mappiere, A. (2010). *Pengantar Konseling dan Psikoterapi*. Jakarta: Rajawali Pers
- Sudarsana, I. K., & Candrawati, N. K. L. (2023). Makna Pendidikan Agama Hindu dalam Pementasan Wayang Lemah Pada Karya Ngenteg Linggih Merajan Pratisentana Dalem Tarukan. *Purwadita: Jurnal Agama dan Budaya*, 7(2), 101-116.
- Suhardana. (2006). *Dasar-dasar Kepemangkuhan*. Surabaya: Paramita.
- Zoetmulder, P. J. (1995). *Kamus Jawa Kuna - Indonesia*. Jakarta: Gramedia Pustaka Utama