



Vidyottama Sanatana  
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 1 May 2024

## WIWA PAWINTENAN CEREMONY IN THE SYSTEM AGURON-GURON IN GRIYA AGUNG BANGKASA BONGKASA VILLAGE, ABIANSEMAL DISTRICT, BADUNG REGENCY

By:

<sup>1</sup>Eddy Purnomo Arta; <sup>2</sup>I Nengah Duija; <sup>3</sup>Ida Bagus Gede Candrawan

<sup>1,2,3</sup>Universas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,

[1putueddypurnomo@uhnsugriwa.ac.id](mailto:putueddypurnomo@uhnsugriwa.ac.id) , [2profduija@gmail.com](mailto:profduija@gmail.com) , [3ibgcandrawan@gmail.com](mailto:ibgcandrawan@gmail.com)

Received: August 30, 2023	Accepted: April 04, 2024	Published: May 31, 2024
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### Abstract

Pawintenan Wiwa can be said to be at odds with the Balinese tradition of Pawintenan, which is determined according to four methods (heredity, election, nyanjan, and lekesan), but still upholds Balinese traditions by using various ceremonial facilities and rerajahan script. To obtain data, a qualitative approach was used which was presented in qualitative descriptive form.

The research results briefly show that: 1) The Pawintenan Wiwa ceremony aims to achieve religious goals, increase spiritual achievements, carry out boarding chess, serve the people, and referential functions. 2) The aguron-guron mechanism includes the recruitment of mewinten candidates, the learning system, the relationship between teachers and students; teachings or curriculum, student code of ethics, and sanctions. The Wiwa Pawintenan system includes processions, rituals, authority. 3) The implications of the Pawintenan Wiwa ceremony are presented in an analysis of theological implications, social implications, economic implications, symbolic capital.

**Keywords:** Pawintenan Wiwa, Aguron-guron, Griya Agung Bangkasa

## I. INTRODUCTION

The concept of purification in life becomes an obligation that must be carried out by mankind. Therefore, Hindus undergoing a life cycle will not be separated from the concept of purification, which is known as *sakra*. All stages of self-purification are a process of spiritual ascent that must be completed by Hindus in Bali. In the purification process in the form of the *pawintenan* ceremony, it is the stage where people begin to enter the ritual and spiritual dimension. The purpose of carrying out the *Pawintenan* ceremony is to ask for inner and outer purity through self-control of lust caused by thoughts.

The *Paweintenan* ceremony becomes a sacred process for the duties or profession that a person is involved in, such as: (1) *Pawintenan Saraswati*; (2) *Pawintenan Pamangku*; (3) *Pawintenan Tukang*; (4) *Pawintenan Balian*; (5) *Pawintenan Mahawisesa*; and (6) *Pawintenan Sadeg*, whose other name is *Dasaran* (Swastika, 2009: 26–30). The *Pawintenan wiwa* ceremony is a *Pawintenan* ceremonial ritual in the *aguron-guron* system developed or carried out by *Griya Agung Bangkasa, Bongkasa Village, Abiansemal District, Badung Regency*. This *Pawintenan* is held to coincide with the *piodalan* at the *Penataran Merajan Agung Dalem Tangsub Temple*, which coincides with *Cemeng Kelawu Buddha Day*. The unique thing is that the *Pawintenan Wiwa* ceremony is carried out in general with the aim of self-purification by studying religious literature with the concept of *aguron-guron*. Apart from that, it has other specific goals, such as: a resident of *Mahagotra Sanak Sapta Rsi* with the title of *eka jati* called *Pinandita Wiwa* or *Jro Mangku Gede Wiwa* and experiencing further processes in the concept of *aguron-guron* at *Griya Agung Bangkasa*; the ascending stage (*mupload*) to become a *Bhawati* priest, and the highest level to become *Ida Pandita Mpu*. Prior to this process, someone will first carry out the ceremony, or beforehand, it is advisable or obligatory to carry out the *Pawintenan Wiwa* ceremony.

As described in the *Raja Purana Gama* text, there are 12 types of stakeholders classified in terms of *swadharma* and the temple where they

carry out their duties, namely: 1) *Pamangku Pura Dalem, Puseh and Bale Agung*; 2) *Pamangku Pamongmong*; 3) *Pamangku Jan Banggul*; 4) *Pamangku Cungkub*; 5) *Pamangku Nilarta*; 6) *Pamangku Pandita*; 7) *Pamangku Bhujangga*; 8) *Pamangku Balian*; 9) *Pamangku Dalang*; 10) *Pamangku Lancuban*; 11) *My Pamnagku* is a Craftsman; and 12) *Pamangku Kortenu*. There are several methods used to select and determine the uncle, including: 1) determined based on descent; 2) determined through election; 3) determined by means of *nyanjan* or *matuwun*; and 4) determined by means of *lekesan* or *sekar* (Tim Penyusun, 1991)

*Pawintenan wiwa* is not included in the twelve classifications of *Pamangku* above, and in its determination it is also different from the types of stakeholders above. This is where its uniqueness lies, where *pawintenan wiwa* can be said to be at odds with the *pawintenan* tradition in Bali which is determined or chosen according to four ways (*heredity, election, nyanjan, and lekesan*). Even though it does not adopt the method of determining the *Pamangku*, *Pawintenan Wiwa* still upholds Balinese traditions by using various ceremonial facilities and *rerajahan* script.

The ideology of the *griya* carrying out the *wiwa* marriage is not limited to the *Pasek* clan but prioritizes *Pasek* residents. Apart from being prioritized for *Pasek* residents, *Angga Griya* opens opportunities for clans other than *Pasek* residents both inside and outside the country, so its nature is universal; literally, it has its own impression on the *Griya* by prioritizing the modernization side in forming the breed. The literary source that regulates the *wiwa* ritual is *bhisama*, which is found in *Griya Agung Bangkasa*. This *bhisama* is stated in the ejection *Lawar Capung Ki Dalang Tangsub*, which is an ejection containing the *Tatalungguh Pinandita Wiwa*, which includes *Pinandita Wiwa's* activities in the order of completing the *yaja* ceremony at the temple. The *Lawar Capung* ejection also comes from many palmistry references, such as the *Lontar Pengidep Hati, Speech Stakeholder, Lontar Pawintenan, Lontar*

Janma Prakerti, Lontar Aji Brata, Lontar Saraswati Astawa, Lontar Sundarigama, and Lontar Odalan Saraswati.

After completing the Wiwa Pawintenan procession, he is entitled to bear the title Pemangku Gede. If Pemangku Gede is willing to study literature on an ongoing basis at Griya Agung Bangkasa, Sang Nabe will advise him to upload Bhawati even to the Dwijati level. As for the evidence and the process of mawinten wiwa until he became a priest in the Bongkasa Village environment or the Griya Agung Bangkasa Bongkasa Village environment, namely the upload of a Pandita Mpu with Abhiseka Ida Pandita Mpu Putra Parama Dhaksa, who is a woman with Abhiseka Ida Pandita Mpu Dhaksa Parami Swari with Nabe Napak Ida Sinuhun Putri Parama Dhaksa Dhaksa Manuaba, Nabe Waktra Ida Pandita Shiva Buddha Dhaksa Dharmita, Nabe Witness Ida Pandita Mpu Jaya Putra Pamuteran. Considering that the process of cultivating stakeholders is not carried out by observing the body, Pinandita does not observe the rules but only by obtaining the title Jero Mangku (real name). Pawintenan Wiwa has a special title from the nabe, namely Jero Mangku Gede Wiwa, and this is what makes the difference between the aguron-guron system at other griyas, which is a unique feature for conducting research.

## II. METHOD

The method used in this study is qualitative, with natural characteristics occurring in their respective socio-cultural contexts (Ratna, 2004:48). Data collection is the most strategic step in research because it aims to obtain data (Sugiyono, 2012: 224). The research data was collected in three ways: observation, interviews, and literature study.

The steps used in this analysis are as follows: (1) Data reduction, (2) Data display, and (3) Verification, namely drawing initial conclusions. The beginning of data collection has started looking for the meaning of words, noting regularities, patterns, explanations, causal flows, and proportions. After looking at the results of the analysis, this research activity was finally closed by drawing a final conclusion that was

intact and directed (Mudhajir, 2002:45; Milles & Heberman, 1992:16–19).

## III. RESULTS AND DISCUSSION

### 3.1 Reasons for Carrying out the Wiwa Pawintenan Ceremony in the Aguron-Guron System

#### A. The Path of Choice for Humans to Achieve Religious Goals

This goal in Hinduism is called Moksartham Jagadhitaya Ca Iti Dharma, meaning that the goal of Hinduism is to achieve prosperity in the world and moksha (Sudarsana, 2017). Atman's reunification with Brahman (moksha) is the main goal of human birth and, at the same time, the goal of Hinduism. To achieve that, one has to learn atmanjana, Àtmatattva, Brahmajñana, Brahmattva through an aguron-guron held at Griya Agung Bangkasa.

#### B. Increasing Spiritual Achievements in the Life Cycle

With regard to efforts to guide and guide residents to always adhere to Hindu religious teachings to increase spiritual achievements in the life cycle, as mandated in the main objective of the aguron-guron system at Griya Agung Bangkasa, this was empirically observed through the realization of the contents of Bhisama Ida Bhatara Kawitan Pasek through a number of activities. The socialization of Pawintenan's pawisik, which originates from the manuscript or palm-leaf belonging to Griya Agung Bangkasa, seeks to provide understanding to the public that those who are born into this world are obliged to carry out spiritual messages.

Efforts to awaken the soul's consciousness require another soul as a generator, because the other souls, especially the soul of the teacher, will provide stimulation (Vivekananda, 2008:20). The spiritual stimulation given by Ida Nabe to the students aims to raise awareness of the students' souls as the basic foundation for cultivating spiritual souls of deity as one of the implementations of a sense of religious emotion which is very relevant to what is expressed in religious theory.

The stages of spiritual implementation in Pawintenan Wiwa led by the Sulinggih to maintain the purity of the ejati is not an easy

thing, because of a series of lists of obligations and taboos that must be avoided. Such conditions are very rational or reasonable in the sense that for someone who will carry out a noble mandate and at the same time as a figure who is considered sacred it is only natural to be able to provide an example of attitude, mentality or morality as well as high commitment which manifests in the work of a pinandita in religious and social life, so that it is natural to be declared capable of reaching a spiritual level in one's life.

### **C. Catur Asrama Execute**

Catur Asrama can also be interpreted as four fields or levels of human life on the basis of harmonious life where at each level human life is colored by the characteristics of duties and obligations that differ from one era (dormitory) to another, but are an inseparable unity. Dormitories consist of 1) Brahmacari Dormitory; 2) Grahasta Dormitory; 3) Wanaprasta Dormitory; and 4) Bhisuka (Subrata, 2019: 73).

Brahmacari Asrama is a period of studying knowledge, namely a period of studying and struggling to fill oneself towards a better life level in an effort to eliminate or dispel darkness towards intelligence. However, in the aguron-guron concept at the Pawintenan Wiwa ceremony, the Brahmacari Asrama concept is not only carried out at the age of 8 or 12 years, but has a broader concept that the period of studying is carried out throughout life (long life education). the aguro-guron process is the initial and final stage of the Wiwa Pawintenan. This process is an important process and must be passed by prospective Wiwa Stakeholders and after becoming Wiwa Stakeholders.

In the concept of Pawintenan Wiwa there is also an element of grehasta. Etymologically the word Wiwa has a meaning related to the word Wiwaha which means marriage. However, the marriage at the Pawintenan Wiwa ceremony is more of a spiritual marriage which unites the power of the script in Bhuwana Alit with the spirit of deity in Bhuwana Agung. Whereas people who enter the Wanaprastha Asrama period in the concept of Pawintenan Wiwa then slowly that person begins to isolate himself from worldly activities, but more apply knowledge for the benefit of mankind.

In the context of Pawintenan Wiwa, it is a starting point for carrying out a sanyasin/bhiksuka mission. A sannyasin is advised not to depend on economic problems. Because in carrying out his duties and functions as Jro Mangku Wiwa it is not justified to expect something called sesari. So in the life stage of a monk (sanyasin) in the concept of Pawintenan Wiwa, it is life to let go of all worldly activities and ties completely. In other words, prepare yourself so that later Sang Hyang Atma can unite with Sang Hyang Parama Atma at a certain moment.

### **D. Devotion to the People**

Apart from self-control in the form of implementing the teachings of Yama Brata, a Pinandita is also expected to be able to carry out the teachings of Niyama Brata. "Niyama Brata is spiritual control with the aim that the spirit becomes pure and clean" (Pudja, 1985:73). The meaning is that the Stakeholder Wiwa should make every effort so that a person can purify his mind, so that it is easier for him to carry out spiritual tasks as a servant of the people and can also focus his mind and senses on worshipping God (Ida Sang Hyang Widhi Wasa).

### **E. Referential Function**

Implicitly as an ideological planting to legitimize the applied religious social movement. This ideological planting is spread subtly and tends to be difficult to recognize because it is implemented through a strategic approach where Jro Mangku Wiwa, the authority holder, is invited together in a field to legitimize his actions so that Pawintenan Wiwa is able to become a reference that can be used by many people.

This strategy is in line with the inculcation of ideology through interpellation, namely by making a subtle invitation to acknowledge the ideology being offered. Indirectly, with the presence of Jro Mangku Wiwa who lead a ritual procession as a sign that they are in a synergistic position. Under these conditions the religious practices carried out by Griya Agung Bangkasa implicitly function as referential.

### **3.2 Wiwa Pawintenan Process in the Aguron-guron System**

The Wiwa Pawintenan process in the Aguron-guron system at Griya Agung Bangkasa includes several things, namely Recruitment of Mewinten Candidates, namely the Recruitment of Mewinten Candidates, not carried out carelessly by considering several things such as: a) Administrative Limits that population administration is not a requirement in joining the Aguron-guron system ; b) There is no limit to the number of marriage candidates; c) The requirements for a pawntenan candidate only consist of physical, moral, knowledge, purification, and administrative requirements; d) Determination of the conditions for candidates must pass in participating in the implementation of education and training I as many as 10 meetings; e) Candidates for mawinten from other residents, especially foreigners, must begin with a sudiwadani ceremony.

The learning system uses the Upanishad system, where this system is a traditional Hindu education system using several methods such as: Dharma Tula, namely weighing or discussing, Dharma Wacana, namely through sacred discourses from Nabe, Dharma Gita, namely singing about dharma or as dharma, Dharma. Yatra is an effort to increase understanding and learning experience of Hinduism through direct prayers to holy places, Dharma Sadhana is to increase obedience to religious teachings, and Dharma Santi is the habit of forgiving each other among fellow believers.

Teacher's relationship with Sisya, namely that the teacher is responsible for Sisya's personality by providing an example to students, while students are responsible for the good names of Nabe and Griya, namely that students should always take care of Sesana so that the good names of Nabe and Griya are maintained.

Teachings or curricula that are specific in nature relate to the status of a Wiwa Stakeholder, and those that are general are in the form of materials that originates from the teachings of the Vedas. The sisya's code of ethics is that you are not allowed to shave your head, steal, wear sexy clothes, masuunan, carry carelessly, gamble, and swear oaths are not allowed.

The sanction is if you still have sisya status, you will be terminated from participating in aguron-guron, but if you already have Wiwa status, then your leadership title will be removed. Then the wiwa pawntenan system includes several things: 1) The aguron-guron process in wiwa's pawntenan, namely training I, pujawali, pakeling and melukat, bikinala durmangala prayascita and pangulapan, wearing special clothes, marajah, pasupati glory, pairing kalpika sirowista, padudusan, performing kramaning worship, using rurub, kapica ponjen, yoga nidra, reciting bhisama, ketapak pralingga, using semayut, mepedambel, natab slashing, nunas tirtha upasaksi pawintenan, tatalungguh magegentan, gift ilikita, upawasa, and training II; 2) The pawntenan ritual includes the time of implementation, namely the wage/cemeng kulawu ritual, the place of pawintenan at Penataran Merajan Agung Dalem Tangsub Griya Agung Bangkasa, the offerings used are the offerings of pawintenan, byakaonan, prayascita, pangulapan, tabasan pawintenan; 3) The authority after mewinten reaches the ayaban level up to Pulagembal, while the caru level reaches manca sata, Pitra Yajña has authority up to Mendem Sawa.

### **3.3 Implications of the Wiwa Pawintenan ceremony in the Aguron-guron system at Griya Agung Bangkasa**

The implications of the Pawintenan Wiwa ceremony in the aguron-guron system include the following.

#### **A. Theological implications**

Theology is the Science of religion, study of God or gods, esp. of attributes and relations with man etc (Apte, 1987: 1736). Which means the science of religion, the study of God Almighty or Gods, especially about His attributes and relationships with humans and so on. True seekers of God, will always try and try to continue until the end of his life so that he will never get bored to unite himself with God (Yupardhi, 2008: 147).

On a scale the form of God can be found in Ida Nabe. The symbols used by Ida Nabe are a form of God himself, the symbol in question is the phallus symbol on Ida Sulinggih's hair ties.

In line with this understanding, Miarta (2015: 479-480) states that the theological discourse built through diksa is a reaffirmation that Pandita is the appearance of God (Siva) on earth through the process of diksa.

In addition, the theological implications can be seen in the process of tattooing using sacred script which is believed to be one of the magical events to awaken God's power in humans.

### **B. Social Implications**

Humans as social beings certainly cannot live alone without the help of others. Therefore, the attitude of mutual help and loyalty to friends is absolutely necessary. As Atmaja (2010: 292) describes, that "community solidarity will be seen when there is social interaction between communities starting from individuals, families, institutions and society as a whole which results in a compound in the form of a consensus of values that are both upheld.

Implicitly implies that the involvement of non-Pasek residents in the aguron-guron activities organized by Griya Agung Bangkasa as a very effective strategy in efforts to embrace Hindus in general. Gradually the success of this strategy will be able to foster internal harmony among Hindus in a wider area. Even though Pasek residents have no ascriptive relationship with other residents, in practice they are able to show a participatory attitude, this indicates that the genealogical structure can be transcended. when higher social practices take place at the hierarchical level.

### **C. Economic Implications**

The definition of the economy according to Soekanto (2005) that the economy is a system of relations that determine the allocation of limited or scarce resources. Meanwhile, according to Ruslan in Suwena (2017) the economy is defined as various efforts made by humans in meeting their needs.

In connection with the implementation of Pawintenan wiwa, of course, it will have implications for the economic system of the people in Bongkasa Village. the implementation of the Pawintenan wiwa ceremony is one of the implementations of yajña which is classified as the Human Yajña ceremony. Doing yajña is a step that is believed to be a very important religious activity because yajña is the source of

the ongoing rotation of the wheel of life (yajña cakra). If this yajña chakra does not rotate then this life will be destroyed.

Bhagawad Gita III, Sloka 16 is mentioned.

Evam pravartitam discs

Na, nuvartayati ha yah

Agha yur indriyaramo

Niogham partha sa jivati

Translation:

That is the reason for the rotation of the wheel (and) he who does not participate in its rotation, does evil, always tries to fulfill his senses, in fact he lives in vain (Pudja, 1986: 80).

The excerpt from the Sloka above explains that Pawintenan Wiwa is a religious activity that is absolutely carried out by Hindus in an effort to participate in turning the wheel of life in this world and all its contents including the universe towards a harmonious life.

### **D. Implications of Symbolic Capital**

Haryanto in (Miarta: 2015: 424) states that symbolic capital is an important capital in the social arena. The meaning of symbolic capital lies in the ability to capture social conditions and be captured socially through certain capital. Thus, a capital effectively run its function if the capital gains recognition from the social community.

The function of the aguron-guron as a process of non-formal religious education can be seen from its manifest and latent functions. From the aspect of the manifest function, education provides certain knowledge, skills and expertise to students. However, on the other hand, education also has a latent function which is a hidden curriculum and is not explicitly included in the educational substance being taught. Likewise with education in the aguron-guron at Griya Agung Bangkasa, one of the visible latent functions is increasing the status and role in religious, ritual and social leadership as a symbolic capital owned by Jro Mangku Wiwa. The role of the aguron-guron is quite significant in changing status, social position and power in the field of religion, and even allows for a vertical shift of position/authority. Through aguron-guron one can gain access to higher power in various

fields which causes a person to occupy a higher position.

#### **E. Implications of Local Cultural Sentiment**

With regard to the existence of conflict, Spradley (2006:288) argues that in every social situation, conflict arises among the population. Conflict often feeds into cultural themes by organizing systems of cultural meaning. A useful strategy in studying any society is to discover the conflicts that exist among its inhabitants. Based on Spradley's statement above, conflict is believed to be able to enter social spaces which are an integral part of cultural practices that grow and develop in a society. With regard to this phenomenon, religious social practices are also not impervious to the effects of conflict.

The idea carried out by Griya Agung Bangkasa who wants the practice of Hinduism to be reorganized so that it is synergistic with the development of civilization of the times uses the basis of religious literature, especially the Vedic scriptures and other Hindu literature to legitimize interests. The legitimacy of his actions refers to the sources of sruti teachings in the form of mantras from the Vedic scriptures as well as other relevant sources of smerti. Textually, the legitimacy of interests that carry the mantras of the Vedic scriptures and Sloka smerti as justification for their actions. The sacred mantras and verses are interpreted contextually in order to actualize the ideas that are growing within the Griya Agung Bangkasa community in order to restructure Hindu religious practices, especially in the dimension of the symbols of the Stakeholders.

The restructuring of the dimensions of the symbols of the Stakeholders does not necessarily receive support from all components of the Hindu community in Bongkasa Village. Those who support the renewal movement in the practice of Hinduism as an interest group. The group carries the jargon of synergizing religious practices with the progress of the times. Those who are members of this group generally have a moderate attitude. Interest groups with a number of movements that they carry out seek to restructure cultural practices established by certain groups. The emergence of opposing

ideas is a manifestation of sentiment towards local culture.

#### **F. Ideological Implications**

Ideology is defined as the principle of opinion (belief) that is used (aspiring) for the basis of state government (Poerwadar Minta, 2007: 432). James (in Miartha, 2015: 526), ideology is a group of ideas or ideas that are agreed upon normatively.

Empirically, the aguron-guron system in the Pawintenan wiwa ceremony has an ideology of inclusivism, namely the idea that all Soroh are entitled to follow the aguron-guron system in the Pawintenan wiwa ceremony at Griya Agung Bangkasa. Quoting from Donder's opinion (2009: 418) that Hindu teachings originating from the Vedas never consider one person, group or certain class as people who are lost. The Hindu teaching about tattvam asi is an explicit statement about inclusiveness in Hinduism.

#### **G. Socio-Cultural Implications**

The *Pawintenan wiwa* ceremony also has a positive implications in increasing religious knowledge, especially spiritual knowledge that can be useful for many people. The *Pawintenan wiwa* ceremony will remind knowledge about the relationship between *Atman* and *Jiwatman* which is *diwinten* from a micro perspective. Meanwhile, from a macro perspective, it is beneficial for the supporting community, namely being able to meet the needs for community services. Even though there are several wiwa stakeholders who do not have a supporting community so they do not have temple circles, the existence of *wiwa* stakeholders is still respected in the community because in general the community understands that someone who has the title of eka jati has a different level of sanctity from society in general.

Broadly speaking, it can be described that the socio-cultural meaning of the *Pawintenan Wiwa* ceremony is an acknowledgment to *Jro Mangku Wiwa* from the community. Because *Jro Mangku Wiwa* belongs to Hindus and specifically belongs to the supporting community. Without the *Pawintenan Wiwa* ceremony, there is a feeling of dissatisfaction among supporters of the ceremonial leader.

With the Pawintenan wiwa ceremony, the existence of Jro Mangku Wiwa who has just finished undergoing Pawintenan will have a separate place from his people.

#### IV. CONCLUSION

Based on the explanation above, it can be concluded that the reasons for implementing Wiwa Pawintenan in the aguron-guron system at Griya Agung Bangkasa are the path of choice to achieve religious goals, Increasing Spiritual Achievement in the Life Cycle, Carrying out Boarding Chess, Devotion to the people, Referential Functions. Meanwhile, the Aguron-guron mechanism in the Wiwa Pawintenan system at Griya Agung Bangkasa is implemented strictly starting from the administrative boundaries to the sanctions that will be imposed on the Wiwa Stakeholder if he violates the code of ethics. And the implications of the Pawintenan Wiwa ceremony in the Aguron-guron system at Griya Agung Bangkasa include theological implications, social implications, economic implications, symbolic capital implications, local cultural sentiment implications, ideological implications, and socio-cultural meanings.

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