



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 2 October 2022

THE IMPLEMENTATION OF *BRATA ŚIVALATRI* VALUES FOR HUMAN BEING IN THE COVID-19 ERA

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Received: April 23, 2022

Accepted: October 11, 2022

Published: October 31, 2022

Abstract

This article aims to find out the values of Brata Śivalatri and their implementation during the Covid-19 outbreak which is studied through a qualitative approaching. When Śivalatri, Dewa Śiva performs yoga, the people who do tapa brata will receive blessing from Dewa Śiva. The form of grace is believed to be gaining progress and living in Śiva loka after death as experienced by Lubdaka. Every Śivalatri time the people do brata as a form of their faith and devotion. The various of brata that should be done are: no eating and drinking (Upavasa), not talking (Mauna Brata), and not sleeping (Jagra Brata). Each brata has its own religious and ethical values. So far, Brata Śivalatri has been done because apart from spiritual cleansing, it also has a positive impact on worldly life, which can be implemented in real life, especially during the covid -19 outbreak. The implementation of Brata Śivalatri in society is being able to maintain the health; peace; and increase alertness and awareness. It happened because doing the Brata Śivalatri can control lust.

Keywords: values, Brata, Śivalatri, Covid-19

I. INTRODUCTION

The Hindu people implement religious teaching in their real life. Performing worship is a real manifestation act of religious people. Korn said that the religious personality of the people in Bali determines all areas of their activities (Goris, 2012, p. 7), such as performing the tapa brata Śivalatri as form of devotion to Dewa Śiva on the day of Sivalatri. Śivalatri day is believed to be the night of atonement (Suarnada & Ritawati, 2017, p. 4), and is also referred to as the night of holy contemplation (Marfu'ah, 2007, p. 57). Śivalatri day is a ceremony of worshiping the Dewa Śiva on the night before the Holy Tilem kepitu. Purwaning Tilem kepitu is the darkest night among other nights, Dewa Śiva performs meditation.

Śivalatri is a moment for inner training and self-control (Pasek Subawa, 2020, p. 125). According to Singh, Śivalātri is a celebration as well as the time for keeping vows, celebrated in February-March. On the Śivalatri day all of the devotees do fasting (Singh, 2007, p. 18). Geertz said that the traditional religion consists of many sacred entities that are showed by the crowd ritual acts (Geertz, 1992, p. 124). The celebration is a real ritual to worship the Lord Śiva.

On the Śivalatri day, Hindu people such as STAH DN Jakarta college students carry out the tapa brata. Brata or vrata is the promise to sincerely to do the spritual discipline. Carry out the Brata Śivalatri is believed as form of service to Dewa Śiva. According to Korn, service to gods is the strength of Baliness society. The high level of Balinese religiosity is because of the most basic factor in Balinese life is religion (Goris, 2012, pp. 2–3). Religion is one of the pillars forming human character (A. Wulandari, 2019, p. 1). Seeing the people always carry out the brata Śivalatri shows that brata Śivalatri has values for Hindu people. For researchers, this issue is very interesting to study about.

The implementation of the brata Śivalatri values during Covid-19 pandemic is very interesting to study, especially since there are no researchers who have studied it yet. Previous research has only examine the

educational values of Kekawin Śivalatri Kalpa (Sri Prabawati Kusuma Dewi, 2015). Subawa stated that Śivalatri celebration can be expressed as a socio-religious (Pasek Subawa, 2020, p. 13). The results of Suarnada's states that for the young Hindu teenagers in Palu, Śivalatri is the night of atonement, carried out at night but they do not do the brata Śivalatri instead of having fun before and after the reflection night (Suarnada & Ritawati, 2017, p. 1). The study "Nilai-Nilai Pendidikan Agama Hindu Yang Terkandung Dalam Geguritan Lubdaka" found the value of tatwa Education, the value of moral Education (ethics) and the value of ceremonial Education (A. A. I. D. Wulandari et al., 2019, p. 265).

This article aims to reveal the values of brata Śivalatri which performed by STAH DN Jakarta every Śivalatri night and their implementation during the Covid-19 pandemic. The recensy of this new article is to examine the implementation of the brata Śivalatri values during the Covid-19 pandemic. The results of this study are expected to make people aware of the benefits of brata Śivalatri for life.

II. METHOD

This study uses a qualitative approach, data collection through observation, interviews, and literature. Unstructured interview techniques were given to some students. Data analysis used the Miles & Huberman model, namely reduction data, display data and conclusion drawing data/verification data regarding to the implementation of the brata Śivalatri values.

III. RESULTS AND DISCUSSION

Brata also means discipline. A person who does brata will get self-purification. Brata must be based on solid belief. The existence of Hyang Widhi can only be felt through brata (Titib, 2003, p. 448). Religion can only be understood through taste, namely a sense of devotion and sincerity, not by reason. Humans have not been able to understand something beyond reason. Hindu teachings say that human logic has limitations, so it has not been able to understand the infinity. Max Weber distinguishes two poles of the way of religious sociatey, namely the traditional and rationalized poles. Traditional religion is also called magic, that is, every human activity

becomes a symbolic magical circle, so the daily life flows in a strong religious current. Having religion is rationalized when people think that they do not have a close relationship with rites and belief systems (Geertz, 1992, p. 124). The statement shows that carrying out brata Śivalatri can be classified as a traditional religion. Hindu teachings emphasize how people are able to carry out tapas that namely self-control, denial and doing sadhana namely self-discipline (Śivananda, 2003, p. 4). Hindu actualizes the texts of the scripture with religious practices in everyday life. As for the brata that performed on the Śivalatri holy day are:

1. Upavasa

Upavasa is giving up of anger, grief, greed, and following of truthfulness (Gangele & Paliwal, 2020, p. 1). Fasting in Hindu is called Upavasa. Upavasa is brata not eating and not drinking. Upavasa comes from Sanskerta Language Upa, which is meant close, getting close and vasa means Hyang Widhi Wasa. Upavasa means to make ourself getting close Hyang Widhi by doing taboos. Upavasa is the way to attaining renunciation or moksha, which is called indriyayogamārga (Putra & Sadia, 1998, p. 57). Indrayogamarga is to abstain from sensual pleasures. Upavasa must be carried out by Hindu people if they want to get closer to God. According to the teachings of Wrhaspati Tattwa that no one is not attached to the indriya (Putra & Sadia, 1998, p. 59).

If the tongue can be controlled then the temperament becomes clean (Kamajaya, 2000, p. 37). Human attachments in this world are commonly on basic needs, namely eating, sleeping and sex. In the teaching of Kanda Pat Dewa, humans are recommended to be able to restrain and curb lust, appetite, and sleep or stomach lust and sexual desire, so they do not fall into slavery to lust. The Poets and Wulangreh say that everyone must train the soul to become wise and righteous, do not concerned for the food only. Exercise the body by preventing eating (Yendra, 2009, pp. 1–2). Fasting is a way of controlling oneself against all forms of not good thoughts (Malik, 2016). The source of the philosophical foundation for upavasa is the Atharwa Veda XII.1.1 scripture,

which states that there are six things that support this earth, namely the truth, natural law, purification, self-control, prayer and holy sacrifice (Sayanaçarya & Taniputera, 2005). This means that the safety of the universe is determined by the tapa (purification) and brata (self-control) of human beings. The next philosophical foundation is the Bhagavadgita XVIII.5 scripture, that tapa activities must be done because tapa brata is a purifier for wise and righteous people (Gede Pudja, 2004, p. 405). The meaning of sloka is that religious people are obliged to do tapa brata for self purification through upavasa.

2. Mauna Brata

Mauna Brata is fasting that is done by not speaking. Mauna Brata is controlling the sense of speech (speech organ) by not speaking a word at all. Taking the oath of silence should be done once a week. A lot of energy is released when people talk too much. Concentrate your mind and all your energy on Brahman. Vag-indriya or words organ is a very disturbing factor of the mind (Sivananda, 2005, p. 213). Doing fasting can increase awareness and sharpen the level of focus (Kusumaningrum, 2017, p. 1). The results of the study stated that reading silently can increase focus on understanding the contents of the reading (Suriaman, 2016, p. 12). Communication theory only emphasizes communication with other people (Mulyana, 2017, p. 78), but in Hindu religion, apart from communication with other people, there is also communication with oneself or with atman through Mauna Brata.

The Book of Rgveda I.164.45 mentions that there are four levels of words, namely para, pasyanti, madhyama, and vaikhari. Para, pasyanti and madhyama are kept in secrecy, and do not express meaning. Humans can only utter the fourth level of words, namely vaikhari. Para is the deepest words in origin; pasyanti is words that concern to the heart; madhyama is the words can be found on intelligence; and vaikhari is the words that are phonetically expressed through word organs (Maswinara, 1999, p. 382). Kanda Empat Sari mentions about the impurities of the body such as talking carelessly, cheating, lying to people (Yendra, 2007, p. 11). Man must

practice understanding the para, which is, communicating with God.

Since the beginning of the Veda scriptures were passed down orally, so that what is heard is Sruti. Srotra means ear, which is the sense of hearing. The Veda is not taught in writing because the sound of the Veda is very difficult to give in written explanations. Mispronouncing a mantra can have a negative impact. This is why it is important to learn the Veda by listening (Mishra et al., 2008, pp. 165–166). The book of Mandukya Upanisad explains, the eternal sound of Om is everything and transcends all the three period times, the past, the present and the future (Mehta, 2007, p. 188). Isvara's gifted voice should not be used in meaningless speech. Everyone must use the voice to absorb the power of devata and attempted to create the welfare of mankind (Mishra et al., 2008, p. 313). Speech should not be used to offend, suffer and ruin the world.

In the Mandukya Upanisad book, the sacred characters Om and Brahman are synonymous. Character sounds are contiguous between articulated and non-articulated sounds, that is, quoted and unquoted sounds. The unquoted sound is called Anahata Nada. On the karawitan barrel there is also the term Nada Anahata is a sound that arises by itself (inner sound) (Bhagaskoro, 2014, p. 3). Sound has three characteristics, namely articulation, non-articulation, and Eternal Sound. Hindu religion recognizes the three type of sound, the Eternal Voice, which is the indestructible voice. The audible sound and the inaudible sound have an end limit. But when there is a sound that comes out without a beat or a passage called anahata nada, then, that such sound never ends. The voiceless sound is the Tone of Brahman. The Word itself is God (Mehta, 2007, pp. 188–190). At the time of Mauna Brata, what is desired is to hear the anahata tone which is the endless voice, the eternal voice, which is Om. In order to be able to hear Om sound, the sound coming out of the speaker must be disabled.

3. Jagra Brata

Jagra Brata is self-control from drowsiness or sleep. Jagra means no sleep. Brata means a certain discipline. Jagra Brata means carrying

out spiritual discipline by not sleeping. Jagra Brata is controlling lust by always remaining conscious. The core of implementing Jagra Brata is so that humans can realize themselves and God. In the book of Rigveda IX.83.1 it is stated that people who do not practice self-restraint (tapa) will not be able to realize God (Titib, 2003, p. 451). A person who wants to know the essence of God must have self-purity.

At the time of Śivalatri, the people do Jagra Brata. The book of Mandukya Upanisad 9-12 states that there are four states of Atman, and the main condition is Turīya where humans are in a state of wakefulness (Radhakrishnan & Mantik, 2008, p. 550). Kanda Empat Sari mentions that in humans there are body impurities or bad habits that can not improve spiritually, namely fond of sleeping (Yendra, 2007, p. 12). Jagra Brata is a spiritual discipline activity with the aim of increasing awareness of the existence of the eternal Atman and the body is temporary. Therefore, self-awareness through spiritual discipline, namely Jagra Brata is important.

The main goal of practicing Jagra Brata is to awaken Super-consciousness, which is the level of full awareness. The level of full awareness is also called intuition. Knowledge of God which is covered in secrecy, can not be understood by the Subconscious, nor the Unconscious. The secrets of God, man and nature can only be understood by intuition, not intellect. In the Mānava Dharmaśāstra V.109 it is stated that the mind is purified by truth, the human soul by holy lessons and tapa brata, intelligence by right knowledge (Gede Pudja & Sudharta, 2004, p. 250). That sloka shows that intelligence can only be purified through the true knowledge, namely knowledge of the true essences of God. True knowledge can be known if the human soul has been purified by tapa brata, namely the control of all sense objects.

The Values of Brata Śivalatri

Value is everything that is considered valuable in human life. Values are also interpreted as good things, beautiful and true so that they deserve to be achieved and maintained. Likewise with the values of Brata Śivalatri which is believed by Hindu people that contain the truth, and provide benefits so that Brata Śivalatri is always carried

out. Based on the results of the analysis, it is concluded that the values contained in Brata Śivalatri is religious and ethical values.

Religion is the trait of believing in God. The concept of the supernatural is a characteristic of religious (Durkheim, 2011, p. 49). Ethics is carrying out obligations (Sri Prabawati Kusuma Dewi, 2015, p. 112). Ethics is also called morality, which is a good attitude. The Taittirīya Book designates ethics as a duty to be obeyed. The characteristics of an ethical person are doing tapah, studying the scriptures, not hurting, free from anger, without attachments, not slandering, compassion, and politeness. These qualities are called Daiva Sampad, namely the attributes of the gods. The values of the Brata Śivalatri are:

1) Upavasa

a. Religious Value

Upavasa is indriya (sense) control. In yoga teaching, sense withdrawal is pratyahara (Putra & Sadia, 1998, p. 61). In the book of Yajurveda XIX.30 it is stated that by practicing brata, one achieves diksa or self-purification (Titib, 2003, p. 448). If you had achieved self-purity, you will then reach sraddha, namely belief in Brahman. Brata is included with tapa namely self-restraint. The book of Mundaka Upanisad III.1.1 mentions that eating is the cause of a decrease in degree to a more gross material form (Radhakrishnan & Mantik, 2008, p. 537). A person who does sandhyopasana, namely worship at a meeting time, he must be able to fulfill the requirements such as food arrangements (Sivananda, 2003, p. 90). Aparigraha is a teaching that teaches about being able to control overeating. Humans must break away from their body attachments (Ra, 2008, p. 50). Avoiding attachment to the physical body is done through upavasa.

The substance of upavasa is to teach humans to control their senses of worldly pleasures. Therefore, all the senses must be trained to get rid of attachments, such as freeing the tongue from the pleasure of food. Humans always want to fulfill the senses. All the senses are driven by the mind, and they are caused by desire. Hindu people are taught not to be attached to temporary happiness, but to pursue

eternal happiness. Humans are formed from physical and spiritual.

b. Ethical Values

Ethical values are the values of behavior in society, so that they are able to respect each other. If humans do not have ethics then humans are no different from animals. It is often heard that a hungry stomach can cause people to break the rule of religious teachings. Therefore, it is very important to control the stomach. It is very special when people are hungry but still able to think clearly. Live according to religious advice, namely humans need to eat with the aim of growth and development, not live to eat.

According to Anadas, greed is an emotion of the mind (Anadas, 2008, p. 38), it is caused by the mind controlling the senses to perform all actions. The mind is controlled by the ego, therefore if the ego cannot be controlled then the mind cannot be controlled either. If someone acts only based on ego, the consequences can disrupt relationships in everyday life. Hindu religion classifies greed as part of Sad Ripu, namely the six enemies in humans that must be controlled in order to be able to live together in harmonic. Fasting can control emotions (Ika, 2020, p. 1). Upavasa is a method for planning meals to get the most advantageous health impact (Gangele & Paliwal, 2020, p. 1).

Hindu religion calls the three levels of consciousness of the human soul, namely the lower mind called instinct, intellect, and the higher mind called intuition (Anadas, 2008, p. 64). Humans become good or bad depending on the ability to control the intellect and use intuition. Humans who do not have human nature, unethical can cause conflict. Freud stated that humans are surrounded by three types of consciousness, namely the id, ego and super-ego (Freud, 2017, p. 154). The super ego, namely the human will in its fulfillment is carried out ethically. The discipline of doing upavasa makes a person become ethical.

2) Mauna Brata

a. Religious Values

Religious values are values that contain belief in Brahman. Religious values are also an offering to Brahman. All speech is offered to Brahman, for it is Brahman who creates the sense of speech. Humans must often do Mauna Brata, so

they are able to control the sense of speech. If you are able to control your sense of speech, then the words that come out are polite and contain the truth. Sayings as offerings are chanting praise mantras, and chanting the name of God over and over again like chanting the 1008 names of Śiva God during Śivalatri.

The sound of the universe is Om, which comes from the letter AUM, which is Brahman itself. That is why every time you say the spell (mantra), the first thing you say is the sound Om. The Om script is a sound that does not vibrate. The voice that came out without a sound was the Brahman Nada. The word that humans cannot hear is God Himself. God is without a beginning and an end, so that a sound that does not vibrate is also without a beginning and an end (Mehta, 2007, pp. 188–190). A person who wants to understand a voice that does not vibrate and can not be destroyed must be done by sacrificing of his own voice which is called Mauna Brata. Humans must focus on his voice to Om sound in order to feel God.

At the time of Mauna brata, the speech organ is controlled not to say word that is aimed out, and it is focused on inward that is offered to Brahman. Intense communication is carried out internally with the Atman, namely human self-identity. Communication with Atman is to acquire truth values, because Atman is Brahman. The scripture says that the most secret words are para, namely the words to communicate with Atman, which can only be understood at the time of Mauna Brata. In *The Voice of the Silence* book, it is said that before the soul can understand and remember, it must be united with the Silent Speaker. Because then the soul will hear, and will remember (Blavatsky, 2006, p. 2).

Doing Mauna Brata is to focus the mind on God. People who keep talking can not focus on God. In the *Bhagavadgita* 2.52 and 53 it is stated that when the mind is focused then it will be able to be neutral to hear what should be heard and what will be heard. A person who has focused on God can hear positive things (G Pudja, 2004, p. 65). In order to be able to hear the word of God, humans must concentrate and not speak. Words that do not hurt people's

hearts, are trustworthy, gentle and useful are called asceticism (bertapa) with the speech. In the book of *Bhagavadgita* XVIII.52, it is stated that controlling speech is a way of serving God (G Pudja, 2004, p. 207). Religious people are people who are able to control their words and do not hurt others with harsh words.

b. Ethical Value

Ethics are all actions that reflect politeness, good behavior and create harmony. All the good and bad consequences received by humans depend on the words spoken. In *Kakawin Niti Sastra* it is stated that from one's words one gets friends, finds happiness, and vice versa, from one's words one gets death, and causes enmity (Sudiani, 2016, p. 440). Hindu people are taught to always say positive thing, which means not to say things that are not true, harsh words, which can hurt other people. The *Book of Canakya Nitisastra* XVI.17 mentions "everyone will be happy if good words are given" (Sudiani, 2016, p. 438). Always saying the truth and being positive is the teachings of *Tri Kaya Parisudha*, namely wacika. *Wacika Parisudha* is the purification of words so that they become sweet, gentle, polite, correct and ethical words.

People who talk carelessly, dishonestly, like to abuse are people who have no ethics. The factor that causes people to be unethical is arrogance. Everyone has an ego, but not everyone can control the ego. If man cannot control his ego, he cannot control his speech. A person will be able to suppress the ego if he is diligent in doing Mauna Brata, namely not talking outside, but communicating inside with Atman.

In the book *Sarasamuccaya* 117 it is very clearly stated that if we do not say harsh words then we will become commendable people (Kajeng, 2003, p. 98). Someone who always says good and polite will be respected. Therefore, say words that only bring good to everyone. In the book *Sarasamuccaya* 119, it also teaches to always say words nicely so that the good intentions in those words can be delivered (Kajeng, 2003, p. 100). When you want to convey a good intention, it must be delivered nicely too. If someone conveys a good intention but it is delivered badly, such as saying rude and painful words, the good intention will turn into bad.

3) Jagra

a. Religious Values

The ego is a fearsome enemy for humans. The ego is the creation of the foolishness, the ego is the great sinner. Wherever the ego is present, there is also suffering and worry. All actions that are done based on the ego are futile acts (Valmiki et al., 2005, p. 5). The lust cannot be killed except through *vairagya* (total surrender) and consciousness (*wiweka*) (Valmiki et al., 2005, p. 6). Ego can only be controlled when doing a *brata*. To overcome foolishness caused by ego, it is important to do *Jagra Brata*, in order to realize right and wrong. Hindu calls religion means to return to God (Anadas, 2008, p. 13). Receiving the learning can not be done to people who are not aware, therefore the recipient of knowledge must be in a state of *jagra*.

The Book of *Bhagavadgita* XVIII.35 mentions “one who does not want to give up sleep is called a *tāmasa* person” (G Pudja, 2004, p. 421). A person who always exercises self-restraint, at first feels suffering but will eventually gain happiness and is called a *satwika* person. People who like to sleep are called lazy people. Controlling the body and mind and always concentrating is called a person who always does *jagra*. Humans can only free themselves from suffering or poverty if they work hard. Likewise, if one wants to be free from worldly bonds, the shackles of lust, one has to do *brata*. *Jagra Brata* is a way to realize the existence of *Atman* in oneself. The purpose of humans doing *brata* is to get peace.

b. Ethical Value

Ethics is defined as the rules of life (Sudiani, 2016, p. 437). The technique used to develop peace is meditation, and it teaches introspection and self-analysis. Basically, detachment is the main thing to develop peace (Anadas, 2008, p. 14). Humans have to train themselves not to be tied down. Oversleeping is a person who is attached to worldly pleasures. A person who sleeps while working is called a lazy and unethical person. Ethics means doing the tasks correctly, so if people sleep too much and do not complete tasks, they are called unethical people. People who are able to do the *brata* are likened to a turtle

pulling its limbs into its shell. Pulling the part of its body into the shell, it means being able to control excessive desires for worldly objects.

The law that binds humans is the law of *karma*, so to break the circle of the law of *karma*, humans must exercise self-control. The book of *Mundaka Upanisad* III.I.5, states that the *Atman* in the body which is luminous and pure can be obtained through truth, penance, and performing acts of humanity (Radhakrishnan & Mantik, 2008, p. 538). At first the *Atman* is sacred, but when the *Atman* merges with the body, it causes the *Atman* become not self-aware and it gets involved in enjoying worldly objects. The action that is able to restore the purity of the *Atman* is *Jagra Brata*.

The Implementation of *Brata Śivalatri* Values

God sent down religious teachings aimed to guide human. Religion should be used as a medium to create harmonization for all living things, plants, animals and humans. Humans must not destroy the nature, because if humans destroy nature, it will bring disasters such as the spread of the Corona-19 virus. The occurrence of COVID-19 is closely related to environmental problems such as air pollution and water pollution (Wang & Zhang, 2021, p. 41297). The Covid-19 outbreak can be prevented by protecting the environment such as preventing hunting and trading of wild animals (Budiman, 2021, p. 1). Air pollution is also an indicator of the cause of Covid-19 transmission (Shakil et al., 2020, p. 2), so the environment must be protected. Protecting the environment must be taught since the very young age by educating the caring character for the environment in early childhood (Sudiani, 2020, p. 141). Harmony must also be created between humans and God. As long as humans still believe in God, humans will be afraid to break the religious rules.

A good and true religion is if you are able to apply religion in everyday life. The implementation of Hindu teachings is done by sacrificing of eating, talking and sleeping time with the aim of applying *Brata Śivalatri* values in real life. *Brata Śivalatri* goal is to realize the obligations of a true human being. Realizing yourself as the *Atman* (spiritual element) then you must act wisely and correctly. The

implementation of Brata Śivalatri values during the Covid-19 outbreak are:

1) Able to maintain health

During the Covid-19 disaster, it is recommended to always maintain physical and spiritual health. Maintaining health can be done by choosing healthy foods so that the body condition remains healthy, and immunity increases. If the body condition remains healthy, it can avoid the deadly virus. A person who is disciplined in performing the upavasa Śivalatri will be trained to restrain his appetite, like consuming wild animals. Covid-19 can be found in bats (primary hosts), and can be transmitted through humans (Nasikhah & Pawitra, 2020, p. 70). If the selection of healthy food has become a habit, it will be very easy to maintain health. The body does not only need to eat, but also needs healthy food. All diseases come from food. If you always eat healthy food, your body will be healthy. Vice versa, if the body is fed unhealthy food, the impact is that the food will be a source of disease. According to Daffa, healthy food is what our body needed while fast food contains substances that are not good for the body (Naufaldi & Nurwati, 2020).

According to the teachings of Bhagavadgita XVII.8, it is stated that proper food to be eaten daily is food that gives life, strength, health, happiness, tenderness, and refreshing (G Pudja, 2004, p. 390). The statement of the Bhagavad Gita clearly advises humans to always choose healthy foods with the characteristics found in the scriptures. People who are accustomed to restrain their appetite through upavasa, even though they are faced with various foods, will still choose foods that are beneficial for the health of the body. Ayurveda scriptures mention the various benefits of upavasa namely purifying the mind and body; neutralize toxins in the body; self-control; and maintaining health (Gangele & Paliwal, 2020, p. 4). Therefore, fasting on the holy day of Śivalatri is very useful for self-restraint and choosing healthy foods during the Covid-19 period, so that the body's immunity increases.

2) Able to create peace

Everyone can create peace by always do self-introspection, namely refraining from saying unnecessary things, not telling lies and not making negative speech either in face-to-face meetings or through the media. In this technological era, everything can spread quickly, including someone's words, both negative and positive. People who like to spread fake news will use social media to create chaos. War can occur because of wrong words in someone statement. Misunderstanding and hostility occur because of wrong statement on social media. Riots can develop if people believe in the untrue words that are exhaled by irresponsible people. All forms of chaos, war, hostility and intolerance can be avoided if everyone can keep their statements or words. The voice of God's grace should be used to help the government create calm during the Covid-19 outbreak.

Kekawin Niti Sastra teaches us to always be careful in what we say. Spoken words can cause death, sadness, and because speech can also find happiness and friendship (Sudiani, 2016, p. 440). Syair Kekawin Niti Sastra makes everyone aware that good or bad is obtained depending on what is said. Everyone can control untruthful speech by doing Mauna Brata. The implementation of Mauna Brata during the Covid-19 outbreak was very effective and useful for reducing various hoaxes on social media. Untrue news about Covid-19 spread by irresponsible people can cause problems for the country, such as dr. Lois does not believe in the Covid-19 outbreak (Arianti & Saptoyo, 2021, p. 1). People who are used to hearing God's word in their hearts because of the Mauna Brata's discipline will become wise people, always listen to other people's opinions, have no ego, speak politely, and don't tell lies. Thus, the Mauna Brata that carried out by Hindu people in every Śivalatri plays an important role in controlling speech so the peace is created.

3) Raising alertness and awareness

Everyone must be alert to be able to avoid the dangers that always threaten. Alertness really needs to be increased during the Covid-19 disaster. Humans are required to always be alert both at home and outside of the home. The public must be aware that the danger of Covid-19 can cause death. Being able to make yourself aware

of the dangers of Covid-19 which is threatening can ease the government's burden. If everyone is aware of protecting themselves and the environment from the dangers of Covid-19, the spread of the epidemic can be cut off. Jagra Brata which was carried out during Śivalatri could raise the level of human awareness, namely the awareness to follow government rules so that the spread of Covid-19 can be overcome. Jagra brata aims to purify the mind. When the mind is pure, that's when the Atman will shine. The habit of doing brata is a tradition for Hindu people in order to purify the mind so that it can increase the spiritual soul. A person who already has awareness does not need to be regulated by the government because he is able to regulate himself and can distinguish between right and wrong.

When doing Jagra Brata, people awaken a pure awareness that humans are not this body but are actually spiritual beings. People who are able to realize themselves as Atman will act full of humanity, namely walking on the path of truth, carrying out obligations and obeying Guru Wisesa. There are four classes of teachers in Hindu religion that must be respected and obeyed, namely: Guru Swadhyaya is God; Guru Rupaka is the parents; Guru Pengajian is the teachers who teach about knowledge education; and Guru Wisesa is the government. People who do not obey the government mean that they do not have self-awareness. Obeying government regulations means having implemented the country dharma. The country dharma is the law, the duty of rights and obligations of everyone to submit and obey the Country (Hartaka & Suadnyana, 2018, p. 92). Good people must obey government rules in preventing the spread of Covid-19, such as wearing masks, washing hands, maintaining distance, not traveling, and not crowding. Implementing Jagra Brata is a concrete manifestation of the application of religion for Hindu people in order to increase the purity of the soul. That is the importance of awakening self-awareness through Jagra Brata. If every citizen is able to raise self-awareness, it can reduce the burden on the government in preventing the spread of the deadly Covid-19.

IV. CONCLUSION

Śivalatri holy day is still preserved by Hindu people, because at the time of Śivalatri people are taught to carry out brata which can increase spiritual. As for the brata that carried out are Upavasa or fasting, namely controlling eating and drinking; Mauna Brata, namely not speaking; and Jagra Brata, which is avoiding sleep and doing contemplation. The values that contained in the brata are sacred and profane values, namely religious values and ethical values. Hindu religious does not stop only on the texts contained in the holy book, but is an implementable religion that can be applied in everyday life to create harmony in the life of the universe. Brata Śivalatri values are still relevant today because they can be implemented when the world is being hit by the Covid-19 outbreak. The implementation of Brata Śivalatri during Covid-19 is being able to maintain health, peace, and increase alertness and self-awareness. Realizing the great benefits of Brata Śivalatri, all Hindu people are required to always carry out Brata Śivalatri.

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