

Description of The *Tattwa Kusumadewa* Contents as Guidelines of *Pinandita* in Hindu Religious Ceremonies

I Nyoman Murba Widana
IAHN Gde Pudja Mataram
murbawidana01@gmail.com

Keywords:

kusumadewa
tattwa, *pinandita*,
religious
ceremonies,
Hinduism

Abstract

This research aims to describe the contents of the kusumadewa tattwa which is used as a guideline in the implementation of Hindu religious ceremonies in Mataram City, West Nusa Tenggara and Kupang City, East Nusa Tenggara. This research was designed as a qualitative descriptive type in order to describe the contents of the kusumadewa tattwa. This research obtained the results that Lontar tattwa kusumadewa contains teachings related to ethics that must be carried out by Hindu holy people, especially pinandita or pemangku in carrying out Hindu religious ceremonies. There are several ethics called sesana that must be adhered to by the pinandita or pemangku in the tattwa kusumadewa, such as (1) the sesana of pinandita or pemangku in carrying out swadharma which includes vishaya karma and sreya karma, (2) the tata kramaning of being a pemangku widhi through mawinten Agung and mediksha widhi, (3) multi-purpose guidelines which emphasize the wisdom that must be carried out by the pinandita or pemangku, (4) life and courage which involves the attitude of cultivating courage in carrying out the dharma, (5) Acting to purify the heart, namely the pemangku should do tapa, brata, semadi in carrying out God's orders on Hindu religious holy days, such as purnama, tilem, and other holy days.

Kata kunci:

tattwa
kusumadewa,
pinandita,
upacara agama,
Hindu.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan isi *tattwa kusumadewa* yang digunakan sebagai pedoman dalam pelaksanaan upacara agama Hindu di Kota Mataram, Nusa Tenggara Barat dan Kota Kupang, Nusa Tenggara Timur. Penelitian ini dirancang dalam jenis deskriptif kualitatif dalam rangka mendeskripsikan isi *tattwa kusumadewa*. Penelitian ini memperoleh hasil bahwa *tattwa kusumadewa* mengandung ajaran yang berkaitan dengan etika yang harus dilaksanakan oleh orang suci Hindu, khususnya *pinandita* atau *pemangku* dalam melaksanakan upacara agama Hindu. Ada beberapa etika yang disebut dengan *sesana* yang harus dipatuhi oleh *pinandita* atau *pemangku* dalam *tattwa kusumadewa*, seperti (1) *sesana kepemangkuan* dalam menjalankan *swadharma* yang meliputi *vishaya karma* dan *sreya karma*, (2) *tata kramaning* menjadi *pemangku widhi* melalui *mawinten agung* dan *mediksha*

widhi, (3) pedoman serba guna yang menekankan pada kebijaksanaan yang harus dijalankan oleh *pinandita* atau *pemangku*, (4) kehidupan serta keberanian yang menyangkut sikap memupuk keberanian dalam menjalankan *dharma*, (5) Berbuat menyucikan hati, yaitu *pemangku* hendaknya melakukan *tapa*, *brata*, *semadi* dalam menjalankan perintah Tuhan pada hari-hari suci agama Hindu, seperti *purnama*, *tilem*, dan hari-hari suci lainnya.

Introduction

Tattwa kusuma dewa is considered a guide for *pinandita* or *pemangku* who have gone through the process of the *pewintenan pemangku* ceremony (*ekajati*), usually a prospective *pemangku* becomes a *pemangku* through the *winten ceremony* (*purified*) in a noetic manner (holy *mantras*) by the *meraga sulinggih* (*dwijati*) through *ngerajah* on the tongue so that Sanghyang Saraswati always purifies her words and gives knowledge (*jnana*) purity so that *tattwa kusumadewa's* teachings protect her/him. *Pemangku* is also defined as holding the position to deliver the ceremony; in this case the *pemangku* no longer thinks, says and does evil. In this regard, in the family it is usually the oldest, up to the *sanggah dadia* (place of worship) who is the elder and usually mostly from generation to generation, this is still the case in several places in Bali. However, outside Bali there are usually appointments who are considered capable and willing to take care of their father (carry out thankless duties) in Balinese terms. In line with this, Jirnaya & Paramartha (2018) revealed that in carrying out ritual ceremonies *pemangku* also have traditions in accordance with those that apply in their region.

To become a *pinandita* or *pemangku*, there are two paths that must be taken in *tattwa* Kusumadewa's guidance, the first is from *wahya marga* and the second is *adyatmika marga*. In *wahya marga* explained that implementation in realizing *pemangku* can be achieved in several ways, including; based on the instructions of the ancestors (*Dewa Hyang*), *treh* or descendants from generation to generation of the *pemangku's* family so that it continues to be passed down, and there is also the choice of *kerama desa*/custom or local community. If that is fulfilled, there are also other aspects that must be considered. Regarding age, it is hoped that at least 25 years of age, less than two and five years old, are still considered apostates because they are still very young, physically without disabilities, for example paralyzed, blind, deaf. And it is also highly undesirable for people who are haughty, conceited, conceited because this is contrary to the teachings of *satyam* (truth), and *dharma* (virtue). *Pemangku* are expected to be fond of

reading Vedic scriptures such as literature, *mewirama* or *kidung* terms. According to Udytama & Artama (2022), *pemangku* are obliged to foster religious life, guide the congregation in maintaining order in carrying out ceremonies in holy places, organize prayers, and organize religious services.

Parisada Hindu Darma Indonesia (PHDI), through consensus deliberation, provides details regarding the requirements for a position and it is also hoped that those who become *pemangku*, especially those who are married, that men who are *nyukla brahmacari* (not married) may become candidates provided that their verbal behavior meets the criteria of goodness. If a woman is appointed as acting manager, she must already be married. It is also very good that the provisions must be taken into account considering that PHDI is the highest assembly among Hindu community which protects its people. According to Regeg (2013), PHDI has the task of providing guidance to Hindus, such as through *dharma wacana*.

Adyatmika marga is a form of purification ceremony through the process of the wedding ceremony which is carried out by the *pandita (sulinggih)*, why is *sulinggih* considering that *sulinggih* has been seen as authorized (proper) and is seen as a Siwa once born a second time, the first from the mother's womb and the second born from literature (*nabe*). If the *meraga sulinggih* does not *winten* it, it is considered a disaster and is not permitted by the Veda. The Vedas are very afraid of ignorant people, through this *pawintenan*, ignorance has been eliminated so they have the right to study the Vedas well. A *sulinggih* has a very important role considering that he is considered holy, only a holy person can purify people, dirty people cannot yet purify people, the *sulinggih* has received legal recognition from society and is considered holy and implements the teachings of *yama brata* and *niyama brata*. Apart from that, the *pandita* is obliged to carry out; *satya* (truth) is strictly prohibited from lying, lying is contrary to *dharma*, the *sang apta* is a person who has received recognition from his community regarding his abilities, holiness, and *sang patirtan* means the *pandita* is able to purify people through the process of the *pawintenan* ceremony, and the *penadahan upadesa* provides enlightenment to people so that peace can be achieved.

The *Adyatmika marga* goes through two processes, namely; 1) *katapak* and *nyurud hayu*. This *katapak* is also a *pewintenan* (purification) procession carried out by *sulinggih* and witnessed by local people and is requested to fulfill the criteria for *pemangku*. *Nyurud hayu* is also based on a request from Ida Sang Hyang Widhi Wasa, during the *piodalan* ceremony and after that there is a *pewintenan* (purification) ceremony for those who will

become *pemangkus* and it is still carried by the *sulinggih* witnessed by the *krama* of the village who will use it so that it is considered valid for the people.

Busana (clothing of *pinandita*, actually there are two categories, namely 1) when *nganteb* (lead the ritual) a *pinandita* should wear white clothing, 2). If you are still a civil servant or working, your clothes will be adjusted accordingly. If we look at the *bhisama* or convention of *sangkul putih*, the *udeng*, shirt and *kamben* should all be white. There are also those who adhere to the *bhisama tattwa kusumadewa*, the *pemangku* are all white, even wearing white clothes, at home they are always white, but based on cleanliness considerations, the *pemangku* try to adjust as long as they do not violate the rules of *dharma*.

In Hinduism, as a *pinandita* or *pemangku*, hair is also a standard in the *tattwa kusumadewa*, so the *pinandita* or *pemangku* is expected to keep his hair long and wrap it like wrapping a jackfruit. This means leaning backwards, which is one of the meanings of controlling something, for example speaking slowly. The white *udeng* (head wrap) is a symbol of purity, so motivating the senses is very necessary. However, once again, those who are still active as state servants, for example police, soldiers, teachers and so on, can still not keep their hair, but if they have retired they must keep their hair as a member of the civil service.

The food and drink that a *pinandita* or *pemangku* must consume is clean and succulent food. This will have an influence on speech and behavior

A person who handles things that can disturb peace or the environment really needs to be paid attention to. For example, drinks such as wine and palm wine are not good for the *pemangku*, this can make the *pemangku* drunk, which is not good for a drunk *pemangku*. Trickery on the street, speaking impolitely, giving rise to people's distrust of officials who are drunk with alcohol. That's why people say the food and drinks we eat and drink have a big influence on a person's behavior.

Bad qualities need to be removed, what we emerge are the divine qualities that exist in every human being, such as gambling, getting drunk from drinking, speaking harshly due to the influence of alcohol, eating greedily wherever without caring, recklessness without ethics, this is contrary to the sense of authority. If bad traits and actions can be overcome, it will certainly increase clarity in the mind, clarity in the heart so that one can find the good and right path. Purity of the heart is like a bright lamp when walking on a bright path and being able to go to the path you want to go, on the other hand, if it is completely dark, it is directionless and even leads to a misguided path.

The *pinandita* will serve his people. This of course requires a bright (pure) heart, so that in service there is no distinction between rich or poor people. *Pemangku* will carry out the same services in accordance with their commitment as *pemangku*. The view in religion is that serving poor people or rich people likes to be happy and suffers by serving God, therefore the *pinandita* or *pemangku* must rise from the oppression of *awidya* or darkness (Vivekananda; 2015: VI).

Based on Swami Wiwekananda's expression above, to be able to rise from darkness. Darkness only causes suffering and misery which ultimately reaches the abyss of hell, even though in the Hindu religion the goal is to be free from misery, namely at least heaven, even more than that, namely *moksa*, the realm of eternal happiness. At the level of heaven alone, suffering is no longer found because it is explained that there is a tree called the *kalpawriksa* tree which is able to fulfill all the desires of the inhabitants of heaven which do not exist on earth or on the planet. Eternal happiness means that we no longer experience sadness, suffering, attachment or a world full of problems in life. This is even more peaceful because no one is experiencing the reincarnation process anymore.

Pemangku who have performed the *ekajati* ceremony should always learn to understand the nature of life so that step by step in life they maintain inner and outer purity. Hold fast to *dharma*. *Satya wacana* on honesty in speech, *satya* implements honesty in deeds, *satya hridayas* honesty following one's conscience, and if one can suppress one's desires and carry out one's duties based on sincerity physically and mentally, that is what is commendable, this can be called the path of *dharma*.

The *jnana* (knowledge) or thoughts that form the basis are "*tat twam asi, wasudewa kutum bakam, and sarwaidam kalu Brahman*). This is the cause of focused thoughts based on compassion, remembering that our origins are the same, we are all brothers and in every creation there is a spark of the most holy Brahman. And the principle that is worth remembering in the Ramayana marriage is written: "*guna manta sangdasarata, wruh sire ring weda, bhakti ring dewa tarma lupeng pitra puja, still tesire swogotra kabeh*". It means; As the Dasaratha really understands the Vedas, he is very devoted to the gods and does not abandon his devotion to *kawitan* (origins) and carries out compassion towards others. Love is a force that can improve spiritual quality. That's why there is a motto conveyed by holy people, if there is a will to control the senses, then do spiritual work seriously. If there is no sincerity in life, it is useless, like throwing salt into the sea, it has no meaning. *Yoga* is done with patience, patience is very important or main in clarifying thoughts.

Likewise, repeating God's name is to achieve peace in life if everything has never been done well, it is like planting corn on barren and arid land.

As a *pinandita*, we have a spirit of love for all creation, it is love that animates our sanctity which is considered to be at the forefront in carrying out *swadarma* as a guardian. There is no peace without love. A child talks about love, life is love, enjoy it, life is a dream, let's realize it. From this, if the teacher receives guidance from the *nabe* (spiritual teacher), carry it out as an obligation, remember the story of Bima being told by his teacher to look for *tirta kamandalu* (holy water) which is full of challenges, but for Bima the teacher's task is noble and must be carried out with firm belief in *tirta kamandalu* was given by Dewa Ruci or Sanghyang Tunggal. Likewise, the duties we carry out as *pemangku* must be well believed in.

Methods

This research was designed in a qualitative descriptive type. This method is essentially carried out by describing the contents of the *tattwa kusumadewa* teaching which is related to *sesana kepangkuan* which is used as a guideline in the implementation of Hindu religious ceremonies. The data source in this research is the *tattwa kusumadewa*, both in Old Javanese and its translation in Indonesian. The type of data required in this research is qualitative data in the form of narrative text contained in the data source, namely *tattwa kusumadewa*. The data analysis used is content analysis to describe the contents of the *kusumadewa tattwa* print which is used as a guide in the implementation of Hindu religious ceremonies by *pinandita* or *pemangku*. The results of data analysis are presented in narrative form in accordance with the objectives targeted in the research.

Result and Discussion

Lontar *tattwa kusumadewa* contains teachings related to the ethics that must be implemented by the *pinandita* or *pemangku* in carrying out Hindu religious ceremonies. There are several etiquettes called *sesana* that must be adhered to by *pinandita* or *pemangku* in the lontar of *tattwa kusumadewa*, as described below.

1. *Sesana Kepemangkuan in Tattwa Kusumadewa*

In this case, the position of *pinandita* or *pemangku* expressed in the *tattwa kusumadewa* is also inseparable from *sruti* and *semerti* which are Hindu laws whose truth is no longer in doubt. This is used as a guide for *pemangku* in carrying out their

swadharmaning (obligations) as *pemangku*. And fully believes in the teachings of the five *sradha*, namely the five beliefs of Hindus. The obligation of a *pemangku* to carry out his daily *swadarma* is to purify himself by properly carrying out *nyurya sewana* and asking for *tirta pengelukat*, self-purification in order to achieve *suci nirmala* of heart (always clear mind) and carry out religious teachings well. Most of the spells are in ancient Javanese.

If you look at the types of *karma* according to the results, a *pemangku* can carry out *karma* from the moment he wakes up and goes back to sleep, until he dies. Humans cannot sit still without *karma*, of course *pemangku* are focused on the *karma* of *pemangku*. No one can avoid this, each *pemangku* understands the type of *karma* that should be implemented. There are only two types of *karma* 1) binding *karma* (*vishaya karma*), namely the desire to get results; whether it is *sesari* or other finances depends on the *pemangku* concerned. 2) liberating *karma* (*srea karma* has no intention of results but is purely doing service to the people. That is back to the *pemangku* because both are natural, it's just that the main choice is between one and two or both. It is clear that if the second choice is made, it gives inner happiness, it is very pure and untainted. Rather than the *karma* that binds it, it should be the one that is innerly happy in order to achieve the goals of Hinduism.

2. Tata Kramaning Become A Pemangku Widhi

If a *pemangku widhi* has finished carrying out the ceremony, which is called *Mawinten Agung* and *Mediksa Widhi*, if he remarries it is classified as *cuntaka* (dirty) then the *pemangku* is actually considered invalid as a *pemangku*. If you are laid off for a year, if you want to become a *pemangku* you have to carry out the ceremonial procession again, namely the *pemeraista pewintenan*. If this is done then you can return to carrying out your duties as a *pemangku widhi*. If this is not done then there will be no recognition from society for reasons of *betara*, *betari* does not accept people who are still considered dirty or unclean). *Betari* does not want to reside in heaven or the holy place he owns.

If a *pemangku* has completed *mawinten widhi*, *mewinten agung* must be careful not to take work that is contrary to *dharma*, which is very dangerous. Therefore, carry out *dharma* correctly, be a holy person with a holy mind, stick to religious literature, don't take it for granted, don't being under the clothesline, playing gambling, don't urinate facing the sun, don't defecate in springs, rivers, lakes and don't urinate in ant holes. *Pemangku widhi* owners should love all their creations. *Pemangku widhi* should not take the *sumpah cor*, if everything is violated then it is certain that the *pemangku* will lose their position, meaning it will be useless.

3. Multi-Purpose Guide for *Pemangku*

There are a number of guidelines related to the *tattwa kusumadewa* which are used as guidelines by the *pemangku* or *pinandita* in carrying out their daily obligations in the life of Hindus. The following outlines the general guidelines taught in the *tattwa kusumadewa*.

The Way of life

If there is a dispute or quarrel, we should keep quiet, don't intervene in people's disputes, if there are slanderous statements, gossip, don't listen to it, it's more noble to hear about purity of heart, don't look at what is evil, you should look at what is related to goodness, don't do evil, do good, learn to think about what is good, pure and wise. Don't be arrogant, conceited and don't want to be a hero who oversleep because that will reduce your good image as a *pemangku*. Don't deceive people so you won't be deceived by others, don't criticize others so you won't be disgraced by others, always be alert so you can be happy and grateful for life (Gambar, 1987).

Quoting from the information above, it cannot be denied that there will be, for example, slander and gossip. Nowadays, most people like to listen to gossip rather than listen to religious lectures. We can see that when they gossip they can listen for hours, but when they talk about God's stories, it's as if their ears are clogged. Therefore, a *pinandita* or *pemangku* shows himself that he really follows God's commands and stays away from God's prohibitions, so that he can be a role model and trusted by many people. Even though there is the term "*tan hana wong ayu annulus*". (no one is perfect). Take an attitude of silence, silence is gold, if you remain silent, there will be no conflict, and always be careful and alert, then there will be no conflict.

Fighting stems from anger, if that anger is fueled it is a sign of failure. The *pemangku* must not fail in carrying out his duties as a respected person. *Pemangku* has noble duties such as; *satyawadi*, which means reporting the truth, don't lie, this is contrary to *swadarma* (obligation) as a *pinandita* or *pemangku*. *Sang apta* which means maintaining honesty so that it is not tarnished. *Sang patirtan* means being able to provide coolness to the people at any time, and *sang penadahan upadesa* which means giving enlightenment to the people. Seeing that the *pemangku* has a noble task, anger must be controlled.

Sacred Guidance

This holy environment, holy place, holy person will influence the holiness of a *pemangku*. Religion teaches that if we associate with holy people, our purity will certainly increase in the area of holiness. Of course, if our environment is full of crime and our association with bad people, we can slip into crime. Being rich, honorable, famous may be everyone's dream, but if this is obtained in deviation from the teachings of *dharma*, it feels like there is no benefit. A wise person is a person who is always humble and always takes care of other people's feelings, does not like to offend other people's feelings. Therefore, in this life, don't always chase profits and harm other people because people's prayers are not good to us.

For a *pemangku*, of course he likes to do *tapa brata* to purify the *atma*. In fact, the *atma* is always pure, but as a result of thoughts, words and actions that are contrary to the teachings of *dharma*. Resulting in less holy rays radiating. It's like the sun is still shining but the light is not clearly visible, this could be due to thick clouds, thick fog and bad weather so that the light appears dim to the naked eye even though the sun is actually still shining. Likewise, the *atma* and the *pinandita* or *pemangku* are deemed to need to do *tapa brata*. In more detail, *tapa* itself controls the fluctuations of desires through the light of the *atma*. *Brata* means self-promise, thus *brata* is the promise of a *pemangku* to limit things that do not have a positive impact on development related to personal purity which should be considered by a *pemangku* to avoid gambling and drinking.

A *pinandita* or *pemangku* avoids drinking or gambling, this can trigger quarrels, quarrels, and give rise to the greed of an unfavorable *pinandita* or *pemangku*. This is revealed in the book Sekanda Purana XVII.I liquor, gambling, prostitution and property/gold. This is prone to conflict. That is the need for asceticism;

*Aksair ma dravyah simit krsasva
Vitte ramasva bahumanyamanah,
Tatra gawah kitava tatra jaya
Tan me vikaste savitayamaryah.
(Reg, Veda X.34.13)*

It means;

O gamblers, do not gamble, plow the land. Always be satisfied with your own income, think that it is enough. Agriculture provides cows, your wife will be happy, the god of the universe advises.

Gambling is prohibited for a *pemangku*, even sitting under the *tararing tajen* (cover of cockfighting gambling) is not permitted, especially taking part in betting is a serious

violation for a *pemangku*. The *pemangku* is also prohibited from carrying the burden. It is forbidden to step on a cow's rope, it is forbidden to *nyulubin* (under) the clothesline, it is forbidden to urinate facing the sun, it is forbidden to urinate in springs. That's how the *pinandita* or *pemangku* performs *tapabrata* and maintains the purity of the *atma*. To achieve purity of heart, avoid gambling and drinking in order to achieve God-consciousness. Thoughts and feelings are one of the causes of whether an action is good or not.

Manah eva manushyaanaam kaaranam bandha mokshayoh. *Manas* is what causes a person to be good and bad, so in the process of *ekajati* (purification) the goal is not to be enslaved by desires solely by worldly things. If it is like a lock and a key, they must be in harmony. For example, if you open the direction of rotation, for example if you turn it to the left, it's locked if you open it to the right. Direct your thoughts towards the greatness of Ida Sanghyang Widhi Wasa (God Almighty). Carrying out positive activities as a *pemangku* slowly reduces worldly things so that the goals of Hinduism can be achieved.

4. Life and Courage

Of course the *pemangku* ask the authorities, oh Sang Hyang Widhi Wasa, grant us the courage to do everything in action, for example in speaking, honesty, justice and truth. Give your guidance and protection. "Oh Hyang Widhi, give me courage to face all trials, whether threats or suffering, protect us from all danger." One of his words is "I can protect people who really can be protected and help people who need my help if they deserve to be protected. I protect grace. Therefore, carry out our *swadarma* as *pemangku*."

Cultivate habits, life and courage on the path of *dharma*, get used to waking up in the morning when the rooster is crowing in the morning. Perform holy rituals by taking a bath and worshipping in the morning, then having breakfast after praying, then after that carrying out activities as you like, whether in the garden for farmers, in the office for office employees according to their respective professions. Likewise, always maintain good speech. After returning home from daily activities, prepare yourself to pray in the afternoon before evening, then go to sleep and so on.

That's the holy man's advice, when providing spiritual cleansing, there are five important things that *pemangku* need to understand in exercising courage and good habits. *First*, understand the meaning of life as a true authority, following the instructions of the *tattwa kusumadewa* and the references that support authority. The *pemangku* strive to understand the true value and meaning of the *tattwa kusumadewa*.

When it is well understood, the *pemangku* becomes educated. If the brain is trained with the right guidance then intelligence will emerge so that the authorities will not disappoint.

Second, take care of your food so that, for example, we don't eat beef or eat it with someone who is on the *cuntaka* of death, this is not good as a *pemangku*, sometimes people who understand *pemangku's* spirituality still eat beef. Others such as pigs and others. Ancient saints chose *satvika* foods in order to improve their jnana better, remembering that the food they consume will affect a person's behavior, for example by eating pork, automatically the pig's lazy nature can spread to those who consume it. Based on this view, people are very selective about eating and drinking.

Third, maintain good habits, don't indulge in bad habits such as *memadat*, *mebotoh* (gambling), getting drunk through alcohol. The *pemangku* must be able to exercise self-control in their eating and drinking habits, and the birds must follow the rules of not eating until they are full. Imagine if the owner of the meal was always full, the only thing left was sleepy/lazy, so make sure you eat and drink enough, don't overdo it, especially since consuming too much meat is very dangerous for yourself as the owner.

Fourth, do more *sewanam*. *Fifth*, take care of your body's health, remembering that your physical body is very necessary for physical and spiritual balance to occur, don't burden other people because of your clothes, for example, be clean and neat, this has an impact on your body's health. Even if you dress neatly and cleanly, you will be appreciated by other people. If your appearance is sloppy, it will be looked down upon by other people.

In the midst of the hustle and bustle of life, the role of the *pinandita* or *pemangku* is very much needed, not only in ceremonies but also in good character. Good character is not only about good deeds, but fellow humans are seen as equals, don't let rich people or people of rank come first, poor and small people come second, this should not happen, justice also needs to be upheld. Surrender yourself to the Ida Sang Hyang Widhi Wasa as the *pinandita* or *pemangku* of this universe sincerely and sincerely carrying out your duties as *pinandita* or *pemangku*.

Pemangku should never engage in any form of arrogance, arrogance is contrary to the teachings of the *pemangku*. Because God does not like arrogant people. There is an interesting story as food for thought for the authorities, where in the past there was a battle between a god and a giant. The god prayed to Brahman to ask for all the strength to be able to defeat the giant, the giant retreated and was defeated by the god. God feels

a little arrogant that the god of everything. Finally, God came down and took the form of a "Yaksa". An unbeatable glow. The god told the god Agni to approach, this was done by the god Agni and he spoke and was answered by the *Yaksa*. God Agni explained that he was not an ordinary fire, he could burn anything in an instant. Finally the *Yaksa* took the dry weeds and told Agni to burn them but in reality he couldn't.

Witnessing this, the gods felt ashamed that they had limitations when the *Yaksa* who was none other than Brahman God actually did not like arrogance. Reflecting on the above, the *pemangku* should be able to learn from the story of the arrogance of the gods in defeating the giants without realizing that the gods asked for strength to be able to defeat the giants, which is a gift from *Yaksa* (God). Of course, God is most merciful, therefore we need God's love as *pemangku* to achieve it through asceticism, humility and humility, not through pride and arrogance, by doing the right thing and having the courage to uphold the teachings of authority in accordance with the god's commandments.

5. Doing Heart Cleansing

The Vedic scriptures recommend associating with wise people and following in the footsteps of wise people. If you meet evil people, don't get involved in crime. When dealing with parents, you should always maintain good manners towards your parents. They are true gods, because your parents exist. Speak gently and politely to him. Take work according to your conscience and never violate *dharma*. Given the mind, use it correctly, don't be careless without thinking first. In the past, now and in the future, the truth has never changed, therefore have the knowledge to follow the path of truth, don't deviate from the truth, it is dangerous.

There is a wise man, he is not alone, he has many friends because he is liked by many people, but even so, there is never any arrogance, use rice knowledge, the more you are, the more you bow down. The thing that you need to realize is that all religions are good, so don't criticize other people's religions, don't get into the water. The result is that it affects oneself. Religion is life. Philosophy is the mind, religion looks at friendship inward. Religion is not believed by all humans only from the source of reason, but must come from the source of realization or God's guidance (Gambar; 1987).

"Iki utamaning pemangku, yening mangku jagat mangku dalem ngaranie, masucian purnama muang tilem, berate yoga semadi, ngangge tingkahing kedarman, mangkane tingkahing mangku jagat. Yen nire pagah ngelaksanaang kedarman mangku sire mangku sebet ngaran kewenang lumaku ingsor tan kewenang sire ngangge pustake, kawenang sire kebase mangku, cantule sire nampi, dudu weruh ngaku weruh, tuhu sire dusun, salah

tampen. Iki rajahan imangku ne ngaran suci nirmala, tuhu suci tan pati leteh, iki ngaran pupating sapta pitu. Sapta ngaran pitu, pitu pituwi, tuwi ngaran putus ayua were ring wong lian kekesakene iki, utama dahat, iki rajah niye. Iki ngaran kusume dewa, penganggen nire sang mangku jagat. Kawenang suci adnyane nirmala, ngaran, nare pinake raga, bau pinake tripade. Sirah pinake suamba misi tirta, ring selaning lelata onkara sumungsang, pinake cendana. Cita nirmala pinake wije. Sucining awak pinaka dipa. ujar tuwi rahayu, mangenakin pangerenggente, agni ringnabi, pinake sekar tunjung. Kecupin tangan kalih pinake pinake gente. Futukniye pinake yang ngaran. Saiki tingkahing amuje, samangkana sang mangku jagat, ring kusume dewe, iki luwirnia, sire mangku". (Gambar 1987)

From the expression above, it is appropriate for a *pemangku* to carry out *tapa, brata, semadi*, especially on the holy day of *purnama* and *tilem* in order to increase one's own purity as a *pemangku* who carries out God's commands through *tattwa kusumadewa's* guidance. This must be done if it is violated, it is very dishonorable, what does it mean to wear all white clothes but your conscience is the opposite of white, which means pure. A pure heart should be clean, a mind that is *suci nirmala*, acting in accordance with the guidance of *dharma* when it is very suitable to be a *pinandita* or *pemangku*. *Dharma* must be realized in one's own purity as a *pinandita* or *pemangku*. This is also revealed in the Vedic commentary:

*Dharmah sada hitah pumsam dharmascaivasrayah satam,
Dharma llokastra yastata praverittah sacaracarah.*

(Sarasamuccaya,18)

It means;

The virtue of *dharma* is actually a source of happiness for those who practice it. Moreover, *dharma* is the protection of people with knowledge, strictly speaking, only *dharma* can dissolve the sins of the three realms or three universes.

From the paragraph above, *pemangku* really need to be truly happy, where there is happiness, God is there to give grace. If the *pemangku* suffers, it's sad how he can concentrate on carrying out the ceremonial process of the *yajamana* (who owns the work). This requires the happiness of the *pinandita* or *pemangku* through *tapa, brata, semadi* in upholding the teachings of *dharma* (virtue). The knowledge gained from the *guru nabe* should be honed through holiness so that *jnana* (sacred knowledge) continues to receive protection from the goddess Saraswati as a source of sacred knowledge. *Pemangku* should not feel bored doing *tapa, brata, semadi* every *purnama* (full moon) and *tilem* or other holy days, according to the message of the *tattwa kusumadewa*.

Conclusion

Based on the analysis of this research data, it can be concluded that the *tattwa kusumadewa* teaching is a source of guidance used by *pemangku* or *pinandita* in carrying out Hindu religious ceremonies, both in Mataram City, West Nusa Tenggara and in

Kupang City, East Nusa Tenggara. Lontar *tattwa kusumadewa* contains teachings related to the ethics that must be implemented by the *pemangku* or *pinandita* when carrying out Hindu religious ceremonies. There are several ethics called *sesana* that must be adhered to by the *pemangku* or *pinandita* in the lontar *tattwa kusumadewa*, such as (1) the *sesana* of *pemangku* in carrying out *swadharma* which includes *vishaya karma* and *sreyakarma*, (2) the *tata kramaning* of being a *pemangku widhi* through *mawinten agung* and *mediksha widhi*, (3) multi-purpose guidelines which emphasize the wisdom that must be carried out by the *pemangku*, (4) life and courage which involves the attitude of cultivating courage in carrying out the *dharma*, (5) Doing heart cleansing, namely the *pemangku* should do *tapa*, *brata*, *semadi* in carrying out God's orders on Hindu religious holy days, such as full *purnama*, *tilem*, and other holy days.

References

- Acari, A., & Stephen, M. (2018). Mantras to Make Demons into Gods: Old Javanese Texts and the Balinese Bhūtayajñas. *Bulletin de l'Ecole Française d'Extrême-Orient*, 104(1). <https://doi.org/10.3406/befeo.2018.6271>
- Arifinsyah, A., Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1). <https://doi.org/10.14421/esensia.v21i1.2199>
- Arnado, A. A., & Aperloo, J. L. (2023). Teaching Dutch as a Foreign Language in Sociology: Insights into Challenges and Best Practices. *International Journal of Membrane Science and Technology*, 10(2). <https://doi.org/10.15379/ijmst.v10i2.1285>
- Asrawijaya, E. (2022). Religious life in Indonesia in the Study of Post-Modernism. *Khazanah Theologia*, 4(1). <https://doi.org/10.15575/kt.v4i1.17871>
- Ayu, P., Diantari, W. S., Nyoman, G., Universitas, M., Negeri, H., Bagus, G., & Denpasar, S. (2023). Implementation of the Lontar Wreti Sasana Teachings for Pemangku. In *Jayapangus Press Metta: Jurnal Ilmu Multidisiplin* (Vol. 3, Issue 3). <https://doi.org/10.37329/metta.v3i3.1778>
- Brenner, S. A. (2012). The domestication of desire: Women, wealth, and modernity in Java. In *The Domestication of Desire: Women, Wealth, and Modernity in Java*. <https://doi.org/10.1525/ae.2000.27.4.977>
- Gaduh, A. W., Redi, I. W., Subawa, I. M. P., Saitya, I. B. S., & Harsananda, H. H. (2022). Meningkatkan Kualitas Masyarakat Hindu Melalui Pelatihan Pemangku dan Pemahaman Ajaran Agama Hindu di Desa Adat Yeh Embang Kangin, Kecamatan Mendoyo, Kabupaten Jembrana. *Sevanam: Jurnal Pengabdian Masyarakat*, 1(1). <https://doi.org/10.25078/sevanam.v1i1.241>
- Gambar, I. M. (1987). *Sangkal Putih Kusuma dewa*. Cempaka Denpasar.
- Gateri, N. W. (2022). Makna Upacara Pawintenan Bagi Umat Hindu Di Desa Batu Nindan Kecamatan Basarang Kabupaten Kapuas. *Jurnal Penelitian Agama Hindu*. <https://doi.org/10.37329/jpah.v0i0.1616>
- Gede Dira, A. A. (2018). Nilai-Nilai Pendidikan Agama Hindu Dalam Lontar Krama Pura. *VIDYA WERTTA : Media Komunikasi Universitas Hindu Indonesia*, 1(2). <https://doi.org/10.32795/vw.v1i2.186>

- Gellner, E. (2013). Postmodernism, reason and religion. In *Postmodernism, Reason and Religion*. <https://doi.org/10.4324/9780203410431>
- Gung Istri, I. G. A. I. A., Ni Putu Winanti, Pande Wayan Renawati, Wayan Miartha, & I Made Girinata. (2022). Orientasi Kepemangkuan dalam Meningkatkan Kesehatan dan Kesadaran Spiritual di Kelurahan Tonja Kecamatan Denpasar Utara. *Sevanam : Jurnal Pengabdian Masyarakat*, 1(2). <https://doi.org/10.25078/sevanam.v1i2.870>
- Hornbacher, A. (2017). Return to the source: A Balinese pilgrimage to India and the re-enchantment of agama Hindu in global modernity. In *The Appropriation of Religion in Southeast Asia and Beyond*. https://doi.org/10.1007/978-3-319-56230-8_6
- Jirnaya, I. K., & Paramartha, K. (2018). PANTANGAN PEMANGKU DI DESA LES BULELENG MEMAKAI GENTA SAAT MELAKSANAKAN UPACARA YADNYA: KAJIAN TUTURAN. *Tutur: Cakrawala Kajian Bahasa-Bahasa Nusantara*, 4(1), 42-50.
- Kusuma Dhana, I. G. M., Yuliani, N. M., Sariyani, N. N., Arlinayanti, K. D., & Hartaka, I. M. (2023). Nilai Ajaran Agama Hindu Dalam Upacara Ngaturang Idangan. *Metta : Jurnal Ilmu Multidisiplin*, 3(1). <https://doi.org/10.37329/metta.v3i1.1807>
- Lanus, S. (2014). Puja Tri Sandhyā: Indian mantras recomposed and standardised in Bali. *Journal of Hindu Studies*, 7(2). <https://doi.org/10.1093/jhs/hiu021>
- Lo Bianco, J. (2010). The importance of language policies and multilingualism for cultural diversity. *International Social Science Journal*, 61(199). <https://doi.org/10.1111/j.1468-2451.2010.01747.x>
- Manuaba, I. B. A. L., & Utami, I. A. M. I. (2017). *Nawa Sanga Conspiracy: Secrets Behind Ancient Balinese Emblem of Unity*. <https://doi.org/10.2991/icirad-17.2017.7>
- McDaniel, J. (2013). A modern Hindu monotheism: Indonesian Hindus as “people of the book.” *Journal of Hindu Studies*, 6(3). <https://doi.org/10.1093/jhs/hit030>
- Miles, M. B., & Huberman, A. M. (2002). The Qualitative Researchers Companion: Reflections and Advice. In *The Qualitative Researchers Companion*.
- Muda, I., & Suharyanto, A. (2020). Analysis of life's inter-religious harmony based on the philosophy of Dalihan Na Tolu in Sipirok Sub-district, South Tapanuli Regency, North Sumatera Province. *Journal of Human Behavior in the Social Environment*, 30(5). <https://doi.org/10.1080/10911359.2019.1708526>
- Nair, R. R. (2017). Agnihotra Yajna: A Prototype of South Asian Traditional Medical Knowledge. *JAMS Journal of Acupuncture and Meridian Studies*, 10(2). <https://doi.org/10.1016/j.jams.2016.11.002>
- Nyoman, I., Astawa, T., Rema, N., & Sudarsana, I. K. (2023). International Journal of Current Science Research and Review Scriptural Theology in the Shaivasogata Religion in Bali. *International Journal of Current Science Research and Review*, 6(7), 4189–4198. <https://doi.org/10.47191/ijcsrr/V6-i7-33>
- O'Neill, R. (1977). Institutionalized Spirit-Possession and Healing Rites in a Balinese Village. In *Australian Essays in World Religions*.
- Pattanaik, D. (2021). Implementing Indian Culture. *NHRD Network Journal*, 14(4). <https://doi.org/10.1177/26314541211026401>
- Permana, I., Ormandy, P., & Ahmed, A. (2019). Maintaining Harmony: How Religion and Culture are Interwoven in Managing Daily Diabetes Self-Care. *Journal of Religion and Health*, 58(4). <https://doi.org/10.1007/s10943-019-00819-5>
- Pertiwi, G. S., & Budiono, I. (2021). Perilaku Physical Distancing Masyarakat Pada Masa Pandemi Covid-19. *Indonesian Journal of Public Health and Nutrition*, 1(1). <https://doi.org/10.15294/ijphn.v1i1.44868>

- Pitriani, N. R. V. (2020). Tattwa Dalam Yadnya Perspektif Filsafat Hindu (Siwa Tattwa) Bagi Masyarakat Hindu Di Bali. *Sruti : Jurnal Agama Hindu*, 1(1).
- Pronina, T., & Talalaeva, E. (2023). Migration and Islamic Fundamentalism in the Context of Discourse of Postmodernism. *Sovremennaya Evropa*, 2023(3). <https://doi.org/10.31857/S0201708323030130>
- Purnamawati, M. S. P., D. I. M., W. I. M., K. N., D. N. M. U. K., W. I. N. A. P., . . . & K. I. G. A. A. (2023). Pelatihan Kesehatan Kerja Kepada Pemangku Di Kota Denpasar. *Sevanam: Jurnal Pengabdian Masyarakat*, 2(1), 79-90. <https://doi.org/10.25078/sevanam.v2i1.2130>
- Purnomo, I. (2018). Kajian Tri Hita Karana Pada Pemberitaan Kolom Taksu Portal Berita Antara Biro Bali. *Maha Widya Duta*, 2(2). <https://doi.org/10.55115/duta.v2i2.658>
- Puspa, I. A. T., & Saitya, I. B. S. (2019). Eksistensi Nabe Istri Griya Pidada Klungkung Dalam Upacara Dikṣa: Perspektif Teologi Feminis. *VIDYA SAMHITA: Jurnal Penelitian Agama*, 4(1). <https://doi.org/10.25078/vs.v4i1.699>
- Rastogi, R., Saxena, M., Maheshwari, M., Garg, P., Gupta, M., Shrivastava, R., Rastogi, M., & Gupta, H. (2020). Yajna and Mantra Science Bringing Health and Comfort to Indo-Asian Public: A Healthcare 4.0 Approach and Computational Study. In *Learning and Analytics in Intelligent Systems* (Vol. 13). https://doi.org/10.1007/978-3-030-40850-3_15
- Regeg, I. M. (2013). Sanggah Luh Perspektif Perkawinan dan Gender di Desa Pakraman Lebah Kecamatan Kubu Kabupaten Karangasem Provinsi Bali. *Lampuhyang*, 4(1), 44-58.
- Saihu, S. (2020). Local Tradition and Harmony among Religious Adherents: the Dominant Culture of Hindu-Muslim Relation in Jembrana Bali. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 5(1). <https://doi.org/10.15575/jw.v5i1.8029>
- Sena, I. G. M. W. (2020). Peran Umat Hindu Dan Kristen Dalam Menjaga Toleransi Kehidupan Masyarakat Di Kota Kupang Nusa Tenggara Timur. *Harmoni*, 19(1). <https://doi.org/10.32488/harmoni.v19i1.323>
- Suamba, I. N. (2019). Yadnya dalam Bingkai Ritual dan Politik. *Sphatika: Jurnal Teologi*, 10(1). <https://doi.org/10.25078/sp.v10i1.1567>
- Subawa, I. M. P. (2021). Pemaknaan Diksa dalam Tahapan Menjadi Pandita pada Ajaran Agama Hindu. *Sphatika: Jurnal Teologi*, 12(2). <https://doi.org/10.25078/sp.v12i2.3017>
- Subawa, I. M. P., & Junianti, P. S. (2020). Sasana Kapamangkuan: Sebuah Ajaran Tattwa dan Etika dalam Membangun Kesadaran Diri Sebagai Pelayan Umat. *Sphatika: Jurnal Teologi*, 11(1). <https://doi.org/10.25078/sp.v11i1.1493>
- Sugiyono. (2009). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung : Alfabeta.
- Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D | Perpustakaan Universitas Gresik*. In *Bandung : Alfabeta.*, 2013.
- Sukrawati, N. M. (2019). Eksistensi dan Peranan Pandita Bali Aga dalam Pendidikan Keagamaan Umat Hindu di Kota Denpasar. *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, 19(1), 79-84. <https://doi.org/10.32795/ds.v19i1.338>
- Sunarya, I. K. (2021). Kriya Be Bali in Bali: Its essence, symbolic, and aesthetic. *Cogent Social Sciences*, 7(1). <https://doi.org/10.1080/23311886.2021.1882740>
- Suprpto, S. (2015). The Theology of Tolerance in Hindu and Islam: Maintaining Social Integration in Lombok - Indonesia. *Ulumuna*, 19(2). <https://doi.org/10.20414/ujs.v19i2.358>

- Susanah. (2023). Subhan Zein: Language Policy in Superdiverse Indonesia. *Language Policy*. <https://doi.org/10.1007/s10993-022-09646-z>
- Taopan, N. F., Ly, P., & Lobo, L. (2020). Peran Forum Kerukunan Umat Beragama Dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama Di Kota Kupang. *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)*, 1(1). <https://doi.org/10.26418/jppkn.v1i1.40086>
- Titib, I. M. (2003). *Veda Sabda Suci Pedoman Praktis Kehidupan*. Paramita.
- Udytama, I. W. W. W., & Artama, I. W. E. (2022). Perlindungan Hukum Hak Kesejahteraan Pemangku Kayangan Tiga Berbasis Desa Adat Di Bali. *Jurnal Hukum Saraswati (JHS)*, 4(1), 113-124.
- Ummahatul Masruah, Ely Mei Triyani, Aulia Sabrina, & Rahmawati Prihastuty, S.Psi, M.Si. (2017). Religious Tolerance to Adherents of Islam and Hinduism in Kongkong Village. *International Journal of Indian Psychology*, 4(4). <https://doi.org/10.25215/0404.055>
- Vickers, A. (1987). Hinduism and Islam in Indonesia: Bali and the Pasisir World. *Indonesia*, 44. <https://doi.org/10.2307/3351220>
- Vivekananda, S. (2015). *Untaian indah pemikiran dan wejangannya (panduan hidup menjadi lebih baik)*. Paramita.
- Warta, I. N. (2016). The Hindus Belief of Catur Brata Penyepian in Bali (Philosophy Socioreligious). *International Journal of Linguistics, Literature and Culture*, 2(2). <https://doi.org/10.21744/ijllc.v2i2.136>
- Warta, I. N. (2022). Eksistensi Keberadaan Pinandita Dan Pandita Dalam Pelayanan Umat Hindu. *Widya Aksara: Jurnal Agama Hindu*, 27(2). <https://doi.org/10.54714/widyaaksara.v27i2.191>
- Wartayasa, I. K. (2018a). Kebudayaan Bali dan Agama Hindu. *Ganaya: Jurnal Ilmu Sosial Dan Humaniora*, 1(2), 173-192.
- Wartayasa, I. K. (2018b). Pelaksanaan Upacara Yadnya Sebagai Implementasi Peningkatan Dan Pengamalan Nilai Ajaran Agama Hindu. *Kamaya: Jurnal Ilmu Agama*.
- Wewo, J. A. (2022). Peningkatan Pemahaman Terhadap Pentingnya Toleransi Beragama Di Kota Kupang. *Darma Diksani: Jurnal Pengabdian Ilmu Pendidikan, Sosial, Dan Humaniora*, 2(1). <https://doi.org/10.29303/darmadiksani.v2i1.1286>
- Windya, I. M. (2021). Brahmawidyā Dalam Tattwa Sanghyang Mahājñāna. *Kamaya: Jurnal Ilmu Agama*, 4(3). <https://doi.org/10.37329/kamaya.v4i3.1365>
- Wulandari, I. A. G. (2021). Pemanfaatan Media Google Classroom Dalam Meningkatkan Mutu Pembelajaran Pada Masa Pandemi Covid-19 Di IHDN Denpasar. *Jurnal Penjaminan Mutu*, 7(1), 45-52. <https://doi.org/10.25078/jpm.v7i1.1825>
- Yasa, I. M. A., & Wiasti, N. K. (2021). Pelatihan Pembuatan Sarana Upakara Pabersihan Dalam Pengabdian Masyarakat Pinandita Sanggraha Nusantara Koordinator Wilayah Nusa Tenggara Barat. *SELAPARANG Jurnal Pengabdian Masyarakat Berkemajuan*, 4(2), 291-301. <https://doi.org/10.31764/jpmb.v4i2.4442>
- Yasini, K. (2022). Peranan Parisada Hindu Dharma Indonesia Dalam Menerapkan Ajaran Brahmachari Asrama Pada Remaja Hindu Di Desa Malonas Kecamatan Damsol Kabupaten Donggala Propinsi Sulawesi Tengah. *Widya Genitri: Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, 13(1). <https://doi.org/10.36417/widyagenitri.v13i1.279>
- Yoga Segara, I. N. (2018). Hindu Spiritual Groups In Indonesia And Their Active Roles In Maintaining Harmony. *Analisa: Journal of Social Science and Religion*, 3(1). <https://doi.org/10.18784/analisa.v3i1.608>
- Youlanda, W., Kaloeti, D. V. S., & Ayu Kurnia, S. (2021). The Role of Parents in Teaching

- Community Engagement to the Children: An Exploration Study Among Balinese Family. *Proceedings of the International Conference on Psychological Studies (ICPSYCHE 2020)*, 530. <https://doi.org/10.2991/assehr.k.210423.028>
- Yudhiarsana, I. M. A. (2021). Diferensiasi Tingkat Upacara Pawintenan Kepemangkuhan Di Lombok. *Jurnal Penelitian Agama Hindu*, 5(4). <https://doi.org/10.37329/jpah.v5i4.1382>
- Yunitha, D. A. N. M., & Hartaka, I. M. (2021). Aktualisasi Manusia Hindu dalam Ritual Diksa. *Genta Hredaya*, 5(1). <https://doi.org/10.55115/gentahredaya.v5i1.1243>
- Zein, S. (2020). Language policy in superdiverse Indonesia. In *Language Policy in Superdiverse Indonesia*. <https://doi.org/10.4324/9780429019739>
- Zhang, H., & Ke, Y. (2023). Language policy in superdiverse Indonesia, 1st ed. *International Journal of Multilingualism*, 20(2). <https://doi.org/10.1080/14790718.2021.1978452>