



The Hindus Belief of *Catur Brata Penyepian* in Bali (Philosophy Socioreligious)



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Abstract

Nyepi ritual had celebrated based on Wuku and Sasih. Unlike it adhered to the Wuku, therefore, the festival day namely Muncal Walung i.e. the ritual had held simply and implemented on Tilem Sasih Kadasa on April 6th, 2016. The Hindu New Year was established on March 9th, 2016 then followed by a year of Baru Isaka 1938. It in the midst celebrations for Hindu there was a special ritual that called Catur Brata Penyepian. In regarding a study that was not all people could do Catur Brata Penyepian, therefore formulated some question that was discussed in this article: [1] How the society ability in implementing brata penyepian. 2). How the implementation process of brata penyepian. [3] What the implications of brata penyepian for society behavior? This article was applied Snow Ball method for collecting the data that involved a key informant. The research location was in Bali province, as well as "Sekular" theory was used that focused on "Hope and Mercy," (Andrew, 1998). There were 135 informants, who could carry Amati Geni were 20 people (14.81%), who did not do Lelungan were 31 people (22.96%), who could do Lelungan were 36 (26.67%) and were able to do Amati Karya 48 people (35.56%). Amati Geni was implemented about 14.48%, was able to perform up to expectations ninth level implied by Andrew Greeley. Next, that was 22.96% that not do Lelungan i.e. it had reached seven conditions by Andrew Greeley, who could not perform Lelungan about 26.67%, i.e. merely able to perform five conditions that were set, and who were able to implement Amati Karya about 35.56% i.e. merely could do three conditions. Its implication meant a lower percentage (%) achieved by someone doing Brata Penyepian indicated that the expectation of the peace would be higher, and conversely the higher percentage (%) in doing Amati Karya, it is shown that the expectation for peace was lower.

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1. Introduction

Discussing the philosophy that related to socioreligious towards society lives, in implementing a ritual the sacred day of Nyepi (Day of Silent) or the New Year of *Isaka* (Hindu's New Year) in Hinduism, sourced to Hindu religious society. It is particularly related to *Catur Brata Penyepian* (four things should be done on Day of Silent). The important issue is the *Nyepi* implementation commonly in Indonesia and especially in Bali. Due to the *Nyepi*, there are rituals in *Isaka* meets *Wuku* (Javanese and Balinese date that consist of seven days) and *Sasih* (Balinese calendar of thirty-five days). Unlike it adhered to the *Wuku*, therefore, the festival day namely *Muncal Walung* i.e. the ritual had held simply and implemented on *Tilem Sasih Kadasa* on April 6th, 2016. The Hindu New Year was established on March 9th, 2016 then followed by a year of *Baru Isaka* 1938. It in the midst celebrations for Hindu there was a special ritual that called *Catur Brata Penyepian*. In regarding a study that was not all people could do *Catur Brata Penyepian*, therefore, formulated some question that was discussed in this article: [1] How the society ability in implementing *brata penyepian*. 2). How the implementation process of *brata penyepian*. [3] What the implications of *brata penyepian* for society behavior?

Literature review

Firstly, *Nyepi* was studied by a team that was led by Candrawati *et. al* (2007), Department of Bali Provincial Cultural. Their research entitled *Alih Aksara, Alih Bahasa dan Kajian Lontar Sundarigama*. The research was emphasized towards script studies; the result was to show that *Sundarigama* script in writing was very flexible. Therefore, there was found script developing in accordance with the author interpolation, unlike *Sundarikuning, Sundarigading, Sundaribungkah, Sundaritrus dan Sundariputih*. As well it is included a holy day based on *Purnama* and *Tilem* (full and half moon every thirty days). The point is to keep the balance between human and *Ida Sanghyang Widhi Wasa* (God), i.e. the harmony of human-to-human, and human to an involvement.

Secondly, the *Nyepi* has been researched by Heriyanti (2012), was published in the "E-Journal Mahasiswa Theology Hindu, "the Institute of Hindu Dharma State Denpasar. The research titled, "Tradisi Nyakan di rurung dalam Perayaan Hari Nyepi di Desa Pekraman Bengkel Kecamatan Busungbiu Kabupaten Buleleng." The research focused on cooking. At the time, they did cooking on *Nyepi* along the way, which implies to improve the social; on the one hand between one society to another can love fellow beings. On the other hand, to preserving nature, not pollute the environment by consuming the wood as a cooking material.

Thirdly, the *Nyepi* has been researched by Tenaya (2014), which was published in "Jurnal Widya Winayata" the University of Education Singaraja, Vol.1 No.2 entitled "*Nyepi Luh dan Nyepi Muani di Desa Pekraman Ababi Abang Karangasem Bali, Sebagai Sumber Belajar Sejarah*", which was published in E-Jurnal Universitas Ganesha Singaraja. The research was focused on *Brata Penyepian* conducted by *Krama Adat Luh Muani bagi Usia Muda* (the youth society of ladies and boys), in differing to the center of PHDI decision. The difference was related in *Amati Lelungan* (not to go anywhere), however, the fact "that was done *lelungan* i.e. to visit *krama luh* and *krama muani*, touch each other." It was intended to look after *Tatwa* (the way of praying) and *Etika* (ethics), in order to be the people who are wise after entering the *Grahasta Asrama*.

Fourthly, as well as *Nyepi* has been investigated by Adnyani (2014), which was published in E-Journal Undiksa Singaraja entitled, "*Nyepi Segara Sebagai Kearifan Lokal Masyarakat Nusa Penida dalam Pelestarian Lingkungan Hidup*". The research focused on the festival day on *Purnama Sasih Kapat* i.e. the ritual was done at the seafont, for preservation towards the environment as the main livelihood *Nusa Penida* society. Preserving the local culture became the formation foundation of Zoning Water Conservation Area.

Fifthly, the *Nyepi* has been studied by Girinatha (2016). He was stated that the Day of Silent was conducted eleven days within nine prohibitions. The nine abstinence tradition included seems cannot eat chicken (foul) or pig (animal), cannot do house renovation, cannot sell the wood that grows in the Village of *Pekraman Pengotan*, included selling birds (has two legs) and animals (has four legs). As well, there can not do anything to produce a noises, especially slaughtering cattle its *brata* completion ceremony *mesegeh* (offering) in *Pura Penataran Agung*, can not quarrel with brothers, cannot use music instrument, *gambelan* (Balinese music instrument), rafters or the like, and can not do grouping like meeting, (Bali Post, on Tuesday Wage January 5th, 2016).

In regarding literature review above, this study focusses on implementing the concept of socioreligious philosophy to youth Denpasar city society, in reality to *Brata Penyepian*. In accordance with the essence of Nyepi then Hindus should undertake asceticism, yoga, and meditation. It's *Brata* supported by *Catur Brata Nyepi*, they are: [1] *Amati Geni*, it does not light a fire and not inflame the passions. [2] *Amati Karya*, it is not engaged in physically working, however, should improve spiritual activity. [3] *Amati Lelungan*, i.e. it does not do traveling, however, should be self-introspective. [4] *Amati Lelanbguan*, i.e. it does not do a pleasure, however, concentrates on Ida Sanghyang Widhi. The *Brata* is done started when *Prabrata* (from sunrise until the next sunrise tomorrow) 24 hours.

2. Research Method

This article is to a socioreligious philosophical analysis, related with *Catur Brata Penyepian*. Therefore, the data source was taken from the people who carry out *Catur Brata Penyepian*, which is used interview method to the informant. The data were collected first to the key informants. Then spread to other informants based on instructions from key informants. Data collection was ended up when meets the saturation point in the proposed means the same answer over that obtained from informants. The data that were obtained from the informant, then grouped or tabulated.

The research problems have been analyzed with the Secular theory that focused on "Hope and Mercy," can be divided into eight categories i.e. [1] there is a tendency to expect towards human itself. [2] Sometimes, the need towards hoping periodically evidenced as well [3] the human has the ability to find evidenced hoping which is estimated from the fact beyond reach to human organizational. [4] These experiences are perceived as a goodness clash within the reality that causes these experiences, which in some ways separate, or even beyond the reach of the realities that created. [5] the good experience recognized as the best thing however still consist of a double sense, the correlation between good and bad, it is still has a good value. [6] The tendency hoped, the needs towards reality, the ability for feel a good experience in reality outside, and understanding unlike kindness as an ambiguous is all function to organization dimensions namely preconceived notions or preconscious. [7] Almost all external reality has the ability to give rise to an experience that will strengthen the expectation. [8] In addition, it is understood as double senses and plentiful, the kindness that is experienced in an experience that reinforced hopes be responded as daunting, interesting, terrible and encouraging. [9] The implicit experience in hoping is a possible rescue. The religious groups that not reinforce or affirm clearly the possibility that the risk of losing some of its members.

2.1 The concept of Nyepi

According to [Mardiarsito \(1995: 117,136,526\)](#), *Nyepi* is *Catur S empat* (catur=four), *Brata S* Sanskrit i.e. promise, vows, fasting, penance, abstinence, courage. *Tan hana palih-palihning sira kabeh* i.e. the all does not deviate the promise. *Sèpi* in Old Javanese language means *silent*; *sumepi* = *silent*, *kasepyan* = *kese pian* (lonely). According to [Simpem \(1995:161\)](#), *Nyepi* is *Nyepi-ny-sepi*, *ngetiban anaké nyepi* = *nyipeng kala meganti tahun sakané*. [Prawiroatmojo \(1957:46, 59,189\)](#) stated that *Nyepi* is a Sanskrit word and Kawi language, that means faithful or imprisoned. *Catur* means four. *Sepi* = *silent*, *nyenyet* = *silent fully, quite*. *Nyepi* = to the silent place for imprisoned. *Nepi* (*nene pi*) = *reduce, eat, drink, sleep, etc.* in an imprisoned place. The Team of KBBI (1994:696) *Nyepi* defines the festival day for Hindu Dharma in celebrating a *Saka* (Hindus New Year). According to [Gautama Buddha \(2009: 111, 592\)](#), *Catur* means four, and *Sepi* means *silent, silent fully*. *Nyepi* means to silence means, the holy day of *Saka*. According to Dharma Palguna (2008: 62) *Catur Brata Penyepian* [1] *Amati Geni*, [2] *Amati Karya*, [3] *Amati Lelungan*, [4] *Amati Lelanguan*. *Catur Brata* that was conducted on *Nyepi*, the first day of *Saka*. *Amati Geni* defines "not to fire," *Amati Karya* "not to do a job", *Amati Lelungan* "not to go anywhere", *Amati Lelanguan* "not to have a fun". *Brata* defines self-control. The silent is envisioned as the atmosphere when there is no flame effect, no employment effects, motion effects and excessive sensual activity. The essential of *Nyepi* is called the festival day that connotes crowded and large. In regarding the description above shows that the definition of Holy day of *Nyepi* is the *Saka* for Hindus is celebrated annually, by implementing *Catur Brata Penyepian*.

2.2 The sources of Nyepi

The Holy day of *Nyepi* for Hinduism in Bali is found on Lontar Sundarigama. According to the research team, there are six Lotar Sundarigama has been had by [1] The collection of Gedong Kirtya Singaraja (government authorization). [2] Ni Ketut Menuh, Tegaljadi Kediri, Tabanan (personal). [3] *Griya Banjarangkan*

(Personal), [4] *Griya Wanasari* Sidemen Karangasem (personal). [5] Ida Pedanda Istri Oka, Griya Gede Gunaksa Dawan Klungkung (personal). [6] Faculty of the Letters University of Udayana Denpasar / the Official of Bali Cultural (Government authorization, Research Team, 2007). As well, it is the Lontar in University of Hindu Indonesia, with number 89. Seven Lontar describes the Holy day of *Brata Penyepian* (result survey in 2015).

Lontar Sudarigama has been widely published in a textbook. The first book was compiled by I Made Gambar (mimeographally). This Lontar was a copied and entitled "*Sundarigama dan Seri Jaya Kesunu*." The contents were about *Wariga* (Balinese astronomy science) and the palace of Seri Jaya Kesunu. The second book was published by *Parisada Hindu Dharma* Tabanan, in the Project of *Pemda TK I Bali 1987/1988*. The contents were about offering towards practical guidance of in and out. The *out* one is for *upakara* and *in* is soul satisfaction. The third book was by I Made Suandra (1992), entitled "*Çundarigama*", the fourth was by I Made Suandra (see references) by Suhardana (2010), entitled "*Sundarigama, Source Literature Hinduism Holy day unlike Galungan, Kuningan, Purnama, Tilem etc.*"

In relating to *Nyepi* was described in Hindus Holy day in Bali and India (Singih Wikraman and Sutarya, 2005: 41), illustrated that "*Nyepi* is the new year's ceremony. This holy day was on *tanggal apisan*/first date (Titi Pratami Sukla Paksa Sasih kedasa Waisaka". Furthermore, the Association of PHDI I-IX (1982-1983: 10), stated that *Nyepi* is the next *Çaka*, in implementing Tawur-Melasti-Amati Geni/Sipeng and *Ngembak Geni* ". Next to the Association PHDI of inclusion *Sulinggih* meeting (1990-1998: 28) that, "*Caru* as well as is called *Taur* (offering) as if it is an offering buffalo. However, the *Caru* that was offering during *Tilem, Sasih Kesanga, Brata of Nyepi*, although not offering buffalo, called the *Taur Kesanga* as well. Due to this ritual was finished by *Tirta Taur* that was taken from specified places. *Taur Kesanga* as well as is called *Bhuta Yadnya*."

Based on the description above, it could be concluded that the first book was copy only, the second book was translated from the Lontar, then become a reference to I Made Suandra, KM Suhardana, and as well the sources for the research team of Province Tingkat I Bali.

2.3 Research location

This study is located in Bali, based on the data from Bali Membangun stated that Balinese are majority Hindu, and the data from Ministry of Bali Regional in 2012 the Hindus population reached 3.99 million (87.12%) the under of Muslim about 0.39 million people (10.07%). The Buddhist population was about 23,21 thousand (0.59%), Protestant was 45.51 thousand (1.17%), Catholic was 40.57 thousand (1.04%) and Confucian was 233 peoples or (0.01%) (Bali Provincial Government, 2012: IV). There are randomly respondents as informants.

3. Results and Analysis

In this section, the analysis is to describe the implementation of *Catur Brata Nyepi* especially for Hindu and commonly in Bali Island. Those are [1] *Amati Geni*, it does not light a fire and not inflame the passions. [2] *Amati Karya*, it is not engaged in physically working, however, should improve spiritual activity. [3] *Amati Lelungan*, i.e. it does not travel however should be self-introspective. [4] *Amati Lelanbguan*, i.e. it does not do a pleasure, however, concentrates on Ida Sanghyang Widhi. The *Brata* is done started when *Prabrata* (from sunrise until the next sunrise tomorrow) 24 hours.

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3.1 There is a tendency to expect towards human itself

Hindus carry *Catur Brata Nyepi* out, unlike [1] *Amati Geni*, [2] *Amati Karya*, [3] *Amati Lelungan*, [4] *Amati Lelanguan*. *Catur Brata* that was conducted on *Nyepi*, the first day of Saka. *Amati Geni* defines "not to fire," *Amati Karya* "not to do a job," *Amati Lelungan* "not to go anywhere," *Amati Lelanguan* "not to have a fun." However, it should praise God.

The ritual is conducted for repelling *Bhuta Kala* (excessive anger symbol) in the house, yards, and the surrounding environment. It is shown by *ogoh-ogoh* (giant puppets) as a symbol of *Bhuta Kala* with different shapes. There are appear in other shapes unlike looks hideous, ridiculous even have a uniquely shaped or allusion to the circumstances that are happening, seems the shapes of the corruptors or others. Subsequently, after being paraded at around the village/city and then held an offering *pecaruan* (natural harmony) and its *Ogoh-ogoh* is burned to eliminate the evil or bad smells atmosphere. *Ngembak Geni* is a ceremony that is done the day after *Nyepi* that ends of *Catur Brata Penyepian* implementation. Doing *Dharma Shanti*, visiting to forgive each other therefore the Hindu could start the Saka on new things whether it is good or positive. Therefore, the end of *Catur Brata Penyepian* implementation in getting a peace in society, in hearts and peace in the world. That is expected by Hindus in implementing *Catur Brata Penyepian*, to celebrate the Day of Silent.

Greely (1998: 13) stated that there is a tendency to expect towards human itself. As it is known, *melasti* is a *Pratima* (statue) cleansing ceremony that became the God symbol from each *kawitan* that has been fused to *Ida Sang Hyang Widhi*. In implementing *Catur Brata Penyepian* almost every year this is done. Hopefully, Balinese Hindus are able to maintain the peace and harmony, have to keep this tradition until whenever it, due to the culture is to show identity, which does not have by other regions. Hopefully, the next *Nyepi* will be better and safe, Balinese people keep *Catur Brata Penyepian* " be informed by Ni Luh Putu Dian Aprilia, Kesiman-Denpasar (19th).

The tendency is to have a high expectation all the time, that for those who are able to carry out penance, asceticism, yoga, and meditation. Therefore, the new era really began with the new hope, holy, and white. In order to start living in the Saka, this is essentially used for everything do start from pure and clean. The person whose knowledgeable Sang Sang *wruhing tattwa jnana*, *Brata* is implemented to avoid a restraint lust, Yoga is to connect the soul with *Paramatma* (God), be imprisoned examined our patient, and *Semadhi* (meditation) unify to God, at aiming is purity of physical and spiritual. It always is expected to live in harmony, peace, and love one another, forgive all the mistakes and error. It is informed by Ni Wayan Linsa Mirawati Galuh. Abian Kapas Kelod-Denpasar (20th).

The statement of Ni Luh Putu Dian Aprilia and Wayan Linsa Mirawati Andrew Galuh are relevance with Andrew. Andrew stated that religion is rooted a hope, wherein is a hope, there will be a religion. Everyone has an instinct of religious, at least a religious nature for generations. Therefore, the human tends to hope all the time." Andrew and Greely (1998: 13).

There is relevancy between theory and reality as Dian Aprilia who have carried out a *Nyepi* that has been inherited to generation. It is to hope that be able to preserve our environment, with a symbolic holy *pratima* to Patriarchs and Gods. The ancestor means the parents that have been a good sample while they are living. The house is cleaned by *upakara* means self-cleaning. Therefore, the cleaning of the universe it will affect ours in peaceful. Due to unify between *Atman* and *Parama-Atman*. Then the most of us tend to expect all the time, a comfortable emotion and hope keep it will be better in the future.

3.2 Sometimes, the need periodically towards hoping evidenced as well

In related with proof based on Andrew theory that as if the tendency to expect is a mere biologically nature, then at the same time as well shows the kind of ability that exact circumstances cannot be formulated to periodically renew a hope. If the nature expectations do not need to be updated, it does not seem to be any religion. Due to we need to renew our expectations then we have a tendency to do the attitudes and activities that we call religion" Andrew M. Greely (1998: 16).

In relevance to the theory Andrew M. Greely that humans always have hoped, however, the fact that it happens frequently hindered expectations. Isma Rizky Amalia explained that is in *Nyepi* she adhered in accordance with the regulations in Bali. In 1435 Hegira or in 2015 AD, which coincided with *Nyepi*, I can not do the first fasting. Due to I was menstruation. Fasting is actually able to withstand the hunger and thirst, and anger. As usual, when fasting, we always dawn. The dawn meal before morning or as if it sometime is before at five. The rule, therefore, is at 5 am when we do not allow to eat or drink, even a grain of rice or water should not be informant Ism was Rizky Amalia-Denpasar 18th).

Next to Amelia Putri explained that the whole Nyepi celebration is a spiritual dialogue that Hindus so that (hope) is always balanced. Thus, with the Nyepi celebration was in silent and deserted us back to *mulat sarira* (self-introspection) and keep balancing the relationship between us and God, natural environment (*Bhuta*) and others so that the peace and tranquility of life materialized. However, I have not been able to do that and the effort of government to stop the TV program on the day was very good. The informant was Ni Putu Amelia Putri-Badung -19th). It indicates that every human being has a natural obstacle that is to be served, so it can not implement the religious teachings to the fullest. Unlike the menstruation occurrence, the inability (illness), old, death and others. Its distortions come to us, from others as well as nature. Therefore, it needs religion as guidance, thus to be human in peace in accordance with expectations. The humans can hope however, the fact is the proof end.

3.3 Religious Experience

Religious experience is "in the human organizational structure there is an ability to find evidence of hope in experience varieties, which is estimated to come from the fact beyond the reach of the organization" Andrew M. Greeley (1998: 16). Unlike on what states by Andrew that not all religious experience is right, due to the research results presented by Andrew McCready those pretend crazy, no pretending dreamy, there were pretending to follow modern mysticism. However, it was about 35% of Americans surveyed; mental health tends to be a role model. The quotation as follows;

"I remember that night, and almost every place on the hill where my soul of the open, as they are, into an infinity, and the two worlds are on me, the world inside and the outside, racing simultaneously. It is a call that is in the depths open by my own struggles that were answered by all depths unattainable without going first. I stood alone with Him who has created me. All the beauty world as well as love, sadness, and even temptation. I do not see Him, however, feel the perfect blend of my soul with His soul. Public awareness about the objects around me became blurred. At that time, there was just a glory and ecstasy. It is impossible to describe fully the experience. It was like the charm of a large orchestra that separated scales combine in a harmony that makes the listener does not feel anything, except that his soul soared upwards, and almost bursting with her own feelings. The perfect stillness of the night vibrated by a holy silence. Darkness awakens His presence more felt because He did not appear. I became no doubt that because He was there when I was there. Indeed, I feel myself be, if perhaps less tangible than both." (Andrew M. Greeley, 1998: 17).

Its relevance on what Mbah Dukuh experience had that capable implemented *Catur Brata Penyepian*, combines with *Samadhi*, which concentrates on the mind to God, as follows;

"I have implemented *brata penyepian* since 40 years, except on pain. The implementation *brata penyepian* included by *Semadhhi* mind concentration to the God. In order to limit the real world to virtual world, unlike *Jrejepan*, between the conscious and unconscious, between sleeping and waking. When we woke up, there will be no sleep, the sleep is continued, and there will be a deep sleep. At the time, in deep sleeping can clearly see the people in another world, either on their shirt, their skin color, their hair. They do not wonder or talk, they walk conformed to its own ends and taking busy for themselves. Crowded, crowded and congested. I am unlike a newcomer in the world there, nothing concern and none I knew, only able to watch it. After a long and felt enough to watch the world lives there turned toward the pole had already regained consciousness. Unlike the people sleep, and then wake up. Happy remarkable, that can not be written and spoken, in other words, silence, quiet and peaceful that I have never been there." Informants Mbah Dukuh (45th), Dukuh Pulu Kaja Selemadeg Tabanan.

The experiences proposed between McCready and Mbah Dukuh, there are relevancies McCready went to the hilltop, in there his soul lose and open, then Mbah Dukuh suggests that the soul towards loose, occurred between dualism between getting up and going to bed. When getting up then *semadhi* will not succeed, when sleep is continued then its *semadhi* will succeed. The success stated by McCready that public awareness about the objects around me became blurred. It was like the charm of a large orchestra in which the separate scales combine in a harmony that makes the audience does not feel anything, except that his soul soared upwards, and almost bursting with her own feelings. The perfect stillness of the night vibrated by a holy silence. Mbah Dukuh said, at the time

of sleep can clearly see the people in the world there, either on his shirt, the color of their skin, their hair. They do not wonder or talk, they walk conformed to its own ends and taking busy care themselves. Crowded, crowded and congested. I am unlike a newcomer in their world, no one was watching and no one that I know, merely able to watch it. Between Mbah McCready and Hamlet, both have been able to reach the peak of religious in the social life in the societies, and religious world, the silence of the night was perfectly vibrated by a holy silence. Darkness awakens His presence more felt due to he did not appear. Achieving happiness, serene, calm, peaceful that perfect when on the day of silent, for Mbah Dukuh.

3.4 The experience clashes between a kindness and reality

"These experiences are perceived as a clash with the kindness in reality which is some ways separate, or even outside the realities reach." (Andrew M. Greeley, 1998: 22). Furthermore, Andrew argued that there was no proof of social science that allows us to review in detail the process of experiences that reinforce expectations (though technically unlike it can be planned and implemented); there is some literature, most of the philosophical or theological, which attempted to describe the phenomenon arising from the hope experience. In this case, Thomas Fawcett expressed his opinion as follows:

"A disclosure of a state is possible merely as if there is something in the experience of someone challenges it unlike that an answer appeared to him. The trees, flowers, small animals are ordinary objects; however, if they are arranged in a convoy of spring, they became a sign that spring has come. Even, this is actually not a revelation, until signs "cause specific reactions in us, therefore, in order to work in the personal feelings level and imagination to experience its creation." (Andrew M. Greeley, 1998: 22)

In related to the experience in the *Catur Brata Penyepian* implementation, a clash between kindness purpose to religion and reality that happened in the society. Unlike stated by Oka Winaya, as follows.

"In celebration of the holy day of *Nyepi* or Saka have a different celebration with AD celebrations. In order to ahead of *Nyepi* celebration do Melasti ceremony to the sea, in the afternoon it does parade *ogoh-ogoh* for expulsion *Bhuta Kala*. There is no activity, as usual, all dispensed activities including public services unlike the international airport were closed. Since, the main purpose of *Nyepi* is pleading presented to Almighty God to purify natural, human or *Bhuana Alit* in Hinduism and the universe *Bhuana Agung*. It is unlike the essential of *Nyepi*. However, in my area, there are many deviations in implementing itself. The other irregularities I often see in my environment (Bangli) i.e. there is a gambling every *Nyepi* celebration, in my opinion, gambling seems a routine activity held in each celebration of *Nyepi* not only the parents or adults who play this but also the children have in one family I've seen gamble at celebration day. I am unlike a part of Songan village society did not carry out the *Nyepi* well, there are some irregularities which I often do that is not fasting." The informant was I Kadek Oki Wanaya, 20th). Br. Ulun Danu, Songan, Kintamani, Bangli.

Thomas Fawcett stated that when the trees, flowers, small animals are ordinary objects, however as if they are arranged in a group of spring, they became a sign that spring has come. It has relevance to Kadek Oki Wianaya statement, in holy day celebration of *Nyepi*, in order to ahead Melasti ceremony goes to the sea, in the afternoon it does parade *ogoh-ogoh* for expulsion *Bhuta Kala*. There is no activity, as usual, all dispensed activities including public services such as the international airport were closed. It adheres by *Catur Brata Penyepian*, however, the one's imagination will be different, giving rise a paradox or contradictory.

According to Andrew, the paradox is the world is responded and understood by the human living when someone understands the world in a different way, therefore, they have their own lifestyle. If I fall in love with a woman showing sexuality of the universe, my behavior undergoes a transformation. I am a long staying close to her, praise her with all the praise (Andrew M. Greeley, 1998: 27). As well, it unlike stated by I Kadek Oki Winaya, about the irregularities, *Nyepi* was not with *Catur Brata Penyepian*, however, gambling in an every *Nyepi*, seems to me is a routine activity held, it is not only a parent or adult but also in one big family. Fortunately, Oki Winaya did not do gambling.

3.5 Double experiencing, however, being kind

The original title of double experiencing, however, being kind, is recognized as the abundant kindness of experience however still consist a double sense: kind however not mingle with the good and still good (Andrew M. Greeley 1998: 28). Andrew stated that there is as well as a bad experienced who express religious, as shown below.

"John of the Cross". There is merely the dark night of the senses and emotion, and the dark night of the soul. For those who have more a common experience of hope, statement that the experience does not eliminate a combined mix of ambiguity and "putridity" may not require formal empirical confirmation, due to it appears to consist of evidence self. The hope ordinary experiences do not eliminate the ambiguity of the human condition nature. On the contrary, it is precisely because a limited experience intensively can be better understood than is in normal circumstances, which actually can reinforce the human condition ambiguity. "Oh, slowly you run a horse in the night," said by Romawi Ovid poet who was in her lover's arms. In about the hope is often an experience of "hope against hope", to the expectations were just a bit stronger than despair, to the good that just a little bit more powerful than the evil (Andrew M. Greeley, 1998: 28).

In related with double experiencing, however, being good, according to Yuskamita is as follows.

"For me, the implementation of *catur berata penyepian* in surrounding me, especially in my family is not effectively done fully. Wherein should either fire, however still turned. In order to cook vegetables on time for fasting, eating with my family instead of eating more than usual. However, *amati lelungan* has been doing well. It was proved that we were not on *Nyepi*. Since it was together at home. Therefore, they who adheres *amati lelungan*. My family, especially grandparents look forward to the day of silence. Due to this time, their children gathered without any hindrance on working hours. The day after *Nyepi*, our family went to the beach to purify themselves." The informants were Ni Wayan Yuskamita Karsaeni (19th) Banjar Biya, Keramas- Blahbatuh-Gianyar.

Andrew statement in relevance with Yuskamita that the religiosity experience is defined dual use night and the gloom emotion, with poem sample by Ovid Roman "Oh, slowly your run unlike horse at the night," which should have been addressed to Jesus (those who in praying) however, addressed to a hug his beloved. So that, the experience about expectations often is an experience of "hope against hope," which is merely slightly stronger than despair, to the good that just a little bit more powerful than the evil. Alternatively, not follow religiosity. Likewise, Yuskamita statement, it should not turn on the fire, however, nonetheless turn to cook some vegetables, eating with their family, even more, servings than usual. However, *amati lelungan* has been done well. It was proved that they were not out at *Nyepi*, used to hang out at home. Together with their grandparents forward to the day of silence. Due to this time, their children gathered without a hitch. The day after *Nyepi*, their family went to the beach to purify themselves. So that between Andre and Yuskamita, both consist of a double sense, especially, in *Nyepi* celebration should be used for silent self in reaching happiness by fasting, however, instead attain happiness was done by running a small fraction of *Brata Penyepian* that someone does not do the traveling.

3.6 The dualism in religious hoping stands on the reality

The original title of dualism in expectations is the tendency in hoping. it needs to be the hope embodiment. The ability is to carry a good experience in the reality outside of ourselves, and understanding unlike kindness as an ambiguous is all a function of the organization dimensions that was called pre-respond or preconscious. The experience ability to the first aspect is an organism function (brain?) wherein fantasy, illustration, and a story that appears freely free-floating on the direct control of the conscious sense itself (Andrew M. Greeley, 1998: 28). Furthermore, Andrew was cited in Claude Levi-Strauss in his discussion of the symbolical myth concern in "artistic games" bricolage from France who argued below.

"The artist or artists who have the technical skills, working with a set of components that limited some strings, some stone, some wood, a few wire strands, install, dismantle, and then reassemble the construction that can describe a number of different things as foreseen by imagination laughable. The creators of myths worked at the same way. They have some imagination, images, allusions, stories,

symbols are limited and they ceaselessly weave, construct, rearrange the component parts into the same myth, but range as well as our dreams that rearrange our lives experiences (Andrew M. Greeley, 1998: 29).”

Andrew quotation shows a religious experience for an artist who plays tools set in a world religious-dream unlike strings, wood, wire, and other disassembly and reconstruction. Later on, in the world, the religious imagination finally rewrote become a reality. So that, the text has two meanings, that is when the religious spaces to disassembly imagination finding new ideas. After becoming a reality, creating new installation space that can be realized in life and this fact can be accepted by society.

It was to relevance to I Nyoman Nasa said, that stated in the interview as below.

In implementing *Brata Penyepian* means has conducted high-level *Samadhi*, called "*Pasek Wetu*" release and reentry the "spirit" into the soul in Hindu is found in "*Kuranti Bolong*," upon "*Pengluhukan Damansara*." The one implementation aspect is when the spirit separated from the soul outside will be inconsistent, within their goal (included out of the country and out of space). In general, for the Balinese will lead goal to *Besakih*. One of their experience occurred in *Purnama Kapat*. Beginning with fasting (*Catur Brata Penyepian*) adhered by *Samadhi*, *dasaksara* establishment the implementation is very confidential. Starting from the basic *mantram* "*dasaksara*", arranged one by one until the *mantram* "tujuh belas/seventeen" and closed with *pangimpas*. Focus on Shiva/God, the lighter soul, continue refined, the body does not feel anything (numbness). Spirit sped to space, likely the stars slowly walked towards *Besakih* (name of the temple). The first entry in the *Pura Dalem Puri*, adhered by *muspa* (praying) (excused), proceed to the *kawitan* temple (special family), continued to *Penataran* (temple yard center) (*Three Padmasana*/statue), all appear there, friends known, the general public, *pelinggih-pelinggih*/statues. However, no one spoke; they run in accordance with their stated objectives. Once completed, the prayer tries to touch the shrine courtyard the three *Padmasana*, it is felt the black stone and the dragon sculpture. It was not too long, the body has to wait for the soul, then jerked awake. The next day, I asked my friend that he was right there, right in the middle of the night, and at the same time." The informant was I Nyoman Nasa, 75th. Tabanan.

Andrew statement indicates an experience religious for an artist who plays tools set in a world religious-dream, unlike strings, wood, wire, and other disassembly and reconstruction. It was almost in relevance with I Nyoman Nasa experiences (75th). Beginning with fasting (*Catur Brata Penyepian*) adhered by *Samadhi*, *dasaksara* establishment the implementation is very confidential. Starting from the basic *mantram* "*dasaksara*", arranged one by one until the *mantram* "tujuh belas/seventeen" and closed with *pangimpas*. Focus on Shiva/God, the lighter soul, continue refined, the body does not feel anything (numbness). Spirit sped to space, likely the stars slowly walked towards *Besakih* (name of the temple). The first entry in the *Pura Dalem Puri*, adhered by *muspa* (praying) (excused), proceed to the *kawitan* temple (special family), continued to *Penataran* (temple yard center) (*Three Padmasana*/statue), all appear there, friends known, the general public, *pelinggih-pelinggih*/statues. However, no one spoke; they run in accordance with their stated objectives. Once completed, the prayer tries to touch the shrine courtyard the three *Padmasana*, it is felt the black stone and the dragon sculpture. It was not too long, the body has to wait for the soul, then jerked awake. The next day, I asked my friend that he was right there, right in the middle of the night, and at the same time." The informant was I Nyoman Nasa, 75th. Tabanan. It is an experience religious, actually, can happen to everyone when they were able to do it properly and seriously.

3.7 The religious imagination experience has a unique language

The religious imagination experience has a unique language, the original title is almost all external reality has the ability to give rise to an experience that will strengthen expectations; particular reality, due to the power and importance, in particular unlike to be doing just that is a sun, water, night, mountains, fire, birth, sex, food, drinks, and others. The well Language is spoken of "creative imagination" that express our good experience to the reality seems to consist a double sense of the experience itself (Andrew M. Greeley, 1998: 36). In order to support the statement above, Andre was quoted Ian Ramsey opinion, as shown below.

"A limited experience is unlike my encounter with a woman on that street, not a simple reality, organized, neat, and no consist of double senses. The objects that show reveals itself as a whole; to him, the double layer and the element that was a lot. He simultaneously reveals many things that I (know); several may

sound odd, the other even contradictory. Someone fall in love knows very well that there is no logical propositions devices and adequate to describe the complexities and paradox lover. We came upon trying to express everything simultaneously, however, ended up issuing utterances chaotic and stupid." (Andrew M. Greeley, 1998: 37).

Indeed, there is a unique language, which should not be known by others, is accepted for one school, or particularly one group flows. It unlike was disclosed by I Wayan Wita as follows.

"Tiang niki wawu melajah ngelaksanayang brata penyepian nganggen yoga Dasaksara rikajenkan Nyepi. Akeh aksara utawi bahasa nyane sane rahasia. Yan ten polih papelajahan ring guru secara langsung, ten dados uncaran. Yan memaksa pacang uncaran bisa ngemetuang bingung, utawi bisa inguh kayang kawekas".

The utterance above means:

"I have just learned implement *Yoga Dasaksara*, at the Brata Penyepian time. There are many letters and spoken language are difficult and highly confidential. If there are no instructions directly from *Guru Yoga* (teacher) prohibit to use. If it is forced or violated, could lead to confusion forever, or become insane.

In accordance with Wayan Wita expression, further explained by Watra, in his book entitled *Filsafat Manusia Perspektif Hindu*, as follows.

"Ratu Sang Hyang Widhi, meragayang Sang Hyang Aji Saraswati, titiang ngelungsur wara nugraha ngojah linggih Ida mangda nenten titiang keni alpaka. Tur mangda jati titiang ngemangguhing Rahayu, Patut, Tenram. Pradnyan, Bahagia, Galang selampah-lampah 'moksartham jagadhita ya ca iti dharmah. Sang Hyang Wenang, Sang Hyang Tunggal, Sang Hyang Widhi. Titiang Nunas.....(Rahasia, perlu seorang penuntun/guru), Mangda dados..... (Rahasia, perlu seorang penuntun/Guru). Sane jenar kuning anggen melaning sane putih, sane kedas jenar anggen melaning sane kedas, yan sampun kenten wawu dados putih suci tanpa leteh ngaran tanpa pamerih" (Watra, 2005:14)

The quotation above means:

"The Almighty God, in this case to *Sang Hyang Aji Saraswati*, I beg grace will call the Palace/God name, hope I am spared from harm. As well, my salvation sincerely, truth, peace, tranquility. It will be clever, happiness, sighting continuously, the pursuit of happiness for all society. *Sang Hyang Wenang, Sang Hyang Tunggal*, the Lord that I respect. I beg (confidential, need a guide/teacher), In order to be (confidential, need an instructor/master). The yellow color is to defend the white, glistening white color to buy a pure white color, and if it, therefore, does become pure, white cleaner not need anything. "

It is to show that the language is highly kept secret, and no one should know. Vice versa, for a disciple, however, cleverness, should not be spreading the word confidential. If they dare to spread it will be cursed by the ban being violated. It will receive a more severe punishment than, those who received the secret. It unlike strange, however for those pursuing a life in accordance with the rules then it will be a peaceful, prosperous, protected from danger. As well, the earn salvation, truth, peace, tranquility, intelligence, happiness, sighting continuously, clean and visible sanctity include all the people who live in chastity.

3.8 Having a double meaning

If it has a double meaning, it can be confusing when one interprets, so that in this case the teacher is needed to profess a mistake when there is straightening. The original title proposed by Andrew is. "In addition, in order to understand as a double meaning and plentiful, the good experienced in an experience that reinforced hopes addressed as a bewildering, enchanting, awful, and encouraging."

Rudolf Otto stated that "that is sacred and "else entirely" both "tremendous", "enchanting", terrible (tremendous) and dazzle (fascinates); people want to run away from it because it's a fear, however, still trailed behind him closely to watch, and even the real one gave themselves wholly to him. Neither, the terror nor the charm arises from the fact that, "the other" was indeed the others that are very different

from us; however, in some ways, he is not at all different from us. Instead, we often find ourselves driven to the joy of our encounter with the 'the other' it; a group of monks ridiculed when the imperfection in a religious ceremony, dance and mocked his most memorable songs, the religious event turned into orgies. Perhaps, these are just a thing like whistling in the dark when we passed the cemetery. Perhaps, we laugh to release our tensions. Perhaps, we can find a game ritual, like all other games, a completely ludicrous. Perhaps, we will explore laughter to escape the unbearable tension because it is too close to other (Andrew M. Greeley, 1998: 42).

Inlining with Nyoman Puger (60th) experiences as an informant, he stated that.

"In following a certain belief (Dasaksara), which is applied in daily life, is twofold. Mainly in related to reality and noetic, in noetic as well as it has a double value especially, in the noetic world. The experience that confusing and terrible at the same time in 1985, the third brother I Nyoman Suastama (deceased) exposed "*Bebai/Black Magic*." He always asks for a meal, after a meal given shortly thereafter (approximately 15 minutes) again ask for food, our family became confused. Then my younger brother is I Wayan Toya came for help. He suggested invoking *tirta* (holy water) in *Sanggah Kemulan*, no one dared *nunas tirta* (fear outstanding). Then my brother's number one is Ni Ketut Konci came to help. However, unlike it is not a cure, however, all our family became confused, chaotic. My mother and sister are in *Sanggah*. I was with my father, and being in contact with *Bebai* runs somewhere. I run to the grave, then run to the *Kawitan*, and toward morning I went home, begging *tirta* in *Sanggah*. After *nunas tirta* (ask a holy water) I became conscious, the next day, we work as usual. One month, two months, and three months later my family gradually progressing improved. The neighbors near the house ask what happened, that night? I Nyoman Suastama (deceased) was shouting kill and kill that he came, from the sky straight down to *Sanggah* (two people came, secret namely) I Wayan Toya helped as if killing those who came (that hurt), the three of them in the fight. The fighting forwards nothing to lose and nothing to win. I Nyoman Suastama keep to suffer ill (crazy), and the other is healthy as ever, even his life is better. Its extraordinary religious experience, early indeed confusing, however, once aware of pleading a case *tirta* will eventually return to normal. This is due to carry out *Yoga Semadhi Dasaksara*, life can feel safe and comfortable when it always closes to God "Informant was I Nyoman Puger Sumampun Gianyar (60th).

Unlike on what was stated by Andrew M. Greeley, that "tremendous" "enchanted", terrible (tremendous) and dazzle (fascines); the people want to run away from it because of it's a fear, however, still trailed behind him closely to watch, and even in real people gave themselves wholly to him. Neither, the terror nor the charm arises from the fact that the "other" was remarkable. Enchanting after realized when I Nyoman Puger family life has been better. I Nyoman Puger horrible nights came to Grave (approximately 12 pm), to invoke protection, and sleep in *Pura Panti*. They were shouting saw two men coming, they fought against each other, however, in naked eye appears merely two people (I Wayan Toya and I Nyoman Suastama). Fighting each other, hitting from 8 pm until 6 am the following day. I Wayan Toya and Ni Ketut Konci are (now a *Pemangku*/priest), I Wayan Toya now is become civil servants and appointed as Sri Mpu/the higher level of the priest), I Nyoman Puger become *pemangku*. The religious experience is incredible, cannot be measured by the ability of ordinary human beings.

3.9 The experience perhaps rescuing

The experience perhaps rescuing, the implicit experience means may save denomination, or even may be able to eliminate a member to enter other groups. Unlike revealed by Andrew M. Greeley, "experience is the possibility implicit in the hope of salvation. "The religious groups that not reinforce or affirm clearly the possibility that the risk of losing some of its members who went into the other groups to support this." It is as well as asserted that; the greater tendency to a person that wishes and needs to look forward as well as the ability to experience a hope renewal, the greater of a tendency that unlike person is in some senses of the word "religious" (Andrew, 1998: 42.44). Its relevance to Andrew opinion to an informant of Ni Ketut Konci that explained that;

"My experience personally in relation to having the full belief to *Ida Sang Hyang Widhi*, most likely save our self and family. However, there is a possibility they do not save when they carry out their beliefs too excessive and reduced social control. The excessive belief is implemented their religion with leaving their

children, their wife, and did not adhere the manners and customs of Desa Pekraman. In order to get a purity to *caves*, mounts in Bali - Indonesia, even in the world, so that they will be abandoned by the society. Even, it is crazy seems a *kedewan-dewan* (human speaks unlike God sounds). The social control when as it is, when there is activity in the society, we must come to hang out and join, when there is activity in families we have to adhere, after which the new religion obligations. Unless, it is appointed as *pemangku*, due to the duty is delivery *puja mantra* in begging a safety "Informant Ni Ketut Konci (59th) wife to *Mangku Istri Pura Puseh Banjar Batu Sepih Sumampan*.

Theoretically, Andrew M. Greeley Andrew opinion stated that in the implicit experience the hope is the possibility of "rescue" and at the same time can as well as be risky lost family. Unlike on what was stated by the informant Ni Ketut Konci that, indeed saved himself and his family on a religious experience. However, on when experience religious was done to excess, to forget the children who are in need of parental guidance, as well as leaving families who need help and also left a life in the *Pakraman* village society. it is clear that the risk, which makes religious beliefs can be devastating. However, on when the religious is able to carry out its obligations, unlike a father, as a householder, as a society *krama desa adat* (society in the village), that all can be ascertained that the religious beliefs are saved.

4. Conclusion

From the analysis of the Nyepi ritual implementation in related with *Catur Brata Penyepian* held on March 9th, 2016. The society ability to conduct *Catur Brata Penyepian* can be concluded. They are: [1] The society ability implemented *Brata Penyepian* from 125 informants were able to carry out *amati geni* was 20 people, do *amati lelungan* was about 31 people, who were not able to carry out *amati lelungan* was 36 people and is capable of performing *amati karya* was about 48 people. [2] The implementation process is capable of performing the *amati geni* was 20 people, able to carry up to the ninth level expectations implied by Andrew Greeley. Then, the capable at performing not do *lelungan* was about 31 people, it has meaning reached 7 terms by Andrew Greeley, who was not able to carry out *lelungan* 36 people, only able implemented five conditions that set by Andrew Greeley, and capable of implementing *amati karya* was 48. It means merely able to carry out three conditions set by Andrew Greeley. [3] its implication is the lower value achieved by someone who does this mean *Brata Penyepian* higher hopes for peace, and conversely, the greater degree to *amati geni* was done, the smaller hope is a peace that can be achieved.

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