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Holy Bali Scriptures in *Usada* Bali Traditional Medicine



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Abstract

Based on the study in this paper, several things were found as the results of the study as follows^b. The forms of Balinese script used by shamans in traditional Balinese medicine include scripts that are classified as: *wijaksara* script, *modre* script, and *wresastra/swalalita* script with various script equipment as attributes. The functions of Balinese script which are classified as sacred scripts used in traditional Balinese medicine are: as a symbol of God in its various manifestations, as a symbol of the universe, and as a symbol of the human body. The meaning of the Balinese script used in traditional Balinese medicine is: praying to God in various holy powers of God, asking for life energy so that the person being treated can be healthy as before, can absorb magical religious energy so that the medicinal infrastructure used to treat the sick has power religious magical efficacious to treat.

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^b This paper is a study of the use of Balinese script by traditional Balinese shamans in carrying out traditional Balinese *usada* medicine, as well as the author's efforts to preserve Balinese traditional scripts in the Balinese *Lontar Usada* Manuscript.k09wew

1 Introduction

Not all languages in the world have their spelling system, as well as in Indonesia, not all regional languages in this archipelago have their spelling system. Only a few regional languages in the world have their spelling system, one of which is Balinese (Sujarwo et al., 2015; McCauley, 1988). The Balinese regional language has a spelling tradition called Balinese script used in lontar writing which usually contains: Hinduism, housing design techniques (asta bhumi and asta kosala-kosali), traditional medicine (usada), and so on. This lontar heritage is stored in the Gedung Kirtya (one of the historic scriptoriums in Bali) which is classified into six sections as follows: (1) Vedas, (2) Religion, (3) Wariga, (4) Itihasa, (5) Babad, and (6) tantri (Jendra et al., 1975). So the Balinese language has two writing systems, namely Balinese writing with Latin script and Balinese writing with Balinese script. With the Balinese writing tradition with the Balinese script, Balinese is considered a major regional language, because, in addition to the Balinese language having an oral tradition, the Balinese language also has its written tradition called Balinese script (Foley, 1997). Other regional languages in Indonesia which also have their writing traditions are: Javanese, Sundanese, Bugis, Sasak, and so on. Especially for the Balinese regional language, because as a large regional language, it has a tradition of writing Balinese script, it needs to be preserved and developed so that it is more efficient in people's lives, its language and literature can be utilized in building a community of character (Duranti, 2011).

In particular, the discussion in Balinese script used in the traditional Balinese medicine system, it is clear that this script is associated with symbols of human nature as the microcosm (*buana alit*), the universe as the macrocosm (*buana agung*), the gods as manifestations of God, the vibrations of spiritual energy, which is used by the Balinese *usada* healer to ask God to successfully heal the sick he treats (*Palmer*, 1996). In this paper, we will only discuss the Balinese script used by shamans who are classified as Balinese *usada* healers who are classified as balian penengen (white magic) to heal sick people to be healthy, we will not discuss shamans who make healthy people sick, which in Balinese society is known as *balian pangiwa* (black magic). In particular, about *balian pangiwa*, has been widely reviewed by Kardji (1999).

About the Balinese script used in traditional Balinese medicine (*usada*), in general, the Balinese script is classified into two, namely: (1) the common Balinese script/ordinary Balinese script (including *wreastra* and *swalalita*) and (2) Balinese script which is classified as a traditional Balinese script sacred (including *wijaksara* script and *modre* script) (Nala, 2006). All these characters can be emphasized as follows:

- 1. Wreastra script, namely: a വരു na തു ca മരു ra നു ka തു ga നു ta ആ ma ലു nga നു ba നു sa മു wa വു la ru, pa വു da മരു ja നു ya ധു nya നോ;
- 2. Swalalita script, namely: a conjā conji mjī maju, yjū yaje ejai gjj
 o gjau gaj! gj! gaj r yj r yaj ka sanj kha sanj ga ranj gha reaj nga
 ranj ha vanj ca sanj cha vanj ja ranj jha gjj ña ranj ya waj śa ranj ta ganj tha
 ganj jha waj na vanj ra anj ṣa sanj tha sanj da sanj dha sanj na sanj la
 ranj sa sanj pa vaj pha vaj ba ranj bha sanj ma sanj wa vaj
- 3. Modre script, namely: ong ongkara gni ຕັ້ງ; oong ongkara sabda ຕັ້ງ; ong ongkara merta ຕັ້ງ (Ekaksara character); ang ຜັງ ah ຜາງ (Dwiaksara character); ang ຜັງ; ung ຕັ້ງ; mang ອັງ (Triaksara character); sang ຜັງ; bang ຕັ້ງ; tang ຜັງ; ang ຜັງ; nang ຜັງ; mang ຜັງ; wang ຜັງ;

Balinese script used in traditional Balinese medicine is included in the classification of the sacred script (Sujarwo et al., 2016; Alonso-Castro et al., 2012). This sacred script is not only used in the traditional Balinese medicine system, it is also used in Hindu religious rituals in religious ceremonies called the *Panca Yadnya* ceremony. This sacred script can be divided into two types, namely: (1) *wijaksara* script and (2) *modre* script. The *wijaksara* script is a *wresastra/swalalita* script that is given as a complement to *ulu candra* and *ulu ricem*. Unlike the *modre* script, which

is not all easy to read, because they are attached to the image or blends with the *rerajahan*, it will be explained as follows.

Based on the narrative in the introduction above, there are three problems to be discussed, namely: (1) what is the shape of the Balinese script in *usada* Balinese traditional medicine?, (2) what is the function of the Balinese script in *usada* Balinese traditional medicine?, and (3) what is the meaning of the Balinese script in *usada* Balinese traditional medicine?

2 Results and Discussions

2.1 Balinese script forms in usada Balinese traditional medicine

The Balinese script used in traditional Balinese medicine is called the sacred script. In the manuscript of *lontar usada* there are several types of Balinese script. This can be seen in several types *lontar usada* manuscripts such as: *Bodha Kecap*i, *Cukil Daki, Gering Agung, Kalimosada, Ratuning Usada*, and other types of *lontar usada* (Pulasari, 2009; Team UPTD B POT KOM Bali Provincial Health Office, 2008). Three types of Balinese script exist in traditional Balinese medicine: (1) *wijaksara* script, (2) *modre* script, and (3) *Wresastra/Swalalita* script with attributes attached to the sacred script. The three types of the sacred script will be explained in the following explanation.



Figure 1. Balinese Script in the Manuscript of Lontar Usada

ekaksara characters: ong 👸 (ongkara gni); oong 👸 (ongkara sabda); ong 👸 (ongkara mertha); dwyaksara characters: ang 🖏 ah 😂 () (ong don't use complement ulucandra attribute) tryaksara characters: ang 🖏; ung 🌂; mang 🐧; mang 🖏; tang 🖏; tang 🖏; ang 🖏; ing 🖏; pancabrahma characters: nang 🖏; mang 🖏; sing 🖏; wang 🌂; yang 🍇; yang 🍇; sing 🍇; wang 🍇; mang 🍇; sing 🍇, wang 🍇; and sodasaksara characters: ong 🌂; oong 🌂; ong 🍇; dwyaksara characters: ang 🍇 ah 🍕; tryaksara characters: ang 🍇; ing 🍕; ang 🍇; ing 🍇; ing 🍇; mang 🍇; mang 🍇; mang 🍇; mang 🍇; sing 🍇; wang 🍇; ing 🍇; sing 🍇; wang 🍇; ing 🍇; ing 🍇; mang 🍇; sing 🍇; wang 🍇; ing 🍇; sing 🍇; wang 🍇; ing 🍇; sing 🍇; wang 🍇; sing 🍇; wang 🍇; sing 🍇; wang 🍇; ing 🍇; sing 🍇; wang 🍇; ing 🍇; mang 🍇; sing 🍇; wang 🍇; sing 🍇; wang 🍇; ing 🍇; mang 🍇; sing 🍇; wang 🍇; sing 🍇; mang 🍇; sing 🍇; sing 🍇; mang 🍇; sing 🍇; mang 🍇; sing 🍇; mang 🍇; sing 🍇; wang 🍇; sing 🍇; mang say; mang say

Wijaksara Script/Bijaksara Script

The wijaksara/bijaksara script includes the classification of sacred scripts, namely scripts that are generally used in Hindu religious ritual activities (*Panca Yadnya*), Balinese usada, asta bhumi, asta kosala-kosali, and other magical activities, as religious magical symbols, symbols of God in various ways. its manifestations (Soken Bandana (in Suastika, 2005); some are in the form of complementary attributes of the *Ulucandra* script, some do not use the complement of the *Ulucandra* attribute sacred script, such as:

The last ten sacred scripts are not complemented by the *ulu candra* sound script but are also included in the *dasaksara wijaksara* script group (Yudhiantara, 2003). Scripts belonging to the *Wijaksara* script group are generally easy to read even though they have been combined with calligraphy/rerajahan images (Lindeman & Aarnio, 2007; Unterrainer et al., 2011). Below will be explained some data on *rerajahan* calligraphy images that are included in the *wijaksara* script group as contained in the *Lontar Usada* (*Usada Kuranta Bolong*: Diskes Prov. Bali, 2008; *Usada Ceraken Tingkeb*: Diskes Prov. Bali, 2008; *Usada Sasah Bebai*, Diskes of the Province of Bali, 2008; *Usada Edan*: Diskes of the Province of Bali, 2008), which are used by traditional Balinese traditional healers in their activities to treat the sick, as shown in the following data:

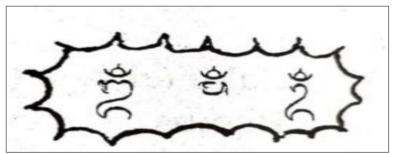


Figure 2. Usada Tiwas Punggung (Nala, 2006)

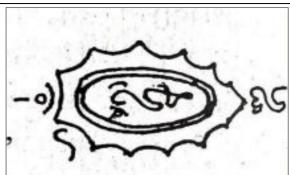


Figure 3. Usada Tiwas Punggung (Nala, 2006)

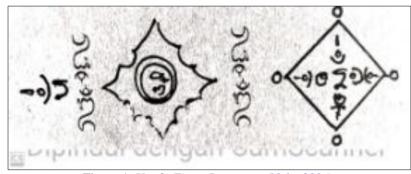


Figure 4. Usada Tiwas Punggung (Nala, 2006)

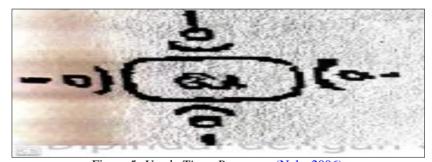


Figure 5. Usada Tiwas Punggung (Nala, 2006)



Figure 6. Usada Tiwas Punggung (Nala, 2006)

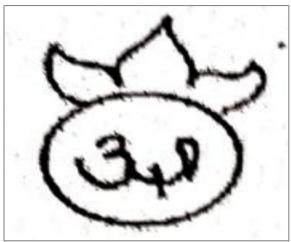


Figure 7. Usada Pangeraksa Jiwa (UPTD Diskes Prov. Bali, 2008)

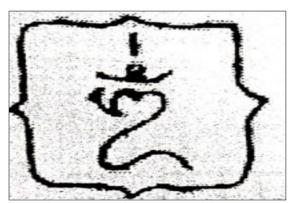


Figure 8. Usada Kuranta Bolong (UPTD Diskes Prov. Bali, 2008)

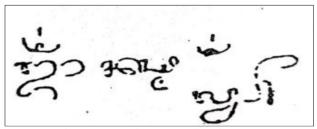
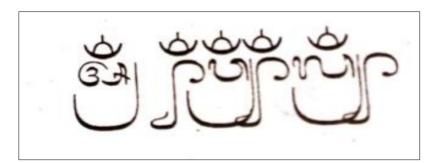
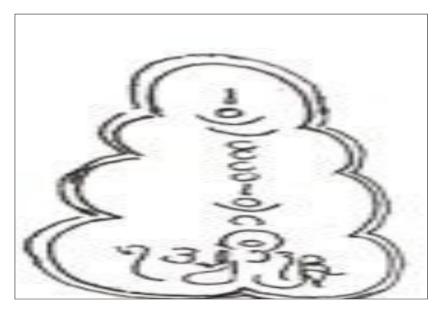


Figure 9. Usada Tuju (Pulasari, 2009)

Modre Script

Modre script is also included in the sacred script group, some of which is included in the modre script is a script that is generally the same as the wijaksara script, but is more difficult to read, not all of them can be read, moreover, some are completely unreadable, because the script blends with the calligraphy image of rerajahan; to be able to read modre script, it is better to be assisted by reading lontar krakah modre aji griguh a kind of dictionary book to read modre characters that are integrated with rerajahan calligraphy images (Preston & Epley, 2009; Foley, 2011). Rerajahan calligraphy images made by traditional Balinese healers can be shown as examples in the following pictures, quoted from Nala (2006), as follows:









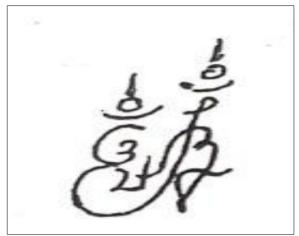


Figure 10. Rerajahan calligraphy images made by traditional Balinese healers

Wresastra/Swalalita Script with Sacred Script Attributes

Not only sacred scripts that are included in the *wijaksara* and *modre* script groups, as explained above, there are also some ordinary scripts namely *wreastra* and *swalalita* that have been given the attributes of the sacred script, which are commonly used by traditional Balinese healers in their treatment activities. as follows:

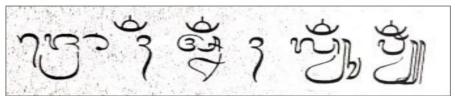


Figure 11. Usada Dalem (Nala, 2006)

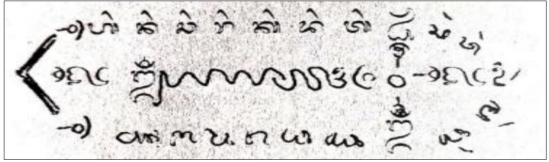


Figure 12. Usada Tiwas Punggung (Nala, 2006)

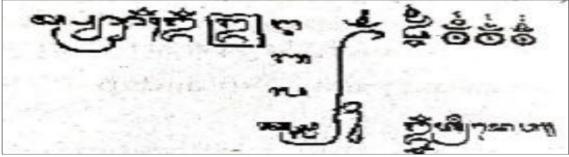


Figure 13. Usada Gering Agung (Nala, 2006)



Figure 14. Usada Netra (Nala, 2006)

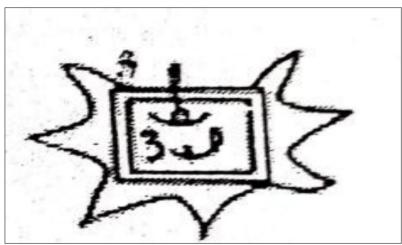


Figure 15. Usada Pangeraksa Jiwa (UPTD Diskes Prov. Bali, 2008)

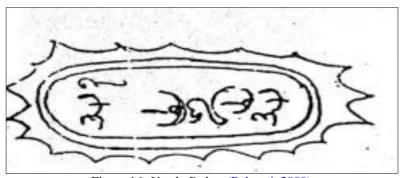


Figure 16. Usada Dalem (Pulasari, 2009)

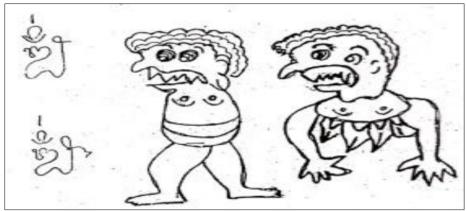


Figure 17. Usada Buduh (Pulasari, 2009)

2.2 Functions of Balinese script in Usada Balinese traditional medicine

As a symbol of God in its various manifestations

The Balinese traditional healer, do not make medicines based solely on concoctions from certain ingredients obtained from the natural environment, but also make them by combining spiritually by making rerajahan calligraphy on a piece of cloth media which is written in the sacred script as a symbol of the god as the symbol of the god. Manifestations of God and other sacred symbols (Eves & Kelly-Hanku, 2020; Williams, 2016). This function is identical to what Supriyanto (in Suastika, 2005) discussed about the mystical function of Javanese script in Javanese medicine. The existence of script as a symbol of God in its various manifestations can be seen in the following types of Balinese script:

ong has a symbol of the one and only God; ang hung ham mang ham symbol of God as manifestation Trimurti: Brahma, Wisnu, Siwa; sang has a symbol of God's manifestation Iswara; bang has a symbol of God's manifestation Mahadewa; ang has a symbol of God's manifestation Mahadewa; ang has a symbol of God's manifestation Wisnu; ing has a symbol of God's manifestation Parama Siwa; nang has a symbol of God's manifestation Maheswara; mang has a symbol of God's manifestation Rudra; sing has a symbol of God's manifestation Rudra; sing has a symbol of God's manifestation Sangkara; wang has a symbol of God's manifestation Siwa Guru.

The meaning of the function of God in the traditional Balinese medicine system is supported by several data, such as the following *rerajahan* calligraphy images:

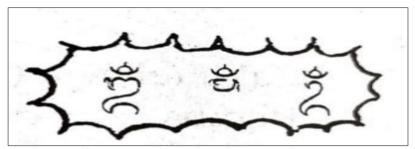


Figure 18. Usada Tiwas Punggung (Nala, 2006)

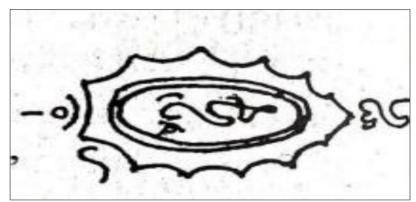


Figure 19. Usada Tiwas Punggung (Nala, 2006)

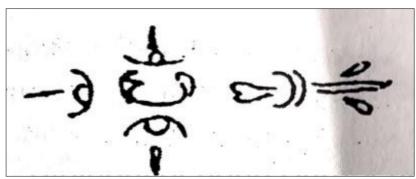


Figure 20. Usada Bhagawan Kasyapa (Pulasari, 2009)

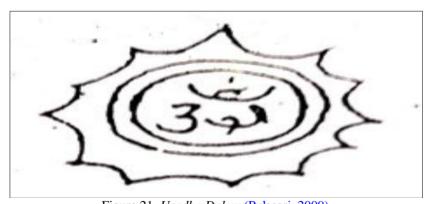


Figure 21. Usadha Dalem (Pulasari, 2009)

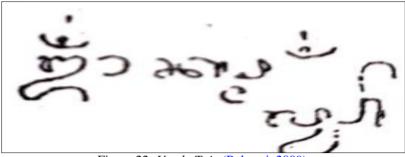


Figure 22. Usada Tuju (Pulasari, 2009)

As a symbol of the universe and the human body

Apart from being a symbol of God as mentioned above, the Balinese script used in traditional Balinese medicine also functions as a symbol of the universe (macrocosm) and the human body (microcosm) (Suryani et al., 2020). To make it clearer, here are some of the Balinese scripts referred to, such as:

sang τι symbol of place east and on the skin; bang τι symbol of place of south direction and blood; tang τι place symbol for west and meat; ang τι symbol on veins and north direction; ing τι symbols on the human brain and the upper middle realm; nang τι the symbol for the place of the southeast direction and the lungs on the human body; mang τι symbol for the place of the southwest direction and on the human gut; sing τι symbol of the place for the northwest direction and the spleen on the human body; wang τι the symbol for the place of the northeast direction and the esophagus on the human body; yang τι symbol for the lower center and a series of hearts on the human body (in Pulasari, 2009:239-299).

The relationship between the Balinese script and the source of the Balinese lontar *usada* script, for more details, here are some examples of *rerajahan lontar usada* calligraphy accompanied by a table of the relationship between the Balinese script and the universe (macrocosm) and the human body (microcosm) as follows:

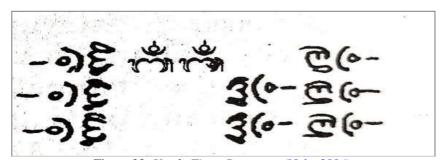


Figure 23. Usada Tiwas Punggung (Nala, 2006)



Figure 24. Usada Netra (Nala, 2006)

Table 1
Balinese Script Relating to the Universe and the Human Body

No	God's	Color	Weapon	Script		The place	
	Manifestation			voice	letter	Earth	Organs
1	Iswara	white	Bajra	Sang	S,	East	Heart
2	Brahma	red	Gada	Bang	b,	South	Heart
3	Mahadewa	yellow	Nagapasah	Tang	t,	West	Ungsilan
4	Wisnu	black	Cakra	Ang	Á,	North	Bile
5	Siwa	Cry	Padma	Ing	÷,	Middle Down	Mid Heart
6	Maheswara	dice	Dupa	Nang	n,	southeast	Lungs
7	Rudra	orange	Muksala	Mang	m,	Southwest	Intestines
8	Sangkara	green	Angkusa	Çing	´μ,	Northwest	Spleen
9	Sambu	Blue	Trisula	Wang	W,	Northeast	Anus
10	Siwa Guru	colorful	Padma	Yang	у,	Upper Middle	Heart Arrangement

Source: (Nala, 2006)

2.3 The meaning of Balinese traditional medicine Usada Bali

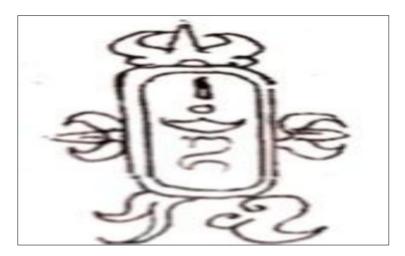
Praying to God in its various manifestations

The shamans who carry out traditional Balinese usada medicine do not only use ingredients derived from various plants and mix them into medicines, but in their medical activities, they always pray to God so that in treating a person they can be healed with God's help (Halliday & Hasan, 1989). Even traditional Balinese healers are worried that they will not be able to heal people who are being treated without God's help. This is what causes traditional Balinese healers to always make calligraphy with sacred Balinese script with symbols of God as a manifestation of

God, as a means of praying for God's mercy to help heal the person being treated. The Balinese script, which is meant as the prayer of the traditional Balinese healers, can be seen as follows:

• ong ⁸/₂\ pray to the one and only God; ang ⁸/₂\ ung ⁸/₂\ mang ⁸/₃\: symbol of worshiping God in its function as *Tri Murti: Brahma, Wismu, Siwa*; sang ⁸/₂\: pray to God in his function as *Iswara*; bang ⁸/₃\: praying to God in his manifestation as *Brahma*; tang ⁸/₃\: pray to God in his manifestation as *Mahadeva*; ang ⁸/₃\: pray to God in his manifestation as *Vishmu*; ing ⁸/₃\: pray to God in his manifestation as *Parama Shiva*; nang ⁸/₃\: pray to God in his manifestation as *Rudra*; sing ⁸/₃\: pray to God in his manifestation as *Sangkara*; wang ⁸/₃\: praying to God in his manifestation as *Sangkara*; wang ⁸/₃\: praying to God in his manifestation as *Sangkara*; wang ⁸/₃\: pray to God in his manifestation as *Sa*

Regarding the Balinese script as a symbol of praying to God, the following can be seen in the data of the Balinese *lontar usada* manuscripts such as:



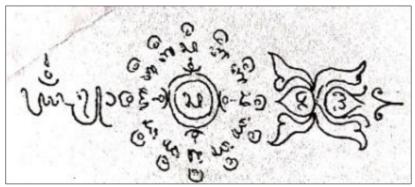


Figure 25. Usada Tiwas Punggung (Nala, 2006)

As a symbol of invoking life energy

Balinese script, which is classified as a sacred script, which is ten in number, relates to ten sources of energy to get the energy that exists in the human body which is a gift from God that resides in the human body. The energy that exists in the human body is also called prana which is a gift from God with several other names such as: *prana, apana, samana, udana, wyana*. Likewise, specifically the energy or *prana/bayu* in the human body is called by the terms: *naga, kemara, krakara, dewadatta,* and *dananjaya* (Nala, 2006). All ten Balinese scripts correspond to the ten energies that exist in the human body with their place in the human organs can be emphasized as follows:

• ongkara τη: The name of the energy is prana, it is in the mouth and nose; ingkara τη: named apana housed in the cock and ass; angkara τη: what is called a samana is located in the heart; ksangkara τη: named udana located in crown; mangkara τη: named wyana located in the joint; rangkara τη named naga housed in fist; lungkara τη: named kemara is located when the body vibrates; wangkara τη: named krakara place on the limbs when sneezing; yangkara τη: named Dewadatta is located in the respiratory organ ing; ingkara τη dan aksara ungkara τη: The last two characters are called dananjaya which is located in the human organ at the center of the voice.

All Balinese scripts that are included in the *dasa bayu* script as explained above mean that people who are treated by traditional *usada* Balinese traditional healers can have life energy in the hope that they can return to health as usual. In the *lontar usada* script, the *dasa bayu* script in question can be seen in the *rerajahan* calligraphy image as follows:

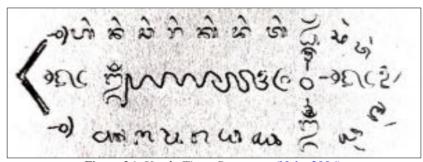


Figure 26. Usada Tiwas Punggung (Nala, 2006)

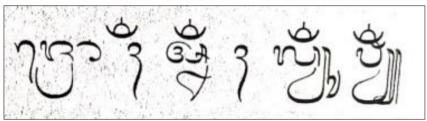


Figure 27. Usada Edan (Nala, 2006)

Symbol absorbing the magical power of life

The existence of Balinese script as a sacred script in traditional Balinese usada medicine, in addition to placing God in its various manifestations, also means that the treatment performed by the shamans can be efficacious and can heal the people they treat. For the medicine he makes to be efficacious, it is indirectly expected by every traditional Balinese healer to make the medicines he mixes contain supernatural powers (religious magic), contain the sanctity of all infrastructure used as medicines. So, the traditional Balinese healers not only make real efforts by concocting various medicinal ingredients taken from the surrounding environment but also make an invisible effort through Balinese script which is classified as sacred and asks God in its various manifestations. In this regard, the following explains that there are several rerajahan calligraphy containing sacred Balinese script used in medicine by shamans who practice traditional Balinese medicines, namely:

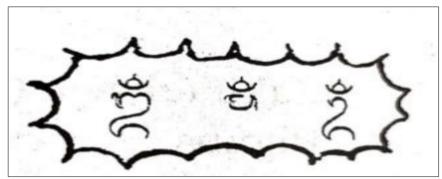


Figure 28. Usada Tiwas Punggung (Nala, 2006)

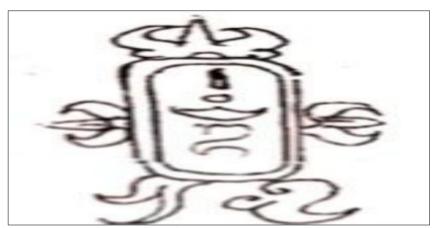


Figure 29. Usada Tiwas Punggung (Nala, 2006)

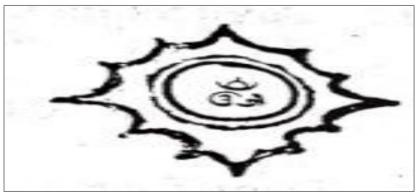


Figure 30. Usada Tiwas Punggung (Nala, 2006)

3 Conclusion

Based on the discussion about the relationship between sacred Balinese script and the efforts of traditional Balinese healers to treat sick people so that they can become healthy, it can be briefly emphasized in the closing section of this paper as follows:

- 1) The forms of Balinese script used by traditional healers in *usada* Balinese medicine include scripts that are classified as: *wijaksara* script, *modre* script and *wresastra/swalalita* script with various script equipment as attributes.
- 2) The functions of Balinese script which are classified as sacred scripts used in traditional Balinese medicine are: as a symbol of God in its various manifestations, as a symbol of the universe, and as a member of the human body.
- 3) The meaning of the Balinese script used in traditional Balinese medicine is: praying to God in various holy powers of God, asking for life energy so that the person being treated can be healthy as before, can absorb magical religious energy so that medicine infrastructure is used to treat people Sickness has holy, efficacious, and contains powerful power to heal sick people to be healthy and recover as before.

Conflict of interest statement

The author declared that he have no competing interest.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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