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## ***Wewalungan* Ritual of Hindu's *Tawur Tabuh Gentuh* at Besakih Temple, Bali, Indonesia**

**Nyoman Suparta\*, I Nyoman Suarka\*\*, Dewa Komang Tantra\*\*\* & I Gusti Nyoman Gde Bidura\*\*\*\*.**

\*Faculty of Anim. Sci., Udayana University, Denpasar-Bali, Indonesia

\*\*Faculty of Cultural Sciences, Udayana University, Bali, Indonesia

\*\*\*Faculty of Language and Art Education, Undiksa, Singaraja, Indonesia

\*\*\*\*Faculty of Anim. Sci., Udayana University, Denpasar-Bali, Indonesia

### **ABSTRACT**

*The aims of the study are: to understand the theological meanings of the wewalungan ritual, to analyze the wewalungan Tawur Tabuh Gentuh ritual in Besakih Temple, and to analyze the implications of the wewalungan Tawur Tabuh Gentuh ritual on the socio-cultural and economic life of the people of Besakih Traditional Village. This study is a qualitative research. The study was conducted in the village of Besakih, Karangasem Regency during March 1 to September 1, 2018. Informants were taken purposively from the ceremony leaders of the Pandita Wiku Yajamana, Tapini, and community leaders. The results of the study show that: (1) The wewalungan ritual of Tawur Tabuh Gentuh in the Besakih Temple has philosophical-theological and psycho-technological elements; (2) The wewalungan ritual of Tawur Tabuh Gentuh in the Besakih Temple still strong in its tradition of using the wewalungan animal sacrifice for practical, psychological, philosophical-theological and biological reasons as well as the Bhisama Purana Besakih; and (3) wewalungan ritual of Tawur Tabuh Gentuh in Besakih Temple has implications for the improvement of social and cultural life and economics of the people of the traditional village of Besakih, especially from the aspects of parhyangan, pawongan and palemahan.*

**KEYWORDS:** *Wewalungan ritual, Tawur Tabuh Gentuh, Besakih Temple.*

### **INTRODUCTION**

Macro and micro cosmos are formed by the same elements, namely *asta prakrti* which consists of *Panca Maha Bhuta* or five crude elements, namely: (1) *prthiwi* or "soil", (2) *apah* or "water", (3) *teja* or "fire", (4) *vayu* or "air", and (5) *akasa* or "ether", and three subtle elements: (6) *manas* or "mind", (7) *budi* or "intellect", and (8) *ahamkara* or "ego" (Bhagavad Gita, VII.4). These elements work together in *Bhuwana alit* (human body) and *Bhuwana agung* (universe) (Nala, 1995: 4). Therefore, Bakker (1995: 27) states that the universe cannot be understood without the presence of humans, and vice versa. Capra (1999: 13) refers to nature's relationship with humans as an inseparable reality. It always has been in motion, alive, organic, spiritual, and material at the same time.

God called *Bhatara Shiva* or *Brahman* created the universe with all its contents based on *yajña* in a balanced and harmonious state. God has the omnipotence of *Tri Cakti* (*Utpeti, Stiti, Prelina*), and "*Cadu Cakti*" (*Wibhu Cakti* (omnipresent), *Prabhu Cakti* (almighty), *Jnana Cakti* (omniscient), and *Krya Cakti* (almighty) (Rata,) 1987: 76-79).

The universe with the *asta prakrti* element always moves according to the law of nature (*Rta*). Movement based on the strength of *rwa bhineda* is thought to have been the cause of the changing balance and harmony of the universe. Empirical facts show that human actions often violate the sustainability and balance of nature itself, for example: exploitation of production that destroys forests, chemical pollution of soil, water and air. As a result, various natural disasters occur, the appearance of strange human thoughts and behavior, the ego of *Rajasika* and *Tamasika*. These conditions have contributed to the imbalance of negative and positive energy in the universe.

Because of global human consciousness, and understanding of religious philosophy, Hindus are constantly doing *yajñas* to protect the universe. Therefore, Hindus in Bali once a year in the dead moon of *Tilem Sasih Kesanga* or the Year of *Saka* end with zero, perform a sacrifice ritual of *Yajna Tawur Tabuh Gentuh*, offered to *Tri Cakti* or *Tri Murti* (*Brahma*, *Wisnu* and *Shiva*) and the *Bhuta Kala* at nine points of compass. Bigger sacrifice ceremony of *Tawur* called *Panca Bali Krama* is held every 10 years, and much bigger one, *Tawur Eka Dasa Ludra* is held once in a hundred years. On the basis of that awareness, since ancient times humans have followed the concept of "*Chakra Yajna*" in a tangible (*sekala*) and intangible (*niskala*) manner. Tangible sacrifice is to preserve the sustainability of the human eco-system, flora and fauna, as well as mitigation of global warming and the destruction of the environment of the soil, water and air. Meanwhile, intangible sacrifice is to perform various rituals of *Bhuta yajña* in the form of *segeh*, *caru* and or *tawur* based on the concepts of *Panca Yajna*, *Panca Srada*, and the philosophy of *Tri Hita Karana*. One of them is the Hindu ritual of *Tawur Tabuh Gentuh* at Besakih Temple.

Rituals of *tawur* require a lot of *wewalungan dwi pada* (two-legged) and *catur pada* (four-legged) animal sacrifice. However, some parties criticized the use of *wewalungan* as animal sacrifice for various reasons. Therefore, it is necessary to understand the theo-philosophical and biological reasons for the use of *wewalungan* animal sacrifice.

The purpose of the *Tawur Tabuh Gentuh* ritual is to plead before *Sang Hyang Widhi Wasa* in its manifestation as the *Bhuta Kala*, so that the *Bhuta Kala* (negative energy) will be quiet (*somya*). Thus, the two forces of *rwa bhineda*, the positive and negative energy will be balanced and harmonious again. Furthermore, the nature of *Bhuta Kala* of *asuri sampad* can change to *Daiwa sampad*, which can help the lives of humankind in obtaining safety, peace, and prosperity, and avoiding natural disasters or catastrophe (Swastika, 1994: 58).

This research aims to: (1) understand the theological meanings of *wewalungan Tawur Tabuh Gentuh* ritual at Pura Besakih, (2) analyze the practice of *wewalungan Tawur Tabuh Gentuh* ritual in Besakih Temple, and (3) analyze the implications of the *wewalungan Tawur Tabuh Gentuh* ritual on the socio-cultural and economic life of the people of Besakih Traditional Village.

## RESEARCH METHODS

### Research Design

The study is designed as a qualitative study namely research for data collection, data analysis, comprehensive interpretation of visual and narrative data to gain an understanding of the meaning of the *Tawur Tabuh Gentuh* ritual in its natural condition. Inquiry strategy emphasizes the search for meaning, concepts, symptoms, symbols, and phenomena (Yusuf,

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2015). Symbolic interactions are used in understanding phenomena to construct existing meanings.

### **Location and Time of Research**

The research was carried out in the Pura Besakih Complex, the traditional village of Besakih, Rendang Sub-District, Karangasem Regency, Bali, started from March 1 to September 2018, precisely at the *Bencingah Agung (soring abal-abal)* of the Besakih Temple.

### **Data Types and Sources**

Data types are qualitative and quantitative data. The primary data source was obtained directly from the informants, while secondary data was sourced from books or records. The informants were determined by purposive and snowball sampling (Sugiyono in Kaelan, 2012: 78), namely the *pandita* (Hindu priests), *tapini*, *bendesa adat*, *pinandita* of Besakih Temple, *klian pemaksan pura*, traditional banjar, administrative village, and community leaders. Informants were also religious leaders outside Besakih Village.

### **Research Instruments**

A researcher is an instrument, because qualitative research is a phenomenological paradigm and symbolic interaction. Researchers epistemologically determine the relationship of subjects and research objects whose reality is meaning that must be understood, interpreted, lived, then constructed. Researchers must be able to understand the values contained in the object of research and the meaning of human interaction, read facial movements, understand feelings, and assess what is contained in the words and deeds of respondents, and relate them to concepts related to the implementation of the ritual of tawur tabuh gentuh at Besakih Temple ( Satori, 2009: 62).

### **Methods of Sampling**

This qualitative research uses informants or respondents as a source of data. The sample is not a statistical sample, but a theoretical sample. The technique for determining informants is snowball sampling, because from the small number of data sources that have not produced satisfactory data, the researchers then look for other data sources to obtain maximum information. Informants were determined purposively, namely *Ida Pandita yajamana karya*, *tapini*, committees and chiefs of traditional villages, *Pinandita*, and temple organizers of *pemaksan pura*. The interview used interview guidelines so as not to deviate from the research objectives and for the effectiveness of the time used in the interview.

### **Data collection**

Data collection was conducted by direct observation, interviews, and documentation techniques. The three techniques can directly see the object of research and the dynamics of its activities, and understand more deeply everything that is being observed.

The observations used were participatory observation and direct observation. Interviews construct people, activities, events, feelings, motivation, and organization. The researcher used structured-unstructured interviews and only used as interview guide, the rest follows the situation. Documents can be in the form of written text, artifacts, and images or photographs. Data collected includes qualitative data and quantitative data. Qualitative data in the form of narratives and opinions or statements. Primary data were collected from informants, while secondary data from books related to the Tawur Tabuh Gentuh ritual at Besakih Temple.

### **Data Analysis**

Data analysis was carried out from the beginning of the study (on going) using descriptive qualitative methods and verification analysis methods (Yusuf, 2015: 401-406). Therefore, the researcher analyzed the data from the beginning, whether in the form of interview transcripts, field notes, documents, and other material critically. Qualitative data processing uses three data analysis channels, namely data reduction, data transformation, data grouping, then data presentation and drawing conclusions (Miles and Huberman, in Syahyuti, 2003).

Qualitative primary data and secondary data were analyzed by descriptive qualitative method. Quantitative primary data were analyzed by quantitative descriptive methods. The results of the analysis are presented informally in the form of narrative, and formal forms such as pictures, photographs and or tables.

### **Data Analysis Results Presentation Techniques**

The results of data analysis that have been processed inductively, are then described descriptively which leads to answers to research problems. Data is presented informally, in the form of narratives and objectives. The results of data analysis in this qualitative study are arranged in the form of brief descriptions, charts, relationships between categories, presented in narrative sentences and argumentative descriptions.

## **RESULTS AND DISCUSSION**

Based on data analysis during the study, the following research findings can be presented: **Theological Meaning of *Wewalungan Tawur Labuh Gentuh* of animal sacrifice ritual in Besakih Temple:** Theology means knowledge of "God" (Donder, 2009: 1). Hindu theology puts more emphasis on reasoning or appreciation of God, the existence of God and the values of Godhead outside and in all of His creations, which can be done through various ceremonies or rituals and rites. *Wewalungan* are different types of animals that have a bone in its body structure system.

The *Panca Yajna* ceremony is a way of reality for the people to appreciate their Lord, who in a single Hindu belief can manifest into a God or often called *Bhatara* with many names according to their function and purpose (*Ekam Eva Adityam Brahman*). The existence of God can be lived through the values of *uperengga*, *banten tawur / wewalungan*, and other means of offering used.

One of the omnipotence of God according to Hinduism is *Wibhu Cakti*, which means omnipresent, permeates the entire universe, omnipresent (Rata, 1987: 77). *Ciwa Maha Tunggal* has three omnipotence, called *Tri Cakti* or *Tri Murthi*, namely *Utpati* (Lord Brahma), *Stiti* (Lord Wisnu), and *Prelina* (Ciwa-Rudra) (Rata, 1987: 76). In Besakih Temple, there are three temples as His *kahyangan*, namely Pura Kiduling Kreteg as the *kahyangan* of Dewa Brahma located in the South, Pura Batumadeg as the *kahyangan* of Dewa Wisnu located in the North, and in the middle of Penataran Agung Temple as the *kahyangan* of Dewa Ciwa (Rata, 1987: 78). To honor God in His manifestation as Dewa Tri Cakti, the ritual of *Tawur Tabuh Gentuh* and *Bhatara Turun Kabehare* held every year, on every *Tilem Sasih Kesanga* (the dead moon of the ninth month in the Balinese lunar calendar), around March.

The ritual of *Tawur Tabuh Gentuh* in Besakih Temple is understood as offering with a pure heart and sincerity to God in His manifestation as demons or *Bhūta kala*. *Bhūta*, from the nine points of compass, are invited to attend the ritual place of *tawur* through the prayer or spell of *puja mantra* of three Hindu priests of *sulinggih Tri Sadaka sang muput karya*, then *banten Tawur* is presented with a request that *Bhūta* or demons are willing to "*somya*" or be silent. The purpose of *Tawur Tabuh Gentuh* ritual in Besakih Temple is that the *wewidangan* or area of Pura Besakih becomes pure and sacred again in order to welcome the Great temple festival of *Karya Bhaṭāra Turun Kabeh* which will be held during the Purnama Kedasa which is 15 days after the dead moon of *Tilem Kesanga*, and balance or harmonize the *bhuwana agung* (the universe) and *bhuwana alit* (human body). This is traditionally guided or handed down from manuscript of Lontar Raja Purana Besakih. The manuscript of the Raja Purana Besakih mentions the ritual of *Tawur Tabuh Gentuh* shall be carried out once a year, along with the implementation of *Tawur Kesangaheld* on *Tilem Sasih Kesanga* which is the most sacred dead moon and the symbol of darkness (Results of an interview with I Gusti Mangku Jana, 53 years old and Jro Mangku Widiarta, 49 years old, conducted on March 11, 2018).

Theological meaning of *wewalungan* ritual or animal sacrifice in *Tawur Tabuh Gentuh* ritual which presents the *wewalungan* sacrifice as the main means of offerings of *Tawur*, is to interpret the description of the phenomena of existing symbols, then to construct theological meanings, namely the values of Godhead or the existence of God from various points of view. *Bhuta yajna* aims to neutralize the destructive forces or destructors or vandals of the *Panca Maha Bhuta*.

### **Theological Meaning of *Wewalungan* Rituals from Aspects of Sacred Spiritual Values:**

God as the creator of the universe consists of two positive and negative states. The negative element is manifested as *Dewi Uma (Bhatara Durga)* as a *Predana* (female), and the positive element is represented as *Pretanjala (Siwa)* as *Purusa* (male). In each of His creation, there is positive and negative power/energy (*Rwa bhineda*).

The meeting between *Bhatari Uma* became *Durga* and *Bhatara Siwa* became *Bhatara Kala* created all forms of *Butha Kala* that disrupted human life. To maintain harmony between the two powers, *Ida Sang Hyang Widhi Wasa* sent down *Hyang Tri Murti*, who were created from *Korsika* to become *Hyang Iswara*, *Garga* became *Hyang Brahma*, and *Kurusya* became *Hyang Wisnu*. *Bhatara Tri Murti* was then tasked with eradicating the state of unkindness to maintain the balance of the universe. *Hyang Iswara* guides humanity to make a sacrifice ritual, which aims to correct the uncertainty and avoid the temptations of *Bhatara Kala*.

The way to present the ingredients of *wewalungan* and other offerings, with varied shapes and colors, looks beautiful. All the symbols influenced the psychological states of the people present, so that all participants of the *tawur* ritual seemed stunned, convinced and believed that *Bhuta* would be *somya* (in peace) and change to *Bhutihita* (Figure 1), not a *bhuta kroda* (a destructive creature that can interfere with human life).

*Tilem sasih kesanga* (The ninth dead month of the Balinese calendar) is a time of change, namely the transition of Caka's new year, *sasih kesanga* transition (nine is the largest odd and unusual sacred number), the transition of *panca wara* and *tri wara*, and changes in hours (*dauh*) that is why it is called sacred full moon (Suarka, 2007). Therefore, it is important for the people to avoid the influence of negative forces by performing sacrifice rituals of *segeh* /

*caru / Tawur Tabuh Gentuh or Tawur Kesanga or Tawur Cetra.* All of the means of offering of banten tawur presented are God's and sacred creations. God is both inside and outside of the offering of banten tawur ritual.



Figure 1. *Uperengga and Upakara Banten Tawur Tabuh Gentuh* at Besakih Temple

**Theological Meaning of Wewalungan Rituals from the Psycho-Theological Aspect:** The practice of Hindu religious events uses many symbols. Hindu rituals are performed using various ritual means (physical objects) that are meaningful as certain symbols. Symbols made from physical objects have a message of deep meaning about something that is metaphysical. The Tawur Tabuh Gentuh Ritual which uses various uperengga tools and sacrifice offerings of banten tawur is a form of symbol that can give a psychological effect to the Hindus themselves.

Banten or offerings are equipped with equipment used in the ritual of Tawur Tabuh Gentuh, namely: Sanggar Tawang, Sanggar Surya, Sanggar Cucuk, Panggungan, Lapan Bhakti, Sanggar Tri Semaya, Kober Yama Raja, Kober Senjata Nawa Sanga, Bagia, Pula Kerti, Dangsil, Tengala/Lampit/Tulud, Api Prakpak/Danyuh, 12 sticks of Broomstick, Kulkul keplugan, Arak berem, Penimpug, Dangap-Dangap, frying pan and Moringa Leaves, Bale pawedaan, Bale Pemiosan, Bale Gong, Wewalen, Umbul-Umbul, Tedung, Lelontek, Pancak/Kelakat, Jajan Sarad, Rice Purification Equipment, Kain wastra, Rantasan, Sunari, Penjor, Pala Gantung, Pala Bungkah, Benang Berwarna of Colored Yarn, tikar of Mat, Sosokan, Dulang Ngiyu, Tempeh, Kinds of Clay Pots and the like, Chinese coin of pis bolong, Bokoran and Saab, Kuskusan and Kekeb, Eteh-eteh Daksina, gold / silver flowers, magic wood (dadap), kinds of thorns, Tepung alat mebumi sudha, and penyengker genah Tawur ceremony (Results of an interview with I Gusti Mangku Jana, 53 years old, conducted on March 16 2018 and Ida Pedanda Istri Wayan Jelantik Duaja, 72 years old, on October 15, 2018).

Furthermore, Ida Pedanda Gede Wayahan Tianyar, 75 Years, October 10, 2018, from Geria Menara, Sidemen, Karangasem explained that: all the equipment used are symbols, namely: *Sanggar Tawang* of four spaces as symbols of *Ida Sang Hyang Widhi's stana/place* in manifestation as *Catur Dewata* or the Four Goddesses namely *Iswara, Brahma, Vishnu,* and *Śiwa Mahadewa*, *Sanggar Surya* as a symbol of *Sang Hyang Śiwa* in manifestation as *Śiwa Aditya* became the witness of the ceremony, *Sanggar Tri Semaya*, as the symbol of *Sang Hyang Widhi Wasa* as *Tri Kone (utpeti, stiti, prelina)* (Figure 2.). *Sanggar Cucuk* as the symbol of *Panca Korsika* to change *Bhūtakala* into *Bhūta Hita*, *Senjata Nawa Sanga* as the symbol of *Sang Hyang Widhi Wasa* as *Bhaṭāra Nawa Sanga* in charge of carrying out

security functions, *Bagia* as the symbol of *Bhūta Hitathat* gives life, the *Pula Kerti* symbol does work or goodness to get happiness, *Penyegjeg Gumias* the symbol to keep nature upright, *Salaran* made from fruits is a symbol of prosperity.



Figure 2. The shapes of Uparengga Sanggar Tri Semaya and Banten Tawur during the Tawur Tabuh Gentuh ritual at Besakih Temple (Photo: N. Suparta, 2018)

All kinds of forms of tools and colors of offerings of *banten tawur* and *wewalungan* have a symbol or value of God with certain meanings, which can foster psychological confidence for the people. Means of ritual or *upakara* are taken from the creation of Ida Sang Hyang Widhi Wasa in nature, such as: *Matarya* (sprouting): are all kinds of plants, leaves, flowers, fruits; *Mantiga* (egg laying) is something that is born twice namely the family of poultry; and *Maharya*, something that is born once, that is, large cattle. There are still means in the form of yarn, coin, water, and fire. There are also raw, cooked, or ripe materials. *Banten* or offerings are media or means to communicate in the form of offerings before *Ida Sang Hyang Widhi Wasa*, God the Almighty.

The description describes the physical symbols that can represent the metaphysical nature. These symbols are quite effective in providing psychological influence on the basis of theological (Psycho-Theological) beliefs towards Hindus, especially in the Customary village of Besakih. The use of *Banten Tawur* with *wewalungan* as a symbol of the strength of the *Bhuta Kala* which exists in all points of the compass, provides a scientific-psycho-theological effect that can make the minds of Hindus the presence of the metaphysical *Bhuta Kala* in physical tawur sacrifice rituals. Therefore, Donder (2007: 356) states that many of the values of science and technology are contained in Hindu rituals. Ritual is a media that is made from physical objects to express and explain the metaphysical, so that it is stated to have scientific values. People can grasp the metaphysical meanings behind the physical forms of ritual means.

**Theological Meaning of *Wewalungan* Ritual of the Psycho-Theological Aspects of Yantra, Mantra and Tantra and Five Tone Sounds of *Panca Nada*:** *Yantra* consists of various writings or images, which are internally related to *mantra* and *tantra*. *Yantra* has three main forms namely form (*akriti-rupa*), function (*kriya-rupa*) and strength (*cakti-rupa*). *Yantra* is made to eliminate the bad effects of various planets, evil spirits, or difficulties experienced by someone. In the implementation of *Tawur Tabuh Gentuh* at Besakih temple, *yantra* is used in the form of a *kober* with a picture in the form of the *senjata* or weapons of *Dewata Nawa Sanga*, *Yama Raja*, *Ghana*, and *Bagia Pula Kerti* and the *Penyegjeg Gumi*.

*Mantra* has its own energy power and has the ability to tether the human mind. *Mantra* has the power of energy that is able to reduce the wave of consciousness of the human mind that drifts on the wave of awareness of physical matter leading to metaphysical awareness. The sound of the spell will immediately super-position the vibrations of the environmental waves, so that the waves are reduced to lower frequencies and allow humans to concentrate. Through the implementation of *sadana*, *puja*, *bhakti*, and other methods one can manage nature and God's power in accordance with his/her wishes.

*Tantra* is a power within oneself (*tan*), which in the case of ritual of *yajna* is used to control oneself (thoughts, speech, and actions) so that it can make the ritual atmosphere to be right (*satyam*), holy (*siwam*) and beautiful (*sundaram*). *Tantra* is used to discipline the human body or self before or during the ceremony. Yantras, mantras, and tantras are used to eliminate negative energy and increase positive energy, so that it becomes neutral again.

The peak ceremony of *Tawur Tabuh Gentuh* led by *Tri Sadaka*, the *Pandita Shiva*, *Pandita Buddha* and *Pandita Bhujangga Waisnawa*. The *Panca Nada* of five tones are the sound of the *kulkul*, the sound of *gambelan baleganjur* to *lelambatan*, the sound of the holy hymns, the sound of bells, and the sound of spells of *mantra*. At the peak of the ceremony is equipped with *Gambelan gong*, *rejang dewa* dance, *gender dasa*, and *wayang bedog*. The use of the means of *kulkul* sound, sound of *gambelan bale ganjur*, sound of *gambelan lelambatan*, holy hymns, the sound of bell, and the sound of mantras actually have philosophical-theological and philosophical-technological essence. The use of the sounds of the *Panca Nada* of five tones together will make the atmosphere become solemn, aiming to synchronize the frequencies in the macro cosmos and micro cosmos.

The appearance of *uperengga*, various *wewalungan* and colors of offerings of *upakara banten tawur*, as well as sacred yantras and spells of *mantra*, and other sacred symbols mean the existence of God values in them. The sound of *baleganjur* gongs and *lelambatan*, the basic gender, the hymns and dances reduce the waves of the human mind to the lower alpha or delta level, enabling people to be able to calmly reflect on the existence of God and unite their thoughts with God.

**Theological Meaning of *Wewalungan* Ritual from the Aspects of Science and Technology:** The shapes and colors of various means of ritual of *tawur* when seen or noticed can emit the impression received by the eye to be transmitted to the nerves of the brain, then the waves emitted by the colors of these materials that affect the human brain waves. This is the effect of ritual means on the human brain. All the theological aspects mentioned above then cause a reaction to change the nature of the *Bhutakala* of *asuri sampad* to become the *Bhutahita* of *daiwa sampad* on *Bhuwana alit* (micro) and the *Bhuwana agung* (macro) cosmos. Finally, Humans can consider which good deeds are supposed to be done and which bad deeds are not allowed to be done.

Hindu rituals are a manifestation of spiritual science and technology, which can reduce waves of thought. The ritual means function very significantly in creating nuances of the human mind, so it can be stated that the ritual means have a psychological effect on its users. Ritual is a form of spiritual technology that can reduce the waves of thought.

**The Implementation of *Wewalungan Tawur Tabuh Gentuh* Ritual in Besakih Temple:** *Tawur Tabuh Gentuh* is a grand sacrifice ritual or *tawur agung* that has the biggest and primary level. The *Tawur Tabuh Gentuh* ritual always takes place on the ninth dead moon of

the Balinese lunar calendar of *Tilem Sasih Kesanga* or *Tilem Bulan Caitra* or Saka Year that ends with O (zero), or also called *Rah Windu Tenggek Windu Sasih Kesanga*. Therefore, sacrifice ritual held every March (*Sasih Kesanga*) at Besakih Temple can be called "*Tawur Caitra*" or "*Tawur Kesanga*" (Warna, 1986: 69-70).

The use of *wewalungan*, animal sacrifice in the ritual of *caru/tawur* is mandatory and absolutely must be present, but the type and many *wewalungan* used as well as its position in each type of *tawur* are not the same, except the basis of *caru Panca Sata* which is always present (Figure 3). The animal sacrifice of *wewalungan* used must fulfill *dwi pada* (two-legged animal) and the *catur pada* elements (four-legged animal). The basic of *tawur* or animal sacrifice is *manca sata*, or five-colored chicken. White chicken in the East is the symbol of *Bhatara Iswara*, red chicken in the South is *Bhatara Brahma* symbol, *siungan* white chicken in the West is *Bhatara Mahadeva* symbol, black chicken in the North as the symbol of *Bhatara Vishnu*, and *brumbun* chicken in the Middle is *Bhatara Siwa* symbol. Plus the four colors of the *wangkas (dadu)* the *Bhatara Maheswara* symbol, the yellow biying symbol of *Bhatara Rudra*, the green feathered chicken is the symbol of *Bhatara Sangkara*, and the *Kelawu* chicken is the symbol of *Bhatara Sambu*, so that they become nine colors. Chicken is used because it has strong *Rajasika* properties, and it is easier to get the color that is needed. Then on top of that, there are 11 four-legged *wewalungan*, namely: *Menjangan* or deer in the East + 55 processed meat, *Banteng* or bull in the south + 99 processed meat, deer in the west + 77 processed meat, black monkey (*Petu*) in the north + 44 processed meat, *Brekaok* bird in the southeast + 88 processed meat, *Asu Bang Bungkem* in the Southwest + 33 processed meat, *Goat* in the Northwest + 11 processed meat, and *Bawi Butuan* in the Northeast + 66 processed meat, and lots of Black Swan + 11 processed meat, Buffalo + 88 processed meat, and White Goose + 55 processed meat placed in the Middle. The five colors of *wewalungan* symbolize the *Panca Korsika* namely *Korsika / Bhatara Iswara*, *Hyang Garga/Bhatara Brahma*, *Hyang Metri / Bhatara Mahadewa*, *Hyang Kurusya/Bhatara Vishnu*, and *Hyang Pretanjala/Bhatara Shiva*, and *Panca Bhuta*, namely *Bhuta Jangitan*, *Bhuta Langkir*, *Bhuta Lembu Kere / Kania*, *Bhuta Taruna*, and *Bhuta Tiga Sakti*.

All animal sacrifice of *wewalungan* are sacrificed in the form of skin complete with heads, wings, legs, and tails called *bayang-bayang*. Then placed on top of *sengkuwi* that is lying face down to resemble its life, it is called *winangun urip* and facing outwards. The use of certain *wewalungan* as a sacrifice of *tawur* ritual has practical, psychological, philosophical-theological and biological reasons. The practical reason is that the animal sacrifice is believed to bring harmony with the *Bhuta Kala*. Psychological reasons are that the people feel uncertain if *caru / tawur*, the sacrifice offerings can be "accepted" by the *Bhuta kala* if the offerings are without animal sacrifice of *wewalungan*. The philosophical-theological reasons are the existence of *tattwa* and mythology about the negative or disruptive influence of *Bhutakala*, and in order to restore it, *wewalungan* sacrifice of *caru Panca Sata (dwi pada)* and *catur pada* are needed, as a symbol of sacrifice or control of *Tri Guna (satwam, rajas, and tamas)* in human beings (*Bhuwana Alit*) and the universe (*Bhuwana Agung*). Philosophical-biological reasons, are: (a) factors of human pet or domestic animals; (b) the symbolic human characteristics of *satwika, rajasika, and tamasika* found in animals; (c) natural feather color factors that can fulfill the color requirements of *Panca Korsika / Panca Dewata* and *Panca Bhuta*, (d) the number of animal legs, namely two-legged animal (*dua pada*) and four-legged animal (*catur pada*); (e) the method of birth, namely birth twice (*mantiga*) and birth once

(maharya); (f) tame or wild animal factors, and (g) the habitat factors where the animals live, whether on land, in the forest, in the air, even in water.

*Tawur Tabuh Gentuh* is a ritual of *Bhūta Yajña* whose essence is as an offering to *Sang Hyang Widhi Wasa* in its manifestation as *Bhūta Kala*, namely: *Bhūta Jangitan / Sang Bhūta Raja Rama* in the East, *Bhūta Langkir / Sang Bhūta Banaspati* in the South, *Bhūta Lembu Kere / Kania / Sang Bhūta Danawa* in the West, the *Bhūta Taruna/Sang Bhūta Jawa* in the North, and the *Bhūta Tiga Sakti/Sang Bhūta Salah Rupa* in the Middle. In the *penyirang* position there is still *Bhūta kala* called the red White *Sang Bhūta Putih merah* in the Southeast, red yellow *Sang Bhūta biing kuning* in the Southwest, the black yellow *Bhūta* in the Northwest, and the black and white *Bhūta* in the Northeast (Results of an interview with Jro Mangku Pageh, 58 years old , November 2018).

The use of chicken sacrifice of *wewalungan ayam* as the basis of animal sacrifice of *caru Panca Sata* for each type of *tawur*, because: (a) chickens are raised by humans, (b) chickens have strong *rajasika* traits, (c) chickens have natural feather colors that fulfill the requirements of the *Panca Dewata / Panca Korsika* and *Panca Bhuta*, and (d) two-legged chicken (*dwi pada*) symbolizes the *Rwa bhineda* power that always exists and must be controlled (Figure 3).



Figure 3. Animal sacrifice of *wewalungan Tawur Tabuh Gentuh* carried out at Besakih Temple

The control function of the *wewalungan Tawur Tabuh Gentuh* rituals in Besakih Temple consists of: (a) religious functions, namely all means of *upakara tawur*, the sacrifice ritual showing sacred religious and divine symbols that must be sacred first, (b) psychological functions, which can help the mental orientation of the Hindu followers become convinced and believe that demons or *Bhuta Kala* will be *somya*, silent and peaceful and become *Bhuta Hita*, (c) the function of purification of *Ruwatan*, which is the *wewalungan* element used in the ritual of *tawur*. The purification process and *mantra* prayers are performed by *Sang Sulinggih*, the Hindu priests, which is called *mepepada*, so that later the *wewalungan* spirit concerned can reincarnate into a higher and more noble being, (d) a preservation function, namely the preservation of flora and fauna, cultural and economic social preservation, and the preservation of the natural environment, and (e) the function of harmonization, namely *Bhutakala somya* and changed its character into *Bhutihita*, then *Bhuwana Agung* and *Bhuwana Alit* will be balanced and harmonious again.

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**The Implications of the *wewalungan Tawur Tabuh Gentuh* ritual on the Socio-cultural and economic life of the people of Besakih Traditional Village:** The *wewalungan* ritual of *Tawur Tabuh Gentuh* in Besakih Temple has implications for the improving social and economic life of the community, especially the people of the village of Besakih, both from the aspects of *parhyangan*, *pawongan*, and *palemahan*, which in turn will have implications for the harmonization of *Bhuwana Agung* and *Bhuwana Alit*.

From the aspect of *Parhyangan*, the indicators of devotional service and religious norms have positive implications for the increase in devotional service, the presence and activeness of *ngayah*, voluntary work in the temple, and the sense of togetherness when doing these voluntary work tasks/*ngayah* in the temple.

From the aspect of *pawongan* by the indicators of social interaction, moral values, social norms, the application of technology, economic conditions, traditional / social organizations, and arts have positive implications for social interaction among the families and people of Besakih Traditional Village, moral values and social norms in the internal and external relations of the people of Besakih Traditional Village, the application of appropriate technology in production, family economic conditions in daily life, institutional conditions that become a place of traditional activities for the people of Besakih Village, and artistic life. Elements of ideas, actions and artifacts as cultural indicators can be evidence that the people of the Besakih Traditional Village have shown a better progress.

From the *palemahan* aspects with indicators of environmental sustainability, and the cleanliness of the Besakih Temple, there is a positive implication of the *Wewalungan Tawur Tabuh Gentuh* ritual in Besakih Temple on improving the socio-cultural and economic aspects of the people of the Besakih Traditional Village.

## CONCLUSIONS

It was concluded that *Wewalungan* rituals of *Tawur Tabuh Gentuh* in Besakih Temple have philosophical-theological and psycho-technological elements, which can be studied from the sacred spiritual aspects, psycho-theological aspects, psycho-theological aspects of *yantra*, *mantra* and *tantra*, and aspects of science and technology. *Wewalungan* ritual of *Tawur Tabuh Gentuh* in Besakih Temple has implications for the increasing social and cultural life of the people of the traditional village of Besakih from the aspect of *parhyangan*, *pawongan* and *palemahan*.

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