



HYANG DEWA CEREMONY IN KAYUPUTIH VILLAGE BANJAR BULELENG

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Abstract

Hyang Dewa ceremony which is held in Kayuputih Village by local residents has several uniqueness. First, whenever someone kills a person, sees a person who is being killed, gives tools to kill, listens to a person who is being killed, or allows people to kill, must make a place of worship for the person who has been killed, especially built by the person who killed, and must worship. The second uniqueness is that there is one family that has more than one Hyang Dewa. If the person who killed has death, the person who killed must accompany or be placed in Hyang Dewa as his servant. This incident occurred in the Kayuputih Village community. No one dared not to perform prostration and devotional service to the Hyang Dewa. This must be done because people have the belief that Hyang Dewa has powers beyond human reason, so that people perform prostration and devotion through the implementation of religious ceremonies, namely the Hyang Dewa ceremony. This articles seeks to describe how the Ceremony is carried out chronologically by presenting several literary texts which are considered to support this activity.

Keywords: Hyang Dewa, Kayuputih Village, worship

I. Introduction

The teachings of Hinduism in the implementation of the yajna come from the Tri Basic Framework, namely: tattwa or philosophy, morals or ethics and ceremonies or rituals. The three basic frameworks constitute a unity that binds each other and provides a function for the religious system as a whole. The three basic frameworks of Hinduism are likened to an egg. Sari or egg yolk is like tattwa, the white is like morality and the skin is like a ceremony. If the eggshell is damaged or broken, the egg will rot and vice versa if the juice is rotten, the eggshell will break (Wijayananda, 2004: 3). For Hindus in Bali, the teachings of tattwa are implemented into Panca Yajna consisting of 1) Dewa yajna which is a yajna before the gods, 2) Pitra yajna is a yajna to an ancestor or a person from death until they are considered to have a place in the realm of manhood, 3) Rsi yajna is yajna to sages, 4) Bhuta yajna is yajna to bhutakalas and 5) Manusa yajna is yajna to someone from the womb to the end of his life (Sudarsana, 2005: 63-66).

The sacred literature possessed by Hindus has emphasized a lot that, the yajna routine is a religious activity carried out by Hindus (especially in Bali). This is an effort to participate in turning the wheel of life in the world and everything in it including the universe to lead to a harmonious life. In the reality of its application, the majesty or perfection of a yajna in the form of an offering cannot be measured by the quantity of material or luxury and splendor of the form of the ceremony itself, but from the sincerity of the people who carry out the ceremony. In carrying out the yajna, each village area in Bali has its own rules

called Dresta or Customary Law. Each Village has its own regulations, which have been established by the Village community, but are still based on state rules that prioritize unity and integrity. Each village area in Bali has its own uniqueness which makes the island of Bali very special.

All activities carried out by the Hindu community, especially in Bali, are never separated from these three basic frameworks. The reflection of these three basic frameworks can be seen from the ceremonies, which are often carried out in society as a manifestation of their Sraddha and Bhakti before Ida Sang Hyang Widhi Wasa. Until now, the Hindu community still carries out religious ceremonies in accordance with the traditions and heritage of their ancestors. Yajña spiritual values that are universal are packed with local culture with the existing developments, this indicates that the Hindu religious ceremony has a very complete dimension (Wiana, 2004: 22). An understanding of the aspects of a religion can be seen in the implementation of the ceremony concerned.

Likewise, the Hindus in Kayuputih Village, that they carry out Yajña with sincerity, are carried out in a structured manner and take place from generation to generation, as the implementation of the Hyang Dewa tradition is a ritual ceremony. Hyang Dewa is also a Yajña ceremony which is heavily influenced by the Desa (place), Kala (time), and Patra (situation), related to Tri Hita Karana. The Hyang Dewa tradition is a harmonious relationship between humans and God, between humans and the universe. With such enthusiasm the Kayuputih community in carrying out the Hyang Dewa tradition.

Based on this research, the researcher focuses on the ceremony which is realized or implemented in Hyang Dewa, Hindus in Kayuputih Village in their daily life practices are always colored with the Yajna ceremony, as a form of gratitude to Ida Sang Hyang Widhi Wasa, for all the blessings and gifts that has been bestowed on mankind on earth. Sudharta (2001: 5) explains that the implementation of Hindu religious ceremonies is based on Vedic teachings. A ceremony in Hinduism is always accompanied by a ceremony, either in the form of small (simple), medium (middle), or the main one. The implementation of the ceremony should be accompanied by understanding the meaning and purpose of the ceremony carried out, because a ceremony is a form of embodiment of tattwa originating from Hinduism, therefore a ceremony should refer to religious literature (Ngurah, 2005: 30-31).

The incident in the community, especially in Kayuputih Village, does not exist that dare not to perform prostration and devotion to God, this must be done because the community has the belief that Hyang Dewa has power, which is believed by the eucalyptus community which is beyond human reason, so that people have prostration and devotion carry out religious ceremonies. Indeed, this culture cannot be separated from the teachings of Hinduism. The teachings of Hinduism play an important role in the life of art and culture, religious teachings as the breath of cultural arts, thus giving birth to social religious arts and culture. Religious practices give color and at the same time encourage the development of cultural arts. Culture actually upholds the values of balance and harmony regarding the teachings of the Tri Hita Karana (three causes of welfare). Tri hita karana comes from the word "Tri" which means three, "Hita" which means happiness and "karana" which means the cause. Thus Tri Hita Karana means three causes of happiness. The three causes of happiness are a. The relationship between humans and God Almighty. b. Human relations

with other humans. c. The relationship between humans and their environment (Suardana, 2010: 68-69). If humans are able to maintain these three relationships they will definitely achieve a prosperity and this must be done sincerely.

If we look closely at the people of Kayuputih Village, it is true that they continue to worship the Gods with a sincere heart and are based on a belief. This begins with an earlier incident in the Kayuputih Village community that, the previous ancestors had committed an unwanted act, namely murder, then a few years later this murderer's family experienced a mental disorder, some were sick then after a long time this family did not experience recovery, then ask a smart person (broaden). The smart man said that the person who was killed wanted a ceremony, and a building was made almost the same as a house so that the one who was residing there was Hyang Dewa. Uniquely, whoever saw it at the time of the incident or at the time of murder, he also participated in performing prostration against the God and did not dare not to perform devotional worship. If he does not worship, he will definitely experience pain.

II. Discussion

Hyang Dewa includes religious ceremonies, and is part of the religious system, part of a system that is closely related to, in Koentjaraningrat, the belief system. The procession in Hyang Dewa is not just carried out just like that. The procession of Hyang Dewa which is carried out by the community of Kayu Putih village is as follows:

2.1 Preparation of the Hyang Dewa Ceremony

Preparation is very important in the implementation of religious rituals for the community of Kayu Putih Village. Preparations are made before the piodalan (ceremony) begins. This preparation is also carried out simultaneously, both men and women, their duties are different, there is looking for or preparing ceremonial tools. Each family who worships Hyang Dewa is ready, make a decoration, makes a place for offering, a place for priest, prepares the tools that will be used in preparing Hyang Dewa ceremony, continues to make offering like *caru*, *sate lembat*, *satay asem*, *satay lilit*, *pepes*, cut chicken, *sampian*, fruit decoration, chicken, coconut, *tumpeng*, egg, coconut, rice, thread, *porosan*, *jaje gina*, *flower*, *sok daksina*, *tamas*, *semat*, *carang dadap*, *don dadap*, *lis*, *segehan*, *tabuhan arak berem*, *canang ceper*, *sampian peras*, *penyeneng*, and *canang sodan*. Those are some of the Piodalan Hyang Dewa preparations.

Based on the results of the above opinion, the Kayuputih community is very enthusiastic about arranging the thing in preparing all the equipment for the Hyang Dewa ceremony, it can be said that the people of Kayuputih Village are very disciplined in preparing for the Hyang Dewa ceremony. Yamin (2015: 159) said that discipline means obedience to the values that become beliefs. Discipline can also be defined as a form of obedience to the prevailing rules or regulations. The spirit to exercise self-control by providing limits on behavior that can be tolerated in accordance with the agreed rules.

Based on the above statement, the community of Kayu Putih Village in preparation for the ceremony has disciplined behavior and responsibility towards their ancestors, this is an action that shows orderly behavior and obeys various provisions and regulations. Discipline behavior certainly already exists in everyone, however, sometimes disciplinary behavior is often not done or is often violated, for that it needs to be raised through a positive activity. In addition, the people of Kayu Putih Village believe that with sincere

work, selflessness is also a very important form of yadnya, because the approach, submission to God in preparation for worship ceremonies is very important. As explained in the Rgweda Samhita as follows:

*Tvam agne prathamamatarisvana
Avir bhava sukratuya vivasvate
Arejetam rodasi hotrvurye
Sagnor brahman ayajo maho vaso*

O merciful God, who controls power, You took the form of a devotee as a result of his devotion. The regions of heaven and earth are thrilled (by Your orders). O ruler of wealth, You are in control of all ceremonial worship activities, which must be carried out by wise priests, O God through You, the generosity of other realms has reached perfection (Maswinara, 1999: 63-64)

Preparation of all the things mentioned above, carried out sincerely is very important, and will get a very good result or karma. Because we can know that life in this world must carry out activities in accordance with the provisions of dharma in order to later get a result or karma that we carry out, like we plant mango seeds, mango later that we get or enjoy. So it can be concluded that we make good things in the future that we get. There is no work or effort without a profound meaning, and there is no karma be it sancita karma Phala, Prarabda karma Phala, or kriyamana karma phala without results, and there is no offering without fruitful activity.

Based on the results of these references in this study, the preparation referred to in the Hyang Dewa Tradition is a means that must be done because the facilities and infrastructure are a very harmonious combination with the implementation of the Hyang Dewa ceremony, meaning that without the means, the Hyang Dewa Tradition cannot be carried out. The implementation of Hyang Dewa is inseparable from the use of means in the form of offerings, because in essence "bebanten" is the spark of the human heart or Hindu people, as an expression of gratitude to Ida Sang Hyang Widhi Wasa for the gift and life that He has given him" (Surayin, 1991: 50). This is very important in preparation before the Hyang Dewa Tradition is carried out, so that later the Hyang Dewa Tradition can be carried out according to what we have hoped together, especially the people of Kayuputih Village. Besides, the people of Kayuputih Village have a sense of responsibility for what tasks have been given in preparing the Hyang Dewa Tradition. Miarta (2014: 37) states that responsibility is an attitude or behavior that dares to bear all the consequences of the actions that have been taken. This is manifested in consequential and thorough behavior in carrying out something, consistent, and it is hoped that the solution can be carried out until the end.

It emphasizes the attitude and behavior of a person to carry out his duties and obligations as he should, towards himself, society, the environment (natural, social and cultural), the country and God Almighty. This is done seriously and continuously in the implementation of the Hyang Dewa Tradition in Kayuputih Village. This activity reflects the sense of responsibility of the entire community who worships Hyang Dewa, and its priest. This can be seen in preparing the means in the Hyang Dewa Tradition and the Kayuputih people are

very creative. What is meant by creative is the ability to create something new. Creative attitudes are attitudes and behaviors that use creativity out of the ordinary in general, finding new things that have added value. This is manifested in the behavior of solving problems in rational ways, being able to see other alternatives and finding new structures with old material (Miarta, 2014: 105). In preparing for the Hyang Dewa ceremony, the people of Kayu Putih Village really care about the environment. For example, not littering, after the community works to make preparations for the Hyang Dewa facility, the community picks up scattered garbage and throws garbage in its place, so that the environment, especially Hyang Dewa, is kept clean (Zubaidi, 2011: 109). Environmental care is an attitude and action that always strives to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred. A good environment can encourage character education values to grow. Developing character education must involve all parties, character building will occur in the education process towards harmony in the environment.

Based on the quotation above, what is meant by the preparation of the Hyang Dewa ceremony is "from no offering to offering or until completion of Hyang Dewa's equipment". This starts from the initial process of preparation and must be carried out before the Hyang Dewa ceremony is carried out, so that there is a coordinator for the people, so that an equipment can be carried out or achieved in the Hyang Dewa ceremony. This is very important in preparing the Hyang Dewa ceremony in Kayuputih Village.

2.2 Offering of Hyang Dewa Ceremony

Every religious activity, especially Hinduism in Bali, offerings are very important in carrying out prostration devotion. There are several types of offerings in the Hyang Dewa ceremony, namely *pengulapan*, *pengambean*, *pejati*, purification, *burat wangi*, *nasi linggih*, *ajengan*, *canang*, *tegen-tegan*, *caru brumbun*, *biokaonan*, *duur mengale*, *prasista*, *pengambian*, *pengulapan*, *suci*, *sipatan contents of nyuh pat*, *taluh pat*, *kacang komak*, *tingkih*, *pangi*, four pretentious into one, *pereebuan asoroh*. This is Banten (offering) of Hyang Dewa Tradition. Besides that, the offerings used in the Hyang Dewa ceremony are manifested in the form of offerings which are offered to Ida Sang Hyang Widhi Wasa and Hyang Dewa. There is also a reference to say that the implementation of a religious ceremony in Hinduism is very closely related to the means or ceremony of offering. Banten is a symbol of sacred sacrifice that must be offered with sincerity and purity of heart. Banten has the meaning of a means of proof of expression of gratitude to Ida Sang Hyang Widhi Wasa, and offering is a form of ceremonies, namely everything related to actions (Surayin, 2004: 5). Every yadnya ceremony, especially the Hyang Dewa ceremony in Kayuputih Village, offerings which are used as seen in Photo 1.

Photo 1

Banten Hyang Dewa tradition

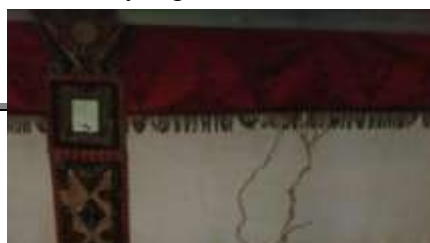


Photo 1 above clearly the offerings used during the Hyang Dewa ceremony. Banten which is used is *ajuman, saji, pejati*. Banten actually comes from the word "bangten" and consists of two syllables bang and enten. Bang means Brahman (Sang Hyang Widhi) while enten means remembering or being made aware of cetana. Cetana is a spiritual source or pure consciousness, so its nature is absolute and eternal. Cetana means knowledge that is not affected by the unconscious and is eternal, meaning that it is fixed and solid (Suardana, 2010: 44). In the Saiva tradition, cetana is considered the ultimate reality, namely, as Ida Sang Hyang Widhi, God Almighty, who permeates everything that exists. So offering means educating Hindus through physical and spiritual awareness to always remember and be ethical with the existence of Ida Sang Hyang Widhi, because He is the one who created everything in this world and He is the source of all sources. The Hyang Dewa ceremony is a religious ceremony whose implementation cannot be separated from the means of the ceremony called banten. The Bhagawad Gita Chapter IX sloka 26, states that:

*Patram puspam phalam toyam yo me bhaktya prayacchati,
Tad aham bhaktya-upahrtam Asnami prayatatmana.*

Anyone who by prostration and devotional service to Me offers a leaf, a flower, a fruit, a sip of water, I accept it as a devotional offering from someone with a pure heart (In Pudja, 2004: 234).

Based on the reference above, whatever we offer with a sincere feeling will be accepted by Him. The use of offerings in a ceremony shows a level of small, middle and highest a ceremony that is carried out. Overall offerings have certain functions. Regarding the function of offerings in yadnya ceremonies are as follows: as a means of concentration to worship Ida Sang Hyang Widhi Wasa and symbols, as a manifestation of Ida Sang Hyang Widhi and as a means of purification. The Hyang Dewa ceremony uses a lot of means in the form of natural products that can be used as means of ceremonies or offerings such as: coconut, banana and bamboo. Here are some of the facilities or offerings prepared in the Hyang Dewa Tradition in Kayuputih Village.

Based on the results of the interview and combined with several references that, in the worship of Hyang Dewa, it is very important to provide the means of offering. This reflects the Sradha Bhakti of the Kayuputih Village community towards Hyang Dewa. So that every piodalan Hyang Dewa, community who worships Hyang Dewa brings offerings.

2.3 Execution and End of the Hyang Dewa Ceremony

The implementation of human activities is basically planned or regulated, so that it is systematically structured. This implementation is generally carried out either individually or collectively and is regulated by village, kala, and patra regulations. These provisions are arranged with the intention of creating a peaceful atmosphere in the implementation of the Hyang Dewa ceremony in Kayuputih Village.

Taman said that the implementation of the Hyang Dewa ceremony was first carried out by *mecaru siap brumbun*, then *mebiokaonan*, *duur manggala*, *presistha atanding*, then after arranging piodalan, the first was *pengambian*, *pengulap asoroh*, *suci asoroh*, *sipatan*, *perebuan asoroh*, *nasi linggih ajengan atanding*, offer *canang*, do *tegen-tegan*, then offer *canang daksina* ke surya, then offer pejati to pertiwi, then carry out the ceremony led by priest. The priest ring *Hnyang Dewa*, *atur unianyang titiang jagi ngaturan piodalan*, *mangde ledang Hyang Dewa rauh nyingakin damuh sentana Hyang Dewa*, *wenter atur damuh Hyang Dewa manggde memargi antar pailen piodalan mungguh banten ah kedengan*, *suci ahsoroh*, *pejati perebuan*, *sifatan*, *tebasan*, *melantaran biokaon duur manggala persastitha*. Then the community performs *pengulapan pengambian* offer to Hyang Dewa, then the priest *nunas tirtha kemargiang ring Hyang Dewa*, then to the people who perform prostration devotion to Hyang Dewa. After this, then do the five prayers, the first prayer *puyung*, then the second prayer is to pray to the surya, the third worship to Hyang Dewa, the fourth worship the gods, the last prayer *nunas penugrahan*, finish performing the prayers of the people of *nunas tirtha* and *bija* like photo 2:

Photo 2

The nunas tirtha community in the Hyang Dewa tradition



Photo 2 above is very clear, that after the Kayuputih Village community carried out prostration and devotion to Hyang Dewa, the Kayuputih Village community *nunas tirtha* from the priest, after *nunas tirtha*, the community *ngayab peras* to Hyang Dewa, then at the end of the implementation of Hyang Dewa, the priest gave *segehan putih kuning atanding*, *manca warna atanding*. The performance of the yajna generally consists of parts

that are arranged in an orderly manner. The procedure for implementing a ceremony is based on truth (satyam), sincerity, and purity (sivam) and togetherness (sundaram). Besides that, on the basis of place, time and situation. The text of yajna prakerti describes the procedures for the implementation of the yajna that Hindus must understand, stating as follows:

Tuduh sira sang umara yajna, sang parama kerti, sang akikina kirti yasa, nguniweh ta kita sang anggaduh gaman-gaman, rengo lingku mangke 'dak sun warah I kila pari kramaning bhakti, asti ring gama thirta, aja Sira tan mituhu ri ring king sastra, tan tinuta ring ujar sang brahmana pandita, apan sira wenang tinut wenang pituhu denta, apan Sira mawah titah sira wenang. Kumwa lingku nguni, bhakti astiti pwa kita ring bhataru, aja tan pasadhana, tan pajamuga, tan pasloka sruti mwanng sasmertti, ikang widhi widana juga yogya pasamodhanaknanta widhi widhiana ngaran ikang sarwa bebanten, aja Sira ababanten tan diniksan de sang brahmana pandita, aja tan sinirarti tirtha saka ri sang bralzmana pandita, apan sira sang brahmana pandita kewalya patusing sam'a yajna, sarwa puja.

O whoever wishes to perform the yajna, who wishes to perform noble merits, who is getting ready to perform merits, let alone those engaged in religious duties, hear my words. Now I explain to you, about the procedures for performing devotional service and worship in the teachings of the Tirtha (Hindu religion) religion, you should believe in literary speech, follow the instructions of the Brahmana Pandita, because he who is worthy of being followed, should be trusted by you, because he is the one who holding the appropriate instructions (Ida Sang Hyang Widhi Wasa). As my words before, worship and serve you before God, don't be without means (holy places), without preparation, without introductory prayers, Widhi Widhiana is also worthy of your offering. Widhi Widhiana means all kinds of bebanten. You should not offer offerings without prayer, be adored by the brahmana pandita, be sprinkled with tirtha from the sulinggih (brahmana pandita), because he is the brahman pandita who has the right to eat all types of yajna and worship (Sudirga et al, 2004: 141).

It is well known that the panca yajna and other yajnas in the series of worship are always accompanied by various types of tools or offerings or ceremonial means. The means of the ceremony contain the intention of achieving something desired, in carrying out a ceremony we need to know the time and place of its implementation. The people of Kayuputih village always look forward to a good day if they are going to do a yajna, especially in the implementation of the Hyang Dewa ceremony, it can be seen in photo 3:

Photo 3
The implementation of Hyang Dewa



Photo 3 above is clear that the Hyang Dewa ceremony is carried out by the Kayuputih village community. The implementation of the Hyang Dewa traditional activities requires a special or sacred place in accordance with the religious activities carried out. All people who worship Hyang Dewa offer offerings, all the manners who worship the Gods witness the process of carrying out the ceremony. The time in carrying out each activity and in carrying out the ceremony is of course adjusted. Because time is very important and cannot be separated between time and ceremony. Ceremonial activities will not be carried out properly if the community does not determine or have an agreement regarding the time. A good time must pass a careful and wise consideration of the priest. Then, the agreed time was nine o'clock in the morning and the procession of the ceremony or prostration of devotion to Hyang Dewa began. The implementation is adjusted to local customs because this is a habit that must be applied. Dresta is a rule that is implemented in everyday life, the rules are different from dresta, because dresta is in accordance with Desa-Kala-Patra, can be adjusted according to the needs and developments of the times. Besides, the source of the teachings of Hinduism is the Veda and we must still refer to its teachings. The Manava Dharma Sastra explains:

*ya veda vahya smrtayo yas ca kas ca kudrstayah,
sarvasta nisphalah pretya tamo nistha hi ta smrtah*
(Manava Dharma Sastra, XII, 95)

All traditions and philosophical systems that are not rooted in the Vedas will not be rewarded after death because they are declared to have originated in darkness.

*veda'khilo dharma mulam smrti sile ca tadvidam.
acarascaiva sadhunam atmanastustir eva ca*
(Manava Dharma Sastra, II.6)

The whole Veda is the main source of dharma (Hinduism) then then smrti beside precepts and then events and finally atmanastuti.

Based on this research, the Hyang Dewa ceremony of Kayuputih Village is a series of ceremonies performed by the community, both women, men, and children. This was carried out from the beginning of the preparation to the end of the procession of the Hyang Dewa ceremony and this procession still referred to the Vedic teachings. At the end of the implementation, the community opened the Wastra of Hyang Dewa. The community was very enthusiastic from the beginning of the preparation to the end of the implementation, where the traditional Hyang Dewa procession could be carried out according to the expectations of the Kayuputih Village community together.

III. Conclusion

Hyang Dewa referred to is a person who has been killed and then undergoes a process of purification or a religious ceremony so that the person is said to be Hyang Dewa. Hyang Dewa is believed to have supernatural powers beyond the reach of humans. The community carried out worship services to the Gods with a full sense of sincerity. This is called Hyang Dewa in this study. The procession of the Hyang Dewa ceremony in Kayuputih Village, Banjar, Buleleng Regency, first of all the community performs cleaning in the Hyang Dewa neighborhood. Two days before the implementation of the Hyang Dewa ceremony, it was carried out both in terms of preparing facilities and ceremonies, for women preparing offerings in their respective houses. The execution of Hyang Dewa started at nine.

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