

Implementation of the Tattwakusumadewa Teachings at Hindu Spiritual Civilization in Mataram City and Kupang City

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Abstract

This research aims to examine the implementation of the tattwa kusumadewa teaching at Hindu spiritual civilization in the Mataram City and Kupang City. This research was designed as a descriptive qualitative research type using a case study model. Based on the results of this research, three findings were found related to the implementation of the tattwaKusumadewa teaching at Hindu communities in Mataram and Kupang. First, the content of the tattwaKusumadewa text talks about how to elect pemangku (Hindu saint), namely: wahya marga and adyatmika marga. Wahya marga selection is carried out based on descent, tereb, ancestral guidance, and kramadesa choices. Adiyatmikamarga talks about what is appropriate for ngewinteni, in this case a dwijati (sulanggih), at least witnessed by community pemangku when it is performed, and nyurud hayu begs Ida Sanghyang Widhi Wasa and is done at the piodalan. Second, the implementation of the tattwa kusumadewain spiritual civilization for pemangku is used as a guideline for carrying out Hindu religious ceremonies, especially spiritual improvement, even approaching true spirituality and being able to transfer knowledge to people and be able to transform themselves well. Third, the positive impact of implementing the tattwa kusumadewain which is related to physical health, thoughts, and meaning is very large which is related to local culture which is part of Indonesian culture, which includes; religious systems, social organizations, language, arts and livelihoods. The meaning of the implementation of the tattwa kusumadewain related to increasing religious emotions, belief systems, social and cultural systems.

Keywords: Lontar Manuscript, Tattwa, Kusumadewa, Pinandita.

INTRODUCTION

The diversity of the Indonesian people with various differences, such as the religion they adhere to, the culture they implement, the language they use to communicate, and a number of other differences is a wealth that fosters vibrancy in the life of the nation and state. The different religions adhered to by Indonesian people are also unique because they are categorized as being able to create harmony in implementing religious teachings in everyday life. Regarding the implementation of Hinduism, up to now there are procedures for implementing its teachings that have been adapted to the culture of each region where Hinduism is implemented. In this regard, Wartayasa (2018) stated that the life of the Hindu community in Bali cannot be separated from the culture of the Balinese people.

Adherents of Hinduism, in terms of their distribution, occupy almost all the islands in Indonesia. Even though the numbers differ in terms of quantity, they are categorized as uneven, in a number of regions in Indonesia, followers of Hinduism occupy the areas of Bali, Java, Sumatra, Sulawesi, West Nusa Tenggara, East Nusa Tenggara, Kalimantan and Irian Jaya. Hindus know the term tri hita karana, namely the three causes of happiness in this world and the afterlife, so it is necessary to have a harmonious relationship between humans and God, a harmonious relationship between humans and humans, and a relationship between humans and nature (Pertiwi, 2013). This condition is an indicator that if the teachings of Hinduism are applied correctly, they have the opportunity to create harmony in everyday life.

Regarding the relationship between humans and God taught by Hinduism, (Purnomo, 2020) reveals that parahyangan teaches belief in God, called Ida Sang Hyang Widhi Wasa. Referring to Dhana et al., (2023) that the implementation of Hindu religious ceremonies is related to realizing belief in God. In connection with the implementation of Hinduism, Yudhiarsana (2021) revealed that in Hinduism the harmonious relationship

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between humans and God of course goes through a ceremony/ceremony process that must be carried out by Hindus in the archipelago. This is completed by manggala upacara (lead of the ceremonial). The manggala upacara is a sulinggih (pandita) who has gone through the diksa pariksa (the ordination ceremony to become a Hindu saint, called a pandita) and a pemangku which means he has gone through the ekajati ceremony or pawintenan pemangku ceremony.

The role of the ekajati (pemangku) is very important in increasing the sacredness of the upacara ceremony process. The types of ceremonies performed include dewa yajna, pitra yajna, resi yajna, manusayajna, and bhuta yajna. Spiritual civilization has seen progress, pemangku should experience progress in jnana (knowledge) considering that it is the front guard for the welfare of Hindus. The pemangku has a big responsibility in completing the ceremony in accordance with the text of tattwakusumadewa. In this regard, Subawa & Junianti (2020) revealed that the pemangku or pinandita use the tattwa kusumadewa teaching as a guide in practicing Hinduism so that the contents of the lontar must be understood well.

In this regard, Hindus in the cities of Mataram, West Nusa Tenggara Province and Kupang, East Nusa Tenggara Province, are expected to be guided by the text of the tattwakusumadewa. The implementation of the tattwa kusumadewa as a reference in a ceremony/upakara which has a legal source relating to the pemangku of sesananing pemangku in accordance with applicable provisions. These pemangku include how to dress, eat and drink, just completing the ceremony but rather acting in accordance with the predicate that one has, namely maintaining the purity of one's thoughts, words and good deeds. This must be done by a pemangku as a person who always carries out sewanam (serving Hindus) and of course understands the tattwa kusumadewa well.

Based on the above, research on tattwa kusumadewa is very useful to understand as a guide in carrying out the yajna ceremony as well as the implementation that must be carried out in daily life as a pemangku. In responding to life in the era of globalization and the influence of postmodernism. The era of postmodernism has brought implications in many new paradigms today, there are various sects emerged that led to post-truth according to belief. The signs can be observed by many people in meditation, yoga, sampradaya, and spiritual direction. It is possible that the original grip will be lost if there is no identity as a pemangku.

This globalization (in Hindu terms it is called kaliyuga era) has had implications for shifting the religious practices of the younger generation of Hindus. Oriented towards instant hedonic behavior, according to Atmaja (in Windia, 2022). Among the youth and the wider community, the attributes used in appearance are sometimes spiritual, but there are times when their behavior or actions do not reflect the true religion, this happens a lot nowadays. The pemangku who is mandated to carry out the noble task of "leading the Hindu ceremonies" must indeed follow God's words to always maintain a pure heart.

Based on the results of initial data collection, it was found that pemangku in Mataram City, West Nusa Tenggara Province and Kupang City, East Nusa Tenggara Province cannot be separated from the dresta/tradition of pemangku who indeed have a gegelaran kepemangkuan (guidelines used by pemangku in leading Hindu ceremonies), namely the tattwa kusumadewa. This holy book which should be followed properly without giving the impression of arrogance. As a figure for the front guard, for example the cremation ceremony which should be carried out by sulinggih (pandita) should not be carried out by a pemangku (pinandita) which violates the provisions of Hindu law. The Hindu holy book, namely the Vedas, is a revelation from Brahman (Ida Sanghyang Widhi Wasa) which was received by the pure, spotless Maharsi who, thanks to his holiness, was able to receive the revelation of Ida Sanghyang Widhi Wasa. The Vedas are interpreted by holy people as well so that they can be used as a guide by pemangku.

The equation that must be carried out is in the form of living in carrying out the duties as a ceremony leader, namely together maintaining purity which is reflected in thoughts, words and deeds. However, in accordance with the duties, sometimes there are many sects in Bali and Lombok. As stated by Goris, there are the Siwasidanta sects that developed in this archipelago, Vaishnawa, Ganapati, Bairawa, Sogata, Brahmana, Reesi and Sora (Goris in Windia, 2022). Regarding that, among the existing sects, especially in the city of Mataram, the one that is most developed is Siwa Sidhanta and almost the entire archipelago follows the Hinduism of Siwa Sidhanta, among the gods the one that is better known is Siwa, so there is the expression Siwa Sekala, in this case holy people like Sulinggih and Shiva in noetic terms is the god Shiva.

Apart from that, experts also believe that tattwa kusumadewa is a guide for pemangku in Mataram City, West Nusa Tenggara Province and Kupang, East Nusa Tenggara Province, in carrying out religious activities. Bearing in mind that this contains the wahyamarga, adiyatmikamarga, clothes of the pemangku, sesana and tatakramaning of the pemangku and is related to the palinggih-palinggih in the temple. The teachings of tattwa kusumadewa have a divine value which is still very good to use as a guide for pemangku. The teaching of tattwa kusumadewa are very useful to apply in everyday life as role models for the community or Hindus, especially Mataram City, West Nusa Tenggara Province and Kupang City, East Nusa Tenggara Province.

The guidance provided by the sacred literature of Hinduism is essentially to realize the enlightenment of life, as stated in the Atharwa Veda a "rohatamasojyotih", which means, O mankind, move forward from darkness to light (Titib, 2003). From the statement quoted from Atharvaveda, he invites the pemangku to come forward from darkness in carrying out in leading of ritual or ngantebang banten. The tattwa kusumadewa is one of the lights leading to light as a guide. Even so, the tattwa kusumadewa is very aware as a very important guide, considering that the sasana of pemangku is sufficiently explained. For example, maintaining the sanctity of "tri kaya parisuda" is a guideline that must be understood, but on the other hand, many Hindus ask why the mantras that heard said by different pemangku are different, both the mantra, the dialect and the attitude should be the same because the handle is the same, namely tattwa kusumadewa. The hope of the people Hinduism has the same mantra, dialect, and the same level of purity. Empirically, this hope cannot be fulfilled for various reasons.

METHODS

Research Design

This research uses a religious anthropology approach which focuses on; "Implementation of the tattwa kusumadewa in Hindu spiritual civilization in Mataram City, West Nusa Tenggara Province and Kupang City, East Nusa Tenggara Province." This research uses a qualitative descriptive design in order to analyze the data obtained in this research. In this regard, Sugiyono (2007) revealed that the data presented was mostly qualitative data in the form of narrative text, words, expressions, opinions, ideas obtained from data sources in accordance with data collection techniques, then grouped based on the analyst's needs. The purpose of grouping this data is to simplify varying data into units according to the level of analysis.

This research is a case study model. Referring to Sugiyono (2007), this is a type of in-depth research about an aspect of the social environment including the human element. Case studies can be carried out either individually or in groups or groups, in the human environment (villages, schools, etc.). This can be revealed through direct observation in the field, who knows a lot about this.

Data Types and Sources

The types of data used in this research are primary and secondary. Primary data was obtained directly from the field. The type of primary data is based on observation and interview data collection methods. Secondary data is obtained indirectly from primary sources but comes from secondary sources. Secondary data includes: archives relevant to the research. The informants that the researchers used people who were open, objective, had broad insight into organizations, knew the problems in Mataram City, West Nusa Tenggara Province and Kupang City, East Nusa Tenggara, the person concerned is used as a role model and participated in the PSN (Pesanggrahan Pemangku Nusantara) organization, both in Mataram City and Kupang City, East Nusa Tenggara.

Data Collection Technique

This research was collected using (1) observation, (2) interviews, (3) document study techniques. First, the observations in this research were carried out through direct observation of the implementation of the related lontar (manuscript) of the tattwa kusumadewa. According to Sutrisno Hadi (in Sugiyono, 2008) that observation is a complex process, a process that is composed of various biological and psychological processes. This observation technique can be used if the research concerns human behavior, work processes, natural phenomena and if the subject being observed is not too large. Second, data collection through interviews in this research is data collection by interviewing informants who are research subjects. Third, documentation

techniques are carried out by analyzing documents that are relevant to this research. Referring to Sugiyono (2008), researchers carried out data collection using the documentation method to obtain data about the state of the research object. Documentation is a method used to record past events. Documents can be in the form of writing, drawings, or someone's monumental work.

Data Analysis Technique

This research uses qualitative descriptive analysis. Analyzing data is carried out starting from planning, implementation, observation, conclusions through organizing data scattered in the field. Before the data is concluded, all data and information were sorted into categories, then conclusions are made to determine valid, structured and organized data. Data reduction is carried out by selecting main things that are in accordance with the research focus. Data reduction is a form of analysis that categorizes, directs, removes unnecessary data and organizes the data that has been reduced, providing a sharper picture of the results of observations and making it easier for researchers to search for them whenever necessary. Data interpretation is the process of interpreting data carried out during research.

RESULTS AND DISCUSSION

Implementation of TattwaKusumadewainTeaching in Mataram City

The tattwakusumadewais considered a guide for pemangku who have gone through the process pawintenan ceremony of pemangku (ekajati), usually a prospective pemangku becomes a pemangkuis purified by winten ceremony in a noetic manner (holy mantras) by the sulinggih (dwijati) through process of ngerajah (create images of sacred characters) on the tongue, so that SanghyangSaraswati always purifies his/her words and gives knowledge (jnana) purity so that tattwa kusumadewa's teachings protect him/her. Pemangku is also defined as holding the pemangku to deliver the ceremony; in this case the pemangku no longer thinks, says and does evil. In the family it is usually the oldest, up to the sanggahdadia (a place of worship based on shared genealogy) who is the elder and usually mostly from generation to generation this is still the case in several places in Bali. However, in overseas areas there is usually a designation that is deemed capable and willing to take care of ngaturang ayah (carry out thankless duties) in Balinese terms. In this regard, Subawa&Junianti (2020) stated that pemangku are very important in Hindu religious life because they are very helpful in carrying out Hindu religious ceremonial activities.

In connection with the above, pemangku should act in a way that shows purity by following the pemangku set out in tattwa kusumadewa's teachings, as stated by JroMangku Made Kastawa (an informant interviewed on April, 27th 2023) who stated in general terms that as a pemangku to face Ida Sang Hyang WidhiWasa, with the same path of devotion to God as the sangkul putih. Sang means glorifying Ida SanghyangWidhiWasa, kul means the person who serves as the pemangku, putih means clean, honest according to the authority of the pemangku. God gives holy light through tattwa kusumadewato truly guide you towards holiness. He/her became a pemangku because of his/her descendants. Being a pemangku by carrying out his duties well certainly earns respect from the community, because of this, there are several taboos ordered by the ancestors: don't eat where people died and don't eat beef. Spiritual teachings need to be maintained as sacred as pemangku.

Based on the expression conveyed by the informant above, a clear line can be drawn that being a pemangku must always maintain purity to always gain the respect of the community. Those who act as Hindu saints must be able to avoid certain prohibitions in maintaining their purity. Lontar (manuscript) of tattwa kusumadewateaches that there are two ways that can be used to make someone a pemangku, namely wahyamarga and adyatmikamarga. First, Wahyamarga explained that implementation in realizing pemangku can be achieved in several ways, including; based on the instructions of the ancestors (dewa hyang), terah or descendants from generation to generation of the pemangku's family so that it continues to be passed down, and there is also the choice of kramadesa/adat (customary) or local community. If that is fulfilled, there are also other aspects that must be considered. Regarding age, they are expected to be at least 25 years old, less than two-five years old, they are still considered mamurti because they are still very young, physically without disabilities, for example paralyzed, blind, deaf. In this regard, it is also highly undesirable for people to be arrogant, conceited, conceited because this is contrary to the teachings of satyam (truth) and dharma (virtue).

Students are expected to enjoy reading the Vedic scriptures as well as *nyastra* (studying Hindu religious literature), *mawirama* (singing high level spiritual songs) or chanting *kidung* (middle level sacred songs).

Parisada Hindu Dharma, through consensus deliberation, provides details regarding the requirements for a *pemangku*, it is also hoped that those who become *pemangku*, especially those who are married, that men who are *nyuklabrahmacari* (not married) may become the *pemangku* of authority provided that their speech behavior meets the criteria of goodness. If a woman is appointed as the authority, must be married. It is also very good that the provisions must be taken into account considering that PHDI is the highest assembly among Hindus which protects its people. In line with this, Yasini (2022) revealed that Parisada Hindu Dharma Indonesia has a very important role, especially in its efforts to find and provide guidance that is useful for Hindus.

Second, *pemangkuadyatmikamarga* is a form of purification ceremony for the *pemangku* through the process of the *pawintenan* ceremony which is carried out by the *pandita* (*sulinggih*). The use of *sulinggih* remembers that the *sulinggih* is seen as *wenang* (proper) and is seen as a *Siwa sekala* who has been born a second time, the first from the mother's womb and the second born from *sastra* (*nabe*). If the process of *mawinten* ritual does not use *sulinggih*, it is considered a *tulah* (breaking the *pemangku*) and is not permitted by the Vedas. The Vedas are very afraid of ignorant people, through this *pawintenan* ceremony, ignorance has been eliminated so they have the right to study the Vedas well. In this regard, Purnamawati et al. (2023) stated that the sanctity of *pemangku* is very important to maintain because it is always needed by Hindus to help implement the Hindu religion which is filled with an atmosphere of holiness. Apart from that, *pemangku* also need to maintain their health.

In line with the above, Jro Mangku Nuasa (an informant in an interview on April, 28th 2023) generally revealed that in conveying the *tattwa kusumadewa* there are *dudonan* (stages in chanting the mantra/worship) carried out by the *pemangku*. This is related to *nganteb* (worshiping in a Hindu ritual) mostly using *sehe* (local language). Apart from that, the *pemangku* carry out the *sesana* (ethics carried out) by carrying out *brata*, namely eating and drinking according to Hindu literature in the form of white rice only, flowers with salt. The *pemangku* must read and be able to put into practice the results of his reading even if he has not reached 60%, let alone 100%. God's form is explained through the form of symbols of divine philosophy, known as *brahmawidya* (theology). The teachings of *tattwa kusumadewa* must be understood because they relate to *sesana* and it is suggested that *tattwa kusumadewa* must be understood as *sesana pemangku* and involves *trimanggalaningyajna*, namely the *manggala* in this case is the *pemangku*, *tapini* in this connection it is the one who provides the *babnten* (ritual), and the *yajamana* is the one who has the ritual. When *pawintenan* was done by *Pedande Gde Subali*, he said that *Kusumadewa* teaches self-control and doing *brata* such as *memikul*, *memundut*, under the roof of *tajen* (cockfighting activities), smoking when *mepuja* in holy places and carrying out the teachings of the book *Manawa Dharma Sastra V.10* and even the main goal not looking for *sesari*, but officials should be professional in carrying out their duties, so that Hindus feel happy. Apart from that, there are taboos in the form of not eating beef, and not eating where people died.

In connection with the implementation of the *tattwa kusumadewa* teachings in the description above, Jro Mangku Gde Susila (an informant interviewed on April, 30th 2023) revealed that the *tattwa kusumadewa* tells about the basic framework of Hinduism. This informant considered it important as a comparison to enrich knowledge of *kepemangkuan*, many things were discussed including the form of God in the form of symbols. God has the magical nature of *wyapiwiapakanirwiguna* to be everywhere. The teachings of *tattwa kusumadewa* are important for maintaining the purity of a *pemangku*. Before becoming *pemangku* have to permission to parent's, the *pemangku* ceremony is carried out by a *sulinggih* witnessed by the PHDI (Hindu assembly), *banjar* (traditional Hindu social organization), and family. In connection with this, it is true that it is carried out the *sesana kepemangkuan*, remembering the will of the ancestors, completing the *catur asrama* and having the obligation to purify oneself, increasing one's status is very important, doing *suryasewana* as a form of gratitude/respect for the *Sanghyang Baskara* because as a servant of the people, it is considered important that the *tattwa kusumadewa* is also *brata* at least avoided eat beef.

The *pemangku* will serve the Hindu followers. This of course requires a bright (pure) heart, so that in service there is no distinction between rich or poor people. *Pemangku* will carry out the same services in accordance

with their principles as pemangku. In this regard, Vivekananda (2015: vi) stated that the view in religion of serving poor people or rich people is happy suffering and serving God, therefore pemangku must rise from the oppression of awidya or darkness.

Talking about the tattwa kusumadewa with Jero Mangku Gde Sukadarma (an informant in an interview on May, 5th 2023) revealed that it was very important for him to remember that the tattwa kusumadewa discussed the pengastawa which includes utpeti, stiti, and pralina. The source of the teachings is easily obtained in bookstores, bought, read and understood because the guru nabe was not given a book as a guide to kepemangkuan. Divine symbols in their manifestations are also discussed so that the importance of the tattwa kusumadewa is felt, taught sesontengan to be more convincing to the maduwe karya because the meaning of what is carried out by the pemangku is felt. Pemangku also feel the true origin of humans from God. This informant carried out the pawintenan three times, namely in 1980 by Pedanda Ketut Rai (deceased), in 1998 by Resi Budha Kerti and in 2003 the pawintengede in Peed Nusa Penida. This is done because of heredity, the will of the ancestors as well as being interested in learning a lot from holy people, purifying oneself of course carrying out one's obligations well, for example nyuryasewana. The generals do not eat beef and also avoid alcoholic beverages. In this way, it will gain recognition from the local community.

In line with the explanation above, I Wayan Wirata (an informant interviewed on May, 12nd 2023) revealed in general terms that the tattwa kusumadewa mentioned as kepemangkuan in the lontar of tattwa kusumadewa is used as a guide for pemangku which originates from the Vedas. Lontar tattwa kusumadewa discusses nyasa (symbols), as God is said to be sangkaning paraning numadi because God is the source of all life. This considers the tattwa kusumadewa to be very appropriate for the authorities to hold on to. The process of becoming pemangku according to this informant was due to a very supportive educational background, namely Religious Teacher Education and accompanied by requests from Hindus in the surrounding environment. Regarding ceremonial procedures and mantras, this informant is motivated to improve himself better by learning from books. Becoming a pemangku is really encouraged by jrogede (pandita candidate) and pandita on the grounds that Hindus really need the presence of the pemangku to guide the ceremony process. In this regard, being a pemangku must be a role model as a front guard. The brata that are adhered to, such as don't eat meat, don't get involved in gambling and drinking. The advantage of being a pemangku is that you get to hang out with good people, you know religious teachings better than before and of course the people feel happy.

In connection with the above, there are number of aspects inherent in a pemangku, one of which is self-control by not consuming food or drink that is not permitted by the tattwa kusumadewa. This is very important in order to maintain the health of pemangku. In this regard, Gung, et al (2022) stated that pinandita or pemangku should understand aspects of theology so they need to increase understanding through various means. One way is to do community service. In connection with his duties as pinandita or pemangku, he also requires attention to health, because this is important for the smooth carrying out of his duties.

The teaching of lontar tattwa kusumadewa was also expressed by Jro Mangku I Wayan Winarta (an informant interviewed on May, 14th 2023) who in general revealed that the tattwa kusumadewa explains about sesanapemangku, nganteb, and behavior. The tattwa kusumadewa explains the form of God who is the greatest, the smallest and the vastest. God is intangible, the pemangku that govern good and bad and the daily normative order have been regulated. Regarding him becoming a new 46 years old in 2017, he had many tests to face, even his leg was broken and 50 years old had said that he had to clean up, the result was a pawintenan. This informant said that it was only possible to pray regularly in the morning and evening, namely mapaheningan (observing silence) and suryasewana, which was very important for pemangku to comply with. Pedanda gave instructions not to eat sarwa me ambek (everything that lives), especially beef, and not to drink alcohol. Being a pemangku is essentially a job of ngayah and always starting to act, maintaining patience and engaging the senses.

In relation to the ethics that must be adhered to by pemangku, Gambar (1987) emphasized that if there is a dispute or quarrel, we should be silent, don't intervene in people's disputes, if there is slanderous news, gossip, don't listen, it's more noble to hear about the purity of the heart, don't look. those who are evil should look at what is related to goodness, don't do evil, do good, learn to think about what is good, holy and wise. Another attitude that pemangku must pay attention to is not to be haughty, conceited and don't want to be a hero who

oversleep because that reduces your good image as a pemangku. Don't deceive people so you won't be deceived by others, don't criticize others so you won't be disgraced by others, always be alert so you can be happy and grateful for life.

Regarding the origin of a person's desire to become a pemangku, Gede Ardana (an informant interviewed on May, 28th 2023) said that the origin of the desire to become a pemangku is wanting to be clean because of constant pain. There were instructions given that if you wanted healing you had to arrange for your father. As the official, he follows the instructions of the bisama kawitan, which he truly believes to be true. The teachings carried out are of course kepemangkuan ethics, which originates from the teaching of tattwa kusumadewa/sangkal putih. As the morning and midnight progressed, this informant meditated and since doing that meditation, calm emerged. According to Jro Mangku Gede Ardana, being a leader faces quite tough challenges, for example fighting his appetite for food or drink. Likewise, before Jro Mangku Gede Ardana never controlled his food, but after becoming an official, he no longer consumed four-legged meat.

In connection with the expression conveyed by the informant above, a pemangku should be able to overcome the challenges faced in implementing Hinduism in carrying out their duties. Warta (2022) revealed that pinandita or pemangku should be able to deepen and improve their spiritual quality. This is closely related to the ability to pemangku oneself and at the same time carry out swadharma or work according to the level of work one is carrying out.

The teachings in the tattwa kusumadewa are implemented by the Hindu community in Lombok, as expressed by Jro Mangku Ida Nyoman Rai (an informant) that the tattwa kusumadewa is a guide regarding kepemangkuan, he learned kepemangkuan wants to have a guide. The tattwa kusumadewa are very beneficial for him to survive as a pemangku. Jro Mangku Ida Nyoman Rai became the pemangku because he was a descendant of the pemangku (ekajati) and pedanda (dwijati) so he became the heir to the lineage and thus became pemangku. In connection with the symbol of Omkara which is essentially God himself, the desire to become a pemangku is based on the consideration of becoming a better person by cleansing oneself, always saying matur paungu in order to provide service to the people. This informant also said that as long as he was a leader, life was safer than before.

Regarding the sesanapemangku, Jro Mangku Nyoman Mayuradana (an informant interviewed on June, 12nd 2023) revealed that at a glance the tattwa kusumadewa explains the teachings of the sesanapemangku. This informant was interested in learning it considering that catur asrama is brahmacari, grehasta, wanaprasta and biksuka. Now he is retired so it is very good to carry out the teachings of this kepemangkuan. Many rituals are carried out in the implementation of Hinduism, so a pemangku is needed. This reason encouraged him to purify himself through ekajati, and always maintain the trikaya parisuda so that when he was hanging out he felt comfortable in his heart and his people were happy.

In connection with the above, Yasa and Wiasti (2021) stated that being a pinandita or pemangku must have competence in carrying out the tasks they carry out. In this regard, it is necessary to improve personal quality, such as training in making pabersihan ceremonies in order to optimize roles and tasks carried out socially. This is related to the creativity of metetuan art as a vehicle for preserving ancestral heritage which has noble values.

In line with the description above, Ida Parama (an informant interviewed on June, 17th 2023) stated in general terms that the tattwa kusumadewa is very good to use as a guide to kepemangkuan. The tattwa kusumadewa which explains about pengastawan, as the initial basis for kepemangkuan. Lontar tattwa kusumadewa also explains the form of God. The lontar tattwa kusumadewa is very useful for pemangku as a basic reference, for example about nuwur tirta, ngajum, ngadegang Ida Bhatara, ampilan, arca and of course ngayah sincerely. Regarding the spiritual civilization of pemangku; He becomes a pemangku at the choice of the pilihan prajuru (management choice), is descended from an ancestor, and has a certificate to ngeloka palasraya. The teachings gleaned from the tattwa kusumadewa concern the implementation of the pangastawa rites from the level of purification such as banten biakala, durmengala paryasista, pengulapan, and pengambeian. Through the sacred script of Ida Sang Hyang Widhi Wasa (God Almighty), awareness can grow to raise oneself to a higher level, learn more about purity, given by nabe candidates such as argapatra, weda, japa, and mantra. He had the intention himself, without coercion from others and accompanied by encouragement from his

ancestors, to carry out the process of purification through the process of pawintenansaraswati, kepangkuaan, tapak gana. He is diligent in carrying out surya sewana, apart from practicing tapa brata, he has even not eaten pork and beef for 20 years, has not slept with his wife and is actively carrying out catur yajna. The impact he felt was that his health was better, he had sufficient fortune, but the negative impact was that his actions were limited, and what he felt was that the people were happy and satisfied with the sevanam (service) they provided.

The opinion of Jro Mangku Wayan Wadi (an informant who was interviewed on June, 18th 2023) is that for him the interview guidelines regarding the tattwa kusumadewa are very important considering that the content is related to the guidelines for the manggalayajna. This teaching is the basic basis for a pemangku, God is said to be the sangkan paraning dumadi because everything that exists is His creation. In connection with the purification process, it is carried out through pawintenan in kawitan, pawintenan at the pura dasar (basic temple) and appointed by the community. He also explained that the tattwa kusumadewa contains guidance for carrying out ceremonies. Omkara itself is a symbol of Ang, Ung, Mang, Utpeti, Sūti, Pralina, so to improve one's self-quality it is very necessary to do pawintenan as a form of self-purification. The motive for becoming a pemangku is to want to do ngayah (sewanam), in addition to diligently carrying out worship in the morning, namely the worship of "Sang Hyang Surya Raditya" before the sun rises, known as surya sewana. The weight that is carried out is not eating pork and beef so that the competency becomes a pemangku to carry out the swadharma desa pakraman or generally local customs. It is important for him to maintain the purity and control of the senses and my existence as a pemangku is felt by the people.

Implementation of the Lontar Tattwa Kusumadewain Kupang City

The people in Kupang City have implemented tolerance in religious life which is indicated by the existence of mutually respectful attitudes between members of different religions. Based on the results of research observations in the field, it can be seen that in Kupang City there are already places of worship for each religion. This is an indication that the people in Kupang City have implemented awareness to respect followers of different religions. Referring to Sena (2020) that the people in Kupang have shown attitudes of tolerance by promoting the concept of unity and the motto of Kupang City, namely KASIH. KASIH is an acronym for Kupang, aman (safe), sehat (healthy), indah (beautiful), and harmonis (harmonious). This is the basis for realizing tolerant social life in Kupang City.

There are a number of activities in building religious tolerance in Kupang City which are carried out by the Forum Kerukunan Umat Beragama (FKUB) or Religious Harmony Forum with regular programs in the form of dialogue, seminars, socialization, speech competitions and hymn competitions and harmony marches, non-routine programs in the form of book publishing, making strikers, calendars and religious banners. There are several religions legally recognized by the state that live side by side in Kupang City. These religions are: Protestant, Catholic, Muslim, Hindu, and Buddhist (Taopan & Lobo, 2020).

The existence of Hindus in Kupang City is categorized as receiving attention from the public, even though religious adherents in the area can be said to be plural. Hindu society has a holy place in the form of a temple which is used as a place of worship. Referring to Wewo (2022), religious tolerance in Kupang is manifested by the active role of young people, such as when Hindus carry out religious activities at temple places of worship where Christian and Muslim youth are on the committee. Hindus have a temple as a place of worship called Pura Agung Giri Kertha Bhuana.

The Hindu community residing in Kupang City is relatively high in number. In this regard, practicing Hinduism requires Hindu holy people, especially pemangku, to assist with religious ritual activities. According to data obtained in the field, there are relatively many pemangku in Kupang City, namely 11 persons. In carrying out their duties to assist Hindu religious activities, pemangku also need a source of guidance. Lontar of tattwa kusumadewais one of the things that is used as a reference in implementing religion in the life of Hindu society in Kupang City.

The officials in Kupang City also use the guidelines for the tattwa kusumadewain carrying out their obligations to assist the religious activities of Hindus. According to Jro Mangku Wayan Darmawa (an informant interviewed on May, 7th 2023) revealed that the tattwa kusumadewa which was known from training held by Pinandita

Sanggraha Nusantara (PSN) contained mantras and was given by Nabe Panji Sogata. Studying the tattwa kusumadewa is to improve the quality of the pemangku, the symbols are also discussed in the lontar (manuscript on palm leaf). Considering the people's limitations regarding "Brahman", Jro Mangku Wayan Darmawa wanted to explore the system of tata lungguhkeluhur so that there would be harmony in responding to trihita karana. In this regard, in order for better reincarnation to occur, pemangku maintain better quality. More importantly, we get peace through the obligation of nyurya sewana. In order to create calm, it is also necessary to comply with the provisions of the tattwa kusumadewa, including not eating beef. It turns out that after doing this, there is a feeling of calm in itself.

In line with the description above, Jro Mangku Supardi (an informant interviewed on May, 8th 2023) revealed that the tattwa kusumadewa is a guide/reference in addition to the central PHDI foundation. Regarding nyurwasewana, he regularly does it and feels happy. In the guidelines there is also mention of the panca yajna. Apart from the lontar of tattwa kusumadewa, the guidelines used by the authorities are also in the form of the holy scriptures, namely catur veda. The Vedic scriptures are very broad in relation to life. Pemangku are strongly encouraged to do brata on holy days, for example brata siwalatri, brata nyepi, and other holy days. As long as he is a pemangku, he controls food and drink, especially not eating beef and pork. He believes that if this is violated it will be difficult to memorize it. The Catur Weda is considered necessary, because Catur Weda is also very good at spells to be absorbed as a pemangku.

Regarding the tattwa kusumadewa in its implementation among pemangku and the Hindu community in Kupang City, Jro Mangku Supardi (an informant interviewed on May, 8th 2023) revealed in general that the tattwa kusumadewa contains teachings related to the pemangku, but he only uses books that are adapted to the book from PHDI in East Nusa Tenggara. The book is the result of one month's training with kepemangkuan material so that it can be used as a gift during holy days. To make things easier here, he also often attend santi puja or group puja which also acts as a guide, regarding nyurya sewana. Brata do not eat pork and do not eat beef. The decision to become an pemangku was due to the fact that previously he was often not calm, but after becoming an pemangku, he gradually felt calm, as if he could control his emotions.

Regarding the relationship between the tattwa kusumadewa and the Vedic scriptures in a group discussion featuring Ida Resi Agung Nanda Wijaya Kusuma Manuaba (an informant), Ida Resi Istri Wijaya Kusuma Manuaba (an informant), and Jro Mangku Wira (an informant) who were interviewed together -sama on May, 8th 2023, in general, it resulted in the conclusion that it was related to the manggala yajna as well as the guidance of the pemangku and how to deepen the teachings of pengastawaan (prayer). The informants explained in very detail that the handles had been arranged, there were tattwa kusumadewa and also Catur Weda. This quality can be achieved, of course you have the enthusiasm from within to learn more diligently from books, ask people who know and what is no less important is to maintain good personal purity, in thoughts, words and deeds. Trust me it will work out fine.

CONCLUSION

Based on the results of this research, several things can be concluded regarding the implementation of the tattwa kusumadewa in Hindu society in Mataram City and Kupang City. First, the content of the tattwa kusumadewa talks about how to elect pemangku, namely: wahya marga and adyatmika marga. Wahya marga selection is carried out based on descent, tereh, ancestral guidance, and krama desa choices. Adiyatmikamarga talks about what is appropriate for ngewintenin, in this case a dwijati (sulinggih), at least witnessed by community pemangku when it is performed, and nyurud hayu begs Ida Sanghyang Widhi Wasa and is done at the piodalan. The implementation of the tattwa kusumadewa is implemented by the pemangku in Mataram City in the implementation of Hindu religion, both regarding self-improvement as a holy person and as a guideline in carrying out Hindu religious rituals. Self-improvement in this connection are actions that must be carried out by a leader who is guided by the teachings taught by the tattwa kusumadewa. Aspects of the implementation of Hindu religious rituals regarding religious activities carried out by Hindus reflect the teachings taught in the tattwa kusumadewa.

Second, the implementation of the teachings of the tattwa kusumadewa carried out by the Hindu community of Kupang City as well as in Hindu religious activities. The socialization of the tattwa kusumadewa teaching in the Hindu community in Kupang is carried out through certain activities so that those who were previously unfamiliar with these teachings can understand the socialization through these activities. The Hindu community of Kupang City, especially among the pemangku, really welcomes this teaching as a guide in implementing the teachings of the Hindu religion. Even though the Hindu community in Kupang City is categorized as a minority group in terms of numbers, in implementing the teachings of the Hindu religion they are very obedient to the teachings taught by the tattwa kusumadewa.

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