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by

Submission date: 15-Jun-2022 09:16AM (UTC-0400)

Submission ID: 1857317310

File name: Management_Stakeholder_-_belum_turnitin.pdf (285.92K)

Word count: 5292

Character count: 27958

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**MANAGEMENT OF TRADITIONAL STAKEHOLDERS AND
TANTRAYANA COSMOLOGY IN FACING DISEASE OUTBREAK IN
BALI**

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ABSTRACT

1
In controlling the increase in the spread of COVID-19, the Balinese people, especially Pejeng Village, Tampaksiring District, Gianyar, are guided by the rules of the Traditional Village Council. The community's obedience to the Traditional Village Council and Customary Stakeholders has become a strong foundation in suppressing the spread of the COVID-19 virus. This is evident from the case of covid 19 which has been sloping down from week to week in Pejeng Village, Tampaksiring District, Gianyar. Currently the people of Indonesia and the world are facing an outbreak of the COVID-19 virus disease. The role of Tantrayana teachings is also important for the people of Pejeng village, in that the teachings remind people that disasters or Gering Agung occur because of nature's anger against humans. Through the five concepts offered in the teachings of Tantrayana teach humans to be able to restrain themselves when a disease outbreak comes. This is relevant to the attitude that humans should take in dealing with the COVID-19 virus, such as refraining from partying 1 as not to get involved in crowds that have a large potential for transmission of the Covid-19 virus. This study tries to explore three things, namely the management of traditional stakeholders in coordinating residents to deal with disease outbreaks, the role of Tantrayana teachings in shaping the mentality of Balinese people when facing disease outbreaks, and traditional ceremonies carried out to control Gering Agung. The purpose of this study is to analyze the management of traditional stakeholders in coordinating residents to deal with disease outbreaks, describe the role of Tantrayana teachings in shaping the mentality of Balinese people when facing disease outbreaks and describe traditional ceremonies carried out by the community to control Gering Agung. The approach used in this study is an ethnographic approach. The method used in this study to achieve the target to be achieved by using in-depth interviews which include (a) triangulation, (b) peer

debriefing, (c) member check and trial audit. The results of this study indicate that the trust and obedience of the people of Pejeng Village can control disease outbreaks. In addition, the management of customary stakeholders also has a special strategy in guiding residents.

Keywords: *Bali, Tantrayana, Disease Outbreak, Covid-19, Custom.*

A. INTRODUCTION

In Indonesia, the arrival of a disease outbreak is referred to as the pagebluk period. Indonesia has local knowledge in dealing with disasters or disease outbreaks which is reflected in the local wisdom of each region. In general, local wisdom is a middle ground owned by the community in solving natural and world problems. One area that still maintains and preserves local wisdom is the island of Bali. Balinese people view that nature is a mother figure who needs to be respected so that protecting nature is not a compulsion but a form of love. Tantrayana cosmology is one of the rituals and beliefs that discusses the mental readiness of humans to face disease outbreaks or calamities. Balinese people believe that if they protect, preserve and care for nature, humans will be far from disaster. To achieve this, Balinese people believe in the balance of the microcosm, macrocosm and God. Therefore, the local knowledge of the Balinese people can be utilized for all Indonesian people in forming mentality when a disease outbreak comes.

Local wisdom is local values, ideas, wisdom, and views that have good values and are adhered to by members of the local community. In general, local wisdom is a middle ground owned by the community in solving natural and world problems. In general, Sudikan (1994:39) says that local wisdom is divided into two, namely disaster mitigation and conflict resolution. Today, the values of local wisdom held by the ancestors, both in resolving conflicts and dealing with disasters, have begun to erode. As a result, chaos occurs when people face natural problems. Thus, awareness of local culture is important so that people are better prepared to face increasingly complex natural problems.

One of the treasures of local knowledge owned by the Indonesian people is the teachings of Tantrayana in Bali. Cosmology or natural space in the teachings of Tantrayana as a form of appreciation of the Balinese people in treating nature. This is done by the Balinese people so that every human being can make peace with the universe. In addition, various kinds of local wisdom are also believed to be able to answer various problems of the universe. The richness of culture and local wisdom has also been part of the trust from generation to generation. Balinese people believe that if you protect, preserve and care for nature, nature will be maintained and far from disasters. To achieve this, Balinese people believe in the balance of the microcosm, macrocosm and God. As Suryani and Jensen (1996:25) say, Balinese believe that there are three important factors for prosperity, namely the balance factor which includes the microcosm (*buana alit*), the macrocosm (*buana agung*) and God Almighty (*Sang Hyang Widi Wasa*). These three factors will later make nature friendly.

According to Siswanto (2005:1) cosmology means arrangement or order. More deeply, cosmology discusses the pattern of organization of the universe and cosmology tries to see the causes of the harmony of the universe. So it is undeniable that to look for natural causes, cosmology is very familiar with myths. About the order of nature has been discussed in depth in the teachings of Tantrayana which has been a tradition in Bali, Sumatra and even Java. In Bali, the concept of Tantrayana has existed since the 8th century AD and has become a local wisdom of the Balinese in maintaining the balance of nature.

The concept of Tantrayana can answer the problem of calamities and disasters that occur on earth. Through this teaching, there are various kinds of disaster resolution and human preparedness in dealing with disasters. This is relevant to the current condition of Indonesia, which is experiencing the pagebug period of covid 19. Culture in Bali is seen as having a strong foundation in explaining the universe. Starting from religious ceremonies, burial rituals, to customary law, are implemented in culture. In general, culture in Bali is included in four spaces which include binding social systems, religious ceremonies, main beliefs and strengths (Luh Ketut Suryani, 1996:14).

During the pagebug of the corona-19 virus, it seems that people are experiencing anxiety and mental unpreparedness in dealing with the pressures of accelerating the spread of the virus. Even the public is confused with various kinds of new information and knowledge related to the covid-19 virus. In addition, the community also often conflicts with each other in explaining and responding to the virus. The uncertainty faced by the Indonesian people can at least be overcome and answered through local wisdom in dealing with nature and the earth. One of the teachings that is able to answer disease outbreaks in Indonesia is the concept of Tantrayana in Bali

1. Problem Formulation

- a. What is the management of traditional stakeholders in coordinating residents to deal with disease outbreaks?
- b. How is the role of Tantrayana teachings in shaping the mentality of the Balinese people when facing the pagebug of disease outbreaks?
- c. What are the traditional ceremonies performed by the residents of Pejeng Village, Tapaksiring District to control Gering Agung?

2. Research Objective

- a. Analyzing the management of traditional stakeholders in coordinating residents to deal with disease outbreaks?
- b. Describe the role of Tantrayana teachings in shaping the mentality of Balinese people when facing disease outbreaks?
- c. Analyzing the traditional ceremonies performed by the residents of Pejeng Village, Tapaksiring District to control Gering Agung?

3. Research Urgency

This research is important to do by considering several things as follows:

- a. Can be a formula for mental readiness for all Indonesian people in facing the pagebug period of the disease outbreak in this case the corona virus-19.
- b. This research is an archive of the wealth of the archipelago in the form of local knowledge that can be developed in each region.

B. LITERATURE REVIEW

Cosmos is defined as the order of the universe, as D.D. Rues (1986:13) that cosmology is a branch of philosophy which treats of the origin and structure of the universe. According to Balinese belief, the order of the universe can only be explained through culture. Because in culture contains human cognition in explaining nature. This shows that the order in the universe of both the microcosm (humans) and the macrocosm (the great world) can be explained only if they are placed in the belief system and cognition system of culture.

Culture in Bali is seen as a strong foundation in explaining the universe. Starting from religious ceremonies, burial rituals, to customary law, are implemented in culture. Balinese people believe that humans and nature are said to run in an orderly manner if the gods are involved in it, meaning that the verification of the order is handed over by the Balinese to the gods in the form of belief and culture. In general, culture in Bali is included in four spaces which include binding social systems, religious ceremonies, main beliefs and strengths (Luh Ketut Suryani, 1996:14).

Based on the four spaces in culture that contain the order of the universe, the teachings of Tantrayana are included in the main belief space (Putu, 2015: 211). For that, first we will review a little about the main beliefs. In the main belief, Balinese people believe that life begins with someone who doesn't exist yet. This means that life is the birth of mistakes in the past. So that humans are born to atone for past mistakes. For that, the newborn will be asked to a balian metuun (smart person) to find out who their ancestors are. Because knowing their ancestors will find the baby's future. This is evidenced by the following statement by Luh Ketut Suryani:

"Balinese people believe that the events of the present life are caused partly and often by one's actions in past lives. Life now aims to atone for his previous bad deeds and act towards a better life (Suryani, 1996:24) ".

Likewise in the Tantrayana teachings, through the five main teachings (Pancatattva) the fate of a newborn baby can be known. This fate is known through the child's lineage. Because the only one who can read the fate of the baby is only the holy person and the holiness when that person does the five main teachings of Pancatattva. Through this teaching also shows about the creation and destruction of the universe.

"Tantra is based on the theory of talking about the rule of the five principals, the creation and destruction of the universe, the worship of gods, the wisdom of ultimate power, and union with the supreme being. On the bad side, tantra is almost entirely influenced by the occult and mystical, but its goals are very many, namely science, religion, medicine, things about one's fate, paying attention to all human relationships with their fate (Suryani, 1996: 48) ".

The Balinese believe in a balance factor that is beneficial for well-being, happiness and health. The balance factor includes the microcosm (buana alit), the macrocosm (buana agung) and God Almighty (Sang Hyang Widi Wasa) (Suryani, 1996:25). These three factors are referred to by the Balinese as the concept of tri

hita karana in everyday life. So that every place in Bali there is a small temple to allow people to pray. Like in public places, at home, or on a trip, because small temples can be placed anywhere. That means, *buana alit* (humans) ask God to be protected from the balance of nature (accidents, natural disasters, earthquakes, etc.). The form of this temple is then discussed more specifically in Tantrayana Cosmology, because in Tantrayana teachings the center of balance is in the temple (Surasmi, 2007:17).

Furthermore, Pura always contains statues as symbols of the human mind in awakening its God. For this reason, in maintaining the balance of the universe, statues are needed as a medium to communicate with God. The statue stores the meaning of the universe through the symbol of the shape of the statue. Inside the statue, the elements of space and time are found which are manifested through the shape of the statue. According to Tantrayana teachings, all religions that use statues to imagine their God are called Tantrayana religions.

The view of the cosmos in Bali is only used as an introduction before entering Tantrayana cosmology. Because Tantrayana is a teaching that developed in Bali. These teachings are included in the realm of culture in Bali, especially in the main belief space. Knowing the basic elements of the view of the cosmos in Bali proves that the teachings of Tantrayana are included in the part of the cosmos in Bali and more specifically in discussing the universe.

Balance as Nature's Order

The Balinese believe that the balance factor which includes the microcosm, macrocosm and God brings nature to peace. Balinese people always maintain these three factors so as not to cause disease or natural problems. The concept of balance also aims to feel peace. As Suryani said the following:

"Three Factors are the basis for health: the microcosm or *atma*; the macrocosm or the universe; and God. Balinese people always try to keep these three factors in balance because imbalance can cause disease or problems for individuals and society. The concept of balance is also very important to feel peace (Suryani, 1992:29)".

Local wisdom

In the dictionary sense, local wisdom consists of two words, namely wisdom (wisdom) and local (local) (So, 2020:10). Local means local, while wisdom means wisdom. In general, local wisdom means local wisdom that can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. It corresponds to the following page

The views or ideas that come from the community supporting a particular culture are called local wisdom. These views or ideas contain various teachings regarding the spirituality of human life, the universe/cosmology, customs, norms and values as well as the behavior of the people. (<http://visitbanyumas.com/language/archives/281>).

The value of local wisdom inherited by the ancestors is disseminated to be known by the younger generation in the hope of being used as a guide for daily life. Local wisdom or often called local wisdom can be understood as a human

effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space.

Wisdom is understood as a person's ability to use reason in acting and behaving as a result of an assessment of an object or event that occurs (Jean, 2013: 110). While local refers specifically as a limited interaction space in a limited value system. As a space that has boundaries, the space is designed in such a way that involves a pattern of relationships between humans and humans, humans and the environment, and humans and their God.

C. METHOD

1. Ethnographic Research Approach

The approach used in this research is an ethnographic approach, which is to approach the local environment through aspects of language, knowledge, education, religious values, and social organization that surrounds Balinese community groups who practice Tantrayana teachings. This type of research is qualitative research.

2. Determination of Informants

Determination of informants in this study include:

a. Enculturation

The local community, in this case the village community of Pejeng Tampak Siring, Gianyar, Bali, lives in an environment of Balinese culture and Tantrayana Tradition.

b. Direct engagement

Researchers are directly involved during the research.

c. Unknown cultural atmosphere

Objective data collection

The selection of informants began by exploring Bali and its surroundings which still adhere to Tantrayana understanding. There is a local adat leader who can help provide accurate information. The informants that the researchers used included the community around Gianyar Bali, Bandesa Agung Pejeng village, tantrayana practitioners.

3. Data Collection Techniques

The collection of data and information on oral literature is precisely to explore the local wisdom of the Gianyar Bali community using recording techniques (Audio and Visual), shooting, careful observation, recording, in-depth interviews and life history. The following are the stages of data collection carried out by researchers to obtain data related to the Tantrayana cosmology in Bali.

a. Recording

In this study, researchers used recording techniques intentionally in the original context (natural), this was done by researchers to collect data.

b. Observation and Recording

In collecting data, the researchers used observation and recording techniques. Observations began with observing various events and surrounding conditions related to the triggers of conflict or conditions in the village area.

c. In-depth interview

This technique is used by researchers to explore data and information about individual experiences (life history).

4. Data Analysis Techniques

To find out the Tantrayana cosmology in Bali, this research uses a descriptive method. The data collected was compiled, analyzed and interpreted. The analysis begins by describing the condition of the people of Gianyar Bali, the community's views on disasters and disasters, and the actions taken by the surrounding community in dealing with the outbreak. The next step, the researcher describes the relevance of the community's readiness in dealing with the COVID-19 outbreak.

5. Data Validity Technique

To obtain the degree of trustworthiness or truth of the research data, activities are (a) triangulation, (b) peer debriefing, (c) member check and audit trial (Sudikan, 2001:169)

a. Triangulation

There are four steps to triangulation, which are as follows:

- 1) Triangulation of data sources, researchers searched for data and many informants, namely village heads, customary heads, traditional persons in charge, village elders who were involved in Tantrayana teachings. The researcher asks all the questions that are needed and do not understand about the object of research and the terms that appear during the interview in order to strengthen the data
- 2) Triangulation of data collection, researchers seek data from many informants. In addition to informants appointed by the kelurahan, the researchers also looked for local residents who had knowledge related to Tantrayana. In addition, look for additional information in the library.
- 3) Triangulation of data collection methods (observation, interviews, documentation) in collecting data the researchers conducted observations first in Gianyar Bali. Then the researchers looked for sources who understood and mastered the concept of Tantrayana in Gianyar Bali, the researchers looked for the village office, after that the researchers interviewed temporary informants. After that, the researcher documented all the informants, their research objects, and places related to Tantrayana in Bali.
- 4) Theoretical triangulation is carried out by studying with an ethnographic approach and views on local wisdom. Researchers used local wisdom studies which included community methods during pre-pandemic, when disease outbreaks came and wise policies carried out by the community in resolving disasters.

b. Peer debriefing

This technique is carried out to examine and test the results of data analysis through discussions with colleagues, to test the truth and accuracy of the research results, in addition to consulting the data obtained with informants and strengthened by consulting lecturers to get the right results.

c. Member check and Audit Trial

The researcher examines the raw data (field notes, recordings, documentation in the form of photos and videos) then examines the results of data analysis and the processes used to increase the credibility of the research results.

D. DISCUSSION

According to the Tantrayana view, any disease suffered by humans is caused by the four brothers of Pasiluman. Similarly, the plague or the so-called "Pain", the energy of the four brothers turned into a disaster. The four siblings in question are I Yeh Nyom, I Getih, I Ari-Ari, and I Lamas. The four brothers release the energy of Dengen, Kala, Anta Preta and Bhuta, thus making the relationship between nature and humans not good. The bad energy released by the four siblings is caused when four siblings "forget" their own siblings, even though four siblings have been together since the womb of the same mother for 9 months.

The disease comes when humans forget their own brothers and sisters. This means that humans forget to maintain a balance between the microcosm, macrocosm and God.

1. Management of Customary Stakeholders.

In controlling the spread of COVID-19 or the so-called Gering Agung, the Traditional Village Council in collaboration with Parisada Hindu Dharma Indonesia (PHDI) decided that the provisions for the ceremony were as follows:

a. Principles of Traditional Ceremonies

Yadnya in the form of ceremonies must be carried out in accordance with the three Hindu religious frameworks which include Tattwa, Susila and Events. In this case the event includes holy books, holy people, holy places, holy days and holy ceremonies. Yadnya ceremony in Hindu religious practice provides several options including: Kanistaning Kanista, Kanistraing Madya, Kanistaning Utama. In the implementation of the Yadnya ceremony, it is permissible and justified to make adjustments to the principles of the Village, Kala and Patra. The ceremony must be based on the intention, mind and heart.

b. Implementation of the Panca Yadnya Ceremony

The implementation of the ceremony in the condition of the State which is facing the Corona Virus pandemic is currently regulated according to the principle of Yadnya (Dharma Religion). The things that need to be considered are all planned ceremonies are limited in their implementation. Prevention procedures that need to be prepared include a Clean and Healthy Lifestyle (PHBS), maintaining a distance of 1.5-2 meters, washing hands, and using masks.

c. Ceremony Procession during the Covid 19 pandemic

- The work of Bhatara Turun Kabeh at Pura Agung Besakih
- Ngusaba Kadasa's work at Batur Temple
- Works in temples other than Heaven Jagat
- Pitra Yadnya
- Manusa Yadnya

Other traditional ceremonies are regulated in PHDI regulations such as being carried out in a simple manner and with a limited number of participants. In addition, there are also no invitations and other forms of crowds.

2. The Role of Tantrayana in Mental Shaping

Human organs have tremendous power. The mechanism of human organs works in such a way as to move body systems. However, human organs can be damaged and organ mechanisms cannot work properly, if emotions are not controlled. So in fact Tantrayana shapes the human mind from the inside to the mind. That humans actually have a structured body composition.

In the view of Tantrayana, Emotions must be well controlled. If emotions are not controlled or managed properly, then the flow of low energy fields will result in tension in the pulse nodes in the human organs. Continuous tension in the arteries can constrict the arteries. Furthermore, a constricted pulse will weaken the function of the organs in moving the body's devices.

A person who is continuously suppressed by emotions in the form of fear, anger, sadness, stress, worry, hatred, revenge, envy, etc., will weaken the function of his vital organs. Likewise, when a disease outbreak comes, the human mentality must be prepared so that self-preparation in the face of an epidemic is stronger. As a result, humans are more prepared to face and control their mood in the face of disease outbreaks. Like the COVID-19 pandemic, which requires human mental preparation to obey health protocols. In other names, refrain from leaving the house if it is not important, refrain from eating modestly to reduce contact with outsiders, refrain from other activities.

In Tantrayana teachings also use healing methods through Dasaksara energy. As is in the knowledge of Usadha Back Tiwas, Buda Harp, Kalimosadhakalimosadhi and many more. The Balinese people who adhere to Some Tantrayana believe that the secret to a long and healthy life lies in the ten organs (Meridien). The ten characters are not just writing but are houses of energy that inhabit the organs.

In order for the organ mechanism to work properly, the ten energies in the organ must be processed properly. Both through the practice of breathing and meditation Dasaksara. The practice will be able to vibrate the pulse in each organ. Likewise, it can send a flow of electrical energy to the organs so that the wrinkles or tension in the veins of the effects of uncontrolled emotions can be relaxed. Blockages in the arteries of the organs can also be cleared. It can provide power to the organs so they can function properly.

Emotions are naturally present within. It cannot be eliminated, but it can be managed and directed properly. The Dasaksara formulation can be used as a map to turn emotions into subtle energy fields, such as deep love and compassion for self and others. One thing that is surprising, healing or free from this plague will occur when we often hear and dialogue with the ten organs in the Dasaksara language. The language of energy for us as often as possible touches our organs with the energy of deep love. When one can do that, he is called Manusa Siddhi



Picture 2.1 mental and emotional management

3. Traditional Ceremony of Pejeng Village residents, Tapaksiring District

There are several ceremonies carried out to overcome disease outbreaks or what are called *gering agung*. Such as the *Aci Pakelem* devotional ceremony, the immediate *Kertih* and *Dhamu Kertih* ceremonies. The *Bhakti Aci Pakelem* ceremony was held as a form of implementation of the vision of *Nangun Sat Kerthi Loka Bali*. The ceremony also received support from the Bali Province *Parisada Hindu Dharma Indonesia (PHDI)* and the *Traditional Village Council* along with the ranks at each district and sub-district level, as well as the local *Traditional Village*.

The purpose of this ritual is to ask *Hyang Widhi Wasa maraga Ida Bhatara Baruna* so that the outbreak of the great disease/*gering COVID-19* is quickly returned to its origin, along with the effects that accompany it immediately, so that the life order of *Balinese Krama* can run normally again.

In addition to asking for the end of *Covid-19*, this ritual also asks *Hyang Widhi Wasa maraga Hyang Siwa Tiga (Shiva Agni, Shiva Pasupati, Shiva Amerta/Idar Bhuwana/Panyejeg Jagat/Paneduh Bhumi)* to prevent Bali from catastrophic natural disasters, such as the tsunami. In addition, the purpose of this ceremony is to keep Bali's Nature, *Krama*, and Culture constant. In *Gianyar*, an *Upakara Homa Pangenduh Jagat* ceremony is held or a ceremony asking for all kinds of disease outbreaks to go away



Picture 2.2 Symbol of the source of the disease

Humans ultimately forget the nature of the universe and the nature of themselves. Humans no longer live in harmony with themselves and nature. Brothers and sisters also have to remind humans not to forget that truth, so they must transform into Dengen, Kala, Anta Preta and Bhuta energy. Then what should humans do to avoid disease and plague or Misery caused by the four brothers? Nini Siwa Gotra said, all of that can be neutralized when we "remember" with four brothers. Remember means no longer forget and remember means connecting with four siblings. To connect recognize the four brothers in nature and within. They are a unit of energy that is connected and put that energy on the inhalation and exhalation so that the energies of Dengen, Kala, Anta Preta and Bhuta will become Gods.

Dewa is divine light energy that shows balance or Napak Dara. Balance certainly brings harmony. Harmony of Bhuwana Agung and Bhuwana Alit, Akasa and Motherland, Sekala and Niskala. And we deserve to be called Manusa Ya, namely Manusa Bhuta and Manusa Dewa (human harmony) (Reka, 2021)

E. CONCLUSION

In controlling the spread of covid-19 or the so-called Gering Agung, the Indigenous Village Council worked with the Parisada Hindu Dharma Indonesia (PHDI) to organize the ceremonies and worship strategies of the Balinese people. Tantra is practiced in a more sublime form, namely through ceremonial rituals or called yajna. For example, the Bhuta Yad ceremony is the worship of the five blinds or natural elements for balance and harmony. In the ceremony, it is clear that the teachings of Tantra have developed so strongly that they have an influence in the life of the Hindu community in Bali or the archipelago. In maintaining the unity of the universe, it is seen in the worship of the power of the Earth or nature which in Tantrayana is referred to as the worship of the power of Sakti. Then specifically the teachings of Tantra are practiced by some followers of

Balinese teachings called Kawisesan and Kadyatmikan. However, there are still some groups that practice with all their secrecy. Especially the teachings of Tantra are practiced by the priests in Bali, both the priests Shiva and the Buddha.

There are several texts that take up about the change of seasons and Tantra views it as nature's way of balancing itself. Therefore, when there is a trial season there are certain magical rituals that are performed, such as masegeh and mecaru or Bhuta Yadnya which are performed to build the harmony of the small universe or microcosm with the big universe or macrocosm. In the teachings of Tantrayana, a simple rite of masegeh or sego is often performed for the Bhuta who spread the plague in order to return to saumya or be neutralized so that it is in balance. Thus, all Tantra Hindu communities are provided with basic religious teachings in order to have a strong belief in the teachings of Hinduism and be able to show compassion to all beings.

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