

# Padiksan Ceremony Management in Bali, Understanding the Synergy of Padiksan Ceremonies, Case Study of Balinese Culture

<sup>1\*</sup>I Wayan Kandi Wijaya, <sup>2</sup>Ketut Yadnyana, <sup>3</sup>Nyoman Dwika Ayu Amrita, <sup>4</sup>I Made Sumada

**ABSTRACT--** Bali has a distinctive culture, famous for their customs as a frame of Hindu religion, adopted by the community, which is full of variety ceremonies. In the execution ceremony of Panca Yadnya, it needs priests or Sulinggih called as Master of Ceremonies. Despite the existence of hundreds of Sulinggih, the amount is still felt limited compared to the ceremony held in Bali. Very few people want to be Sulinggih, due to various reasons. For people who want to be Sulinggih, it can be done through the process of implementation of diksa Ceremony with Padiksan. The success of Padiksan is determined by some factors like 1). Nabe, 2). Learning systems (aguron-guron, 3). The ceremony, 4). Management, 5). Supporting tools of social and economic. Management plays an important role in managing the various activities of the Padiksan ceremony, and in order to reach Padiksan's goal that is to make a new Sulinggih be born to serve the people. The purpose of this research is to give better understanding about Management Padiksan Ceremony. Methodology used to collect the data was Homogeneous sampling, (determination of the specific sample homogeneous and researching in depth), and systematic purpose sampling in which respondents were uncertain. Processing and analysis data used NVIVO software application. the success of Padiksan ceremony was determined by management, where traditional management synergize with management conventional. Value, improving the quantity and quality of Sulinggih in Bali.

**Keywords--**Panca Yadnya Ceremony, diksa and padiksan, Sulinggih, Nabe, Aguron-guron System, ceremony, Management of Padiksan.

## I. INTRODUCTION

In the implementation of the Panca Yadnya ceremony in Hinduism, especially in Bali, the existence of Sulinggih (Hindu priest) was almost inseparable because Sulinggih had the role of leader of the ceremony, especially at a relatively large ceremony. There are so many ceremonies in Bali and every month there are 400 large ceremonies held by community groups in several holy places in Bali (Bambang Gde Rawi, 2017). The ceremonies require Sulinggih as the ceremony leader. In a large ceremony, the community ordered Sulinggih long before the ceremony was held, this was due to the limited number of Sulinggih. This limitation is caused by several things, among others, very few people are willing to become Sulinggih, because "the work is difficult", besides that he must master the knowledge of Sulinggih, be prepared physically and mentally to release daily routine

---

<sup>1</sup> Faculty of Economic, Ngurah Rai University, Indonesia, Jln. Padma Penatih East Denpasar; Bali, Indonesia, kandiwijaya53@yahoo.com.

<sup>2</sup> Faculty of Economic, Ngurah Rai University, Indonesia, Jln. Padma Penatih East Denpasar; Bali, Indonesia

<sup>3</sup> Faculty of Economic, Ngurah Rai University, Indonesia, Jln. Padma Penatih East Denpasar; Bali, Indonesia

<sup>4</sup> Faculty of Political, Ngurah Rai University, Indonesia, Jln. Padma Penatih East Denpasar; Bali, Indonesia

activities, relatively large costs, and require social support (human and economic). Very rarely does one choose to be *Sulinggih*, if not from the heart's call (because of getting *wangsit*).

To be able to become *Sulinggih*, one must have a teacher (*Nabe*) who guides *Sulinggih* candidates (*diksita*) in the learning process (*aguron-guron*). At the end of the learning process, a ceremony called the *medwijati* (born twice) ceremony is held or called *Diksa*. The whole process of implementing this ceremony is called *Padiksan*. The success or failure of this ceremony is determined by 5 things, namely: I. Role of *Guru Nabe*, II. Readiness of prospective students from social support, economics, III. System of *aguron - guron* (learning), IV. Ceremony and V. Management of the *Padiksan* Ceremony.

*Padiksan* ceremony management includes the process of managing the ritual ceremony starting from the planning of the ceremony, facilities and infrastructure which includes *upakara* and place, organization (committee) as a trainer, and evaluation of each activity until the end of all processions needed to give birth to a *Sulinggih*. When the ceremonial management does not proceed as it should, the ceremony becomes ineffective and inefficient. The ritual ceremony involved and mobilized many people, the series of ceremonies was quite complicated and time was long. When management is not good it can get a failure in achieving the goals of the *Diksa*, in order to give birth to a *Sulinggih*. This will be extremely extraordinary. This is what is feared by all who will become *Sulinggih*, therefore in carrying out the study it needs careful consideration in all aspects. Management plays a very important role and must receive serious attention in the ritual ceremony in Bali.

According to previous research, the success of a ceremony is determined by the management of the synergy that is applied. (Kandi Wijaya, Panca Balikrama, 2012).

Success of the *Padiksan* Ceremony in Bali because it implements management synergy, where the key to success lies in commitment in the process. Conventional management functions such as planning, organization, mobilization, and supervision synergize with the *aguron guron* system as a learning process for *Guru Nabe*, and readiness from the social and economic side of the candidates for *Sulinggih*. Understanding the *Padiksan* Ceremony in Balinese culture is a very unique case. Previous research on *Padiksan* was done like the research by R. Frienderich 1846 which examined religious life on the island of Bali which was published in the book "Transactions of the Dutch Society" vol. XXII. Western sajan such as Dr.P.de Kat Angelino, a Western Indology scholar, wrote "Bali's auf mudra", Dr.R. Goris in the book "Bydrage tot de Kennis der Oude Javaansche en Balineesche Theoloie" (Leiden 1926), more about "Surya Sevana "and general dogma. "Sanskrit Texts from Bali" written by Sylvain Levi, contains a collection of mantras that are commonly used by Shiva Swords and Buddhist Pedanda in Bali. Then Dr. C. Hooykaas about "The Way to God of a Balimese Shiva Priest, serie Verhandelingen der Koninklijke Nerlandse Akademie Van Wetenschappen.Afd.Letterkunde Deel LXXII no.3 edition N. Hallandsche Uitgevers My, Amsterdan (1966). In connection with Balinese religion and culture, Dr. C. Hooykaas, and Levi, wrote about "Sanskrit text From Bali" which was published in Gaekwad Oriental Series, Baroda (1933). C. Hooykass, in Surya Sevana, (Paramita Publisher, Surabaya: 2002, 8) writing about Sanskrit text from Bali. The purpose of this study was to understand the management of *Padiksan* ceremony. The methodology used is, among others, data collection techniques using "Homogeneous Sampling" (specifying samples specifically homogeneous and in-depth research), and "Systematic Purpose Sampling" where respondents can be ascertained because researchers have access (Diah Budiastuti, Agustinus, 2018: 57 -58). Data analysis using NVivo software. The

findings obtained were that the success of the prayer ceremony was determined by management, and the value obtained was an increase in the quality and quantity of *Pandita* in Bali.

## II. THEORETICAL APPROACH

### 1. *Ceremonial Panca Yadnya*

For Hindus, *yadnya* is a sacrificial obligation made sincerely to his Lord, Hyang Widi, as a thank you to Him for the gift given. In Hinduism, there are five yad known as *Panca yadnya* which consist of: *Dewa yadnya*, *Rsi yadnya*, *Pitra yadnya*, *Manusa yadnya* and *Bhuta yadnya*. (*parwa agasta*, Central PHDI Team: 47). *Dewa yadnya* is an offering to the Almighty God, or the gods, and the *Rsi yadnya* is a sincere sacrificial offering offered to the Rsi, for his gift of giving guidance in the past, while the *Pitra* is a sacrifice or offering to the holy spirits of the ancestors, and *Manusa yadnya* is an offering to God the Almighty to ask for the salvation of a living person, and finally the *Bhuta yadnya* is an offering to the *Bhuta* (energy) for the balance of energy so that it does not negatively affect this natural life. The ritual ceremony is included in the rsi yadnya group. For the Balinese Hindu community, if you have been able to carry out the trial means that you have carried out the *dwijati* ceremony (born twice).

### 2. *Understanding Padiksan, Guru Nabe and the conditions*

*Padiksan* comes from the *Diksa* syllable, gets the pre-prefix and –an suffix. *Diksa* comes from the sanskrit word "di" which means giving spiritual knowledge, and the syllable "ksa" which means destroying all sinful activities. So *Diksa* is interpreted as the achievement of spiritual knowledge and is free from any reaction to sin. (Suhardana, 2008: 164). Also *Diksa* is also interpreted as a "*Medwijati* ceremony" from a *walaka* (children), being a *Sulinggih* (saint), (Subagiasta, 2007: 141). The word *Diksa* gets the beginning of the pre-and the end -an becomes *Padiksan*, which can be interpreted as a ceremony related to the implementation of *Diksa*, which means as a ceremony to purify oneself to reach the level of *Dwijati* (born twice), first born from biological mothers, second born from *Dang* Holy Teacher (*Nabe*). The purpose of *Diksa* is to increase self-purity, from the level of *ekajati* (birth once), to the level of *dwijati*.

To be able to carry out *Padiksan* there are several requirements that must be fulfilled by a candidate *Diksa* (called candidates *diksita*). These conditions include: a) Men or women who are not married, (brahmachari family, or *kanya*), b) married couple, c) maximum age of 40 years, d) understand kawi language, sanskrit, Indonesian, and have knowledge, studying religious teachings, e) being physically and mentally virtuous, f) behaving well, never getting involved in cases, g) getting willingness from prospective *Nabe*, from those who will purify, h) not bound by work as an employee except for religion (Source: Parisad Decree). Besides the requirements for the administrative procedure for the *Diksa* ceremony that must be submitted by the candidate of *diksita* are: a) submit an application to *Parisada* (Hindu religious institution) to become *Sulinggih* b) accompanying the attachment: having a healthy body, good behavior, skill statement, curriculum vitae, not involved in a case, letter the application is addressed to the relevant agency. Upon this request, *Parisada* conducted an evaluation, then conducted a general and religious knowledge test, then gave a decision to be able to be educated. If you pass the test, a Decree is made to continue the *Padiksan* ceremony, if you do not qualify it will be rejected. Besides administrative requirements, it must also fulfill spiritual requirements. To fulfill this requirement, the PHDI fully surrenders the nominee *Nabe*,

with the applicable *aguron-guron* system, so that prospective students can be more solidified and have knowledge of *Vedas*, religions, *tattwa*, *upanisad*, *purana*, *Wariga*, *kosas*, *usada*, and later as a provision in worshipping the people.

The role of *Guru Nabe* in assisting someone who will become *Sulinggih* is very important, both in the *aguron guron* system until the *Padiksan* ceremony. In general there are 3 Teachers who accompany the candidates for *Sulinggih* according to their function, namely first, *Guru Nabe*, second *Guru Waktra*, third *Guru Saksi*. *Guru Nabe* is in charge and responsible for the *Padiksan* ceremony.

In the learning system with the *aguron-guron* system, knowledge about *Vedas*, religions, *tattwa*, *upanisad*, *purana*, *wariga*, *asta kosala kosali*, *usada*, *sanskrit*, ancient Javanese is given. *Guru Nabe* is fully responsible for the candidate of *diksita*, who is in charge of giving birth to a *Sulinggih* candidate to become a new *Sulinggih* through the *Napak* process, and leading the entire procession of ceremonies and the duty of *Napak* (*anuhun-pada*) which is to give birth to a prospective dictator to be *Sulinggih*. *Guru Waktra* is in charge of helping to provide details on *Aguron-guron* material based on *Guru Nabe's* instructions. While *Guru Saksi* was in charge of witnessing the procession of the ceremony from the beginning until the *Sulinggih* candidate became a *Sulinggih* and even became a witness for life, to keep evaluating his service to the community. Becoming *Guru Nabe* has severe conditions, including fulfilling enough time to have become *Sulinggih* (for 10 years), proficient about religion, *sanskrit*, literature, understanding *Sulinggih* in depth, and having extensive experience in the field of ceremonies, and proficient in the field of yoga in connecting with God Almighty (Lord Shiva). If a person will give *Diksa* then you should choose an experienced *Guru Nabe* who is able to give enlightenment throughout and can always receive revelations from the Gods especially Lord Shiva as the highest God in Hinduism.

### **3. Series of Implementation of Padiksan and its Ceremony.**

If the administrative process the candidates for *Diksa*, and the availability of prospective *Nabe* has been declared fulfilling the requirements, and passed the test at the time of space training conducted by Parisada Hindu Dharma Indonesia (PHDI) against prospective students, then the next step is the issuance of the Decree of *Diksa*. The implementation of the *Diksa* is regulated in the decision of the Unity Interpretation Seminar on aspects of Hinduism to 14 of 1986/1987 concerning the guidelines for the implementation of *Diksa*. The implementation of *Diksa* was divided into 3 stages, namely: Stage I, the beginning was carried out: 1) the ceremony was to present *upakara* in the form of *jamuan* (*upakara* with various snacks) to the three teachers namely *Guru Nabe*, *Guru Waktra*, *Guru Saksi*, 2) *sembah* ceremony to his parents, is a ceremony dedicated to God Almighty in the manifestation of *Hyang Guru* 3) The *mapinton* ceremony in *Pemerajaan Guru Nabe* is an offering of *upakara pejati* for a request for blessing as well as an announcement of the existence of a *Padiksan* ceremony. Stage II, the top ceremony is carried out, consisting of: 1) Exercise or purification ceremony as a ceremony to request the initial purification of the candidates of *diksita* in order to release the attachment of mind, activity, family, wealth, etc. through meditation and surrender, so that the focus of connecting with Dewa Siva (*Hyang Widi*) was carried out starting at 9pm. The *upakara* is *pulagembal* and its elements 2) *Andi's* ceremony or bathing the candidates of *diksita* in the morning after passing the process of exercise. Stage III is the peak ceremony held in the morning, where *Guru Nabe* leads the ceremony in full, with the main program consisting of 1) The main worship to Siva, 2) Cleaning ceremony for candidates of *diksita*, 3) Cleansing ceremony for the right leg of *Nabe* by *diksita* (*Diksa*

the performer ceremony), then the prospective student sucked on the right foot's thumb, immediately *Nabe* gave magic power directly through his finger, 4) *Guru Nabe* performed a ceremony which was the process of placing *Nabe's* left foot above the candidate's head, then symbolically cutting the candidate's hair. then cut 3 times *Seetmimang* made from alang alang leaves, and lotus flowers (*tunjung*) on the head of the candidates of *diksita*, 5) giving tirta amertha (holy water) as a symbol of amertha purification and grace 6) taking noetic waste (leth) and burning through *jnana* which was pleaded to Lord Shiva, 7) gave a new name and then gave instructions (*pawisik*) to *diksita*, 8) *Ngayab upakara*, which is carrying out the "*mejaya jaya*" event (receiving grace), 9) blessing the holy water to *diksita*, 10) giving the thread *tetebus*, *mebija*, and *mepedamel*, 10) worshipping *Guru Nabe*. All the ceremonial processes were carried out in the holy place "*Pemerajan*" *Sulinggih* which was just born and witnessed by invited guests.

In the *Padiksan* ceremony use the means of *upakara*. *Upakara* is a form of offering which essentially consists of various elements of sacred snacks, fruits, flowers and decorative flowers. At *Sanggar Tawang* altar (the building of the ceremony as a symbol of God Almighty Manifestation), present the main *upakara* in the form of *Jajan Catur Niri* and *pejati* snacks with its elements to 1) Lord Shiva, 2) Guru Krama, 3) *Sanghyang Surya* (sun god), 4) at *Sanggar Kemulan* presented with *catur niri* to *Bhatara Guru*, 5). In the *Pesaksi Studio* at the place of *Bhatara Tirta* offered by *Pejati* and *Suci*. Especially in front of *Guru Nabe* is presented to *Bhatara Lingga*, with the symbol *Siwa Lingga*, *Suci*, *catur niri*, *upakara Bebangkit* and *Pulagembal*. *Pulogembal* as a means beg for the grace of peace of mind (Sudarsana, 1998: 37). Finally, at the entrance, the *Panggung Studio* was presented *upakara* to *Sanghyang Catur loka pala*, in the form of *bebangkit* and equipment. *Catur* is an *upakara* made from a variety of colorful Chick snacks. Through the series and the procession of the ceremony, *Guru Nabe* as the leader of the ceremony performed worship with mantras and prayers to Lord Shiva to plead to be willing to give grace and salvation to the new *Sulinggih*.

**Table 1:** List of Informants

No	Name	Position
1	Ida pedanda Wayahn Bun	<i>Nabe</i>
2	Ida pedanda Wayahan wanasari	<i>Guru Waktra</i>
3	Ida pedanda Gde Kekeran Pamaron	<i>Guru saksi</i>
4	Ida rsi Agung Pinatih	<i>Diksita</i>
5	Ida dukuh Ganda yoga	<i>Diksita</i>
6	Ida pedanda Nym Manuaba	<i>Diksita</i>
7	Ida bhagawan Dharma yoga	<i>Diksita</i>
8	Dr. Ida Bgs Wiryanata,	Chairman of the committee of <i>Padiksan</i>

A list of questions:

The main question for the main respondent to *Diksa* candidates:

1. What is the purpose of your ritual *Diksa*
2. How do you do this procession: Via (Study at *Nabe*, *Padiksan* ceremony)
3. What is felt after examining?

### III. STUDY AND DISCUSSION

In understanding the management of the *Padiksan* ceremony in Bali, the results of the ceremony can be seen in Table:

No.	Questions	Answers
<b>I</b>	<b>To Candidates of <i>Diksa</i>:</b>	
1	What are the requirements for candidates of <i>Diksa</i> ?	Requirements: Men / women who are not married, 2) Couples, 3) Max age 40 years, 4) Understand Sanskrit, 5) Healthy born physically 6) Good behavior, not work bound
2	What is the purpose of <i>Diksa</i> ?	To purify oneself, from <i>ekajati</i> to <i>dwijati</i>
3	Where do you get this understanding?	From religious knowledge, and from the calling of the heart
4	What to expect from <i>Diksa</i> ?	To be closer to Siva, more holy, always connected to God
<b>5</b>	What did you feel after <i>Padiksan</i> ?	Quiet, peaceful, clear goals to be achieved

<b>II</b>	<b><i>Parisada/PHDI</i></b>	
01	- Why <i>Pandita</i> is needed in Bali?	<i>Pandita</i> is needed in Bali to conduct ceremonies that are often held
02	Is the existence sufficient?	its presence was felt to be inadequate at the ceremony day
03	How do PHDI find solutions	Encouraging people to become <i>pandita</i>
<b>III</b>	<b><i>Guru Nabe, Guru Waktra, Guru Saksi</i> :</b>	
01	What is the basis of PHDI in implementing the <i>Diksa</i> , and how is the procedure?	Decree No. 14 of 1986/1987 concerning the implementation of <i>Diksa</i> . Procedure performed: 1). Candidate for <i>Diksa</i> submits a written letter, accompanied by an attachment: Information on good behavior, health, Information from the Police, Letter of family support, community. 2). <i>Diksa</i> / test knowledge about religion, <i>tattwa</i> , <i>Vedas</i> , <i>upanisad</i> , <i>iraqat</i> , <i>purana</i> , <i>wariga</i> , <i>asta kosala kosali</i> , <i>usada</i> , <i>sanskrit</i> language, english
02	- Does <i>Parisada</i> set up a learning system?	No, the learning system ( <i>aguron-guron</i> ), was handed over to <i>Guru Nabe</i> .

	- How many Guru Nabe are in <i>Padiksan</i> and what is their duty?	There are 3, namely: 1). <i>Guru Nabe</i> : is in charge of leading the ceremony and responsible for learning material 2). <i>Guru Waktra</i> : is tasked with providing learning material at the direction of <i>Nabe</i> 3). <i>Guru Saksi</i> , witness <i>Padiksan</i> , until the new <i>Pandita</i> carries out obligations.
03	What are the conditions for being a student (candidates of <i>Diksa</i> )?	Most important conditions: Believe in Siva, behave well, have knowledge about the <i>Pandita</i> , physically healthy, have costs, are supported by the family.
04	How to see the ability of a candidate of <i>Diksa</i>	- the results are seen during the <i>Diksa Pariksa</i> test - seen spiritual abilities, based on the mind
05.	- What is the principal <i>upakara</i> offered to Siva as the supreme God during <i>Padiksan</i> ? - For whom?	The main points are: <i>Jajan catur</i> , <i>Bebangkit</i> , <i>polo gembal</i> , holy with decoration of flowers, flowers and fruit -Given to: Dewa siva, Guru karma, Dewa Dewa solar, Bhatara guru, bhatara tirta, and Sanghyang catur loka pala.
06	How many stages are there in the ceremony <i>Padiksan</i> :	There are 8 stages of the ceremony, namely: 1) banquet, 2) worshipping parents, 3) <i>Mapinton</i> , 4) Observing the body, 5) <i>Andi</i> , 6) Peak of <i>Padiksan</i> ceremony, 7) Giving a new name, 8) giving messages / <i>pawisik</i> .
	<i>Guru Waktra/Guru Saksi</i> :	
01	What is the task of Guru Waktra in <i>Padiksan</i> ?	Giving lesson material to candidates for <i>Diksa</i> , based on <i>Nabe</i> 's instructions.
02	What is the material / learning goal	Candidate <i>Diksa</i> has knowledge and is able to carry out a series of <i>Padiksan</i> such as <i>Diksa Pariksa</i> , / <i>Amatiraga</i> , <i>ngelinggihan weda</i> and <i>mapulang lingga</i> , <i>loka palaseraya</i>

02	What are the duties and responsibilities as <i>Guru Saksi</i> ?	There is no special assignment, from Nabe, but his responsibility is to evaluate the journey of the Lord.
	Committee :	
01	What is the role of committee in <i>Padiksan</i> ?	- As a planner, the organizer of the ceremony of <i>Padiksan</i> Make plans, carry out and carry out supervision of the course of the ceremony.
02	What are the functions and duties of the committee?	-The committee's responsibilities are: all ceremonial activities can run smoothly from the beginning to the end of the ceremony
03	What are the responsibilities?	

### 1. *Belief in holiness.*

The main reason someone performs the study in accordance with the teachings of Hinduism, especially Balinese Hinduism is that there is a kind of belief traced from the teachings of Hinduism, that everyone as long as life must purify themselves physically and mentally, so that when they die they are not sanctified. Need to realize that everyone will die. Krishna said "In the past there has never been a time even though I, you ... and in the future none of you, all will disappear". Sloka 2.12 Bhagavad-Gita, Prabupada (1986: 87), therefore purify ourselves. This is based on the argument that someone who performed the *Padiksan* ceremony was believed to have been purified physically and mentally.

Some of the reasons for doing *Padiksan* are: 1) because there is a calling of the heart, in the process of living a very long life 2) accepting the inner message from outside power as God's voice, 3) that one performs purification through the ritual ceremony as a step to guard the holy life, which is always relying on God's compassionate instructions 4) is to continue the holy journey of the ancestors as a previous regeneration 5) to be able to release worldly bonds that hinder in the union of the Creator. By following and carrying out the study as an effort to save themselves from worldly attachments, he will be free from that bond to be more focused in connecting with Shiva.

### 2. *Administration and Nabe at the Padiksan ceremony*

Before the trial process, the administrative process carried out by the candidates for *Sulinggih* is to submit a written request to PHDI (Hindu religious institutions), by fulfilling requirements including health, must obtain family approval, community and diversity, health institutions and get the approval of prospective *Guru Nabe*. If someone is deemed not to meet the requirements, he will not get approval and recommendations. This is very unique because it involves a process that is not only from the mind but from the heart, therefore many people are not willing to become *Sulinggih*. To get a recommendation from the prospective *Guru Nabe*, to be willing to become a *Guru Nabe*, it is not easy, because the selection of prospective students really uses the assessment of *niskala*.

### 3. *Implementation of the Padiksan Ceremony*

The ritual ceremony procession includes pre-activities, ceremonies and the end of the event. At the initial stage as a pre-activity begins with the formation of the committee, meetings, planning all fields of activity and preparing infrastructure and making a budget. At the implementation stage, there is a series of events starting from *Matur piuning* ceremonies, Nuasen works, *Nanceb tetaring* and *melaspas wewangunan ceremony*, rice *negtegan* and making sacred snacks, *Diksa pariksa, ngaturan fullur to Guru Nabe, Guru Waktra and Guru Saksi, mepegat sembah, amatiraga*, and the highlight of the ceremony was that the father was confiscated to become *Sulinggih* by Guru Nabe.

The aim to be achieved by Hindus is *Moksartam Jagadhita ya ca iti dharma* (inner and outer happiness on earth and the hereafter), namely as freedom in the afterlife. In achieving this goal, one way is through "*Padiksan*" which is the golden bridge in taking the road to the world of moksah, so that Hindus who have "abilities" will definitely choose this path. The reason for the implementation of *Padiksan* by Hindus is to purify inner and outer self. To be able to reach the goal of his life, which is to return completely to Shiva. The stage of the ceremony is to proclaim the worship mantra "OM Nama Siwaya" to Siva as a form of petition, spoken by Nabe, to bless the main devotee. In Siva Purana, Sri Krsna became the main devotee, blessed with his plea, among other things, so that his mind was centered on siva and was not defiled, and never wrong, had closeness with siva, had a son, was invincible, loved the yogis (Surya Wijaya, 2014 : 391).

#### **4. Management of the Padiksan Ceremony**

In the process of examination the self-purification of candidates will be carried out through stages and ceremonies. All processes carried out are a series of technical management starting from the stages:

1) The stage begins the practice of space education, where candidates for *Diksa* are tested for their ability to master the fields of religion, science and mental spirituality by PHDI (Hindu religious institutions), and witnessed by invitees and the public. At this time the person who will become *Sulinggih* is called a candidate for *Diksa*, must demonstrate his ability to master the knowledge of religion, language, social, community, and economics, as a basis later it will become *Sulinggih*. How embarrassed if it fails in space education because it will get public distrust, so it must be properly prepared. After passing the *Diksa* Pariksa exam, it is referred to as a candidate *diksita* (the person who will carry out the *Padiksan* ceremony becomes Pandita)

2). After the *Diksa* parikat, the "megat sembah" ceremony was held as a ceremony to cut off relations with parents by birth, so that prospective students could focus more on devoting themselves to the community not only to their parents but also to the general public. The meaning of this ceremony is to free oneself from attachments, especially parents' relationships. This should be understood because after being *Sulinggih* status as a child and parent can be released. When becoming *Sulinggih* everything is the same, because it does not distinguish between one another. As is known, God does not choose between all his creations, both given, loved and blessed.

3) Furthermore, the "amatiraga" ceremony was held as a ceremonial process of releasing worldly ties, to be able to empty themselves of all the burden of bondage, desire, both in thought, deeds and words, so as to abandon attributes (rank, position, wealth, big names and so on), the time attached to walaka (ordinary people, not Pandandas), to be ready to become *Diksa* by Nabe at the height of the *Padiksan* ceremony, the next day. This ceremonial procession is like a dead person, because everything is returned and emptied of his inner realm to

become a candidate *diksita*. This ceremony was led by Nabe. If it fails in passing this ceremony, people can fail to become *Sulinggih*. Seeing this, people feel worried, scared, because they are passing through a critical period, when they are emptying themselves, their soul and spirit are not in their body circles. The prospective body and body of the *disikta* are being cleansed and emptied to be filled with new knowledge and thoughts, then the soul and spirit return according to the will of God Siva (God Almighty)

#### 4) *Andi* and Peak Pucak Ceremony.

Before the summit *padiksan* ceremony, a ceremony was held *Andi*, namely the process of doing cleaning Candidate of *diksita* (bath), whether male or female after passing the *Amati-raga*. After the ceremony was conducted the ceremony peaks on a "*Dewasa ayu*, as determined by Nabe. *Dewaya ayu* indicates a propitious or good time to do particular activities. Putra, (2019:269). Nabe worship is to carry out processions *Napak disikta* candidates, through ceremonies and yoga abilities, so that they can give birth to a *Sulinggih*, for the grace/ gift of Siva. In the book *Stuti and Stava*, Siva as supreme God in Hinduism "in religious ceremonies Environment" Ekadasa Siva "or referred to as a cleaning / purgation. C.Hooykaas, (translation), (2004: 418). Thus when *Padiksan* ceremony, Siva purify authorities. In the *Rig Veda, Mandala Second, Sukta 1 (3)* states "... ..*tvam brahma rajivid bramanas pate, tvam vidhartah sacase purandhya* ", free language means you are supreme pastor source of wisdom and intelligence. An embodiment Nabe Siva is supreme pastor authority's *padiksan* ceremony (Maswinara, 1999:441). From that point on, the status changes from prospective candidates of *diksita* into the *diksita* (*Sulinggih*), using a new name, a new priesthood attribute, then surrendering his life, to the instructions of Siva. *Sulinggih* as an arm of the Lord, pray for the entire existence, including keeping this world with its contents to remain peaceful.

This is a formidable task and noble, but without the help of love God, *sulinggih* cannot do. After formally became *Sulinggih*, have the duty and responsibility that attached to him.

#### 5. The highlight of the *Padiksan* ceremony.

Before the peak of the ritual ceremony, an *Andi* ceremony was held, namely the process of purifying candidates for bathing (bathing), both male and female after passing the sport. *Andi*'s ceremony was carried out by *Guru Saksi* in the early hours of the morning at around 4am. After this ceremony the summit ceremony was held on the good day "adult suba" determined by Nabe, then symbolically as *Dewa siva*. He performed worship, to be able to carry out the procession of the prospective *Disikta*, through his ceremonies and yogic abilities, so that he could give birth to a *Sulinggih*, for the grace of Siva. From that moment on the status of the candidate *diksita* changed from the candidate *diksita* to the Sang *diksita* (*Sulinggih* / Hindu Priest), using a new name, new priestly attributes.

With the ceremony, the *Diksita* changed its position to *Sulinggih* or *Pandita*, surrendering his life to the orders of Siva. *Sulinggih* as an extension of God's hand, praying for all existence, including keeping the world peaceful.

This is a very heavy and noble task, but without the help of God's love, *Sulinggih* cannot do it. Then after formally becoming *Sulinggih*, he has the duties and responsibilities inherent in him, to carry out his duty of duty as *Sulinggih*. That is to serve any community that needs it.

## 6. Role of Management in the Padiksan Ceremony

The success of the ritual ceremony cannot be separated from how the management manages the dispute. The management of the ritual ceremony includes the management of ceremonial activities, facilities and budgets to support the ritual ceremony, including planning activities, organizing activities, mobilizing people in the implementation of ceremonies, and the final stage as an activity to control the course of events, so the objectives can be achieved. The planning is carried out, namely setting out the schedule of activities, planning about the committee and personnel, planning the course of the event, invited guests including *Sulinggih* who will attend the event for the study, consumption, decoration, completeness, budget planning and meetings.

Planning is made by a small team consisting of a chairperson, deputy chairman, secretary, treasurer and from the nuclear family and led by the candidates to provide input. This team determines the next step in coordinating the people who will be involved in the implementation of the ritual ceremony. The schedule of activities is determined based on *suba duasa* (good days) set by *Guru Nabe* as a series of events for the court.

The planning of the *Padiksan* ceremony includes the preparation of the beginning of the ritual program starting from the building of the ceremonial building (*Nuasen*), purifying (*melaspas*) the entire ceremony building that is ready to be used. Furthermore, the *Diksa Parikai* program was conducted by PHDI (Indonesian Hindu Institute), the initial notification ceremony (*Penuhur*) to *Guru Nabe*, *Guru Waktra*, *Guru Saksi*, begging for holy water (*tirta pekuluh*) to several holy places, *megat* worship ceremony, followed by sacred ceremony and sterilization (*ngekeb*) "*amatiraga*", taking place from 9pm to 4am, until the "*Andi*" ceremony and the complete ceremony of the trial starting at 7am until completion. In the implementation stage the most important key is how the three teachers, namely *Guru Nabe*, *Guru Waktra*, and *Guru Saksi* carry out the ceremony on the basis of the plan, supported by committee personnel. Coordination between the implementers commanded by *Guru Nabe*, and the Chairperson of the Committee is very important to be carried out continuously until the series of ceremonies run smoothly until completion.

The structure of the committee at the *Padiksan* ceremony was formed to support this ceremony based on the ability of the personnel and experience of each part and sections. The committee has 3 parts: I. Steering team, namely Protector / Advisor: *Ida Pedanda*, *Pengelisir puri*. II. Responsible person, III. The General Chairperson, directs the Deputy Chairperson to take care of the letters assisted by the Secretary, and the Treasurer who is in charge of managing the budget and finance. Under the General Chair there are 5 chairmen consisting of Chairperson I in charge of facilities and infrastructure, Chairperson II in charge of the authority section, transportation, information, Chairperson III in charge of the *upakara* ceremony, guardianship, health, Chairperson IV in charge of Space Inspection, documentation, Chairperson V in charge of PR & protocol, invitation, consumption, security. Field Chairpersons are assisted by sections.

In terms of responsibility, the sections are responsible to the Chair of the field, the Chairperson of the field is responsible to the Chairperson and the general chairperson is responsible to the *Padiksan* responsible person. In moving the committees each has a role, ranging from responsibility, general chairman, chairman of the field, section section. Likewise supervision is led by the leadership of each Chair. While the evaluation of preparation and implementation of activities is carried out at the beginning to the end of the ceremonial activities in accordance with the event, through coordination meetings, between sections, or through public meetings. The budget for the budget is around Rp. 500-700 million, ready to be used, to finance all event activities, among others, for *Sulinggih*

clothing (clothing), *Sulinggih* equipment (Siwakarana), infrastructure and ceremonial buildings, *Upakara* fees, cloth jewelry, banners, ornaments, decorations, consumption, transportation. In terms of time, this examination almost took 6 months for the main program and involved an average of 200-400 people per activity, excluding planning time before the commencement of the ceremony. Within 45 days after the peak of the study there were still further ceremonial activities such as "ngelinggihan weda" as the initial milestone of the new *Sulinggih* saying prayers and spells for the first time. The day before worshipping Siva aditya (Highest God) followed by the *metirta yatra* activity, which is to visit several shrines (temples), to give thanks to the gods in each of the temples. After completing this event, it was exactly 6 months from the peak of the study, then a ceremony was held asking for endorsement (*Mapulang lingga*) an award as well as the end of a series of events, as well as the gift of authority to make the sacred, to be used at any community ceremony. The big key to success is the ceremony management and the policy is in the hands of *Guru Nabe*.

This ritual ceremony mobilizes and moves the community continuously in accordance with the event. There is a kind of management model "synergy between traditional and conventional management, where a series of ceremonies / events take on a traditional order by emphasizing commitment and the effectiveness and use of the budget to apply a conventional management order with emphasis on efficiency.\

#### **IV. CLOSING**

##### ***Conclusion***

Ceremonial ceremony as a ceremony in giving birth to *Sulinggih* (Pandita) is a ceremony that is quite rare because it is very rarely done, considering that according to tradition only the Bramana group is capable of carrying out, because it has a period, and if carried out costs a considerable amount. Meanwhile, on the other hand, a patient is needed to serve the people according to the development of the Balinese population. Because of the demands and anticipation of the times, Parisada Hindu Dharma Indonesia as a Hindu religious institution encourages people to want to carry out this ceremony, remembering according to Hindu beliefs, everyone must purify himself while still alive, then when he returns his state is in a sacred condition. People who will become pandits can free themselves both materially and morally are no longer bound to the world. Besides supporting factors such as the community, funding, *Guru Nabe* has a very important role in the success of this ceremony, especially regarding his management.

##### ***Suggestion***

In the implementation of the examination program, the key is *Guru Nabe* who will determine, so there is a need for *Guru Nabe* who are able to request someone to become a *Sulinggih* at a relatively small cost and a shorter time, and suggest choosing a simple and small ceremony without reducing meaning and function.

#### **REFERENCES**

1. Journal, Of Theoretical and Applied Information Technology, <https://www.jatit.org/volumes/Vo197No1/22Vol97No1.pdf>
2. A Reusable Balinese Calendar Engine

3. -----, Tim PHDI, 1995, Panca Yadnya, Dewa Yadnya, Rsi Yadnya, Pitra Yadnya dan Manusa Yadnya, Office Guvenor of Bali, Office, Indonesia.
4. -----, PHDI 2007, Seminary decision Unity Against Interpretation Aspects of Hinduism, Paramita: Indonesia.
5. AC, Bhaktivedanta Swami Prabhupada, Sri Srimad, 2000 Bhagavad-Gita, according Originally, Molds fifth, Publisher: Hanuman Way, Indonesia.
6. Bandur, Agustinus, Dyah Budiastuti, 2018, Validity and Reliability Research, equipped with NVivo analysis, SPSS and Amos, Publisher, Partner Media Discourse, Indonesia.
7. C.Hooykaas 2002, Surya Sevana, From Pandita To Pandita and Hindus, Publisher, Paramita, Indonesia.
8. C.Hooykaas, T Goudriaan 2004 ., Stuti and Stava, Mantra The Pandita Hindu Bali, Paramita, Indonesia.
9. Eiseman, JR, Fred B, 1994, Bali Sekala and Niskala, Essays on Religion, Ritual, and Art, Published by Periplus Editions (HK) Ltd., Singapore.
10. Effendy, Onong Uchjana, 1983, Psychology of Management, Publisher: Alumni, Indonesia.
11. Gautama, the Buddha Wayan 2007, Bhuwana Kosa, Paramita, Indonesia.
12. Krishna, Anand, 2007, Vedaanta, Hope for the Future, Bali Post: Indonesia.
13. Maswinara, I Wayan, 1999, Sruti Veda Rigveda, Samhita, Paramita: Indonesia.
14. Manullang, M, 1983, Organization and Management, Liberty: Indonesia.
15. Pritchard, Peter, Kenneth Low, and Merrill Whalen, 1984 Management in general practice, Oxford University Press: Melbourne.
16. Pendit, Nyoman S 2005 Vedanta, Swami Vivekananda Percik spark reflection, Reader, Bali Post: Indonesia.
17. Puja, G, 2007, Veda Parikrama, Mantra and Srota Association manuscript, the original Sanskrit text and explanation, Paramita: Indonesia.
18. Rawi, Bambang Gede, 2017, Saka Bali, Callender, Bali offset : Indonesia.
19. Soebadio, Haryati, 1971, Jnanasidhhanta, original Published: Koninklijk Instituut voor Taal-, Land-en Volkenkunde.
20. Suamba, IP Putu, 2009, Shiva Bhuddha in Indonesia, Widya Dharma: Indonesia.
21. Suhardana, KM, 2008, Basic Kesulinggihan, Paramita: Indonesia,
22. Subagiasta, I Ketut, 2006, Teology, Filsafat, Ethic, and Ritual, Paramita, Indonesia.
23. Sudarsana, IB, Putu 2005, ., Dewa Yajna ceremony, Publisher: Dharma Acharya, Indonesia.
24. Sudarsana, IB, Putu, 2003-2004, The teachings of Hinduism, Religious Event, Publisher: Dharma Acharya, Indonesia.
25. Sunetra, I Made, Ida Bgs Suartika 2006, ., Spiritual Management in Business, Reader, Bali Post: Indonesia.
26. Oka Sanjaya, Gede., 2001, Siva Purana, Publisher: Paramita, Indonesia.
27. Wijaya, Surya, 2014, Siva Purana, Vol.III, (alih Bahasa), Published, Paramita, Indonesia.
28. Wijaya, W. Kandi. 2012 Panca Balikrama Besakih, Management, Implications and Basic Implementation, Pustaka Larasan: Indonesia.