



# Analysis of the three fundamental frameworks of Hindu: Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih at Pura Agung Mpu Kuturan Singaraja

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## ABSTRACT

**Background:** This study examines the implementation of the Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih at Pura Agung Mpu Kuturan, Institut Agama Hindu Negeri Mpu Kuturan Singaraja, through the analytical framework of the Three Basic Frameworks of Hinduism (*Tattwa*, *Susila*, and *Acara*). The research is motivated by the temple's "floating" functional status, which does not fully conform to traditional classifications such as *Kahyangan Jagat*, *Kawitan*, or *Swagina* temples, yet accommodates a large-scale and complex ritual typically associated with universal-scale temples. **Methods:** Data were collected through observation, in-depth interviews with key informants including religious leaders, lecturers, students, and institutional authorities, as well as document analysis. The data were analyzed using an interactive model involving data reduction, data display, and conclusion drawing, guided by the analytical framework of *Tattwa*, *Susila*, and *Acara* and supported by relevant sociological and religious theories. **Findings:** The findings reveal that the implementation of the ceremony is grounded in a conceptual synthesis that positions the campus temple as a hybrid form integrating elements of *Kahyangan Jagat* and *Swagina*. The ritual procession, guided by sacred texts such as *Lontar Bhama Kertih*, includes preparatory stages, core rituals such as *Mecaru*, *Melaspas*, and *Melasti*, culminating in *Ngenteg Linggih* as the installation of divine presence, and concluding with *Masineb*. This ritual has a multifaceted impact: it strengthens spirituality through experiential learning, fosters social solidarity (*ngayah*), enhances institutional quality and student engagement, and preserves cultural continuity across generations. **Conclusion:** The study concludes that the *Karya Agung* functions not merely as a ritual activity but as a transformative mechanism that integrates spirituality, institutional development, and cultural preservation within the context of higher education. **Novelty/Originality of this article:** This study introduces the concept of the campus temple as a "spiritual laboratory," offering an innovative integrative model of *Tattwa-Susila-Acara* within modern higher education institutions.

**KEYWORDS:** *Karya Agung*; *Mungkah Wrhaspati Kalpa Utama*; *Ngenteg Linggih*; three basic frameworks of Hinduism.

## 1. Introduction

The existence of temples in Bali has traditionally been systematically classified based on their functions and the scope of their users, such as Pura Kahyangan Jagat, Kawitan, Swagina, and Pura Umum. This classification is not merely administrative in nature but also carries theological and sociological legitimacy that governs the relationships between sacred spaces, communities of worshippers, and the scale of yajña performance in Hindu

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religious practice. Within this framework, the structure of temples represents an ordered religious cosmology, where each category possesses relatively established boundaries regarding function, authority, and levels of rituality. However, the dynamics of modernity, particularly the development of religion-based higher education institutions, have given rise to new configurations that cannot be fully explained through this classical typology. The Pura Agung Mpu Kuturan within the grounds of the State Institut Agama Hindu Negeri Mpu Kuturan Singaraja serves as a concrete representation of this phenomenon, where its functional status occupies a “floating” position because it does not fully meet the criteria of any existing temple category, while simultaneously transcending established traditional boundaries (Ardiyasa, 2024).

The issue becomes increasingly complex when such a temple with hybrid status conducts a large-scale and highly complex ceremony, namely the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih*, which is traditionally associated with temples of the Kahyangan Jagat scale. This situation not only presents technical ritual challenges but also raises fundamental theological and epistemological problems. On the one hand, there is a gap between the functional status of a temple rooted in a limited community and the macrocosmic scale of the yajña; on the other hand, there is a potential shift in ritual meaning when sacred practices are adapted within the context of modern institutions (Virgiastuti et al., 2026). The selection of the Wrhaspati Kalpa Utama caru as the highest tier in the ritual structure underscores this problem, as it raises critical questions regarding the basis of legitimacy: whether it is grounded in contextual scriptural authority, or influenced by specific symbolic constructions emerging within contemporary social dynamics.

Beyond the theological dimension, the complexity of rituals within the context of higher education institutions also raises sociological and pedagogical issues that are far from straightforward. The gap between the symbolic complexity of rituals and the level of understanding among the academic community indicates a dissonance between practice and meaning. In many cases, campus community involvement tends to be physically participatory but not yet fully epistemically reflective. This risks reducing rituals to mere symbolic performativity, stripping them of their transformational dimension. In an educational context, this indicates that rituals have not yet fully functioned as an integrative medium of learning capable of transforming philosophical knowledge into practical awareness (Purwanto et al., 2025). Consequently, there is a need to reinterpret the practice of yajña not merely as a religious phenomenon, but also as a social and pedagogical practice within the academic sphere.

Within the academic landscape, previous studies have tended to place Hindu rituals within a traditional framework, emphasizing symbolic, theological, or cultural aspects, without adequately examining their transformation within modern institutional contexts such as universities. Furthermore, the approaches used are generally partial and have not simultaneously integrated philosophical, ethical, and ritual dimensions (Jemiwi & Dharma, 2025). The absence of the Three Fundamental Frameworks of Hinduism (*Tattwa, Susila, and Acara*) as a comprehensive analytical framework limits the ability of previous studies to explain multidimensional contemporary phenomena (Puspa & Saitya, 2021; Pitriani, 2020). Thus, there is a significant research gap: the absence of an integrative analytical model capable of explaining the relationship between the hybrid status of the temple, the legitimacy of large-scale rituals, and the social and institutional implications within a modern context.

Furthermore, this study also situates the phenomenon of campus temples within a broader theoretical framework, namely as part of the negotiation process between tradition and modernity. From this perspective, the temple is no longer understood as a static entity but as a dynamic space undergoing a reconstruction of meaning as the social context changes. Therefore, an analysis of the performance of grand ceremonies in campus temples is not only locally relevant but also holds theoretical significance in enriching the discourse on religious adaptation within modern institutions. This simultaneously opens up space for the reinterpretation of concepts such as ritual legitimacy, religious authority, and the social functions of temples in contemporary society.

Given these conditions, this research is urgent because it aims not only to describe phenomena but also to construct a conceptual framework capable of bridging the tension between tradition and modernity in Hindu religious practice (Ardiyani et al., 2025). This urgency is further heightened by the growth of religion-based educational institutions that require a model of integration between spirituality and academic rationality. By employing the Tri Kerangka Dasar Agama Hindu approach, this study seeks to present a holistic analysis that not only evaluates the technical appropriateness of rituals but also comprehensively examines their philosophical legitimacy, ethical responsibilities, and social impacts. Thus, this study is expected to provide a theoretical contribution in the form of developing an integrative analytical model in the study of Hinduism, as well as a practical contribution in formulating guidelines for the implementation of yajña within modern institutional settings. Furthermore, this study also offers a new perspective on campus temples as strategic spaces for spiritual and social transformation, thereby expanding the horizons of religious studies in responding to the increasingly complex and dynamic challenges of the times.

## 2. Methods

This study employs a qualitative approach using a case study design aimed at gaining an in-depth understanding of the phenomenon of the performance of the Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih within the context of a campus temple. Ontologically, this study is grounded in the assumption that socio-religious reality is constructive and contextual, particularly in the relationship between ritual practices, institutional structures, and the subjective experiences of the academic community. Epistemologically, this study employs an interpretive paradigm that views meaning as the result of interaction between the researcher and the research subjects, thereby directing the analysis toward a deep understanding of the values, symbols, and practices that are alive within the research context (Bryda & Costa, 2023).

The research location is the Mpu Kuturan Campus Temple, situated within the grounds of the Institut Agama Hindu Negeri Mpu Kuturan Singaraja, Buleleng Regency, Bali. The selection of the location is based on the unique characteristics of the temple as a hybrid entity situated within a higher education institution and hosting large-scale grand ceremonies. The research was conducted over six months, from July 2025 to January 2026, with the consideration that this timeframe encompasses the entire ritual process, from preparation to the post-ceremony period, thereby enabling comprehensive and sustained observation.

The research subjects consist of key informants selected purposively based on their relevance and competence regarding the research object. These informants include institutional leaders (the Rector), faculty members, students, *Sulinggih* (priests), as well as parties directly involved in the ceremony's execution, such as the organizing committee and sarati banten. The population in this study is the entire academic community involved in ritual activities, while the sample or informants were determined qualitatively by considering the depth of information that could be obtained. Research variables were not defined quantitatively but were focused on analytical categories consisting of *Tattwa* (philosophical aspects), *Susila* (ethical aspects), and *Acara* (ritual aspects) as the primary framework for analysis.

Data sources in this study consist of primary and secondary data. Primary data were obtained through direct observation of the series of ceremonies, in-depth interviews with key informants, and participatory involvement in ritual activities (Zuriah, 2027). Secondary data were obtained through document analysis, such as lontar manuscripts, religious literature, institutional archives, and relevant previous research findings. Data collection techniques include participant observation, semi-structured interviews, and documentation, conducted in a triangulated manner to enhance data validity.

The research procedure began with an exploratory phase to identify issues and the socio-religious context, followed by systematic data collection during the research period,

and concluded with data analysis and interpretation. Data analysis utilized an interactive model encompassing data condensation, data presentation, and drawing conclusions (Humble & Mozelius, 2022). During the data condensation stage, the researcher conducted thematic coding based on the categories of *Tattwa*, *Susila*, and *Acara*. Subsequently, the data were presented in the form of descriptive-analytical narratives that allowed for the identification of emerging patterns, relationships, and meanings. The final stage of drawing conclusions was conducted reflectively and continuously by verifying the findings through triangulation of sources and techniques. Theoretically, this study is grounded in Religious Theory, Structural-Functional Theory, and Critical Theory as interpretive frameworks for understanding the relationship between ritual practices, social structures, and power dynamics in a modern context. Data presentation employs an argumentative narrative style to emphasize the depth of analysis, thereby enabling the reproducibility of the research in similar contexts while accounting for local and institutional characteristics.

### 3. Results and Discussion

#### 3.1 Rationale for the implementation of the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih*: An analysis of the three fundamental pillars of Hinduism

Institut Agama Hindu Negeri (IAHN) Mpu Kuturan in Singaraja, Bali, was officially established on March 22, 2016, pursuant to Minister of Religion Decree No. 14 of 2016. Its establishment originated from a separation from IHDN Denpasar, driven by administrative challenges and the significant distance between the main campus in Denpasar and the second campus in Singaraja (approximately 100 km). This separation was spurred by the desire of the Buleleng Regional Government and the local community to have an independent state-run Hindu university, in line with Singaraja's vision as a City of Education.

Historically, the institution traces its origins to PGAHN Singaraja in 1968, which later transitioned to become Campus II of STAHN Denpasar before eventually separating. The separation effort was fully supported by various stakeholders, including the local government, Hindu organizations, and the community. The vision of IAHN Mpu Kuturan is to become a higher education institution that is "excellent and dignified, embodying the Tri Kaya Parisudha character." Its primary mission includes providing quality education, conducting innovative research, engaging in community service, and ensuring transparent governance. By 2025, the institution will have a strong human resource base, comprising 136 faculty members and 83 staff members. The student body will number 5,628, spread across undergraduate, master's, and doctoral levels, with diverse academic programs supporting the development of Hindu science, religion, and culture.

The performance of the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* at Pura Agung Mpu Kuturan in Singaraja is a tangible and holistic manifestation of the Three Foundational Pillars of the Hindu Faith: *Tattwa*, *Susila*, and *Acara*. An analysis of the perspectives of the ritual organizers (*Tri Sadaka*) and *Sang Yajamana* (the campus community) reveals the profound reasons behind the selection of this major-scale ceremony. Analysis from the *Tattwa* perspective, from the *Tattwa* perspective, this ceremony is rooted in profound philosophical beliefs. Pura Agung Mpu Kuturan is not an ordinary temple but a unique "Campus Temple," a fusion of *Kahyangan Jagat* (universal, open to all) and *Pura Swagina* (functional, for the academic community). This concept represents the belief in *Brahman* (the One Supreme God), who is both *Nirguna* (attributeless, universal) and *Saguna* (attribute-bearing, manifested as the God of Knowledge such as *Brihaspati/Saraswati*). The selection of the rare and majestic *Wrhaspati Kalpa Utama* is the appropriate response to a once-in-a-lifetime sacred moment, namely *Ngenteg Linggih* (spiritual initiation and the consecration of a temple). This ceremony is interpreted as a prayer for the principle of wisdom (*Brihaspati Tattwa*) to illuminate the entire institution. The meticulous selection of ritual offerings (such as the use of a goat based on the *Lontar Bhama Kertih*) is not a mere formality, but a spiritual discipline (*Sadhana*) to align human actions with cosmic law (*Rta/Dharma*).

Analysis from the ethical perspective, at the ethical level, the performance of this ceremony reflects collective ethics and moral responsibility. Honor for Mpu Kuturan as an ancestor and great master who unified the concept of Tri Kahyangan is manifested through the offering of worthy sacrifices (*Bhakti* and *Pitra Yajna*). This embodies the principle of reciprocity (*Rna*) and the practice of *Tat Twam Asi* (I am You), where the greatness of the master is honored through the highest devotion. The heterogeneous campus community (thousands of students, faculty, and staff) is viewed as a modern “academic extended family.” This Great Work embodies their collective Karma Yoga and cooperative effort. The values of Tri Hita Karana are lived out through efforts to create harmony with God (*Parhyangan*), fellow humans (*Pawongan*), and nature (*Palemahan*). The goals of academic advancement, peace, and campus safety align with the principle of *Moksartham Jagadhita Ya Ca Iti Dharma*, which is to achieve spiritual happiness and worldly well-being. This ceremony also serves as a statement of the campus’s integrity to remain firmly rooted in local cultural and spiritual foundations amidst modernity.

Analysis from the event perspective, in terms of the event, this ceremony is conducted with the highest precision and completeness. The involvement of the *Tri Sadaka* (Shiva, Buddha, and Bhujangga priests) is not a formality but a ritual necessity to purify the three layers of the cosmos (*Tri Loka: Swah, Bwah, and Bhur Loka*). Each pandita has a distinct role and title (*agem-ageman*) that ensures the legitimacy and perfection (*Puput*) of the ceremony. The *Sarati Banten* (*banten* maker) plays a key role by preparing highly complex and comprehensive ritual offerings in accordance with the “*pakem*” of the Lontar Yajna Prakrti.

Offerings such as *canangsari*, *Penyeneng*, *daksina gede*, and *padudusan agung* are not mere decorations, but rather a symbolic language and medium of worship representing the universe (*Bhuana Agung*) and the human self (*Bhuana Alit*). Every component, from a single strand of palm frond to a single fruit, carries philosophical meaning. The *Pecaruan Wrhaspati Kalpa* procession, utilizing specific offerings (such as a goat), serves to purify the location and symbolizes the purification of the nature of ignorance (*Moha*) in order to attain knowledge (*Jnana*).

*The Grand Ceremony of Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* at Pura Agung Mpu Kuturan is a perfect manifestation of the integration of *Tattwa, Susila, and Acara*. (Widana, 2019) This ceremony demonstrates that Hinduism is a living tradition capable of adapting to modern contexts (a heterogeneous institution) without losing its philosophical depth. It successfully creates a “spiritual mandala” where space (the Campus Temple), time (the *Ngenteg Linggih* moment), community (the Academic Family), and ritual unite in harmony to support the noble goal of creating an educational ecosystem that is not only smart but also sacred (Putra, 2021). The *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* ceremony at Pura Agung Mpu Kuturan, Singaraja, is a *Maha Yajna* (*great work*) aimed at purifying, consecrating, and establishing the sacred site (*Ngenteg Linggih*) as a *sthana* (abode) for the divine power, particularly *Ida Bhatara Mpu Kuturan*, within the IAHN Tapan campus grounds. Its complex and deeply meaningful procession can be divided into several main stages.

### 3.2 *The procession of the Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih ceremony*

Initial Preparations (*Rapat and Ngawit Karya*) which address fundamental aspects such as determining the auspicious day (*wariga*), arranging the elements of sound (*panca gita*), and ensuring the perfection of the ceremony (*tri manggalaning yajna*). The *Ngawit Karya* stage marks the beginning of the physical and spiritual manifestation of the ceremony. Erecting “temporary shrines” such as the *Sanggar Tawang, Panggungan, and Penjor*, which are rich in philosophical symbolism. These structures serve as a subtle invitation to the *Widiadara-Widiadari* (celestial beings) to descend and bestow their blessings and inspiration of wisdom (*kepradnyanan*), which is highly relevant in an academic context (Suhardana, 2010; Pusta & Saitya, 2021).

*Mecaru Wrespati Kalpa* is a large-scale sacred sacrificial ceremony involving the offering of specific animals to each cardinal direction. Its purpose is to neutralize negative energy (*bhuta kala*) and restore cosmic balance throughout the campus. Performing *Melasti*, a purification procession to the sea (Pura Segara) to wash away impurities (*mala*) and draw the essence of life (*amertha*). All ceremonial items and participants are purified in this ritual.

The *Mendak Pratima*, crafted by a woodcarver from Bangli, is reverently retrieved and brought to Pura Agung, symbolizing the welcoming of the tangible presence of divine power. *Melaspas*, *Memakuh*, *Ngurip*, and *Masupati* are a series of purification and sanctification rites performed by the Sulinggih (Ambara, 2006). The purpose is to transform the *pratima* from a physical object into a sacred, “living” vessel ready to be inhabited by the power of Ida Bhatara. This process involves cleansing, strengthening the spiritual foundation, bestowing a symbolic “soul,” and uniting with the power of the Trimurti.

Conducting the *Piodalan*, also known as the “anniversary” ceremony or the first inauguration of an active temple, followed by communal prayer as an expression of unity and gratitude. Next is the *Nganyarin* ceremony, which is the daily offering performed during the “*Nyejer*” period (when Ida Bhatara is believed to still be present). The *Nyenuk* ceremony is a ritual symbolizing the arrival of the Gods to “*visit*” and directly receive offerings of the earth’s bounty from the devotees. This is followed by the *masineb* ceremony, the closing ritual that sends Ida Bhatara and the Gods back to *khayangan* (heaven), marking the perfect conclusion of the series of ceremonies. The performance of the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* at Pura Agung Mpu Kuturan is not only a large-scale religious ritual but also serves as a transformative catalyst with far-reaching impacts on spiritual, educational, institutional, social, and cultural aspects for the Institut Agama Hindu Negeri (IAHN) Mpu Kuturan and its academic community.

### 3.3 Implications of the Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih ceremony

Implications for the Enhancement of *Sraddha* and *Bhakti*, where this ceremony successfully shifts religious understanding from a textual focus to direct experience (*experiential learning*). The active involvement (*ngayah*) of faculty and students in ritual processions such as Mamungkah and Ngenteg Linggih creates a “living phenomenology of devotion.” This strengthens faith (*Sraddha*) because students not only study theory but directly experience the spiritual meaning behind it. This religious experience also enhances *Bhakti* or sincere devotion to God, manifested through selfless service. This work serves as a medium for fully internalizing Hindu philosophical values (*Tattwa*), ethics (*Susila*), and rituals (*Acara*).

Implications for Quality and Quantity Improvement: Following the grand ceremony, IAHN Mpu Kuturan experienced significant institutional progress. There was a sharp increase in the number of students (to approximately 5,600), driven by the campus’s reputation for successfully integrating knowledge with spirituality. Beyond quantity, student quality has also improved through the development of *soft skills* such as project management, teamwork, and problem-solving, which were honed during the ceremony preparations. At the institutional level, the campus successfully elevated its status from a College (STAHN) to an Institut Agama Hindu Negeri (IAHN) and achieved prestigious accreditation for both the institution and all its academic programs.

Implications for Strengthening Solidarity and Cultural Preservation, where this ceremony serves as a strong social bond. The preparation and execution process, which involves the entire academic community faculty, students, and staff successfully breaks down hierarchical and faculty barriers (Swastika, 2008). All parties united in the spirit of *yajna* (devotional service), fostering solidarity, cohesion, and a sense of family that carries over into the daily dynamics of campus life. From a cultural perspective, this grand endeavor serves as a living laboratory for the preservation of cultural heritage. Elements such as mantras, hymns, woodcarving, dance, gamelan, and the rituals of *banten* (offerings) are not only preserved but also documented and studied, ensuring the continuity of traditions for

future generations (Titib, 2003a). Based on the discussion, the novelty or new finding that can be identified is the Campus Temple as a spiritual laboratory, namely a “Holistic Integration Model of *Tattwa-Susila-Acara* for a Heterogeneous Modern Community.”

Pura Agung Mpu Kuturan no longer functions merely as a traditional place of worship but has evolved into a “spiritual laboratory” where the lofty Hindu theological theories (*Tattwa*) are tested, lived out, and realized within the context of a diverse modern society. This model successfully integrates the functional dimension (as a campus/educational institution) with the spiritual dimension (as a temple) in a holistic manner. Knowledge (*jnana*) is not viewed as separate from spirituality, but is instead grounded in a solid foundation of ethics (*Susila*) and belief (*Tattwa*) (Sudarsana, 2000). This model offers an elegant resolution to the tension between modernity (often perceived as secular) and tradition (often perceived as outdated). The campus can remain modern and academically successful without having to abandon its cultural and spiritual roots; rather, by deepening and contextualizing them (Purwanto et al., 2025).

This model not only demonstrates the integrative and adaptive functions of ritual but also reflectively acknowledges and manages the potential for conflict, hierarchy, and economic burdens in its implementation within a modern environment. The application of *Tri Sadaka* is a functional effort toward balance, yet it also holds the potential for criticism regarding the concentration of spiritual authority. This model successfully transforms the foundation of the religious community from primordial bonds (*wangsa*) into modern-functional bonds based on an “academic extended family,” while simultaneously creating a unique “spiritual-intellectual ecosystem.” This Great Work offers a dynamic resolution, not merely a compromise between the demands of modernity (accountability, inclusivity, institutional progress) and tradition (sacredness, scriptural authority, ritual hierarchy). This model serves as a living laboratory for the ongoing negotiation between these two poles.

Ritual as a *catalyst for holistic institutional transformation*: there is a direct correlation between the performance of large-scale religious rituals and improvements in institutional performance and status. This Great Work is not merely a ceremonial event but acts as *spiritual capital* that accelerates institutional transformation. The elevation of status from STAHN to IAHN, the attainment of accreditation, and a significant increase in student enrollment (to 5,628 students) were identified as inseparable outcomes of the spiritual energy, social cohesion, and work ethic fostered following the ceremony. This offers a new model in higher education governance that integrates a spiritual-academic approach.

This ceremony functions as a *large-scale socio-cultural simulator* the formation of a unique solidarity-building mechanism in the form of physical labor (*ngayah*), infused with collective spiritual experience, crystallizing into enduring social bonds (*social bond*). The concept of “breaking down status barriers” (between faculty, students, and staff) into a single identity as the “extended *yajna* family” and the extension of this solidarity into daily campus governance demonstrates the formation of a distinctive form of solidarity namely, organic-spiritual solidarity which serves as a solution to coordination and communication challenges within the academic environment.

This Great Work not only preserves but actively revitalizes culture through proactive strategies. An *active preservation* approach integrated into the Three Fundamental Frameworks of the Hindu Religion. The documentation of mantras and hymns as literary canonization (*Tattwa*), the transfer of knowledge in creating offerings from the traditional offering masters to students (*Susila*), and the use of ceremonies as a living vessel for dance and gamelan arts (*Acara*), create a *living cultural ecosystem*. Engaging traditional offering patterns in dialogue with contemporary art demonstrates a dynamic, non-static, and time-relevant model of preservation (Nathanson, 2009; Dharma & Jero, 2025).

The conceptualization of the campus temple as a *spiritual laboratory* in this study marks an epistemological leap in understanding the function of sacred space within the complex context of modernity (Titib, 2003b; Heriyanti, 2019). The temple is no longer reduced merely to a *locus* of repetitive and symbolic rituals, but is repositioned as an arena of reflective praxis where the teachings of *Tattwa*, *Susila*, and *Acara* undergo a dialectical

process between text, action, and lived experience. Within this framework, the academic community is not positioned as a passive participant but as an epistemic subject that actively constructs meaning through direct engagement in a series of grand works. This transformation fundamentally shifts the orientation of religiosity from a cognitive-doctrinal pattern toward an existential experience that enables a deeper internalization of values, so that religion does not remain at the level of discourse but manifests as a living, practical consciousness (Listriani et al., 2019; Donder, 2006).

Argumentatively, the position of the temple as a spiritual laboratory gains theoretical and empirical relevance because it bridges the classic dichotomy between academic rationality and religious spirituality. Higher education institutions, which have long been associated with the production of rational knowledge, find a new culmination when spirituality is not marginalized but integrated as an ethical and ontological foundation within the entire educational process. Thus, ritual practices such as Mamungkah and Ngenteg Linggih function not only as expressions of faith but also as experiential learning-based pedagogical mediums, where knowledge moves from the merely conceptual toward a praxis-based consciousness that shapes the character, ethics, and life orientation of the academic community.

Furthermore, this framework underscores that the campus temple possesses the capacity to serve as a multidimensional space of transformation that not only fosters individual piety but also builds collective consciousness and institutional identity rooted in spiritual values. In this context, ngayah activities are not merely understood as social-religious work but as a mechanism for fostering organic-spiritual solidarity that transcends the boundaries of academic hierarchy. Faculty, students, and educational staff are integrated into a communal consciousness rooted in shared sacred experiences, thereby fostering authentic social cohesion, strengthening the institution's social capital, and contributing to more harmonious and sustainable academic governance.

In the context of scientific innovation, this research is not merely descriptive but offers a systematic theoretical framework regarding a new paradigm of the relationship between Hindu religious practices, modern educational institutions, and contemporary socio-cultural dynamics. The proposed holistic integration model of the Three Fundamental Frameworks of Hinduism demonstrates that modernity and tradition are not in an antagonistic relationship but can synergize dialectically and transformatively (Jero et al., 2025a). At the same time, this study reconstructs the functional status of the temple from traditional classifications toward a hybrid synthesis that combines the dimensions of Kahyangan Jagat and Swagina, thereby expanding the Hindu theological horizon in responding to modern institutional realities.

Furthermore, the findings of this study affirm that the performance of grand rituals is not merely ritualistic but functions as spiritual capital with tangible implications for institutional transformation. Rituals serve as a catalyst accelerating the improvement of an institution's quality and quantity, strengthening social cohesion through organic-spiritual solidarity, and fostering the emergence of a dynamic and regenerative cultural preservation model rooted in living culture. Thus, this study not only fills a gap in research on yajña practices within the context of higher education but also offers theoretical and practical contributions in the form of an integrative model that positions rituals as strategic instruments in building an academic ecosystem that is not only intellectually superior but also deeply rooted in sustainable spiritual and cultural values.

### *3.4 Critical synthesis: Ritual legitimacy, institutional reflexivity, and the sustainability of the campus temple model*

The analysis of the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* at Pura Agung Mpu Kuturan demonstrates that the ceremony cannot be understood solely as a ritual sequence or as a religious event performed within a campus environment. More fundamentally, it represents a complex process of meaning reconstruction in which sacred authority, institutional identity, ritual knowledge, and cultural continuity are negotiated

within the framework of modern Hindu higher education. This section therefore provides a critical synthesis by interpreting the ceremony not merely as an expression of devotional religiosity, but as a strategic religious praxis that redefines the position of the campus temple as a hybrid sacred institution. In this context, the ceremony becomes a crucial site for examining how Hindu tradition responds to modern institutional realities without abandoning its theological, ethical, and ritual foundations.

The first critical point concerns the question of ritual legitimacy. In classical Balinese Hindu practice, temple functions are generally classified through relatively stable categories, such as *Kahyangan Jagat*, *Kawitan*, *Swagina*, and public temples. These classifications are not only administrative but also theological and sociological, because they determine the scope of worshippers, ritual obligations, and the symbolic scale of *yajña*. However, Pura Agung Mpu Kuturan occupies a more complex position. It is located within a higher education institution and serves the academic community, yet its ritual function extends beyond the narrow scope of a functional or occupational temple. This situation confirms Ardiyasa's argument that Pura Agung Mpu Kuturan must be read through both textual and contextual religious dimensions, because its existence cannot be reduced to inherited temple typology alone (Ardiyasa, 2024).

The performance of the *Wrhaspati Kalpa Utama* level in this temple therefore raises an important interpretive issue, how can a campus temple, whose community is institutionally bounded, perform a ritual normally associated with a wider sacred scale? The answer lies in the layered construction of legitimacy. Ritual legitimacy in this case does not emerge from one single source, but from the convergence of scriptural reference, priestly authority, institutional responsibility, collective participation, and the theological meaning of the temple itself. The involvement of *Tri Sadaka*, the use of ritual references such as Lontar Bhamas Kertih and *Yajna Prakrti*, and the complete structure of the ceremony indicate that the ritual was not performed as an institutional spectacle, but as a sacred act grounded in authoritative ritual knowledge. This is consistent with the Hindu understanding that *yajña* must be performed through the integration of proper knowledge, ethical intention, and correct ritual procedure (Sudarsana, 2000; Widana, 2019).

From the perspective of *Tattwa*, the ceremony signifies the reactivation of sacred space within a modern academic setting. The temple is not merely a physical structure or an architectural complement to the campus, but a symbolic axis that connects the academic pursuit of knowledge with the metaphysical source of wisdom. The use of the *Wrhaspati* symbolism is particularly significant because *Wrhaspati* or *Brihaspati* is closely associated with divine knowledge, guidance, and sacred intelligence. Within a university context, this symbolism becomes theologically meaningful: knowledge is not treated as a secular possession of the intellect, but as a sacred force that must be oriented toward *dharma*. This interpretation strengthens the concept of the campus temple as a "spiritual laboratory," where the pursuit of *jnana* is placed within the larger framework of divine order and ethical responsibility.

At the same time, the ceremony also reveals the dynamic relationship between *Saguna* and *Nirguna* conceptions of divinity. Heriyanti (2019) explains that the Hindu theological imagination allows divine reality to be approached through concrete sacred forms without reducing the transcendence of Brahman. In this sense, the consecration of the *pratima* and the ritual establishment of divine presence through *Ngenteg Linggih* should not be interpreted as a simple localization of God, but as a symbolic and ritual mediation through which the transcendent becomes experientially accessible to devotees. The campus temple thus becomes a sacred pedagogical space: it enables members of the academic community to experience theology not only as doctrine, but as embodied ritual reality.

The second critical point concerns *Susila* or ethical responsibility. A large-scale ritual performed within a modern educational institution inevitably involves questions of participation, hierarchy, authority, resources, and institutional accountability. Therefore, the ethical meaning of the ceremony cannot be limited to devotion or sincerity alone. It must also include the way the institution manages ritual participation, financial burden, social inclusion, and the balance between sacred obligation and academic responsibility. In this

regard, *Susila* functions as a critical corrective to ritual formalism. Without ethical reflexivity, a grand ceremony may become magnificent in form but weak in transformative substance. Widana (2018) reminds that ritual activity can sometimes shift toward the reproduction of identity and outward religiosity when its inner philosophical meaning is not continuously reflected upon.

This ethical dimension is especially important in interpreting the practice of *ngayah*. On the surface, *ngayah* appears as voluntary service offered for the success of the ceremony. However, at a deeper level, *ngayah* functions as an ethical discipline that transforms individual identity into collective responsibility. Faculty members, students, staff, ritual specialists, and institutional leaders are drawn into a shared field of action in which social hierarchy is temporarily softened by devotional cooperation. This produces what may be called organic-spiritual solidarity: a form of social cohesion rooted not merely in institutional structure, but in shared sacred experience. Such solidarity differs from ordinary organizational cooperation because it is animated by *yajña* consciousness, namely the willingness to act beyond personal interest for a larger religious and communal purpose.

Nevertheless, this solidarity must be interpreted critically. The fact that *ngayah* creates unity does not automatically mean that it is free from tension. In a campus environment, differences in ritual literacy, social position, gendered roles, economic capacity, and academic workload can influence how individuals experience participation. Therefore, the spiritual value of *ngayah* depends on whether participation remains grounded in sincerity and mutual respect, rather than becoming an implicit institutional expectation. This is where the integration of *Susila* and institutional governance becomes crucial. The ceremony becomes ethically meaningful when it strengthens community bonds without suppressing individual agency, and when it cultivates devotion without neglecting fairness, accountability, and inclusivity.

The third critical point concerns *Acara* as ritual praxis. The procession of *Mamungkah, Melasti, Mecaru, Melaspas, Masupati, Ngenteg Linggih, Piodalan, Nyejer, and Masineb* should not be read merely as a sequence of ritual stages. Each stage represents a symbolic grammar through which the campus space is ritually transformed from ordinary institutional territory into a sacred field. Titib (2003a) emphasizes that Hindu ritual symbols are not decorative elements, but theological signs that mediate cosmological meaning. Therefore, offerings, mantras, sacred architecture, pratima, sound, movement, and priestly gestures function as ritual language. They communicate meanings that cannot be fully conveyed through conceptual explanation alone.

In this sense, *Acara* becomes the visible body of *Tattwa* and *Susila*. *Tattwa* provides the metaphysical foundation, *Susila* gives ethical orientation, and *Acara* materializes both in structured ritual action. The ceremony therefore demonstrates the inseparability of the Three Fundamental Frameworks of Hinduism. When ritual is detached from *Tattwa*, it risks becoming mechanical formalism. When ritual is detached from *Susila*, it risks becoming symbolic performance without ethical depth. Conversely, when *Tattwa* and *Susila* are embodied through *Acara*, religion becomes lived, visible, and collectively experienced. This is precisely the strength of the *Karya Agung* at Pura Agung Mpu Kuturan: it transforms doctrinal knowledge into communal praxis.

The ceremony also has important pedagogical implications. In modern higher education, religious knowledge is often transmitted through lectures, texts, discussions, and formal curricula. While these methods are important, they are insufficient for transmitting the affective and embodied dimensions of Hindu religiosity. The *Karya Agung* provides an alternative model of religious pedagogy based on experiential learning. Students do not merely learn about *yajña*; they encounter *yajña* as a lived discipline. They observe ritual authority, participate in preparation, experience collective devotion, and witness how sacred texts are translated into concrete ritual forms. This process bridges the gap between intellectual understanding and existential participation.

This interpretation is relevant to Sukrawati's (2018) argument that Hindu religious education must negotiate between tradition and modernity. In the case of Pura Agung Mpu Kuturan, tradition is not presented as an object of nostalgia, but as a living epistemic

resource. The campus does not simply preserve ritual forms; it activates them as educational instruments. Thus, the ceremony expands the meaning of academic learning. Knowledge is not only produced through research and classroom instruction, but also through ritual participation, cultural transmission, and ethical embodiment. This confirms that a Hindu higher education institution can develop a model of learning that integrates intellectual, spiritual, cultural, and moral dimensions.

At the institutional level, the Karya Agung functions as spiritual capital. It generates symbolic energy, strengthens institutional identity, consolidates community participation, and creates a shared narrative of sacred institutional development. This does not mean that institutional progress can be mechanically attributed to ritual performance. Rather, the relationship should be interpreted as symbolic and sociological: the ceremony creates a collective horizon of meaning that motivates cooperation, strengthens belonging, and legitimizes institutional aspirations. Nathanson (2009) argues that major events can become catalysts for social change when they reorganize collective perception and generate new patterns of action. In this case, the Karya Agung becomes a religious event that reorganizes the academic community's understanding of itself as not only an educational institution, but also a spiritual-cultural community.

This point is significant because modern academic institutions are often evaluated mainly through measurable indicators such as accreditation, student enrollment, research productivity, and administrative performance. The case of Pura Agung Mpu Kuturan suggests that institutional quality can also be strengthened through intangible cultural and spiritual resources. Ritual does not replace academic standards, but it can provide ethical orientation and communal energy that support institutional development. In this way, the ceremony offers a distinctive model of Hindu higher education governance: academic excellence is not separated from spiritual grounding, and institutional modernization is not detached from cultural rootedness.

The sustainability of this model, however, depends on whether the institution can transform the momentum of the ceremony into long-term cultural and academic programs. A grand ritual may create strong emotional and spiritual resonance, but this resonance can fade if it is not institutionalized through documentation, curriculum integration, research agendas, student training, and community engagement. Therefore, the campus temple should not become merely a memorial of ritual success. It must continue to function as a living laboratory where ritual knowledge, theology, ethics, arts, ecology, and social service are continuously studied and practiced. This is where the sustainability dimension becomes central.

Cultural sustainability requires more than preservation. It requires regeneration. Wiana (2007) argues that Hindu thought contains ecological and cultural wisdom that must be actualized in practical life, not merely celebrated symbolically. In the context of Pura Agung Mpu Kuturan, this means that the knowledge of banten, mantra, mudra, sacred architecture, gamelan, dance, ritual management, and cosmological symbolism must be transmitted to younger generations through systematic and reflective methods (Jero et al., 2025b). Students should not only be participants in ritual activities, but also learners, researchers, documenters, and future transmitters of Hindu knowledge. In this way, the campus temple becomes a site of active cultural reproduction.

The role of documentation is particularly important. Ritual knowledge in Bali is often transmitted orally and practically through direct apprenticeship. While this mode of transmission remains essential, modern institutions have the capacity to strengthen it through archives, audiovisual documentation, ethnographic research, textual studies, and interdisciplinary interpretation. Humble & Mozelius (2022) emphasize that qualitative research allows complex cultural phenomena to be interpreted through thematic and contextual analysis. Therefore, the Karya Agung should be treated as a rich research archive that can support studies in theology, anthropology, education, sociology, art, architecture, and cultural sustainability. Such documentation would prevent the ceremony from becoming a one-time event and instead turn it into a long-term source of academic knowledge.

A further interpretive implication concerns the relationship between tradition and modernity. The case of Pura Agung Mpu Kuturan shows that modernity does not necessarily secularize religious institutions. On the contrary, modern institutions can become spaces where tradition is reinterpreted and revitalized. This challenges the assumption that modernization inevitably weakens sacred authority. In this case, modernity provides organizational capacity, academic reflection, documentation methods, and broader institutional reach, while tradition provides theological depth, ethical orientation, and ritual legitimacy. The relationship between the two is therefore not antagonistic, but dialectical. Tradition gives soul to the institution, while the institution gives new space for tradition to live, adapt, and regenerate.

This dialectical relationship is also visible in the hybrid identity of the campus temple. The temple is not simply traditional, because its community, function, and institutional context are modern. Yet it is not merely modern, because its legitimacy depends on sacred cosmology, ritual authority, and theological continuity. The temple therefore becomes a liminal sacred space, standing between inherited religious structures and contemporary institutional forms. Its importance lies precisely in this liminality. It shows that Hindu sacred space is not frozen in classical categories, but remains capable of responding to new social formations while maintaining continuity with scriptural and ritual foundations.

Critically, this model also invites caution. The success of a grand ritual should not lead to the assumption that larger and more complex ceremonies are always better or more spiritually effective. Hindu ritual thought emphasizes appropriateness, sincerity, capacity, and alignment with dharma. Therefore, the campus temple model must avoid turning ritual grandeur into institutional prestige. Ritual magnitude must remain proportional to theological necessity, community capacity, and ethical accountability. This is essential because *yajña*, at its highest meaning, is not a display of institutional power but an offering grounded in humility, balance, and sacred responsibility.

The interpretive strength of this case lies in its capacity to show that ritual can become a medium of institutional self-reflection. Through the *Karya Agung*, the academic community is invited to ask deeper questions, What is the purpose of knowledge? How should education be grounded in dharma? How can a modern campus remain spiritually rooted? How can ritual knowledge be preserved without becoming rigid? How can sacred authority coexist with academic inquiry? These questions reveal that the ceremony is not only an object of study, but also a mirror through which the institution reflects upon its own identity and direction.

Therefore, the final synthesis of this section is that the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* offers a new theoretical model for understanding Hindu ritual in modern institutions. The ceremony demonstrates that ritual can function simultaneously as theological expression, ethical discipline, pedagogical medium, cultural archive, social integrator, and institutional catalyst. Its significance lies not merely in the successful completion of ceremonial procedures, but in its ability to generate a sustainable spiritual-intellectual ecosystem. Through the integration of *Tattwa*, *Susila*, and *Acara*, the campus temple becomes a living space where Hinduism is not only taught, but enacted, not only preserved, but regenerated; not only inherited, but critically and creatively contextualized.

In this sense, Pura Agung Mpu Kuturan provides an important contribution to contemporary Hindu studies. It shows that the future of Hindu tradition in modern institutions does not depend on choosing between ritual continuity and institutional innovation. Rather, it depends on the capacity to integrate both through reflective, ethical, and theologically grounded practice. The campus temple model therefore represents a transformative possibility, a sacred academic space where knowledge becomes devotion, ritual becomes pedagogy, culture becomes living memory, and institutional development becomes a form of dharmic responsibility.

## 4. Conclusions

Based on the overall findings and analysis, this study confirms that the performance of the *Karya Agung Mamungkah Wrhaspati Kalpa Utama Ngenteg Linggih* at Pura Agung Mpu Kuturan in Singaraja cannot be understood merely as a religious ritual practice, but rather as a multidimensional phenomenon that represents the conceptual transformation of the temple in a modern context. The campus temple in this study has been shown to function as a hybrid entity that integrates the dimensions of Kahyangan Jagat and Swagina, thereby giving rise to a new model of sacred space that not only maintains theological legitimacy but is also capable of adapting contextually within an academic environment. Within this framework, ritual no longer occupies a static position as a reproduced tradition but rather functions as a dynamic praxis that transforms the relationship between knowledge, spirituality, and social life.

Furthermore, this study demonstrates that the grand work serves a strategic function as a medium of integration between the *Tattwa*, *Susila*, and *Acara* dimensions, manifesting not only on a symbolic level but also through collective experiences that shape the religious consciousness of the academic community. The shift from cognitive religious learning toward affective-experiential experiences marks an epistemological reorientation in religious practices within the higher education environment. In this context, *ngayah* is not merely a social activity but transforms into a mechanism for fostering sustainable organic-spiritual solidarity, which subsequently contributes to strengthening social cohesion and the effectiveness of institutional governance.

These findings also confirm that large-scale rituals such as grand ceremonies have significant structural implications for institutional transformation. Improvements in the quality and quantity of human resources, the strengthening of institutional identity rooted in spirituality, and the formation of a vibrant cultural preservation ecosystem demonstrate that rituals function as spiritual capital capable of driving simultaneous social and institutional change. Thus, the performance of *yajña* within the context of campus temples is not only relevant in religious dimensions but also holds strategic utility in sustainable institutional development.

Finally, this study affirms that the campus temple as a “spiritual laboratory” is a conceptual construct that not only explains empirical phenomena but also offers a new theoretical model in the study of contemporary Hinduism. This model demonstrates that modernity need not lead to secularization but can instead give rise to a new form of integration between tradition and rationality that is reflective and transformative. Therefore, this study opens the door for further research on the adaptation of religious practices within modern institutions, while also providing a conceptual foundation for the formulation of *yajña* policies and practices that are not only ritually valid but also philosophically, socially, and educationally meaningful.

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## Author Contribution

Conceptualization, K.A.N., and I.G.N.S.; Methodology, N.G.A.K.; Software, K.A.N.; Validation, K.A.N., I.G.N.S., and N.G.A.K.; Formal Analysis, I.G.N.S.; Investigation, N.G.A.K.; Resources,

I.G.N.S.; Data Curation, I.G.N.S.; Writing–Original Draft Preparation, K.A.N.; Writing–Review & Editing, I.G.N.S.; Visualization, I.G.N.S.; Supervision, I.G.N.S.; Project Administration, K.A.N.; and Funding Acquisition, N.G.A.K.

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Ethical review and approval were waived for this study due to its qualitative nature, which did not involve medical intervention, experimentation, or procedures that pose risk to human participants. The research focused on cultural, religious, and social practices within a community setting, and all data were collected through voluntary participation, informed consent, and respectful engagement with participants. The study adhered to ethical principles of confidentiality, anonymity, and cultural sensitivity throughout the research process.

### **Informed Consent Statement**

Informed consent was obtained from all subjects involved in the study.

### **Data Availability Statement**

The data supporting the findings of this study are available from the corresponding author upon reasonable request. The data are not publicly available due to privacy and ethical considerations related to the participants.

### **Conflicts of Interest**

The authors declare no conflict of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

### **Declaration of Generative AI Use**

During the preparation of this work, the authors used ChatGPT to assist in improving language clarity, academic tone, and structure of the manuscript, and DeepL to assist in translation. After using these tools, the authors reviewed and edited the content as needed and took full responsibility for the content of the publication.

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