

The Meaning of Symbolic “Sesaji Ayam” in Panca Sata Ceremony: A Study of Mecaru Butha Yadnya in Penarukan Village, Tabanan-Bali

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This study aims to discuss the symbolic meaning of chicken (ayam) as the means of Panca Sata ceremony in the life of Balinese Hindu community in Penarukan Village, Tabanan, Bali Province. The research method used qualitative research. Data was obtained through observation, document studies, and in-depth interviews with 12 informants: the ceremonial performers, the religious leaders of Penarukan Adat Village, and observers of Balinese culture. Data analysis was descriptively qualitative through applying the theory of religion and structural-functional. The results showed the sesajen ayam panca warna (five-coloured) in the Panca Sata ceremony were symbols of the gods occupying the five corners of the compass: (1) the eastern position of the white chicken (Dewa Iswara), (2) the southern position of the red chicken (Dewa Brahma), (3) the western position of the white chicken (Dewa Maha Dewa), (4) the northern position of the black chicken (Dewa Wisnu), and (5) the middle position of the brumbun chicken (Dewa Siwa). The offerings of sesajen ayam panca warna are intended to reject disaster (butalaka) to achieve the balance of nature (the cosmos). The Panca Sata ceremony means: (a) as a pangeruwat (panyupatan), so that the chicken will be reincarnated into higher beings (humans); (b) creating a spiritual balance, namely providing a sense of comfort, security, peace and prosperity for life both as a human and for other living things; and ecological balance, namely environmental sustainability, including ensuring the survival of the animal population (chickens). The Panca Sata ceremony that supports environmental preservation needs to be maintained.

Key words: *Panca Sata Ceremony, Penarukan-Tabanan Village, Sesaji Ayam.*

Introduction

Since the 1920s, Bali has developed into an international tourist destination (Karmini, 2020; Prasiasa et al., 2020). The type of tourism developed in Bali is cultural tourism, which is a tourism object that emphasises aspects of the traditional and cultural life of the Balinese Hindu community. Tourism activities are expected to be in harmony with the local culture and rooted in the noble values of Hinduism (Ginaya et al., 2019; Karmini, 2020). Besides the beautiful natural panorama, tourists visit the island of Bali because Bali has a cultural charm, which includes traditional arts and Balinese Hindu religious ceremonies (Gurtner, 2016).

The orientation of the implementation of the teachings of the Balinese Hindu religion includes three basic frameworks covering the fields of *Tattwa* (philosophy), Ethics (moral conduct) and Ritual (*yadnya* ceremony) (Diarmita et al., 2019). These three things are the foundation for Hindus in their efforts to achieve peace. This basic framework is a unity that gives each other functions over the whole religious system. The whole series of ceremonies in Hinduism is based on religious morality, while religious morality is based on religious *tattwa* so that the syllogism of the implementation of the ceremony is inseparable from the *tattwa* order.

Theoretically, these three elements can be distinguished, but in practice, they cannot be separated. If only philosophy is known by ignoring moral teachings and ceremonies, then the ceremony is not perfect. Conversely, if the ceremony is performed without knowing the basics of philosophy and ethics, then the ceremony is also useless. Of the three things, it seems that the implementation of the *yadnya* ceremony is dominating and enlivens the religious life of Hindus, especially in Bali. That is because the ceremony, as one of the basic frameworks of religious teachings, reflects *tattwa* and morale so that it is naturally most visible and often performed. Morale and ceremony get inspiration from *tattwa* as justification, so that between morale and ceremony in its implementation as support of *tattwa*, it still refers to the truths of *tattwa*. But the logical consequence that has become central in sustaining the truth of *tattwa* is morale (ethics). Because morale in a universal context contains meaning as an act of sustaining the truths of *tattwa*. Furthermore, morale inspired by *tattwa* manifests into various forms of *yadnya* both in terms of determining the day, facilities, and procedures for its implementation (Suara, 2018; Wiryomartono & Wiryomartono, 2014).

When observed and search the problem of *yadnya* growing in Indonesia in general and Bali in particular, it is extremely diverse types and forms. The diversity of the types of *yadnya* ceremonies is actually a translation of the five main types of *yadnya*: *Panca Yadnya* namely offerings to *Ida Sang Hyang Widhi Wasa*; *Resi Yadnya*, a tribute to the saints; *Pitra Yadnya*, a ceremony for death; *Manusa Yadnya*, a ceremony for humans while living; and *Bhuta Yadnya*, offerings to subordinates. Diversity is greatly influenced by elements of the village, *kala* and *patra* (place, time, and circumstances). Likewise, because Hinduism itself has a

flexible nature in the sense of being able to accept local traditions and culture where Hinduism is developing, the implementation of *yadnya* between one region and another is often different (Nurtanto et al., 2019; Putro & Kustini, 2017; Suada, 2018).

From these differences, it is possible for the implementation of ceremonies that are unique in nature that are not even performed by other regions. Even on the fifth it has a difference, but in fact in every activity *yadnya* ceremony, fifth *yadnya* was definitely and must walk together synergistically but in different intensities, depending currently ceremony highlighted as the main ceremony. The five types of *yadnya* were applied in various forms and types of *yadnya* ceremonies. In *Yadnya*, for example there are *ngenteg*, *linggih*, *odalan* ceremonies, holy day celebrations and so on (Ginaya, 2018). In *Pitra Yadnya* there is *sawa wedana*, *sawa prateka*, *mapendem* and so on. Then in *Rsi Yadnya* there are *mapodgala* ceremonies, *mawinten* ceremonies and so on. Then there was a ceremony in *Manusa Yadnya*, a *pagedongan* ceremony, *dapetan* ceremony *nyambutin* ceremony, *pawiwahan* ceremony and so on. While in the *Bhuta Yadnya* ceremony there are *masegeh* ceremonies, *macaru* ceremonies, *tawur* ceremonies and so on.

Judging from the procedure for its implementation, religious ceremonies in Bali can be seen vertically and horizontally. Vertically, all ceremonies are related to the interests of the lower realm or *bhuta*, the middle realm or human and the upper realm or the Dewa realm. While horizontally the diversity of ceremonies is understood in the lives of small and big clans. In addition, the difference in ceremonies is based on the level of the ceremony, namely *nista* or small, *madya* or medium, *utama* or large (Suartika & Saputra, 2019). The various *yadnya* (holy sacrifices) carried out by Hindus are intended to achieve *moksa* (everlasting and eternal happiness) and create *jagadhita* (world) based on *dharma* (truth). In addition, doing *yadnya* can also strengthen one's faith in *Ida Sang Hyang Widhi* (God). For Hindus, doing *yadnya* is the obligation of men to create "*moksartham jagadhitaya ca iti dharma*" and as a thank you for His gifts.

In line with the dynamics of touristic life, Balinese Hindu society in general has been living a modern life (Howe, 2005). The principles of individualism, rationalism and materialism are some of the values that tend to strengthen the Balinese life order. Even though they have lived a modern life, the traditions and local traditions of the Balinese Hindu community are still strongly held, including carrying out the *caru* ceremony (*Butha Yadnya*) (Budiana & Suderana, 2019). In *Macaru* Ceremony (*Bhuta Yadnya*), implemented by Hindus in Bali, there are several types, such as: *Caru Eka Sata*, *Caru Pangruwak*, *Caru Panca Sata*, *Caru Panca Kelud*, *Caru Resi Gana*, *Caru Balik Sumpah*, *Caru Labuh Gentuh* and so on. *Caru* or *tawur* in the *Bhuta Yadnya* ceremony is addressed before *Bhatari Dhurga* and *Bhatara Kala* (*Siwa*). In *caru ekasata*, the ceremony uses the base of a chicken *brumbun*, which is a chicken whose feathers are white, red, yellow and black. In *caru Panca Sata* five chickens are used while the greater

caru level uses other animals such as buffalo, geese, pigs, goats and cows. The animals used are domestic animals, which have become family members of humans in their lives, so they have been afflicted with compassion. Therefore, animals such as chickens, ducks, pigs, cows, goats, dogs, buffaloes, geese and the like are to be used as sacrifices.

The *Bhuta Yadnya* ceremony especially *Macaru*, required a variety of ceremonial facilities (Suryawati et al., 2018). These facilities include fruit, leaves, flowers, onions, ginger, salt, water, rice, and other types of animals such as chickens, ducks, geese, dogs, buffalo and cattle. Among these facilities, especially at the *macaru panca sata* ceremony, five types of chickens are used according to the colour of their feathers. The use of chickens in Bali, since the beginning until now, is still maintained both in religious functions and in social functions. The function of religious chickens is used as ceremonial equipment for the *Dewa Yadnya*, *Rsi Yadnya*, *Pitra Yadnya*, *Manusa Yadnya* and *Bhuta Yadnya*. While its use as a social expression appears in the tradition of cockfighting. For the Balinese, involving chickens (*sambung ayam*) is both entertainment and reflects the status, prestige, even the illustration of the character and temperament of the Balinese people. Even though the financial cost is quite large, the *Bhuta Yadnya* ceremony which uses various animals to be sacrificed as a *caru* until modern times is still performed by the Balinese Hindu community. Every traditional village in Bali carries out its *caru butha yadnya* ceremonial on the eve of each *Nyepi* at a considerable collective cost. This collective obligation is deemed light by the Balinese Hindus because all the financial expenses of the *Butha Yadnya* ceremony are shared by all local customary villagers. However, the implementation of the *Butha Yadnya* ceremony conducted by the family unit is interesting to study further. Besides the financial aspect that must be prepared by the family concerned, the aspect of the offering content, namely the meaning of the offering of the *Butha Yadnya* ceremony, is an interesting religious phenomenon to be examined. Among them is the phenomenon of the use of offerings (*sesajen*) of chicken in the *Macaru Bhuta Yadnya* ceremony that has an important meaning in the collective social life of the Balinese people.

One form of *Bhuta Yadnya* ceremony at the family level that uses chicken offerings (*sesajen ayam*) is the *Panca Sata* ceremony in Penarukan Village, Kerambitan District, Tabanan Regency. The Hindu community in Penarukan Village, Tabanan believes that by carrying out the *Panca Sata* ceremony, all the dangers that threaten their lives can be anticipated, and the balance and welfare of life will be achieved. Even though the cost is quite large, the tradition of the *Panca Sata* ceremony is still carried out by all families in Penarukan Village, Tabanan. In this regard, this study will discuss: (1) what is the symbolic meaning of chicken in the *macaru panca sata* ceremony in Penarukan Village, Kerambitan District, Tabanan Regency? and (2) why is the process of *panca sata* ceremony urgen carried out by the Balinese Hindu community in Penarukan Village?

Method

The research method used qualitative research on the symbolic meaning of chickens in the *macaru Panca Sata* ceremony in Penarukan Village, Kerambitan District, Tabanan-Bali Regency. Some reasons related to the research location are: (a) the tradition of the *macaru Panca Sata* ceremony is regularly held by the Hindu community in the local village; (b) The tradition of the *macaru Panca Sata* ceremony is a part of the *Butha Yadnya* ceremony unique to maintain human harmony as a global alit with the universe as a great global.

The primary data collection process was carried out through observations related to the implementation of the *Panca Sata* ceremony and in-depth interviews with 12 informants. They are the ceremonial performers, the religious leaders of Penarukan *Adat* Village, and observers of Balinese culture. Furthermore, secondary data is obtained through the study of documents or reading material related to the research topic. Data analysis performed was qualitative descriptive through applying theory eclectically, namely religious theory and structural functional theory.

Results and Discussion

The result and discussion section will be described in two sections: the symbolic meaning of chicken in the *macaru panca sata* ceremony in Penarukan Village, Kerambitan District, Tabanan Regency; and the process of *panca sata* ceremony urgen carried out by the Balinese Hindu community in Penarukan Village.

Symbolic Meaning of Chicken in the Macaru Panca Sata Ceremony in Penarukan Village, Tabanan

Penarukan *Adat* Village is in the Kerambitan District, Tabanan Regency, Bali Province. It is located 9 km southwest of the city of Tabanan and 29 km from the city of Denpasar. The village which has an area of 111 hectares has a population of 3114 people or 985 households. Most of the population (99.87%) are Hindus who practice Balinese traditions and culture, including carrying out the *Panca Yadnya* ceremony.

Panca Yadnya is a form of realisation of the concept of Hindu teachings (Suara, 2018) called *Tri Rna*, namely three types of debt: debt to *Dewa Rna* which actualises the implementation of *Yadnya* and *Bhuta Yadnya*; *Pitra Rna*, actualisation of the implementation of *Pitra Yadnya* and *Manusa Yadnya*; and *Rsi Rna*, actualisation of the implementation is *Rsi Yadnya*. *Bhuta Yadnya* is *yadnya* addressed to *Bhuta*, who always accompanies human life to test. *Bhuta* is an invisible element of power but has a profound effect on human life. As *Ida Sang Hyang Widhi Wasa* has found two different elements are called *Rwabineda* (two different), there are positive ones,

negative ones, physically unreal, concrete, and abstract and others. To neutralize the negative power that threatens human life, the Balinese Hindus carry out the *mecaru* ceremony. *Caru Tawur Kesanga* ceremony is a *caru* at the local traditional village level, held every year to coincide with *Sasih Kasanga* ahead of the *Nyepi*. All the local villagers support the *mecaru bhutakala* ceremony. In addition to the *Tawur Kesanga* at the village level, Penarukan villagers hold a *caru Panca Sata* ceremony that is carried out by each family. The *caru Panca Sata* ceremony is incidental, according to the interests of the families concerned.

According to the narrator of the Penarukan village traditional *prajuru*, the implementation of the *Panca Sata* ceremony was based on several reasons, depending on the situation. First, in general the *Panca Sata* ceremony is carried out by a family because the family life is in disharmony, such as a family member who is ill with pain, suffering from continuous calamity, failing to try and so on. So that the family *mentas* or avoid the situation of life that is a crisis, the family concerned hold the *Panca Sata* ceremony. By holding the *caru Panca Sata* ceremony, the disharmony or life situation experienced by the family can be anticipated. Secondly, in addition to neutralising disharmonious conditions, or life crises experienced by a family, the *caru Panca Sata* ceremony is also held when starting to open land for new housing. Opening new land for a place to live means there is a change of function of the land for building a house, so that the occupants of the land (paddy) before, namely *Dewi Sri* to no longer occupy the place on the land. To survive in occupying this new residence, the people of Penarukan village carried out the *Panca Sata* ceremony. Third, the *Panca Sata* ceremony is held by the residents of Penarukan Village, Tabanan and also relates to the establishment of a new holy place (*merajan*) by a new family. When financial readiness is relatively limited, the procession of establishing a *merajan* (family temple) does not have to be accompanied by a larger *caru* ceremony such as *caru resigana*, but it is sufficient to carry out *Caru Panca Sata* as the testimony of the following two people.

“The Caru Panca Sata ceremony has become part of the tradition of Penarukan Village residents. When we built a house and a building sanggah (family worship place), our family performed the Panca Sata ceremony. Aside from pleading with us to avoid catastrophe, the Panca Sata was also an effort to ensure that our new homes could be comfortably occupied, providing peace and prosperity for our family (Ida I Ketut Wiratmaja, 50 years, Interview May 1, 2020).”

As a form of *mecaru bhuta yadnya*, the *Panca Sata* ceremony has become a tradition of the Penarukan Village community. The testimony of the informant above is strengthened by the statement of Ida Pedanda Gde Made Singarsha (64 years) in Penarukan Village as follows.

“Caru Panca Sata has indeed become a tradition of Penarukan villagers, Tabanan. This is in accordance with the contents of Lontar Carun Gering Nut Sasih, which we collect. In it

elaborates on some types of macaru ceremonies which are carried out in accordance with the characteristics or conditions that are considered to be harmonious at any time according to the Balinese calendar calculations called sasih with a time limit of 35 days per sasih. From each sasih has a different way, means and forms of caru ceremony. In addition, other lontars, namely Lontar Bhumi Twa / Bhumi Kamulan, describe the emergence of five species of bhuta that occupy a place in the direction of the compass that is in the north, east, south, west and as the axis in the middle. These five types of bhuta which occupies five winds that form the basis for macaru panca sato ceremony (Interview, May 5th, 2020).”

The *Panca Sata* ceremony is part of the *Buthakala* ceremony which uses supporting facilities called *upakara* or offerings (*sesajen*) and other things to complement the *Yadnya* ceremony. The *Bhuta Yadnya* ceremony needs to be carried out by Balinese Hindus in various moments of life, including at the time of marriage, purification of a building, *piodalan* and others (Ginaya, 2018).

Figure 1. Panca Sata Ceremony



The *Panca Sata* ceremony has its own method or procession (see Figure 1). In general, the procession of the *Panca Sata* ceremony the leader of the ceremony sits in the place provided, facing north or east. Family members who carry out the ceremony occupy a place behind the leader of the ceremony, the attitude for men are the cross-legged (*padmasana*) while the women are *matimpuh* (*bajrasana*). All family members ponder for a moment to calm the mind towards purity based on sincerity. The leader of the ceremony presents a *segehan* to appeal to *bhuta* when he does not interfere with the implementation, the *mantra*: *Se, be, ta, e, I sarwa bhuta yanamah suaha. Ih kita sang bhuta dengan, sang kala sepetan, sang bhuta wighraha, ingsun paweh tadah saji rega ganjaran, iki tadah sajin nira, ngeraris mukti sari, ingsun ngarcana dewa aja sira angalangi, sumurup sira ring bhatara siwa ang ah mertha bhuta yanamah suaha;*

and cleaning ceremony by sprinkling tirtha and mantras: *Ong jala sidhi maha sakti, sarwa sidhi maha tirtha, siwa tirtha menggala ya sarwa papa winasaya, ong sriam bhawantu, ong sukham bhawantu, ong purnam bhawantu.*

Figure 2. Preparing the *Sesajen* of *Panca Sata* Ceremony



The *Panca Sata* ceremony uses the main offering (*sesajen*) in the form of a chicken *pancawarna* as an offering or service to the *Hyang Widi Wasa*. As a symbol, the chicken *pancawarna* is not always acceptable with a ratio but must be with a higher psychiatric process. A symbol is used as a human communication tool with each other. The meaning of symbols in human life is not only useful to convey the expression or idea, but also needed to bind human actions. *Caru Panca Sata* is a form of offering made from five types of chicken, slaughtered and processed into symbols in the form of Balinese special types of food to entertain *Bhuta Kala* to be harmonious (Stephen, 2002). Generally, *Caru Panca Sata* made of the main ingredients in the form of five types or colours of the chicken slaughtered (white, *biying*, *syungan* white, black and *brumbun*), *shadows* or *kite* are part of the skin, fur, head, legs and wings intact attached on the skin. Blood is separated based on the type of chicken, used to complement the counterpart (*tetandingan*) (raw in *takir* a banana leaf) and as a mixture *urab barak*. Each chicken is processed into *satay lambat* (meat collision mixed with Balinese spices and grated coconut), intestines processed into *satay sour* and *bitterness* (bowel or braised meat pierced with small bamboo sharpened (*katikan*), and three slices of *katik*). Also included are *urab barak*, *urab putih*, vegetables, salt, *balung* or bones (see Figures 2 and Figure 3).

Figure 3. *Banten* and Chicken as Offerings of the *Mecaru Panca Sata* Ceremony



The offering in the form of a chicken *pancawarna* is a symbol that expresses devotion to God *Hyang Widi Wasa* manifested into five village powers in the five cardinal directions. Five types of chicken colour are principle tools that can influence the success and nature of the ceremony. The five types of chicken are white chicken (*petak*), red chicken (*biying*), white chicken *siyungan*, black chicken (*hireng*), and *brumbun* chicken. The five chickens are symbols of God's manifestation and occupy the five cardinal directions as the source of the balance of the universe. The white chicken symbol of Dewa Iswara occupies the eastern position, the red chicken (*biying*) symbol of Dewa Brahma in the southern position, the white chicken *siyungan* symbol from Dewa Maha Dewa occupies a position in the west, black chicken (*hireng*) symbol of Dewa Wisnu with a position in the north, and *brumbun* chicken (colourful) is a symbol of Siwa with a position in the middle (Candrawan, 2020), as Table 1.

Table 1: Pancawarna Chickens Banten at the Panca Sata Ceremony

Cardinal direction	<i>Sangkala</i>	Type of <i>Banten</i> (Symbol of God)
East	<i>Sang Kala Jangitan</i>	White chicken (Dewa Iswara)
South	<i>Sang Kala Langkir</i>	Red chicken (Dewa Brahma)
West	<i>Sang Kala Lembu Kere</i>	Yellow chicken (Dewa Maha Dewa)
North	<i>Sang Kala Bhuta Truna</i>	Black chicken (Dewa Wisnu)
Middle	<i>Sang Kala Tiga Sakti</i>	<i>Brumbun</i> chicken (Dewa Siwa)

As shown in Table 1, *Panca Sata caru* is aimed at *bhuta kala* in *pengider buana* or five cardinal directions. As for the name of the time, those are: (1) the *Sang Jangitan* in the East, (2) the *Sang Langkir* in the south, (3) the *Sang Kere* in the West, (4) the *Sang Bhuta Truna* in the North, and (5) *Sang Kala Tiga Sakti* in the middle. To neutralise the fifth attack at that time, five forms of *panca warna* chicken *banten* are included: (1) white chicken *banten caru* (Dewa Iswara) in the east, (2) red chicken *banten caru* (Dewa Brahma) in the south, (3) yellow chicken

banten caru (Dewa Maha Dewa) in the west, (4) black chicken *banten caru* (Dewa Wisnu) in the north, and (5) *brumbun* chicken *banten caru* (Dewa Siwa) in the middle.

Figure 4. Presentation of *banten caru Panca Sata* according to the five cardinal directions



Figure 4 shows the presentation of offerings or *banten* of *caru Panca Sata*. Offerings are one of the ceremonial means that cannot be left behind and are also called offerings which are arranged at certain times in the context of trusting in soft creatures, which are in certain places. Offerings are a feast of 12 various kinds of facilities such as flowers, incense, coins and food, which are intended so that spirits do not interfere and get salvation.

The structure of *banten caru Panca Sata* is on *pengider buana*, the *banten caru manca* is a form of holy sacrifice addressed to *bhuta kala* in *pengider buana*, which is in the five cardinal directions. The form of the sacrifice can be interpreted to maintain the balance of the universe or the macrocosm or called the *Buana Agung*. A balanced universe becomes harmonious, which is free from the presence of bad energy or negative forces that are weakening or destroying (Doniger O'Flaherty, 1976; Howe, 2005; Karmini, 2020). To maintain the balance of the universe is an important thing that needs to be preserved. If the universe is in an unbalanced state, then there will be destruction. Likewise, the balance in the micro-nature called *buana alit* is on the human being itself. In a balanced state of self there is a stability in living life in this world. Hindus believe, especially in Bali, that the nature of the microcosm is the same as the nature of the macrocosm (Witzel, 1997). Microcosm is a picture of the human body (*bhuwana alit*) while macrocosm is described by the universe (*bhuwana agung*), so that everything in the world is believed to be a symbol of God's real form.

As a form of *Bhuta Yadnya*, the *Panca Sata* ceremony is an effort to maintain harmony. This is highly anticipated related to the emergence of two major forces or energies both in the universe and in humans themselves, namely the negative and positive forces. The *mecaru* ceremony can be said as a step to neutralise the two core forces, the negative and the positive elements. Then the two energies or two sources of power become balanced. The *mecaru* ceremony runs smoothly or without interruption so that the pure result obtained is peace in the heart. Both *Buana Agung* and *Buana Alit* have the potential for the emergence of positive elemental forces so that balance or stability and harmony are expected to occur.

Urgency of the Macaru Panca Sata Ceremony in Penarukan Tabanan Village Bali

Hindu people pour their devotion to God *Hyang Widi Wasa* and to all its manifestations will not be satisfied just by praying, without being accompanied by a form of devotion to *Hyang Widi Wasa* in various forms of offerings (*banten*). As a means of ceremony, *banten* is a symbol that has various functions, among others as a tool to help the concentration of worshipping God, a symbol of the soul and feelings, as a form of God and as a means of purification. All ceremonies are carried out with the aim of being in harmony with God, with the environment and also aiming at harmony with subordinates like *Bhuta Kala*. This can be seen in the *lontar Puja Gebogan* in the form of a mantra (prayer during the *macaru* ceremony):

Pakulun paduka Bhatara, sunggana mrtabhumi ningulun, luwaraken sarwa marana ring jagat, nugraha sarwa jagat. Paripurna sarwa tinandur pahalabungkah, phalagantung, anandhihaken tahun, wiryaning sarwa tumuwuh ring jagat, Om sidhirastu ya namah (Lontar Puja Gebogan: 5).

Meaning:

God, grant me the source of life, eliminate all diseases that disturb the world. Give everything in the world, perfect the life of all that is planted, fruits, rice, may for your blessings, everything that grows in the world of fertile life, good luck with your blessings.

The mantras (prayer) above show how important the balance and preservation of nature is for human survival. *Macaru Panca Sata* ceremony gives a very high meaning to all living things this world is in the order of spiritual ascent, both for those who practice *ahimsa karma* and for sentient beings' tire. The philosophy of Hindu teachings states that everything in this world, especially living things, comes from the same source, God Almighty (*Sang Hyang Widhi Wasa*) and in the end all will try to be able to reunite with Him (*Ida Sang Hyang Widhi Wasa*). Humans, as the noblest creatures, are equipped with *idep* (ability to think), *bayu* (ability to move), and *sabda* (ability to speak). In contrast to other creatures that only have *bayu* and *sabda* alone or in plants only have *bayu* (Suara, 2018).

With the advantages of *idep* (ability to think), humans have a menu or mental power to spur and help themselves through the process so that they can quickly become one with God. This is explained in the sacred book *Sarasamuscaya sloka 4*): “*Apan iking dadi wwang utama juga ya nimitaning mangkana, wenang ya tumuhung awaknya sangkeng sangsara makasadhanang, subhakarma hinga ning kottamaning dadi wwang ika*”, meaning: “incarnating to become human is really the main cause, why is the thus, because he can help himself from a state of misery by doing good. Thus, the benefits incarnate into a human being”. While in other creatures these advantages are not possessed so that in the process of union with God (*Ida Sang Hyang Widhi*) is very other human beings need help, namely *amanusia*. Help was not revealed to humans, but to humans based on their lives and obligations to help other creatures through various kinds of implementation of the ceremony of *yadnya* as in the form of the *Paru Sata macaru* ceremony.

Animals that are assisted through the *macaru* ceremony process are indeed visibly killed, but in the broadest sense the act is actually to provide stinging and gaining (giving way) to animals so that in their future lives they become more human, so that they can help themselves later. According to Ida Bagus Nyoman Sunantara, 59 years old, a *Pinandita* in Penarukan Village, the application of the principle of *ahimsa karma* at the expense of *pancawarna* chickens is believed to be able to help rebirth (reincarnation) of the chicken into a more perfect creature. Sacrificing or killing animals in the *macaru* ceremony is an act of *subha karma*, because killing in this context aims at *penyupatan (nyomya)* to provide a way of releasing animals that are used as victims with the ultimate goal so that later the animal’s spirit will be reborn (reincarnated) into a more noble creature, namely human (*lontar Tutur Sang Hyang Tapeni* sheet 5a).

The rite, salvation or ceremony is a human effort to seek salvation, peace, and at the same time preserve the cosmos (McCleary, 2007; Pearson, 1996). This salvation is essentially the most common religious ceremony in the world and symbolises the mystical and social unity of those who are present in it. Through ritual ceremonies or salvation, the people hope that they will feel safe and that there will be no disaster. In general, the *caru Panca Sata* ceremony has meaning in creating spiritual balance and ecological balance. First, spiritual balance means the creation of a harmonious atmosphere of the soul or conditions that can provide a sense of comfort, peace, and prosperity for a life both as a human and for other living creatures. The harmony of life can be created if humans as *bhuan alit* can align themselves with their environment (*bhuwana agung*). The harmony of the *Bhuwana Agung* and the *Bhuwana Alit* is largely determined by the influence of the *yadnya*. The more humans leave their *yad*, the more the universe is destroyed, and so will be born immoral humans, who have the characteristics of a giant. Therefore, doing *yadnya* be basic human needs (Suara, 2018; Sukarma, 2016).

The maintenance of the balance of the universe has become a chart of the teachings of the Vedic Scriptures that requires that humans can live a peaceful and harmonious life. This is

revealed in the *Bhagawadgita* scriptures chapter III sloka 14: “*Annad bhavanti bhutani, parjanya annasambhavah, yadnyad bhavati parjanyo, yadnyah karma samudhavah* (Meaning: The existence of living beings due to food, the existence of food due to rain, the presence of rain due to *yadnya*, the *yadnya* due to karma)”. Furthermore *Bhagawadgita* chapter III sloka 11 mentions: “*Dewan bhawayatanena te dewa bhawayantu wah, parasparam bhawayantah sreyah param awapsyatha* (Meaning: By doing this you maintain the continuity of the *dewa*, may the *dewata* also bless you, with mutual respect like that, you will attain the highest beauty”. The teachings of the Vedic scriptures underline that it is only by the power of *Yadnya* that the prosperity of the *Bhuwana Agung* and *Bhuwana Alit* will be created) (Creese & Creese, 2016).

Secondly, the *Panca Sata* ceremony can create an ecological balance. Ecology is the science that deals with the interrelation of living organisms with their environment. The sacred Vedic teachings have reminded people to maintain the balance of nature. The teachings of Hinduism written in the Vedas, especially in the section *Bhumisukta* of *Atharwaweda*, clearly call for humans to care for and preserve their ecological environment (Dwivedi, 1993). Preservation of the environment is now increasingly important when human behaviour tends to damage nature so that the ecosystem is out of balance. The imbalance of ecosystems today is caused by anthropocentric ethics that legitimises humans as rulers as well as destroyers of the web of life without souls. The destruction of nature today has become a phenomenon of modernisation. Anthropocentric ethics need to be abandoned because according to adherents of ecological understanding in all creatures - both human, fauna and even flora - are entitled to the same dignity as fellow biotic community members. Therefore, humans need to interact harmoniously with their natural environment. Humans need to realise that their existence is part of the universe (macrocosm), and he is a small part (microcosm) of this universe.

Human sacrifice in the form of offerings of coloured chickens in the *Panca Sata* ceremony forms an awareness of the importance of environmental preservation. In accordance with the principle of *ahimsa karma*, all forms of sacrifice, including *pancawarna* chicken offerings in the *Panca Sata* ceremony, are not merely expressions of devotion to *Hyang Widi Wasa*, but also aim to achieve ecological balance. By using chicken offerings in the *Panca Sata* ceremony, the sustainability of the chicken population will be maintained. People will keep and seek the presence of the chicken population to be used as a sacrifice *yadnya* for the future.

Conclusions

The *Panca Sata* ceremony is a part of religious practices that strengthen the Hindu religious tradition in Bali. The *Panca Sata* ceremony held by the Penarukan Tabanan village is an implementation of the philosophy *Tri Hita Karama* that Balinese Hindus continue to strive to manage their balance and well-being, namely establishing harmonious relations with *Hyang*

Widi Wasa (parahyangan), establishing harmonious relationships with fellow humans (*pawongan*) and establishing harmonious relations with the environment (*palemahan*), including maintaining ecological balance.

The *Panca Sata* ceremony is one form of the implementation of *Bhuta Yad* by using the main offerings in the form of five coloured chickens. The offerings of five coloured chickens in the *Panca Sata* ceremony are symbols of the gods who occupy the five cardinal directions: (1) the eastern position of the white chicken (Dewa Iswara), (2) the southern position of the red chicken (Dewa Brahma), (3) the position of the western white chicken (Dewa Maha Dewa), (4) the position of the north of the black chicken (Dewa Wisnu), and (5) the middle position of the *brumbun* chicken (Dewa Siwa). The offering of five coloured chickens in the *Panca Sata* ceremony is intended to reject disaster (*butakala*) to achieve the balance of nature (the cosmos).

The fundamental reason for the Penarukan Village community in carrying out the *Panca Sata* ceremony is because they want safety and to be free from all distress. Aside from being an embodiment of devotional worship to *Hyang Widi Wasa*, as well as strengthening the spirit of community togetherness (social cohesion), the *Panca Sata* ceremony has the following meanings: (a) as a *pangeruwat (panyupatan)*, so that later chicken animals are reincarnated into higher beings (humans); (b) creating a spiritual balance, i.e. providing a sense of comfort, security, peace and prosperity for life both in the lives of humans and other living creatures, as well as for achieving ecological balance, namely environmental sustainability, including ensuring the survival of animal populations (chickens).

The use of offerings chickens in *Panca Sata* has an ecological dimension so that humans can maintain and preserve the environment including the preservation of chicken animal populations. For this reason, the tradition of the *Panca Sata* ceremony that contains education for environmental preservation needs to be preserved.

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