

## THE DISOURSE OF GLORIFYING WATER IN THE BALINESE SCRIPTUAL TRADITION TO SUPPORT THE AGRICULTURAL CULTURE AS THE IMPLEMENTATION OF “NANGUN SAD KR̥TI LOKA BALI”

I Wayan Suardiana

Lecturer of Balinese Literature, S-2 Linguistics and Cultural Studies, S3 Cultural Studies, Faculty of Cultural Sciences-Unud

Email: [i.suardiana@unud.ac.id](mailto:i.suardiana@unud.ac.id); [isuardiana@yahoo.co.id](mailto:isuardiana@yahoo.co.id)

---

**Received Date** : 21-12-2022  
**Accepted Date** : 30-01-2023  
**Published Date** : 28-02-2023

### ABSTRACT

This current study is intended to investigate the importance of glorifying water especially in agriculture as explicitly mentioned in the Balinese traditional texts. The data used in the study is the qualitative data obtained using the library research method and the observation, translating, and note-taking techniques. The data was analyzed using the descriptive-analytic method and the inductive technique. The data analysis is presented using the informal method and the narrative technique. The results of analysis show that the glorification of water, as one of the important components of the farming life in Bali, has been explicitly mentioned in the traditional texts. The sustainability and cleanliness of water, as an important component of the life of the living creatures on earth should be maintained. To this end, it is firmly mentioned in the texts of *Manawa Dharmaśāstra*, *Canakya Nītisastra*, *Artha Śāstra*, dan *Śarasamuccaya* that it is important to make every attempt to maintain the sustainability of water to allow life to last forever. The objective fact in the field shows that the quality of the water used for irrigating the wet rice fields is inadequate as it has been polluted by different types of wastes.

**Keywords:** *water, irrigation, strong ideology, polluted*

### INTRODUCTION

Man is highly dependent on water. It contributes 60% - 70% of the body weight. It is very important to the body organs as they cannot work well without it. If the body is lack of water, the body will automatically search out the water sources from its components, one of which is the blood. As a result, the water content in the blood will decrease and the blood will become thick. Finally, the journey of the blood as the means of transport carrying oxygen and food substances will be obstructed ([https://www.aetra.co.id/sahabat\\_aetra/detail/58/Air-dan-Tubuh-Manusia](https://www.aetra.co.id/sahabat_aetra/detail/58/Air-dan-Tubuh-Manusia)). Water is not only needed by man but it is also needed by all the creatures, including plants, living on earth. Without water we cannot live properly. The fact that water is so important to the human body leads to the question ‘what we’ll do to support the sustainability of water, starting from its sources, maintaining the water that

has flown on the earth surface to the water already available for irrigating the wet rice fields?' The current fact shows that the forests as the areas where water is stored have not been well protected through regulations and from the 'anarchic behavior' of societies. Apart from that, the existence of lakes, as the biggest water reservoirs in Bali, has been made to be polluted by both liquid and solid wastes, causing them to be seriously getting shallower and the water in them to be seriously getting polluted. In addition, no proportional attention has been paid to the water under the ground surface. Although all the regional governments in Indonesia have issued regulations concerning the protection of the underground surface water, they have not been well implemented to protect it. The Regional Government-owned Water Company (*Perusahaan Air Minum 'PAM'*) has not been able to fulfill the water needed by the citizens yet; as a result, they drill wells blindly.

It is urgent for all the components of the Indonesian government to manage water, starting from maintaining the existing water resources and making every effort to create new water sources to controlling the waterways massively. However, if we investigated the traces of civilization inherited from the ancestors concerning the water management, we would not lack water vitally needed by all the living creatures on earth. Many Hindu traditional texts inherited from the ancestors mention that it is important to maintain water to care for civilization. However, no individual and collective attempts have been holistically made to maintain water. The culture of mutual cooperation has almost been extinct, the law enforcers responsible for the extent to which the regulations regulating the maintenance and use of water have not been honest enough, and the partiality of the leaders towards every attempt made to maintain the water sources in Bali is getting weaker. As well, the current program of the "Nangun Sat Kerthi Loka Bali" issued by the Government of Bali Province has not been strongly supported by all the components of the Bali society yet; as a result, it has not shown any real result yet.

## **RESEARCH METHOD**

The study entitled "the Discourse of Glorifying Water in the Balinese Scriptural Tradition to Support the Agricultural Culture as the Implementation of *Nangun Sad Kṛti Loka Bali*" was conducted using several methods and techniques based on the research phases. The data used is the qualitative data obtained through the library research and using the netnographic technique. In other words, the data was collected through observation using the recording, downloading, note-taking, picture-taking and file saving techniques (Mahsun, 2017:92). The theory used to analyze the data is the hermeneutic theory. In the phase of data analysis, the descriptive-analytic method is used to reveal messages,

meaning that the facts are narratively described using the deductive-inductive techniques. The informal method is used to present the results of analysis, meaning that the results of analysis are descriptively narrated using words. In this phase the deductive-inductive techniques or the vice versa are applied to excavate the meaning that every meaningful language expression contains.

## **DISCUSSION**

### **a. Maintaining the Water Quality: The Messages in the Religious Texts**

In fact, water, as important part of life, has been mentioned in the Hindu dogmatic (religious) texts. The importance of water and the attempts that should be made to maintain water to allow life to last forever have been mentioned in the texts of *Manawa Dharmaśāstra*, *Canakya Nitisastra*, *Artha Śāstra*, and *Śarasamuccaya*. In *Manawa Dharmaśāstra* IV.52 (Pudja and Rai Sudharta, 1996: 226), it is mentioned that:

*Pratyagniṃ pratisuryām ca pratisomodakad wijān, prātigan pratiwātam ca prajñā naçyati mehataḥ.*

The free translation is as follows:

The intelligence of one who urinates facing the fire, the moon, the Brahmin, the cow, the wind direction or on the water will disappear.

Further, in the text of *Manawa Dharmaśāstra* IV.56 (Ibid, 1996: 227), it is affirmed that:

*Nāpsu mūtram purīṣam wa sthīwanam wa samutsrjet, amedhya lipta menyadwa lohitam wā wiṣāni wā.*

The free translation is as follows:

One should not throw one's urine or feces into the water of any river. One should not spit and say dirty words, throw the other types of dirt, blood or venomous things either.

The text of *Manawa Dharmaśāstra* as what is referred to as *Weda Smṛti* (Compendium of the Hindu Law) requires that, as Hindus, we should obey the rules mentioned in Chapter IV stanza 52 that the intelligence of one committing a disgraceful act and urinating facing both the flowing and motionless water will disappear. How sinful one who spits, throws blood or poisonous chemicals or, in other words, contaminates water directly will be if viewed from what is mentioned in *Manawa Dharmaśāstra* IV.56. One who says dirty words around water (polluting water directly) is regarded as polluting the water itself. Based on what is stated in *Manawa Dharmaśāstra* IV.52 and 56 above, it is very clear that we should maintain the water quality so that civilization on earth can be normally and harmoniously continued. The water circulation starting from the upstream (the river, lake, and forest) to the downstream before it gets back to the upstream again should be conserved. The forest

should be maintained from generation to generation; the water flowing from the upstream to the downstream should not be polluted with rubbish of any type; and what is also important is that the cleanliness of the sea water should be maintained as well by not polluting the beach with any dangerous things such as plastic waste, solid and liquid wastes containing poisons, and the like. The reason why it is important to maintain the water is that most parts of the human body contain water and that water has the healing strength. The magic formula in *Rgveda* X.9.6 is as follows:

*Apsu me soma abrauid.*

*Antar viśvani bheṣajā* (Titib, 1996: 563)

meaning that:

Lord Soma states that water contains all healing factors.

*Āpa id vā u bheṣajir.*

*Āpo amivacātaniḥ.*

*Āpaḥ sarvasya bheṣajih* (*Ibid*, 1996: 564-565)

meaning that:

It expels diseases;

It heals all diseases.

So, water has the strength needed to heal all types of the diseases that human beings may suffer from. Further, water has the purifying strength as stated in *Bhuwana Kosa* VIII, 2-3 (Wiana, 2009: 25-26). Water functions so importantly that it is also referred to as '*Ratna Permata Bumi*'. In the text of *Canakya Nitiasastra* XIII.21, it is explicitly mentioned as follows.

*Prthivyam trini ratnani permata, annamāpah subhasiram, mūdhaih pāsāna khandesu, ratna samkhyā vidhiyate.* (Darmayasa, 1995: 119).

The free translation is as follows.

There are three gem peals on earth; they are water, food stuff or medicinal ingredients, and words of wisdom.

Human beings are required to be always intelligent and rational in accordance with the era situation in order to be able to sustain life individually and collectively. In the *Resi Canakya* era, jewellery was not important to the sustainability of human life. Water, foodstuff and medicinal ingredients had priority over the other necessities. Therefore, they are referred to as '*ratna permata bumi*'. This leads to the question 'whether they (especially 'water' as the topic of the current study) are not currently important any longer, causing the water sources to be easily polluted? The answer is that water will always be important to the human life forever as stated by *Resi Canakya*. Starting from now,

therefore, it is important to protect the water sources on the earth surface and under the ground surface.

### **b. Glorifying Water in the Agricultural Area to Support the Existence of the *Subak* Organization in Bali**

Before domestic and foreign tourists came to Bali, the Balinese people could not be separated from the agricultural culture. However, since 1980s Bali has been visited by so many tourists, causing many young Balinese people to switch from the agricultural sector to the tourism sector. The agricultural world is full of mud, causing it to be left (Windia, 2021: Bali Post, Rabu Pon, 7 April, p. 1). He states that “farmers cannot be separated from poverty; they are the most unfortunate”. The saddest thing is that the agricultural literature is also neglected, causing no attention has been paid to the maintenance and cleanliness of the water virtually needed for irrigation.

In the agricultural world, the Balinese people highly glorify rice as one of the staple foods. The text of *Aji Pari*, which particularly glorifies rice, mentions that it is very important to glorify rice and irrigation water. The text plays an important role in the civilization of the Balinese people as it makes them know the origin of rice. Water needs to be glorified as it supports life and gives the knowledge that needs to be taught to the young people so that they can maintain civilization. According to the Wikipedia Dictionary, the word ‘rice’ is derived from the Latin word ‘*Oryza sativa L.*’. It is one of the most important cultivated plants that supports life. Although it is one of the cultivated plants, it is also used to refer to several types of similar plants, commonly known as the wild rice. It is predicted that rice was originally carried from India or Indochina by the ancestors migrating to Asia about 1,500 BC (<https://id.wikipedia.org/wiki/Padi>). According to what is mentioned in the text of *Uṣadha Carik*, the rice inherited in Bali was created by *Hyang Meleng* and *Devi Ratih* far before the Indian civilization was introduced to Indonesia. The history of the appearance of rice in Indonesia, as mentioned in Wikipedia, seems to be true if related to the fact that rice was successfully produced by the country mentioned above. Based on the data available in 2016, India was the biggest producer of rice. According to the site of [indexmundi.com](http://indexmundi.com), the rice exported by India to different parts of Indonesia totaled 9.5 (nine point five) million tons ([https://, located databoks.katadata.co.id/datapublish/2016/10/13/india-negara-lumbang-beras-terbesar-dunia](https://located.databoks.katadata.co.id/datapublish/2016/10/13/india-negara-lumbang-beras-terbesar-dunia)). The text of *Aji Pari* instructs that we should glorify rice as it is not only the food that pleases the human stomach but its position is also equal to that of gods (the God’s personifications). In general, rice is also known as *Bhaṭārī Śrī*. When viewed from the time when it is planted to the time when it can be eaten, the

text of *Aji Pari* refers to it as different things (sheet 1b-5a). When it is in the nursery (*penguritan*), it is referred to as *Liñjong Taji*; when it is already seeded in the wet rice fields, it is referred to as *Bhaṭārī Śrī Hana Déwi*; when it has grown with one leaf, it is referred to as *Bhaṭārī Śrī Dwadéwī*; when it has two leaves, it is referred to as *Bhaṭārī Dwa Śrī Dwadéwī* (1b-1a). It is still glorified after it can be eaten, and after it is put in the mouth, it is referred to as *Sanghyang Añakteni*.

Hermeneutically, in so far as the current context is concerned, the glorification of rice implies that language functions to socialize what is needed and important as the background of communication (Sugiharto, 1996:63). Such an opinion implies that, religiously, rice can be currently and practically used as one of the sources of the agricultural culture-based tourism. As an illustration, the *Jatiluwiḥ Subak* (a traditional agricultural organization in Bali), located in Penebel District, Tabanan, was set as one of the World Heritages by UNESCO in 2012. The method of caring rice based on the local wisdom text combined with the non-chemical modern technology is highly relevant to be developed all over Bali as one of the implementations of the Bali Province's mission, namely "Nangun Sad Kṛti Loka Bali".

The noble ideal of the Government of Bali Province has become paradoxical as there are still many Balinese people who do not care about environment in general and the water habitat as a whole in particular. In so far as the wet rice field area is concerned, the text of *Manawa Dharmaśāstra* IV. 46 mentions: *Na phālakṛṣṭe na jale na cityām na ca parwate, na jīrṇa dewāyanate na walmīke kadācana*.

The free translation is as follows:

One mustn't urinate on the ploughed land, the water, the altar made of bricks, the temple ruins, and the anthill.

The text of *Manawa Dharmaśāstra* IV. 46 mentioned above teaches that we should maintain water and the cleanliness of the agricultural land by not polluting the water and the land where we grow rice. Such a behavior shows our respect to the rice that we will grow in that area. When our ancestors elected the leader of the *subak* organization, he was expected to be able to maintain the agricultural ecosystem in such a way that it could support many people as stated in Chapter XXIV Part 41.1 and 2 of the text of *Artha Śāstra* as follows:

1. As the leader handling the agricultural affairs, he should be familiar with the agricultural practice, the water allocation, what to do to look after plants; in this



case, he would be helped by experts; he should know when it was good time to collect the seeds of every type of rice, flower, fruit, vegetable, tuber, root, the creeping fruit, hemp and cotton.

2. He would instruct when seeds were spread on the land, what would suit the land that had been ploughed repeatedly; ...

Those are all the responsibilities of the leader who was supposed to handle the agricultural affairs; he should be knowledgeable enough of the irrigation- and agriculture-related things; he should always motivate the farmers to grow the plants that suit the situation and condition of the area where they are; he should prepare the seeds needed; and he should always maintain the cleanliness and holiness of the agricultural land. The attempts made to maintain the sustainability of the wet rice fields by keeping them clean and holy are getting weaker, as shown by the fact that there are still too much water and its reservoirs that are getting polluted as shown in the following picture.



Picture1: Posted by I Gede Suwartama at 21.48 on 23<sup>rd</sup> of October 2017 Central Indonesia Time through FB.



Picture 2: The picture of the irrigation water quality polluted by pollutant and livestock waste at Kelating Village, Kerambitan District, Tabanan, Bali (personal document).

Bali has many traditional texts that contain the concepts of what to do to maintain the water quality; however, both the current decision makers and the current Balinese society have paid less attention to them, as shown by the two pictures above that the irrigation water quality in Bali is not good enough for farming as it is polluted by different types of wastes.

### **c. *Sad Kṛti*: Conserving Water in a Sustainable Manner**

The law that has been issued by the state to protect the availability of water in Indonesia is the Law No. 17 concerning the Water Resources. Its legal basis includes Article 18A, Article 18B, Article 20, Article 21, and Article 33 of the 1945 Constitution (<https://peraturan.bpk.go.id/Home/Details/122742/uu-no-17-tahun-2019#:~:text=Dasar%20hukum%20Undang%20Undang%20Nomor,Negara%20Republik%20Indonesia%20Tahun%201945.&text=Hal%20tersebut%20menuntut%20Pengelolaan%20Sumber,hilir%20dengan%20basis%20Wilayah%20sungai>).

Basically, this Act requires that the water resources should be managed from the upstream to the downstream as a whole using the river areas as the basis. Apart from the



above mentioned Law, the government has also issued several Regulations concerning the Management of Water Resources as follows.

1. The Regulation of the Government of the Republic of Indonesia Number 82 of 2001 concerning the Water Quality Management and the Water Pollution Control.
2. The Regulation of the Government of the Republic of Indonesia Number 16 of 2005 concerning the Development of the Drinking Water Supply System.
3. The Regulation of the Government of the Republic of Indonesia Number 12 of 2008 concerning the Water Resources Council.
4. The Decision of the President of the Republic of Indonesia Number 83 of 2002 concerning the changes to the Decision of the President of the Republic of Indonesia of 2001 concerning the Water Resources Management Coordinating Team.
5. The Decision of the Republic of Indonesia Number 123 of 2001 concerning the Water Resources Management Coordinating Team. (<https://ngada.org/uu17-2019pil.htm>).

It is so clear that the law products above are concerned with how to regulate and manage water. However, their implementations are still too far from what is expected as our environment is still polluted (as shown by the above pictures), causing the water quality is inadequate enough for consumption, farming and the other water-related things. Water will remain to exist if what is meant by *Sad Kertih* is well implemented (Wiana, 2009: 18). According to Wiana, it means that it is a commendable act to do the right thing. Within this context, we should take real action to protect the earth by maintaining the water cycle as an attempt to sustain the human civilization. Apart from that, we should also purify the souls of the ancestors, the ocean, the forests, the lakes, the universe and its human beings. Based on the text of *Purana Bali*, the elements of *Sat Kertih* are (1) *Atma Kertih*, (2) *Samudra Kertih*, (3) *Wana Kertih*, (4) *Danu Kertih*, (5) *Jagat Kertih*, and (6) *Jana Kertih* (Ibid: 17-24).

- (1) *Atma Kertih*; this is an attempt to purify the souls (*Atman*) of the ancestors by performing the cremation ceremony (starting from burning the dead body, washing the ashes into the sea or river, performing the *memukur* ceremony, that is, the ceremony performed after the cremation ceremony), to the ceremony through which the *Dewa Yang* (the soul of the cremated body) is requested to dwell in what is called *sanggar kemulan* (the three-roomed shrine in the family temple). This ceremony is a Hindu one performed by the Hindus to purify the souls from the shackles of what is known as *Tri Sarira*. In addition, all the holy places, especially,

the environment where the cremation performed to purify the souls of the ancestors, from the upstream (the mount) to the downstream (the ocean) is also purified. This ceremony is performed to purify the souls, which are not visible, and the universe, which is visible.

- (2) *Samudra Kertih*; this is an attempt to conserve the sea as the source of the nature with its complex functions. As the estuary of everything coming from the upstream (the mount), the ocean is highly purified by the Hindus. All the ceremonies performed on the mainland will always have something to do with the sea; the *Nangluk Merana* (the ceremony of repelling the plant pests), *Melasti* (the procession of going to the sea performed a few days prior to the *Nyepi* Day), *Nganyut abu jenasah* (the ceremony of washing away the ashes of the dead body to the sea), *Nganyut Sekah* (the ceremony of washing the symbol of the dead body as the continuation of the cremation ceremony), *Mapekelem* (the ceremony of drowning certain animals in the sea) are all performed in the sea. As the hugest supplier of water for the world, the Hindus highly glorify it. They ask Lord Wisnu or Lord Waruna (Baruna) for water for purifying the universe. The mouth of the Basuki Dragon, the personification of Lord Wisnu, is the mythological symbol of the sea. Therefore, the sea should not be made to be polluted. If the sea is polluted, the safety of the life on the mainland will become threatened. Actually, all the ceremonies mentioned above are performed to motivate human beings to conserve the sea with its contents; therefore, they should not throw any garbage, whatever it is, into the sea.
- (3) *Wana Kertih*; this is an attempt to conserve the forests. The forests function as the lungs of the areas where they are located and as the water reservoirs in the mainland. Therefore, the Hindus glorify them by building a holy place known as the *Alas Angker* Temple in each, and the forest around the temple is better known as *Alas Kekeran* (the protected forest). In the holy book of Pancawati (Wiana, 2004: 64), it is mentioned that a forest is stated to be conserved if it has the following conserved things; they are (1) *Maha Wana* (the natural reservoir from which water flows throughout the year; (2) *Tapa Wana* (the holy dormitory where the holy persons recite holy prayers and spread virtuous teachings to the very depths of the hearts of their disciples); and (3) *Sri Wana* (the forest as the source of prosperity of those living around it).
- (4) *Danu Kertih*; this is an attempt to maintain the water sources in the mainland such as *klebutan* (the water source from the ground), lakes, rivers, and *campuhan* (the

area where two or more streams or ditches meet). They are all glorified by the Hindus as the places where they perform the *Melasti* ceremony (the ceremony performed to obtain the needed holy water) and the *Mapakelem* ceremony (the ceremony performed to sacrifice certain animals into the middle of the lake). As a sacred place, a temple known as *Ulun Danu* Temple is also built close to the lake). For the same purpose, a temple known as *Ulun Carik* Temple or *Bedugul* Temple is also built somewhere in the area of the wet rice fields to conserve the irrigation water. The spirit and glorification of the holy places are not only intended to be the places where the ceremonies are performed but they are also intended to conserve the water sources in the mainland. Unfortunately, however, the current society only regards them as the places where they can perform ceremonies. The reason is that the aquatic nature is still dirty and polluted.

- (5) *Jagat Kertih*; this is an attempt to maintain the religious harmonious relationship between human beings and the Creator, the social relationship among human beings, and the harmonious relationship between human beings and the environmental nature. These three concepts are then referred to as *Tri Hita Karana*. The harmony of the three relationships should be inspired by the sincere work done by every layer of the Balinese society by firmly adhering to what are known as *swadharmaning agama* (doing what is supposed to do as religious people) and *swadarmaning negara* (doing what is instructed well and correctly by the state). If these obligations are well and correctly done, the harmony of the nature will be achieved.
- (6) *Jana Kertih*; this is an attempt to create the everlasting conducive relationship among human beings. This can come true if in the future the Balinese people speak less, think and do more. The Covid-19 pandemic, which lasted for almost one and half years (it appeared in the end of December 2019 in Wuhan, China (<https://www.kompas.com/tren/read/2020/12/17/104000665/kaleidoskop-2020--penelitian-soal-awal-mula-virus-corona-di-berbagai-negara?page=all>)) has taught us a lesson that now and in the future we should change the social order massively. If not, the mass extinction will take place immediately. Therefore, the six components of *Sat Kerthi* above need to be urgently implemented.

The concept of *Sad Kerthi* above is different from that proposed by Eriana (2018). According to her, the ecological local wisdom concept of the Balinese people is manifested in the form of the attempts that are made to maintain the harmonious relationship with the

environmental nature referred to as *Sad Kṛti*. This term is derived from two words; they are *sad* and *kṛti*. The word *sad* means 'six', and the word *kṛti*, as a Sanskrit word, means "the act of doing", "making", "activity", "work", and "literary work". Then, after it was absorbed into the Old Javanese language, it has been used as the synonym of the word *kirti* meaning "popularity", "commendable act", and "meritorious act" (Zoetmulder, 1997: 519). Therefore, the concept of *Sad Kṛti* can be defined as the six commendable acts. In the palm leaf manuscript of *Kutara Kanda Dewa Purana Bangsul*, a manuscript which was once investigated by Eriana (2016), it is stated that *Sad Kṛti* can be divided into six parts; they are *Giri Kṛti*, *Sagara Kṛti*, *Wana Kṛti*, *Ranu Kṛti*, *Swi Kṛti*, and *Jagat Kṛti*. It is also stated that *Giri Kṛti* is the commendable act towards the Mount controlled by Lord (*Sang Hyang*) *Jayamurti*; *Sagara Kṛti* is the commendable act towards the sea controlled by Lord (*Sang Hyang*) *Jayasandi*; *Wana Kṛti* is the commendable act towards the forest controlled by Lord (*Sang Hyang*) *Jayanatra*; *Ranu Kṛti* is the commendable act towards the lake controlled by Lord (*Sang Hyang*) *Jayakṛta*; *Swi Kṛti* is the commendable act towards the wet rice fields controlled by Lord (*Sang Hyang*) *Jayasadana*; and *Jagat Kṛti* is the commendable act towards the earth or state controlled by Lord (*Sang Hyang*) *Jayadhana*. The concept of *Sad Kṛti* is also used to refer to Lord *Sad Kahyangan* who is the manifestation of Lord (*Sang Hyang*) *Sad Winayaka* controlling the Heaven. In the heaven Lord (*Sang Hyang*) *Sad Winayaka* manifests into Lord (*Sang Hyang*) *Surya*, Lord (*Sang Hyang*) *Bhesawarna*, Lord (*Sang Hyang*) *Kala*, Lord (*Sang Hyang*) *Ghana*, and Lord (*Sang Hyang*) *Kumara*. The six sons of Lord (*Sang Hyang*) *Pasupati* are supposed to keep the Bali's nature peaceful and conserved, allowing Bali with its contents to be peaceful. The *Sad Kṛti* formulated by Wiana (1999) above is different from that formulated in *Kuntara Kanda Dewa Purana Bangsul*. However, this current study refers to the concept of *Sad Kṛti* formulated by Eriana (2016). The reason is that Wiana does not clearly mention the palm leaf manuscript used as the reference. He does not mention where the palm leaf manuscript is stored, what its code is, how many pages it consists of and the other types of information either. The incomplete information causes the concept of *Sad Kṛti* to be difficult to be reviewed. Therefore, the concept used in the current study refers to the concept proposed by Eriana (2016) in her study, which was adopted from the palm leaf manuscript of *Kutara Kanda Purana Bangsul*. The source clearly explains the concept of *Sad Kṛti* from the place point of view and what lords dwell in the supporting shafts of Bali.

The above mentioned ceremonies are performed not only as offerings but are also importantly performed to protect all the Bali's areas from becoming polluted. In addition, they also remind all the parties in Bali of maintaining the Bali's nature so that it will not be

functionally shifted; in this way, all the cycles of the *Sad Kṛti Loka Bali* can run well. The water quality, as a vital need of human beings and the other creatures on earth, will not be good if the human beings living on earth do not have any clear vision of what to do to maintain its sustainability. To this end, the meaning of the concept of *Sad Kṛti* should be actually implemented. Hermeneutically, it should be supported by the historical awareness as claimed by Gadamer (Ricoeur, 2006: 88). Historically, both in the regulatory and ideological levels Bali has also inherited very clear regulations and literature. Apart from that, the historical awareness should also be supported by the aesthetic awareness and taking the holistic working steps in order to gain an excellent outcome.

## **CONCLUSION**

Water, as one of the important components of life, needs to be conserved. The paradox about the glorification of water is so strong that it is mentioned in the religious and functional texts inherited from the ancestors of the Balinese people; however, no serious attention has been paid to it by the following generation. Water, as a vital need of human beings, has not been well maintained; there are too many 'weeds' disturbing its cleanliness as a consequence of the fact that all of the components of the Balinese society neglect the literary texts and the law concerning the environmental impact analysis (AMDAL). In addition, they also neglect the religious behavior expected from the religious ceremonies performed; in other words, they have not maintained the cleanliness of the mainland and the sea consistently. As a result, the water quality decreases and the agricultural culture is neglected.

Maintaining the upstream (the river, the lake, and the forest) and the downstream (the sea) means mobilizing people (*jana*) to look after the forest (*wana*), the lake (*danu*), the sea (*segara*), the wet rice field (*swi*), and, finally, the earth (*jagad*) as a whole as part of *Sad Kṛti*. In this way, the souls (*atma*) of our ancestors will be pleased in the nature where they dwell, leading to the harmonious relationship between the macrocosm (*buana agung*) and the microcosm (*buana alit*) as the Bali's landscape is still beautiful and the agricultural culture is still practiced to support the tourism sector, which is prone to interference of any kind.

## **REFERENCES**

- Darmayasa, I Made. 1995. *Canakya Niti Sastra* (Alih Bahasa dan Komentari). Denpasar: Yayasan Dharma Naradha.
- Eriana, Eriada I Ketut. 2018. "Sad Kṛti dan Pelestarian Alam dalam Kutara Kanda Dewa



Purana Bangsul". (Makalah disampaikan dalam Rembug Sastra Purnama Bhadrawada Kota Denpasar).

- Mahsun. 2017. *Metode Penelitian Bahasa Tahapan, Strategi, Metode, dan Tekniknya*. Depok: Rajawali Pers
- Pudja, G. dan Tjokorda Rai Sudharta. 1996. *Manawa Dharmaśastra (Manu Dharma Sastra)*. Jakarta: Hanuman Sakti.
- Ricoeur, Paul. 1981. *Hermeneutics and the human sciences Essays on language, action and interpretation*. Cambridge, Cambridge University Press.
- Sugiharto, Bambang, I., 1996. *Postmodernisme: Tantangan bagi Filsafat*. Yogyakarta: Kanisius.
- Titib, I Made. 1996. *Veda Sabda Suci Tuhan Pedoman Praktis Kehidupan*. Surabaya: Paramita.
- Wiana, I Ketut. 2009. "Air Sebagai Ratna Permata Bumi" dalam *Air dalam Kehidupan Fungsi dan Peranannya dalam Kebudayaan Nusantara*. Denpasar: The 3<sup>rd</sup> SSEASR Conference.
- Wiana, I Ketut. 2004. *Mengapa Bali Disebut Bali*. Surabaya: Paramita.
- Windia, I Wayan. 2021. *Rombak Total Kebijakan Pertanian*. Bali Post, Rabu Pon, 7 April 2021. Hlm. 1.
- Zoetmulder, P.J. bekerjasama dengan S.O. Robson. 1997. *Kamus Jawa Kuna-Indonesia*. Jakarta PT Gramedia Pustaka Utama bekerjasama dengan Perwakilan Koninklijk voor Taal-, Land-, en Volkenkunde.

### **Internet References**

- [https://www.aetra.co.id/sahabat\\_aetra/detail/58/Air-dan-Tubuh-Manusia](https://www.aetra.co.id/sahabat_aetra/detail/58/Air-dan-Tubuh-Manusia) (downloaded 01-05-2021).
- <https://databoks.katadata.co.id/datapublish/2016/10/13/india-negara-lambung-beras-terbesar-dunia> (downloaded, 04-05-2021).
- <https://id.wikipedia.org/wiki/Padi> (downloaded, 06-05-2021).
- <https://peraturan.bpk.go.id/Home/Details/122742/uu-no-17-tahun-2019#:~:text=Dasar%20hukum%20Undang%2DUndang%20Nomor,Negara%20Republik%20Indonesia%20Tahun%201945.&text=Hal%20tersebut%20menuntut%20Pengelolaan%20Sumber,hilir%20dengan%20basis%20Wilayah%20sungai> (downloaded 13-05-2021).
- <https://www.kompas.com/tren/read/2020/12/17/104000665/kaleidoskop-2020--penelitian-soal-awal-mula-virus-corona-di-berbagai-negara?page=all> (downloaded 14-05-2021)