



Implementation Of Transformation Legitimacy Function *Candra Bhairawa* Manuscript For The Community

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Abstract*

The people enthusiastically received the *Candra Bhairawa* manuscript. Its purpose of altering legitimacy is to validate Shiva Buddha syncretism in Bali. Problem in this study is text transformation on *Candra Bhairawa* manuscript for community. To describe *Candra Bhairawa* manuscript as one of the texts that justify Shiva Buddhist syncretism in society. This study is qualitative and uses structural functionalism theory. The *Candra Bhairawa* manuscript data was analyzed using descriptive statistics and reading methods. Data analysis in prose and poetry with Old Javanese and Balinese into a descriptive form in Indonesian. Based on the value systems and beliefs of individuals and groups, the research explains the legitimacy process. The syncretism of Shiva Buddha combines Shiva and Buddha teachings. That the two teachings of Shiva (*karma sanyasa*) and Buddhist teachings (*yoga sanyasa*) may be combined into one is proof of the legitimacy of Shiva Buddhist syncretis which can bring balance and harmony.

1. Introduction

The transformation of *Candra Bhairawa manuscript* gave birth to various forms of literature and other works of art. The transformation occurs because the values of the philosophy of life in *Candra Bhairawa manuscript* are beneficial for society. One of them is the result of the transformation of the text of *Candra Bhairawa Parwa* into *Kakawin Candra Bhairawa* and *Geguritan Candra Bhairawa*, which is the object of this research. These three texts of *Candra Bhairawa* were chosen as research objects because they can represent all transformation texts based on their contents according to the *hypogram* text. *Candra Bhairawa manuscript* comes from the *Siwagama* manuscript (Suarka, I Nyoman, 2002).

The function of *Candra Bhairawa manuscript* shows an enthusiastic reception of the author towards the audience of traditional literary works. This enthusiastic reception led to the

transformation of *Candra Bhairawa manuscript* in society. Enthusiastic reception is the acceptance, reception, understanding, and response of a person to literary texts that are read based on their competence, perception, and literary experience (Nurgiyantoro, 1998). The author's enthusiastic reception of traditional literary works causes new texts processed with creative power, and there is a transformation of *Candra Bhairawa manuscript*.

Based on the transformation of *Candra Bhairawa Parwa* into the text of *Kakawin Candra Bhairawa* and *Geguritan Candra Bhairawa*, it contains *noble* values. These *noble* values function for the community as a way of life. The three texts of *Candra Bhairawa* functioned as a function of legitimacy to actualize the values of *justice*. The function of transforming legitimacy in *Candra Bhairawa's* text aims to validate the teachings of Shiva Buddha syncretism in Bali. Thus, based on the background above, there are several problems in this research. (1) What is the meaning of the legitimacy function?. (2) How is the implementation of the legitimacy function of *Candra Bhairawa manuscript* transformation for the community?. This study aims to explain *Candra Bhairawa* as one of the texts that validate the existence of Shiva Buddhist syncretism in society.

2. Research Method

This research is in the form of qualitative using structural functionalism theory. The basic assumption of structural functionalism theory is that every structure is a social system. Conversely, if it is not functional, the structure will not exist by itself (Ritzer, 2011). Structural functionalism seeks to interpret society as a structure with interrelated parts. Society is a social system consisting of parts or elements that are interrelated and unified in balance. One section changes and the other part will bring changes to other parts too.

Functionalism interprets society in its constituent elements, especially norms, customs, traditions, and institutions. In the structural, functional paradigm, all the elements of society are intertwined, known as a system. So if one of the elements does not work, then the community will be disturbed. Thus, structural-functional states that society is integrated based on an agreement of shared values that can overcome differences of opinion and interests. Every member of society exists or lives in a social structure that is interrelated with one another.

Data analysis of *Candra Bhairawa's* text used the descriptive-analytical method supported by the reading technique. Descriptive method analytic is the method by breaking as well as analyzing. Both methods are hoped that the object being analyzed can provide whole meaning (Ratna, 2010). Analytical descriptive method supported by reading technique was used to analyze the data in the form of prose and poetry texts using Old Javanese and Balinese languages into Indonesian descriptive forms according to the research systematics. The interpretation is a transition from something abstract to something more accurate or precise.

3. Discussion

3.1 Definition of Legitimacy

The legitimacy function of *Candra Bhairawa's* transformation text is a statement that validates or validates the teachings of Shiva Buddha in Bali. Legitimacy has a different meaning from legality. Legality is something based on existing law that results in legal or illegal decisions. Meanwhile, legitimacy is more flexible and has a broader scope. As an exception to an action declared illegal but with a good cause, it can be legal. By the mean, legitimacy comes from the perception of the outcome of an action (Popovski, 2008).

As constitutional existence of the teachings of Buddha Shiva entered in Hinduism as one form of the teachings of the trust will be the original values of society are recognized and accepted by the State. However, what gives legitimacy to its existence is the community itself. Legitimacy itself is an equalization of perceptions or assumptions that an action taken by an entity is an action that is desired, appropriate, or following a socially developed system of norms, values, beliefs, and definitions (Suchman, 1995).

Legitimacy becomes a form of validity and recognition to do something based on the value system and belief by individuals and institutions that have been set. The democratization that occurred in Indonesia provides an opportunity for the community to maintain and preserve the ancestors' values, norms, and teachings. Everything manifested into the teaching of beliefs, customs, and traditions to culture. As strengthen the teaching of Shiva-Buddha makes Hinduism as a form of legitimacy and identity of the people who embrace the teachings of Shiva-Buddha. The teachings of Shiva and the teachings of Buddha merged one into the syncretism of Shiva Buddha. Shiva Buddhist syncretism will be one of the teachings of traditional Indonesian society into Hinduism recognized officially by the State.

3.2 Legitimacy Function

The function of the legitimacy of the transformation *Candra Bhairawa* manuscript explains the syncretism of Shiva-Buddha. The *Candra Bhairawa* manuscript is one proof of *legitimacy* for combining the two teachings of Shiva (*karma sanyasa*) and Buddhist teachings (*yoga sanyasa*), which are fused into one called Shiva Buddhist syncretism. Shiva Buddhist syncretism can create a balanced and harmonious atmosphere. Until now, the teachings of Shiva Buddha still exist and are still implemented in Balinese society. The legitimacy of Shiva Buddha's syncretism can be through the language between the characters contained in the transformation of *Candra Bhairawa manuscript*.

Language is a verbal means to convey messages. There are six functions of language related to the six components of communication that have been defined according to Jakobson in his work *linguistics and poetics* (Jakobson, 1960), emerging from his structural-functional view of language. Six languages functions, including:

1. The referential function focuses on the content of speech or denotative meaning.
2. The emotive/expressive function focuses on the speaker's attitude or feeling towards the content of his speech.
3. The conative function focuses on the speech partner and usually appears as a command sentence.
4. The phatic function focuses on maintaining the continuity of communication between the speaker and the speech partner.
5. The multilingual function focuses on using language to talk about language.
6. Poetic function, focusing on the language itself or highlighting the form of language for aesthetic impact. Among the six language functions mentioned above, the primary language function is the referential function. However, the other five functions cannot be ignored because they are all related to each other.

Language is the primary tool to communicate in human life, both individually and collectively. In addition, language functions are interrelated in verbal communication, so a single function cannot appear without being accompanied by other functions. Thus, in every utterance in verbal communication, only one function stands out the most, while other functions follow it as accompaniment (Jakobson, 1971). Of the six language functions above, this study only focuses on referential functions. Discussing referential process function works by referring to the content of the speech between the characters according to the theme of the transformation *Candra Bhairawa* manuscript to find the legitimating function of Shiva-Buddha syncretism.

The legitimacy of the text transformation functions *Candra Bhairawa* through the contents of the speech between characters, with the main topic is based on aspects of the context (*context*), namely Shiva Buddhist syncretism. In the text of *Candra Bhairawa*, it is told that King Candra Bhairawa carried out the teachings of Shiva Buddha after being defeated by King Yudhishtira in a war against the supernatural power of *moksa*. Shiva-Buddha syncretism is a critical discourse invalidating the teachings of Shiva Buddha in Bali, which is described in the table 1.

Table 1 Legitimacy Function of Shiva Buddhist Syncretism in the Transformation of *Candra Bhairawa* manuscript

Genre	Language	<i>Candra Bhairawa</i> Manuscript
<i>Candra Bhairawa Parwa</i>	Sanskrit and Old Javanese	"... <i>kami aminta putrinta, makasadhana panutan ing Siwa Bodha ri kita...</i> ". '...I ask for your daughter, as a path of the reunification of Shiva Buddha with you...' . (verse 50).
<i>Kakawin Candra Bhairawa</i>	Old Javanese	"... <i>ndan kita gurwa mājari panēmbahên umagêma śewa śogata</i> ". '...you as a teacher, teach the worship of the religion of Shiva Sogata ' . (<i>Metrum Jagatnata/Mandraka</i> , verse 4).
<i>Geguritan Candra Bhairawa</i>	Balinese	"... <i>tan siddha pacing sampurnna, yan tan sami padha wruh, kadi Siwa lawan Budha</i> ". '...will not be perfect, if not all are known, like Shiva and Buddha'. (<i>Pupuh Semarandana</i> , verse 26).

The table above illustrates the legitimacy of Shiva Buddha's syncretism in language transformation in the three *Candra Bhairawa* texts seen from the content of the speech between the characters. The use of language in the three *Candra Bhairawa* texts varies according to the genre of the literary work. *Candra Bhairawa Parwa's* text uses Sanskrit and Old Javanese, *Kakawin Candra Bhairawa's* text uses Old Javanese, and *Candra Bhairawa's Geguritan* text uses Balinese. Transformation language that occurs in the text *Candra Bhairawa* due to high literary lovers will value *adiluhung* contained therein. The authors/writers transform language to make it easier to understand the content and explore the meaning of *Candra Bhairawa* manuscript. The

function of legitimacy in the transformation of the three texts of *Candra Bhairawa* is studied through a referential function regarding the syncretism of Shiva Buddha.

Candra Bhairawa Parwa contains the legitimacy of the syncretism of Shiva Buddha in the following quote.

Mawuwus Sri Dharmatmaja, aum bapa Sri Candra Bhairawa, haywa kita sangsaya, ri pangahanta bapa, kami aminta putrinta, makasadhana panutan ing Siwa Bodha ri kita, padha tan wenang wiyoga, pdha wenang surup-sinurupan, yaya pasanggama ning atma, lawan dewa, himper patemwa ning manah lawan panon, kadi rahina wengi kalinganya. Kunang waneh, pahuwusan pwa kita, madhana-dhana dinama ning dewata, kaya gatinta dangu, adyapi tandha mantrinta kabeh, anutakna sanama ning manusa, lawan kawwanganya, saksat brahmatya ngaran ing wwang mangkana, tan siddha manemu ayu ri penayan ri teka ning pwara, tinemah de Sanghyang Yamadhipa, linebokeng kawah agni, yaya pati ning wwang salah ujar ngaranya. Kunang kita bapa mangke, pinaka sarana mami, tumut Maharaja Krsna amagehakna ikang karma sanyasa, pinaka yayah rena ning jagat. Nahan ling Sri Dharmasunu (Candra Bhairawa Parwa, Verse 50).

Translation:

Raja Dharmatmaja said: "Sovereign father, King Candra Bhairawa, do not worry about what you said earlier. As a way of union of Shiva Buddha, your daughter and I are both inseparable. Like the union between Atma and God, both can infiltrate, like the meeting of mind with sight, day and night in essence. Moreover, again, father stopped making offerings to gods, as you did before, including your ministers, following the will of humans according to their nationality, like *brahmatya* (angry) such a person's name, will not be able to find salvation when death comes, will be cursed by Sanghyang Yamadhipa, thrown into the crater of fire. That is the death of the person who mispronounced his name. Now, the father is my means with Maharaja Krishna in upholding *karma sanyasa*, as the fathers of the world," said Raja Dharmasunu (*Candra Bhairawa Parwa, Verse 50*).

The text excerpt of *Candra Bhairawa Parwa* consists of two parts, namely in the *verse* section using Sanskrit and in the paraphrasing section using Old Javanese. *Candra Bhairawa Parwa* describes the unification of the teachings of *karma sanyasa* and *yoga sanyasa* into the *union* of Shiva Buddha by asking Dyah Ratnasangka, the daughter of King Candra Bhairawa. The union of the two major kingdoms, namely the Kingdom of Hastinapura led by King Yudhistira, who adhered to the teachings of Shiva, and the Kingdom of Dewantara led by King Candra Bhairawa, who adhered to Buddhist teachings united by marriage. In addition to studying and practicing the teachings of Shiva Buddha, marriage is the union of Shiva Buddha. The syncretism of Shiva Buddha is equally inseparable; both can infiltrate each other, like the union between Atma and God, like the meeting of mind with sight, day and night in essence.

In *Kakawin Candra Bhairawa*, which contains the legitimacy of Shiva Buddha's syncretism, the quote is as follows.

Ling nira Sang Yudhiṣṭira hanakta tumarimā pasung ta de haji, tan sangka ring wimoha saha maṇdhala tēhêr umālyu ri sang prabhu, urddhani sih ta ringwanga sama gama kita kadi ngūni bhūpati, ndan pawekas-wékasku ri kitā bapa wara ciri reka tanggapên (Kakawin Candra Bhairawa, Jagatnata/Mandraka, verse3).

Ndan unining swareka sapangênta sakawaśa linakṣa sang prabhu, yan hana dūrḡgamanya warahêntā ri kami kawnanngnya molaha, kānêna karyya pāryyangan aneng nagara

panguluning jagatraya, ndan kita gurwa mājari panêmbahên umagêma sewa śogata
(*Kakawin Candra Bhairawa, Jagatnata/Mandraka, verse 4*).

Brahmaṇa wāla sang prabhu panunggala gama padha weṣṇawa krama, nitya masūryya
śewana wnanng pinagêhakna wiṣṇu sêmbahên, yapwanni weśya śūdra magêmāgama
gumêlarak nêmbah Iśwara, dhikṣita sang dwijāti śīwa dhātra siniwi saha sūryya cāndrama
(*Kakawin Candra Bhairawa, Jagatnata/Mandraka, verse 5*).

Translation:

He said Sang Yudhisthira receive king offers. Not from a greedy territory, then advised the King. The glory of your love for me, the same religion you are as before. I have messages for you, Father, as a sign of your ability (*Kakawin Candra Bhairawa, Jagatnata/Mandraka, verse 3*).

As for what is said to be a message, his best carried out the King. If there is a bad omen, tell me, his duty to do. He was ordered to make *paryangan* in the *land* , as the head of the *universe* (world). You as a teacher, teaching in the religious worship of Shiva Sogata (*Kakawin Candra Bhairawa, Jagatnata/Mandraka, couplet 4*).

Son of Brahmin king of religious union with Vishnu understand. Always worshipping the Sun God, it is true to hold fast to the worship of Vishnu. Even though Wesya Sudra, holding a religion, held offerings to Iswara. *Dikta* the Priest, Lord Shiva is worshiped along with/with the Sun and Moon (*Kakawin Candra Bhairawa, Jagatnata/Mandraka, verse 5*).

The quote on *Kakawin Candra Bhairawa* above describes King Yudhistira giving a message to King Candra Bhairawa to make a *paryangan* (sacred place/temple) because it is the center of the world (the universe). He is likened to a teacher who must teach the noble teachings, namely, the teachings of Shiva Buddha (*Shiva Sogata*). The practice of these teachings must make a sacred place, perform ceremonial offerings, and teach *chess color* to worship God, as reverend, worshipping Lord Shiva along with sun and moon.

In *Geguritan Candra Bhairawa*, which contains the legitimacy of Shiva Buddha's syncretism, the quote is as follows.

Sang Dharmmasuta ling niraris,
Dewa Dyah Ratna Sasangka,
mwah Dewa sang Candranatha,
tan sandang malih panjangang,
apan karmmane manitah,
ne malu suba manandur,
krana ada jani pupwang.
(*Geguritan Candra Bhairawa, Semarandana, verse 24*).

jalan ne jani kawitin,
bibite melah sambelang,
sinah melah entikane,
dawning suba sinah pisan,
bwina tong siddha lempasang,
apa tandur keto pupu,

manut ucaping agama.

(*Geguritan Candra Bhairawa, Semarandana, verse 25*).

Minab suba titah Widhi,

pacepuk Karmma Sanyasa,

lawan Yoga Sanyasane,

reh mula kapatut tunggal,

tan siddha pacing sampurnna,

yan tan sami padha wruh,

kadi Siwa lawan Budha.

(*Geguritan Candra Bhairawa, Semarandana, verse 26*).

Translation:

The Dharmawangsa replied with gentle words,

O Dyah Ratna Sasangka,

and you Sang Chandra Bhairawa,

no longer need it extended,

because karma has predestined,

that was planted before,

then there is now something to be plucked.

(*Geguritan Candra Bhairawa, Semarandana, verse 24*)

So now let us get started,

excellent seeds are sown,

then it will undoubtedly grow well,

by because it is once,

Plus, it is undeniable,

what is planted is what will be harvested,

as stated in religious teachings.

(*Geguritan Candra Bhairawa, Semarandana, verse 25*)

Maybe it was God's destiny,

meetings *karma Sanyasa* have done,

with *yoga sanyasa*,

by reason justifiably be alone together,

cannot be perfect,

if not all are known,

like Shiva and Buddha.

(*Geguritan Candra Bhairawa, Semarandana, verse 26*).

The *Geguritan Candra Bhairawa* quote above describes the advice from King Yudhishtira to King Candra Bhairawa. Initially, Raja Candra Bhairawa adhered to the teachings of *Sanyasa yoga*, which felt he was great. Next, he challenged King Yudhishtira by risking his daughter. Raja Candra Bhairawa feels conceited by mystical teachings, which ultimately can be defeated by King Yudhistira. With this defeat, King Candra Bhairawa be realized will be a shortage of teachings of *yoga sanyasa*. The meeting of the teachings of *karma sanyasa* and *yoga sanyasa* will not be perfect if they do not *merge* into one—the singularity of Shiva Buddha,

which has become God's destiny. Therefore, King Candra wanted to follow King Yudhisthira's orders by practicing these two teachings so that his teachings could be perfect and taught to his people in the Dewantara Kingdom.

The transformation of the text can be seen from the use of the word *Shiva Bodha* in the text of *Candra Bhairawa Parwa* into *Sewa Sogata* in the text of *Kakawin Candra Bhairawa* and *Shiva versus Buddha* in the text of *Geguritan Candra Bhairawa*. The language transformation has the same goal: to combine the teachings of Shiva (*karma sanyasa*) and Buddhist teachings (*yoga sanyasa*) in the *Candra Bhairawa* manuscript.

In the analysis of the transformation of *Candra Bhairawa* manuscript, the function of the syncretism of Shiva Buddha's legitimacy has been extracted. In the form of tapping or equating stories that refer to the text of the *hypogram* against its derivative text. Shiva Buddha syncretism occurred after King Candra Bhairawa (*yoga sanyasa*) was defeated by King Yudhistira (*karma sanyasa*). Both of them fight by pitting all the knowledge they have. The legitimacy of Shiva Buddha's syncretism in the three *Candra Bhairawa* texts is due to several factors, namely:

1. Marriage factor. To unite the teachings of Shiva (*karma sanyasa*) embraced by King Yudhistira and Buddhist teachings (*yoga sanyasa*) embraced by King Candra Bhairawa. Thus, to unite Shiva Buddha's teachings, King Candra Bhairawa married his daughter Diah Ratna Sasangka to King Yudhistira. This way of marriage is called Shiva Buddhist syncretism.
2. The ideological unification factor. That is, King Candra Bhairawa, who understands Buddhist teachings, must understand and practice Shiva's teachings. In the concept of *tri Kaya parisudha*, it means three basic human behavior that must be purified. King Candra Bhairawa carried out the concept of *tri kaya parisudha* in Buddhism, only thinking, saying, and doing good. This is the basis used as a means of offering to God by doing meditation. However, understanding Shiva in the concept of *tri kaya parisudha* is not only limited to thinking, saying, and doing good. This good deed is implemented by making a holy place and *offering offerings* as a form of devotion to God, ancestors, and the universe. King Candra Bhairawa united these differences of understanding by implementing the understanding of Shiva and Buddha.
3. The factor of making a holy place. King Candra Bhairawa practice Buddhism by practicing yoga and meditation and believes in his body as a palace for the gods. Therefore, to unite the teachings of Shiva Buddha, King Candra Bhairawa still adheres to the teachings of Buddha with the body as the place of the gods (microcosm). However, King Candra Bhairawa also had to make a holy place to implement Shiva's teachings, in the form of *sangar dengen* to worship ancestors and *sad heaven* to worship the gods (macrocosm). A place of worship with the means of the human body (*yoga sanyasa*) and *sangar dengen* or *sad kahyangan* (*karma sanyasa*) as a medium for worshiping the gods or God Almighty. If these two things are implemented, this is called the syncretism of Shiva Buddha between the worship of the microcosm and the macrocosm to be balanced.
4. The ceremony factor. That is, King Candra Bhairawa, in implementing the teachings of Buddha through good thoughts, words, and deeds (*tri kaya parisudha*) is a form of the

ceremony dedicated to God. However, King Candra Bhairawa must also implement Shiva's teachings by making ceremonies (*panca yadnya*) from birth ceremonies to death ceremonies with *offerings* as a form of devotion and offering to God. Shiva-Buddhist syncretism occurs when the teachings of the *Tri Kaya Parisudha* and the *Panca Yadnya ceremony* are sincere.

5. Factors for making *offerings*. King Candra Bhairawa in practicing Buddhist teachings by showing his devotion to God by offering sincere charity. However, in carrying out the teachings of Shiva, King Candra Bhairawa is emphasized to make ceremonies with *offerings*. *Banten* as a form of offering to God in Hinduism (Parta, 2013). Thus, to unite the teachings of Shiva and Buddha, King Candra Bhairawa must carry out good thoughts, words, and deeds supported by carrying out sincere ceremonies using *offerings* as a form of syncretism of Shiva Buddha in the *Candra Bhairawa* manuscript.

These five factors underlie the legitimacy of the syncretism of Shiva Buddha in the *Candra Bhairawa* manuscript. The concept of Shiva Buddha refers to two variants of understanding: (a) Shiva and Buddha in the sense of two separate units, but in togetherness; or (b) Shiva and Buddha in unity fuse or enter each other. In addition, the denomination of Shiva and Buddha, on the one hand, can refer to the divine entity represented by the name. However, on the other hand, it also refers to the whole belief system centered on each of the gods (Sedyawati, 2009).

In the *Candra Bhairawa* text, the concept of Shiva Buddha more precisely refers to point (b), namely the unity that merges or enters each other between the teachings of Shiva and Buddha as explained in the text of *Candra Bhairawa Parwa, Verse 50*, namely '*makasadhana panutan ing Siwa Bodha ri kita, padha tan wenang wiyoga, pdha wenang surup-sinurupan*'. It means, "As a way of the union of Shiva Buddha with you, both cannot be separated, both can infiltrate each other". *Candra Bhairawa's* text is the legitimacy of Shiva Buddha's syncretism to Balinese society. This is because it contains the values of the *adilung* that can be used as a way of life in society.

4. Conclusion

Based on the analysis of the implementation of the legitimacy function of the transformation text of *Candra Bhairawa* for the community above, it can be concluded as follows:

1. Legitimacy becomes a form of validity and recognition to do something based on the value systems and beliefs of individuals and groups that have been set. The teachings of Shiva and the teachings of Buddha merged one into the syncretism of Shiva Buddha. Shiva-Buddhist syncretism is one form of traditional teachings in Indonesian society into Hinduism, which the State officially recognizes.
2. The legitimacy function of *Candra Bhairawa's* transformation text is one of the proofs of the legitimacy of the combination of the two teachings of Shiva (*karma sanyasa*) and Buddhist teachings (*yoga sanyasa*), yoga talks about self-development and a better self (Maharani., et al, 2020) which are merged into one called Shiva Buddhist syncretism. Shiva Buddhist syncretism can create a balanced and harmonious atmosphere. Until now, the teachings of

Shiva Buddha still exist and are still implemented in Balinese society. The legitimacy of Shiva Buddha's syncretism can be through the language between the characters contained in the transformation of *Candra Bhairawa* manuscript. The legitimacy of Shiva Buddha's syncretism in the transformation of *Candra Bhairawa's* text is caused by several factors: (a) Marriage factor. (b) The ideological unification factor. (c) The factor of making a holy place. (d) The factor of the implementation of the ceremony. (e) Factors for making *offerings*.

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