

Local Wisdom of 'Wariga' in the Palalindon Manuscript

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Abstracts: Manuscript (Balinese: lontar) as one of the wealth and treasure owned by the Balinese people store various traditional knowledge regarding various aspects of people's lives. This study examined the local wisdom contained in the Palalindon manuscript. The purpose of this study was to determine the local wisdom contained in the Palalindon Manuscript. The research method was carried out qualitatively and the data were collected using the library method. The data were analyzed using the theory of Literary Anthropology. The results of the study discovered that the Palalindon manuscript contains local wisdom of traditional Balinese people related to the *Wariga* belief in good and bad days which stems from the teachings of Jyotisa. *Wariga* or the calculation of good and bad daily activities of traditional Balinese people in Palalindon manuscript can be used as guidelines for Balinese people these days and in the future. This study with full of hope can be useful for Balinese people in understanding the noble values of their predecessors.

Keywords: bali, *dewasa*, local wisdom, *lontar* palalindon, *wariga*

INTRODUCTION

Lontar (English: manuscript) is a wealth of Balinese literacy containing knowledge of traditional Balinese people. A lontar can contain information about various aspects of traditional community life, such as law, religious systems, economics, language, literature, astronomy, and so on (Suarka 2016:24). Local wisdom is a culture, custom, and/or habit that has been traditionally carried out by a group of people from a generation to another, created through an iterative process, through internalization and interpretation by the community of local actors that are socialized in the form of norms and used as guidelines in everyday life of the community (Ratna, 2011: 94 and Alfian 2013: 428). Local wisdom can also be understood as the ideas of the local community that are full of wisdom, of good values which are embedded and followed by members of the community and are used as guidelines of attitude and action in responding to changes in the physical and cultural environment (Istiawati, 2016: 5). This knowledge and noble values can be used as a life guide of Balinese people these days, similar to the Bugis people who utilize the lontaraq manuscript which contains messages/advice from the ancestors of the Bugis society as a guide in every aspect of their life these days (Abbas: 2013: 272). Therefore, lontar of course has noble values and/or local wisdom of the Balinese people from the life experiences of traditional Balinese people, such as good and bad day calculations or what they name as *wariga* or *dewasa*.

Wariga is a science that studies the good and bad of a day in an activity (Bhattacharya, et al, 2018: 464). *Wariga* is an Astronomy-Astrology concept or *Tarikh* in Jyotisa which was brought to Nusantara (the other name of Indonesia). Jyotiṣa is sacred literature that describes the circulation of the moon, solar system, and other celestial bodies which are believed to have an influence in the implementation of Yajña; religious ceremonial activities in Balinese Hindu. Through the Jyotiṣa literature, Hindus can find out the good influence of the celestial bodies on human life on the earth every day (Aryana, 2007: 13). Kusuma (1979) added that *wariga* is a science that describes the properties or characteristics of *wewaran*, *panglong* date, *wuku*, *ingkel*, *sasih*, and others. The word *wariga* means the time of a day that is good or bad caused by the circulation of power in the universe. The word *wariga* has calculation and selection of a good time or day (ayu), as well as avoiding bad times (ala) to meet maximum work results.

Hindus in Bali have the concept of determining auspicious days contained in various lontars, such as Aji Swamaṇḍala's Lontar (Bhattacharya, et al, 2018:464), Sundari Gading Lontar, Cemeng Sundari, Panglantaka, Pengalihan Purnama Tilem, and Perhitungan Nampi Sasih (Prawira, et al., 2015: 60), la-Ayuning Dina mwah Sasih (Geria, 2018: 2). Interestingly, some lontars contain calculations of good and bad days of natural disasters, such as Palalindon (Tangkas, 2018), Lontar Sanghara Bumi, Lontar Widhi Sastra, and Lontar Lebur Sangsa

(Yasa, 2018). Lontar Palalindon contains the understanding or knowledge system of traditional Balinese earthquakes. Palalindon comes from the word *lindu*. *Lindu* means 'to sway or vibrate'. The word *lindu* has similarities with the word 'linuh' in Balinese. *Linuh* which means earthquake gets the repetition of the first syllable into *lalindu/lelindu* and gets the prefix "pa-" and the suffix "-an" so that it becomes *palalinduan/palelinduan*. Palalindon can be interpreted as everything related to earthquakes (Tangkas, 2018). Inside the lontar Palalindon there is also a *wariga* that shows not merely the good and bad of earthquakes, but also daily human activities.

This study applied the lontar Palalindon as the object of study. The other previous study that examine the lontar Palalindon was conducted by Tangkas (2018) and Girinata (2016), Tangkas's study merely examined the good and bad calculations of earthquakes and Girinata's examined the earthquakes that were viewed from a sociological perspective of Balinese Hindus, but did not include detailed calculations of the good and bad in the lontar Palalindon. Therefore, this study did not discuss earthquakes or natural signs that have been discussed by Tangkas's and Girinata's but examined further the local wisdom of *wariga* or the calculation of good and bad activities of traditional Balinese people in the lontar Palalindon. This study is expected to be useful for the development of science and the results can be a guide for the Balinese people in calculating good and bad in dealing with disasters and carrying out daily activities.

METHOD

This is a qualitative study. The data were collected using the documentation method with the note-taking technique. The data source is the lontar Palalindon which was transliterated in 2018 from the original lontar Palalindon from Jro Kangingan, Sidemen-Karangasem. The lontar is one of the collections of the Balinese Cultural Documentation Office and is written in the Old Javanese language. The original lontar size specification is 33 cm long, 3.5 cm wide and 24 sheets in total. The lontar was first translated into the Indonesian language. In addition, articles, journals, documents, archives, books, and other sources related to the object and topic of the study were also collected. The data that had been collected were classified based on the problems studied, namely the local wisdom of *wariga* in the lontar Palalindon. Then, the data were recorded in the data bank using a data card instrument and with a purposive sampling technique; some data would be selected as representative for analysis. All data that had been sorted and collected were processed to provide information on the study objectives. The data collection began from the first step, namely processing and preparing data for analysis, scanning the material, summarizing, then the data were selected (reduced) again by being classified and grouped based on important things that were related to the problem in the study. The second step was reading the entire data by building a general sense or reflecting on its overall meaning. The third step was to start coding all the data. The fourth step was done by applying the coding process. In this step, the application of the coding process was done to create categories or small themes that would later become part of the study results. The fifth step was to describe or narrate the themes that had been made in the fourth step. The final step was to make interpretations of the data in the qualitative study. The data were described using analytical descriptive techniques, namely by first disclosing data or facts related to the problem and then describing them in detail. Meanwhile, the data analysis technique used in this study was content analysis. The results of the analysis are presented formally and informally, namely through tables, words, sentences, and other means of narration.

THEORY

Literary Anthropology Theory

Basically, all literary works contain psychological, sociological, and anthropological aspects. The study of literary anthropology is a study that discusses anthropology in a literary work. This study can provide an overview of culture which includes origins, customs, literary anthropology by itself relating to traditions, customs, myths, local wisdom, and cultural events in general, as typical events that are generally related to past events. In its development, as stated by the broad definition of culture, namely the entirety of human activity, the anthropological characteristics of literary works can be traced through all of these activities, both those that have occurred in the past and the present, even in the future (Ratna, 2011: 46). This literary anthropology theory is utilized to discuss local wisdom which is part of Balinese culture in the literary work, namely lontar Palalindon.

FINDINGS AND DISCUSSION

From the results of the analysis, it was found that in the lontar Palalindon there is local wisdom containing predictions, *pecaruan* procedures (tingkahan pracaru; a religious ceremony with the purpose to purify and neutralize nature from negative power by symbolically giving raw offerings to negative spirits), and time calculations (*wariga*). This teaching is the result of the knowledge and experience of the Balinese people who are full of wisdom and of good values which are followed by members of the community and served as guidelines in living life. Forecasting good or bad natural phenomena such as eclipses, earthquakes, thunder, and animals, and other natural signs for instance a chicken eat their young, imperfect animal birth, and so on. In addition, there are *pecaruan* procedures for dispelling bad things caused by a lunar eclipse. Regarding the *wariga* teachings or the calculation of good and bad days of life on the earth as a result of the influence of the universe in the lontar Palalindon, it was found that there is a calculation of good or bad days in building a house, getting married or marriage ceremony, healing people and so on. The followings are types of *wariga* calculating good or bad days related to life activities in the lontar Palalindon.

House relocation/moving

House moving in the lontar Palalindon is on the page 12a and 12b. In the lontar, house moving is good to be done in July, October, November, December, February, and April. House moving in July will bring a lot of kindness, love, and devotion. If it is done in October, it will bring good rewards and lots of gold. House moving in November will bring wealth with lots of silver. In December the reward is good with abundant food, in February it brings good fortune and in April it brings good by being blessed with gold and silver. Meanwhile, house moving done in August will lead to disease. House moving in September, there will be danger followed by frequent loss, in January it can cause a fire, in March it causes bad luck, dirty thoughts, and stricken with the disease. The months of *Jyesta* (May) and *Saddha* (June) are bad as a result according to the lontar.

Building a house

The calculation of the good and bad times of building a house is on the page 12b and 13a. According to the procedure for building a house in the lontar Palalindon, if it coincides with the month of *Srawana* (July) people who live in the house will be loved. If it is done in the month of *Bhadrawada* (August), the people who live can harvest successfully. If it is done in the month of *Asuji* (September), gold and clothes come as a blessing for the people who live. Building a house in the month of *Kartika* (October) will bless the people who live with gold and *dodot* (a fabric usually used to cover the lower body part in a ceremonial event). If it is done in the month of *Margasira* (November) the blessing will come in the form of silver to the people who live. If it is in the month of *Posya* (December), gold will be obtained by the people who live. Moreover, If it is in the month of *Maga* (January), the house will burn quickly and the people who live are sad. If it is in the month of *Palguna* (February), the people who live are constantly afflicted with sins, and everything they do is also a sin. If it is in the month of *Cetra* (March) the people who live will be sad. If it is in the month of *Wesaka* (April), pleasure and goodness are obtained by those who live. If it is in the month of *Jyesta* (May), the people who live will pass away quickly. If it is in the month of *Isada* (June), everything that is nurtured by the people who live will die quickly. If building a house is done on *Umanis*, Sunday, 9 (neptu) in the start, abundance will be obtained. But if it starts on Saturday *Pon* it will cause death and danger in the destination. On Friday *Pahing*, the house should face South, and then the people will obtain enough food. It is not good to build a house on Wrespati *Wage*, it will result in death and danger when the destination is reached. On Wednesday *Pon*, the house should face West, so that loved ones and those who are intended will provide food. Likewise, on Friday *Kliwon* the process will result in death and danger of becoming a destination. If it is on Friday *Wage*, it is good to face North, the life journey will be in happiness, not turning bad. Be vigilant if it is on Wednesday *Umanis* it can result in death, and danger can be encountered in the destination. These are the good and bad times in the relation to the direction and destination in building a house according to the lontar Palalindon.

Agni Murub

In the lontar Palalindon there is a calculation of the time to tear down a house or what is called as *Agni Murub* that is good and essential on the page 13a and 13b. The calculation in time selection to tear down the house needs to be carried out carefully so that it avoids bad and is done with good time and purpose. Tearing down a house in the month of *Warigadian* is good, in the month of *Madangsia*, the *guru* is good. If it is done on *Pahang*, the *bregu* is *utama untung*. In the *guru* in Merakih there will be a donation. On Saturday *Kliwon* *Madangkungan*, it is good. And on Saturday *Kliwon* *Ugu* it is not a mistake. On Wednesday *Dukut* is leading to

an advantage. In *Watugunung* the distribution of *guru* is good. On Wednesday, *Tolu* is essential and good. On Sunday, *Umanis* when it coincides with the full moon it is called *Agni Murub*, it is good for tearing down buildings.

Patra Limut, Pandakan, Ngasti, Buddha Was, and Purna Suka

If it is on Monday *Wage*, coincides with the new moon, it is named *Patra Limut*. If it is on Thursday *Kliwon*, coincides with the full moon, it is a good time to paint. If it is on Friday, coincides with the 14th day after the new moon, it is called *Pandakan* and is a good time for planting plants whose fruits hanging. If it is on Saturday *Kliwon*, coincides with the full moon, it is good for bathing and washing hair. If it is on Wednesday *Wage*, coincides with the full moon, it is named *Ngasti*. If it is on Wednesday *Wage*, heading for the new moon, *Buddha Was* it is called, it is good for both cleaning teeth and washing hair. If the full moon coincides with *Kliwon*, *Purna Suka* it is named, doing betel *brata* is good.

Kala Greha

Kala Greha is written on the lontar Palalindon on page 14a. *Kala Greha* it is named, everything that is done is bad, while the good is to do purification on oneself and house yard. The other good day is Thursday, the 7th day after the new moon, and full moon-new moon, *Dewa Mentas* it is named, everything that is done is good. If it is the 5th day after the new moon, on Thursday, *Subhacara* is what it is called, thus everything that is done will go well, things that relate to self-purification, cleaning oneself spiritually, bathing, washing hair, drinking herbal drinks, healing, all behaviors done will be in good, it will successfully work.

Subhacara

Subhacara is written on the lontar Palalindon on pages 14a and 14b. If the second day after the new moon coincides with Friday, Wednesday, *subhacara* it is called. The activities done at that time are talking about the truth, literary dharma, discussing with the Brahmin and Shiva-Sogata Rishi, serving the teachers, and practicing the good lessons. It is called *Santika Karya*. If it is the 6th day after the new moon and coincides with Thursday, Wednesday, it is named *subhacara*. The good work to do is to serve the wife, serve the teacher, serve the king, show love to friends and those good warriors, and keep the country safe is also good, it is named *Raksaka*. The 3rd day after the new moon coincides with Wednesday, Monday, is good for being a disciple, bathing to purify oneself, cutting hair, nurturing so that one day it is not dangerous, repairing houses, teaching cows, teaching wife, *Subhacara* it is called. The 7th day after the new moon coincides with Friday and Tuesday, *Subhacara* it is named. The activities done at that time are worshiping Sang Hyang Agni, holding Homa Yadnya, worshiping ancestors, spiritually releasing parents, grandfather, and great-grandparents from torture. It is named *Adanaha Mokika*. The 8th day after the new moon coincides with Tuesday, it is good for sharpening all kinds of weapons, exchanging skills, eliminating all kinds of enemies, *Abicaruka* they name it. The 7th day after the new moon coincides with Tuesday; the trip for trading is good. The 14th day after the new moon coincides with Friday, buying buffalo and cows is good.

Saddhanayoga

Saddhanayoga is written on the lontar Palalindon pages 14a and 14b. This is a good day called *Saddhanayoga*, when someone spends (borrows) money; they get lots of money quickly, refund quickly, and it is also good for selling things around. Sunday, the 8th day after the new moon, Monday the 3rd day after the new moon, Tuesday, the 7th day after the new moon, Wednesday, the 2nd day after the new moon, Thursday, the 4th day after the new moon, Friday, the 6th day after the new moon, The 5th day after the new moon coincides with Saturday, all these days are good. The spell is *Ong sarikasarik, bhuta kasalah kapatinta, bhuta dengen, dodoskono, apan aku wruh ring katatattwanmu, jah pet*.

Making a fence

The good and bad times to make a fence in the lontar Palalindon are explained on page 15a. The good days to make a fence are on Monday *Kliwon Landep* that will result in a good and strong fence. In addition, on Wednesday *Kliwon Gumbreg*, Wednesday *Kliwon Pujut*, Tuesday *Kliwon Tambir*, Saturday *Kliwon Wayang*, and Tuesday *Umanis* are good days to make fences.

Planting Betel, Making Pathway/Road, Healing People, Making Wells

In the lontar Palalindon page 15a it is also written a calculation of good and bad times for planting betel, healing people, making pathways/road, and wells. Wednesday *Paing Wayang* is a good day to purchase rope. Tuesday *Umanis Kuningan* is a good day to plant betel. Monday *Kliwon Kuningan*, *Tutut Masih*, is a good day to heal/cure people. Sunday *Umanis Klawu* is a good day to buy cow seeds. Saturday *Paing Klawu* is a good day to make a good pathway/road, *Luwang* it is called. Wednesday *Wage Warigadian*, *Sumur Ribek*, is a good day for well, lake, river, pond construction. Thursday *Paing Julungwangi*, everything that is done will bring success, birth treatment is good to conduct. Tuesday *Paing Pujut*, Wednesday *Krulut Paing*, Thursday *Prangbakat* are all good days for disease treatment/healing.

Kala Katemu

Kala Katemu is a good time to catch fish, hunt, *mapikat* (catch birds), set snares, *kungkungan* (cages), and organize meetings. In the lontar Palalindon, *Kala Katemu* is written on page 16a. In the lontar, a good day for making rods, traps, and installing bee cages is *Astawara*, *Panglong* Date. *Sri*, 2 days after the new moon, *Indra*, 1 day after the new moon, *Guru*, 9 days after the new moon, *Yama*, 8 days after the new moon, *Rudra*, 7 days after the new moon, *Brahma*, 6 days after the new moon, *Kala*, 4 days after the new moon, and *Uma*, 3 days after the new moon.

Kala Atat

Kala atat is a *dewasa ayu* (good day) for making a fishing rod and its rope. This can be found in the lontar Palalindon page 16a. *Kala atat* falls on Wednesday *Watugunung*, the 7th day after the new moon. In addition to making fishing rods, on that day making spurs is also good.

Activities that may not be done with children

The calculation of bad days that explains activities that should not be done with children in the lontar Palalindon is on page 16b. These calculations list days where activities should not involve children such as walking with children and any types of work, namely the 1st Month (July), on Sunday *Kliwon*. The 2nd month (August), on Wednesday *Kliwon*. The 3rd month (September), on Tuesday *Kliwon*. The 4th month (October), on Saturday *Kliwon*. The 5th month (November), on Friday *Kliwon*. The 6th month (December), on Thursday *Kliwon*. The 7th month (January), on Saturday *Kliwon*. The 8th month (February), on Friday *Kliwon*. The 9th month (March), on Friday *Kliwon*. The 10th month (April), on Monday. Meanwhile in the month of *Jyesta* (May) on Wednesday and the Month of *Saddha* (June) on Tuesday, involving children in an activity is very dangerous.

Taliwangke

Taliwangke is a good day for tying thatch roofs, tying poles (*saka*) with woven rattan and tying all kinds of inanimate objects, but it is not good for tying livestock. In the lontar Palalindon it is written as follows: these are the *wukus* (weeks) that are influenced by *taliwangke*. *Landep*, *Ukir*, *Kulantir*, *Tolu*, *Gumbreg* are on Wednesday. *Wariga*, *Warigadian*, *Julungwangi*, *Sungsang*, *Dungulan* are on Thursday. *Kuningan*, *Langkir*, *Medangsia*, *Pujut*, *Pahang* are on Friday. *Krulut*, *Mrakih*, *Tambir*, *Madangkungan*, *Atal (Matal)* are on Thursday. *Uye*, *Manail*, *Prangbakat*, *Bala*, *Wugu* are on Monday. *Wayang*, *Klawu*, *Dukut*, *Watugunung*, *Sinta* are on Tuesday. *Taliwangke* should not be used as a time for any kind of good work.

Titi Buwuk

Titibuwuk is a day when it is forbidden to build bridges and the like, and it is not a good day to travel to find solutions to problems. *Titibuwuk* in the lontar Palalindon is written on page 18a. The following are *titibuwuk* based on the day, namely, in *Sinta* and *Wariga* it is on Tuesday. In *Landep*, *Tolu*, *Sungsang*, *Pujut*, *Tambir*, and *Bala* it is on Wednesday. In *Ukir* and *Dungulan* it is on Friday. In *Langkir*, *Medangsia*, *Krulut*, *Uye*, and *Prangbakat* it is on Friday. In *Kulantir* it is on Wednesday. In *Julungwangi*, *Warigadian*, and *Medangkungan* it is on Monday. In *Pahang*, *Matal*, *Menail*, and *Dukut* it is on Saturday. *Mrakih*, *Kulawu*, and *Watugunung* it is on Sunday.

Dedauhan

Dedauhan is the time division in one day according to the *wariga* system. Based on the *dedauhan*, the change of the day in Hinduism is when the sun rises (5.30 Central Indonesian Time). Therefore, the morning in Bali begins at sunrise or around 5.30 Central Indonesian Time. In the lontar Palalindon on pages 18a and 18b, it is also written the good or bad of *dedauhan*. Followings are good and bad of *dedauhan* in the lontar. *Pancawara*. *Umanis*, *dauh* 1 empty-bad, *dauh* 3 *Wisnu* good, *dauh* 4 *Sri* good, *dauh* 5 empty, *dauh* 6 *Brahma* bad, *dauh* 7 *Wisnu* good, *dauh* 8 *Sri* good. *Paing*, *dauh* 1 *Brahma*, *dauh* 2 *Wisnu*, *dauh* 3 *Sri*, *dauh* 4 *Kala*, *dauh* 5 empty, *dauh* 6. *Brahma*, *dauh* 7 *Wisnu*, *dauh* 8 *Sri*. *Pon*, *dauh* 1 *Wisnu*, *dauh* 2 empty, *dauh* 3 *Kala*, *dauh* 4 *Sri*, *dauh* 5 empty, *dauh* 6 *Brahma*, *dauh* 7 *Wisnu*, *dauh* 8 *Sri* good. *Wage*, *dauh* 1 *Brahma*, *dauh* 2 *Wisnu*, *dauh* 3 *Kala*, *dauh* 4 empty, *dauh* 5 *Brahman*, *dauh* 6 *Sri*, *dauh* 7 *Wisnu*, *dauh* 8 *Kala*. *Kliwon*, *dauh* 1 empty, *dauh* 2 *Brahma*, *dauh* 3 *Wisnu*, *dauh* 4 *Sri*, *dauh* 5 *Kala*, *dauh* 6 empty, *dauh* 7 *Sri*, *dauh* 8 *Wisnu*. This is the bad and the good of *dedauhan*. This is named *Kalamretyu*. In *Mrakih* it is on Sunday. In *Menail* it is on Monday. In *Wayang* it is on Tuesday. In *Sinta* it is on Wednesday. In *Tolu* it is on Thursday. In *Julungwangi* it is on Friday. In *Medangsia* it is on Saturday. This is all kinds of work, especially to war, that does not violate. *Neptu* of the day is 8, while the night is 9. This is a good day to cultivate large rice fields according to *wuku*. In *Kulantir*, *Dungulan*, and *Mrakih* it is on Wednesday. If someone travels, they must not cross paths. If they break this, the result is bad.

Procedure for Filling Barns and Installing Cage Doors

The procedure for filling the barn and installing the cage door is explained in the lontar Palalindon page 19a. The following is the procedure for filling the barn. Technically, facing the east is bad. Facing the southeast is bad and can cause loss. Facing the south is good. Facing the northwest, all pets will be in a good condition. Facing the west is good and can lead to a long life. Facing the southwest will bring sadness. *Umanis* is bad, the happiness will lose. Facing the northeast will cause frequent loss.

While installing a hole/door of the cage, facing the east is bad, facing the southeast is bad, facing the south is good, facing the west is bad, facing the southwest is good. For drinking water holes, facing the east, southeast, south, and west are bad. Facing the northeast and north are good.

Marriage

The good and bad times of marriage are written in the lontar Palalindon page 19b. In the lontar, it is written that a wedding ceremony should not be performed on *Prawani* day (one day before the full moon or the new moon) according to a half-light and a half-dark time, especially without uttering *wyawahara* (always acting in good, peace, and sincerity) it will cause bad result and disaster. In the lontar, it is also written the effect of marriage which is held on the 6th, 8th, 14th, and 15th day. Having sexual intercourse on these days can cause the birth of a baby with a disability. In the lontar, it is described that “*Carparwwani krtonca, asti ala phayu, senatah, caturdasi, dubbhalanca, śasti sakabāla nāthah*”, this means there is a time when *wyawahara* is not uttered, says *Bhatara Manu*, if it is the eighth, it is bad for the life of the king. If it is the fourteenth, the king's palace will be chaotic. This is the danger, if *wyawahara* is uttered three days before the full moon or the new moon, 8 times, 14 times, and 6 times.

Amerta Dewa

Amerta dewa in the lontar Palalindon is written on page 20a. *Amerta dewa* is named, according to *saptawara*, it is a good day to hold a ceremony, namely on the *titi* of the half-light time. *Banu*, 6 days after the new moon. *Candra*, 7 days after the new moon. *Kuja*, 3 days after the new moon. *Wuda*, 2 days after the new moon. *Sura guru*, 5 days after the new moon. *Bregu*, 1 day after the new moon. *Sori*, 4 days after the new moon.

Gnirowana

Gnirowana is a good day to start work that applies fire such as burning tiles, bricks, ceramics, pottery, making sharp weapons (blacksmiths). In the lontar Palalindon, it is on page 20a. In the lontar, it is written that *Gnirowana* should not be done on the day after the 3rd, 4th, and 13th full moon. This can cause a bad result.

Buying Animals and Planting

Buying animals with good results is also written in the lontar Palalindon. It is on page 20a. In the lontar, it is written that buying poultry should not be done during *Landep*, *Warigadian*, *Medangsia*, *Medangkungan*, and *Wugu* week because the results are not good as they will die quickly. In addition, it is also written the information about confining birds and chickens should not be done in *Uye*, *Klawu*, *Pahang*, and *Sungsang* week because they will die quickly. This is the death of *Sadwara*. *Aryang*-payah. *Wurukung*-fall down. *Paniron*-good. *Was*-unstable. *Maulu*-good. *Tungleh*-lame. This is the procedure for buying buffalo, cows, and pigs. It is also explaining the death of all kinds of plants with nodes in *wuku* (week). In *Dukut*, *Dungulan*, *Menail*, *Tolu*, and *Krulut* week, without planting them, this can cause a good result. Moreover, the lontar also explains about the death of all kinds of queens. In *Gumbreg*, *Prangbakat*, *Watugunung*, *Mrakih*, and *Kuningan* week, without planting them, this can cause a good result.

Kala Lwang

Kala lwang atau *luwang* is not a good time to do any kind of work, especially when it comes to finding children and moneylenders, and trading, this can bring a bad result. It is a very good day for planting tubers and fruits. In the lontar Palalindon it is written that *kala luwang* is its name, it is worth knowing, and on the *Saptawara* it is positioned. It follows the month, if it is in the month of *Srawana* (July), on a Sunday, do not make a well at one's house. If it is in *Bhadrawada* (August) and *Asaddha* (June) on a Wednesday, do not renovate the house. In *Posya* (November) and *Asuji* (September), on Friday, do not repair the road, do not travel. In the month of *Cetra* (March) and *Kartika* (October), do not repair the kitchen. In the month of *Phalguna* (February) and *Margasirsa* (November), on a Thursday, do not repair the cage. In *Wesaka* (April) and *Magha* (January), on a Saturday, do not hoe the yard. In the month of *Jyesta* (May), on a Monday in the kitchen. This is *kala luwang*, it is not good to carry out activities. This is *kala dasa bumi*, it should be known, do not pass each other when traveling, and all good work, no house moving, going to water sources, keeping pets is allowed. In the week of *Sungsang*, *Medangkungan*, and *Watugunung*, the *kala* is in the East. In the week of *Langkir*, *Ukir*, *Menail*, and *Gneya*, the *kala* is in the Southeast. In the week of *Dukut*, *Gumbreg*, and *Pahang*, the *kala* is in the South. In the week of *Tambir*, *Julungwangi*, and *Dukut*, the *kala* is in the Southwest. In the week of *Landep*, *Kuningan*, and *Uye*, the *kala* is in the West. In the week of *Tolu*, *Bala*, *Julungwangi*, and *Pujut*, the *kala* is in the Northwest. In the week of *Mrakih*, *Warigadian*, and *Kulawu* (*Klawu*), the *kala* is in the North. In the week of *Sinta*, *Matal*, and *Dungulan*, the *kala* is in the Northeast. In the week of *Krulut*, *Wariga*, and *Wayang*, the *kala* is above. In the week of *Kulantir*, *Prangbakat*, and *Medangsia*, the *kala* is under.

Kala Omah-Omah

Kala omah-omah is a bad time for traveling and better to avoid staying overnight; especially when it is siblings, this rule should not be violated. According to the *wuku* (week), such as *Sinta*, *Dungulan*, and *Matal*, the *kala* is in the water. If traveling, do not stay overnight, and if having a marriage (*mawarangan*) ceremony, must not be breached or violated because it can cause danger. *Kala omah-omah* is written in the lontar Palalindon on page 21b. It explains things as follows. *Kala omah-omah* according to the *wuku*. In the week of *Sungsang*, *Medangkungan*, and *Watugunung*, it is in the East. In the week of *Langkir*, *Menail*, it is in the Southeast. In the week of *Wugu*, *Gumbreg*, and *Pahang*, it is in the South. In the week of *Tambir*, *Julungwangi*, and *Dukut*, it is in the Northwest. In the week of *Landep*, *Kuningan*, and *Uye*, it is in the *Pascima*. In the week of *Tolu*, *Bala*, *Julungwangi*, *Pujut*, *Mrakih*, *Warigadian*, and *Klawu*, it is in the North. In the week of *Sinta*, *Matal*, and *Dungulan*, it is in the Northeast. In the week of *Krulut*, *Wariga*, and *Wayang*, it is above. In the week of *Kulantir* (*Kulantir*), *Gumbreg*, and *Pahang*, it is in the South.

Kala Kundang Kasih

Kala kundang kasih is its name, the calculation is following the *wara*. In the week of *Klawu*, *Dukut*, *Watugunung*, *Sinta*, *Landep*, and *Ukir*, it heads to the East, *kala dumarana* provides people with love, and it heads to the Southeast. In the week of *Kurantil* (*Kulantir*), *Tolu*, *Gumbreg*, *Wariga*, *Warigadian*, and *Julungwangi*, it heads to the South. In the week of *Sungsang*, *Dungulan*, *Kuningan*, *Langkir*, *Medangsia*, and *Pujut*, it is in the middle, people are surrounded with love. In the week of *Pahang*, *Krulut*, *Mrakih*, *Tambir*, *Medangkungan*, and *Matal*, it is to the West, people are surrounded with happiness. In the week of *Wariga*, *Uye*, *Menail*, *Prangbakat*, *Bala*, *Wugu*, and *Wayang*, it is to the North, people are surrounded with happiness. This should not be violated by people who uphold goodness. Herding pets and house moving will affect great danger. This is *kala agung*.

Kala Mangap

Kala mangap is telling a good or bad day for traveling. In the lontar Palalindon, it is found on pages 22a and 22b. *Kala mangap* should not be breached when traveling. Here are the good and bad days. On Monday *Kliwon*, do not head to the North. On Thursday *Wage*, do not head to the South. On Wednesday *Pon*, do not go to the East. On Sunday *Umanis*, do not go to the North, it is very dangerous. This is *sapta mahabaya*. On Monday and Saturday, it is to the East. On Friday, it is to the South. On Sunday and Friday, it is to the West. On Tuesday and Wednesday, it is to the North. Do not disobey this rule when traveling and take pets.

Durga Smana

This is the type of *durga smana*. A thing to remember, it is according to the half-light time. If it is the day after the first and ninth new moon, it is to the East. On the day after the second and tenth new moon, it is to the North. On the day after the third and fifth new moon, it is to the Southeast. On the day after the fourth and twelfth new moon, it is to the Northwest. On the day after the fifth and thirteenth new moon, it is to the South. On the day after the sixth and fourteenth new moon, it is to the West. On the day after the seventh new moon, it is to the Southwest. On the day after the eighth new moon, it is to the Northeast. This should not be violated when traveling. Moreover, things to pay attention to are when someone does a house moving activity, if the lord goes to water sources after coming from somewhere far, if someone goes somewhere by boat, take pets, do not cross paths with them.

Dagdigkarana

Dagdigkarana is found in the lontar Palalindon page 23a. The calculation of *dagdigkarana* is referring to the *Saptawara*, on *dwi paksa titi*, if it is Friday, and on *dwitiya*, if it is Sunday. On *pratipada*, if it is Monday. On *dasami*, if it is Tuesday. On *tritia*, if it is Thursday. On *sasti*, if it is Thursday. On *saptami*, if it is Saturday. These days are not taken, because it is full of sorrow and very miserable, especially when doing a big ceremony, and all kinds of devotion, the *dagdi* will disappear, therefore it is worth paying attention to it. *Candra Manis*, the underneath is *Manis*, *Wara Sungsang*. *Candra Pahing*, *Wara Menail*. *Bregupua*, *Wara Dukut*.

Kala Mangruda

This is *kala mangruda*. It conveys a sense of mind in working with the *podgala*-students. It is not good to make the soul empty and cause defilement to occur, both are not good. Therefore, all kinds of work are essential. On page 23 b, it is explained that *yadnya*, not done by the priest, if there is a violation, there will be immediate destruction. It is a reminder for those who want to do good work.

Catur laba

Catur laba is a good day to travel. In the lontar Palalindon *catur laba* is written on page 23b. The followings are the good days written in the lontar, namely on Sunday *Umanis* it is good to head to the East. On Monday *Paing* it is best to head to the South.

Pamacekan Lanang and Pamacekan wadon

Pamacekan Lanang is a good day to make weapons. It is written in the lontar Palalindon on page 23b. This is the auspicious day of *pamacekan lanang*, on Sunday, the day after the twelfth new moon. On Monday, the day after the eleventh new moon. On Tuesday, the day after the tenth new moon. On Wednesday, the day after the ninth new moon. On Thursday, the day after the eighth new moon. On Friday, the day after the seventh new moon. On Saturday, the day after the sixth new moon. They are merely on the half-light time. *Pamacekan wadon* happens merely in the half-dark time. This happens on Sunday, the day after the fifth full moon; on Monday, the day after the eleventh full moon; on Tuesday, the day after the tenth full moon; on Wednesday, the day after the seventh full moon; on Friday, the day after the eighth full moon; on Friday, the day after the fourteenth full moon; and on Saturday, the day after the thirteenth full moon. This cannot be violated when leaving.

CONCLUSION AND SUGGESTIONS

In the lontar Palalindon there is the local wisdom of *wariga* or the calculation of good or bad days. *Wariga* contained in the lontar Palalindon, besides describing good and bad of earthquakes and other natural phenomena, also revealing the local wisdom of *wariga* or calculations of good and bad daily human life activities in traditional Balinese people according to day elements, such as house moving, building and tearing down a house, buying pets, farming/planting, treatment/healing, marriage ceremony, etc. The calculation of the good and bad times of daily activities is made so that these activities are carried out properly and human beings can live a good and happy life based on the teachings of Hinduism. The *wariga's* local wisdom in the lontar Palalindon can be used as a guideline for Balinese people in calculating the good and bad in carrying out daily activities. The lontar Palalindon study can still be conducted from the views of various other aspects, such as the language point of view.

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