

## The Adaptation of the Nyepi Celebration during the Pandemic by The Hindu-Balinese Community in Surabaya as A Manifestation of The Implementation *Tri Hita Karana* Value



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**ABSTRACT:** This study aims to interpret and analyze the meaning of the series of Nyepi celebration ceremonies following the concept of Tri Hita Karana teachings, describe what rituals and customs are performed by Balinese-Hindu society in Surabaya in celebrating Nyepi day, and analyze the influence of the pandemic on sustainability. Hindu-Balinese religious celebrations in Surabaya. This study uses a qualitative method by conducting open interviews with Balinese Hindu society who live in Surabaya. From the 15 informants collected, the researcher formulated five informants as the main data of the study. The study results indicate that Hinduism is a religion that is still a minority in the city of Surabaya. Hence, the Hindu society that migrates to Surabaya needs to make cultural adaptations, especially in celebrating Nyepi. The whole series of Nyepi carried out by the Balinese Hindu society in Surabaya is related to the implementation of the values of Tri Hita Karana. Since the pandemic, several celebration events had to be canceled, or their capacity was limited to break the spread of the coronavirus. The limitation of this study is the difficulty of finding suitable informants for the research sample because the Hindu community in Surabaya is still a minority. Hence, it takes a long time to compile this research.

**KEYWORDS:** Tri Hita Karana, Hindu-Balinese, Nyepi Celebration

### INTRODUCTION

Hinduism is one of the religions in Indonesia, originating from Bali. Even though it comes from Bali, this religion is spread throughout Indonesia because many Balinese have transmigrated to other cities. Surabaya is one of the cities targeted for the transmigration of Hindu-Balinese tribes for those who have an interest in education and work. Hindu society living in Surabaya needs to adapt because Hindu society generally has norms about the direction of Balinese social life. One of the things they do is form a community with strong kinship ties based on the Banjar system. The Banjar system is a form of community association based on a single environmental unit, the binding element for its members is the territorial boundaries per the applicable Banjar regulations (Wihantari 2013). not only that, but they are also actively performing socio-religious activities in the temple area. So this allows them to gather and carry out all the implementation of these religious ceremonies so that they can be preserved and maintained by groups of fellow Hindu society, especially those living in Surabaya. The Surabaya City government website (Surabaya City Government 2015) notes that Surabaya has ten temples in different sub-districts. However, all activities for celebrating religious days are centered on Pura Agung Jagat Karana in West Perak and Pura Tunggal Jati in the Kenjeran area. In religious activities at Hindu gatherings, they usually communicate with themselves, especially in terms of prayer or worship activities around the temple environment. Although the existence of Hindu society in the city of Surabaya is still a minority, this is where the existence of adaptation of social and cultural capital is where they gather and form a group bond of social life. Nyepi is one of the biggest celebrations in Hindu society. Nyepi usually coincides with the caka new year. According to Arswati et al. (2018), The year of Caka in Bali began with being alone, there were no activities as usual, and all activities were eliminated, including public services, such as closing the international airport, but not going to the hospital. According to Paramarta (2020), the implementation of Nyepi in each region is different. These are a form of cultural adjustment made by Hindu migrants in cities outside Bali. The basic concept of celebrating Nyepi is an afterthought consisting of the teachings of *Catur Brata Penyepian*. Nyepi Day aims to ask *Ida Sanghyang Widhi Wasa* (God Almighty) to purify *Bhuana Alit* (humans) and *Bhuana Agung* (universe) so that

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the universe is balanced. Nyepi is carried out through various series of Nyepi rituals such as *Melasti*, *Tawur Kesanga*, *Catur Brata Penyepian*, and *Ngambak Geni* as a form of religiosity acknowledges the existence of supernatural powers. The whole series of Nyepi Days intersects with the values of *Tri Hita Karana*.

Despite being a minority in Surabaya, the Nyepi day series is held annually. Moreover, Hindu society gets support and financial assistance from the Surabaya City Government. It illustrates that Surabaya is a city that upholds tolerance amid cultural diversity. However, since 2020 all Nyepi celebrations must undergo significant changes because the government has implemented a lockdown policy. Hindu society is still allowed to celebrate Nyepi and apply health protocols under instructions from the minister of religion, central Indonesian Hindu Dharma Association, and Indonesian Hindu Dharma Association Surabaya. Even though it was forced to stop several Nyepi celebrations, which could trigger crowds, it still did not reduce the essence of Nyepi itself. Based on the problems described, this study aims to analyze how the Balinese Hindu community transitioned to the adaptation of the Nyepi celebrations during the pandemic and interpret the value *Tri Hita Karana* contained in each series of Nyepi Day.

## RESEARCH METHODS

This study uses a qualitative approach that emphasizes descriptive analysis and the dynamics of the relationship between observed phenomena using scientific logic. The data sources of this research consist of primary and secondary sources. Primary data was obtained from several purposively selected informants. Sampling data consist of the Balinese Hindu community who migrated to Surabaya in the age range of 20-60 years and are still active in carrying out socio-religious activities in Surabaya. Secondary data was obtained from literature reviews from various references, including books, online journals, and trusted websites. This analysis contains theories and discussions focusing on similar phenomena in previous studies.

Researchers conducted in-depth interviews with all informants by including the main questions developed. The arrangement of questions in this interview guide starts from light and concrete questions, then gradually to abstract questions. At this stage, the researcher used several supporting equipment, such as a voice recorder and paper that already contained a list of questions. Then the researchers recap the interview data in the form of a matrix. The matrix data is then analyzed continuously during the research by combining one data with another into a meaningful whole. The researcher determined the answers of the five informants from the 15 informants interviewed to be interpreted into this study. Then the researcher conducts a literature review to analyze several phenomena relevant to the research object.

This study uses an interactive model proposed by Huberman and Miles (Idrus 2007) in analyzing data which consists of three main things, namely: 1) Data Reduction Stage or the selection process, focusing on simplifying, extracting, and transforming raw data that emerges from written notes in the field; 2) Display Data by looking at the presentation of this data so that researchers will more easily understand what is going on and what to do; 3) Withdrawal of Conclusions (Verification). In this qualitative research activity, concluding may take place during the data collection process and then performing data reduction and presentation.

## THEORETICAL FRAMEWORK

### A. Cultural Diversity

Banks (2008) formulated the concept of cultural diversity in his research that cites Patterson (1997) and Schlesinger (1991), stating that group identity promotes group rights over individual rights and that individuals should be freed from primordial ties and ethnic groups to have free choice and choice in a modern democratic society. Cultural diversity is sometimes used in sociology and everyday life as a synonym for ethnic pluralism. However, it is often used in philosophy, politics, and education as a theory, a policy, and a curriculum (Lin, 2019).

Parekh (2000) identified cultural diversity as the individuals and groups involved in sharing. They are happy with the broader culture and are only concerned with opening up appropriate spaces within it to express and live by their choices in the relevant areas of life. Furthermore, Parekh also categorizes several forms of cultural diversity in modern societies, which consist of 1) although members of society share a broadly common culture, they also entertain different beliefs and practices concerning certain significant areas of human life; 2) some members of society are highly critical of the central principles and values of the dominant culture and seek to reconstitute it along appropriate lines; 3) most modern societies also include several self-conscious and more or less well-organized communities entertaining and living by different systems of beliefs and practices (Parekh, 2000)

In line with that, in his book "Multicultural citizenship: a liberal theory of minority rights," Kymlicka (1996) highlights a comprehensive argument about the liberal theory of multicultural citizenship because it is justified based on freedom of conscience which treats autonomy as the 'most basic liberal right.' He also suggests that cultural diversity has become a

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central feature of contemporary society and seems likely to become more so in the immediate future. Through his book, Kymlicka distinguishes between two types of ethnocultural groups 1) National minorities. It relates to groups with some or all of the history, community, territory, language, or culture in multinational states; 2) Ethnic groups in polyethnic states are general ethnic groups in a multinational state.

Cultural diversity is also a characteristic of Surabaya city, and this occurs because various ethnic groups have immigrated to Surabaya and built a community there. Surabaya is the second largest city in Indonesia, with heterogeneous citizens from several ethnicities and religions. Balinese is one of the ethnic groups who immigrated to Surabaya and formed a community from the same religious background called the Indonesian Hindu Dharma Association.

## B. Cross-Cultural Adaptation

An anthropologist E.B. Tylor (1903), declared that culture is a complex that includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by humans as members of society. In other words, culture includes everything that is obtained or learned by humans as members of society. Reisinger (2009) classifies culture into six levels; the lowest level is individual culture, characterized by individual values and standards. The second level represents a culture comprising minor social groups, such as organizations and families. The third level consists of industrial and professional culture, which consists of a group or community. The fourth level refers to the nation, origin, or culture of the residence shared by people of the same nationality, country of origin, or country of residence. The fifth level is represented by the culture of civilization and consists of different nationalities with the same political system, stage of economic development, ethnic roots, and religious values. Finally, the sixth level is represented by universal human culture. This highest level represents the culture of all nations and peoples, their way of life, behavior, values, ideas, and morals. Culture also manifests language patterns in forms of activity and behavior that serve as models for adaptation actions and communication styles that enable people to live in a society in a given geographic environment at a certain level of technical development and at a certain time. So that if an individual transmigrates to a place with cultural differences from the place of origin, they have to adapt well to a new environment. Regardless of the reason for moving to a new place, all immigrants undergo acculturation and cross-cultural adaptation.

In line with this, Redfield, Linton & Herskovits (1936) state that acculturation refers to the change process arising from sustained contact between two or more cultures. This acculturation concept is closely related to the cross-cultural adaptation of immigrants, migrants, asylum seekers, refugees, and international students. Kim (2001) defined *crosscultural adaptation* as the dynamic process by which individuals, upon relocating to new, unfamiliar, or changing cultural environments, establish (or reestablish) and maintain stable, reciprocal, and functional relationships with those environments.

Furthermore, Nashilatul (2014) revealed in her study that cultural adaptation could also be defined as the means used by immigrants to overcome the obstacles they face and to obtain positive balances with the background conditions of the immigrants. So, it can be concluded that cross-cultural adaptation is an effort to harmonize and get a decent life by making adjustments by a community group when entering an area with a different cultural background from their culture of origin. Ward & Kennedy (1994) revealed the two types of acculturation most widely discussed: psychological and socio-cultural adaptation. The former refers to affective responses to adjustment, including self-esteem, emotional satisfaction, and wellbeing. In contrast, the latter refers to the behavioral aspects of adjustment required for dealing successfully with daily life problems and social interactions in a new cultural environment. In this study, cultural adaptation is more likely on the socio-cultural aspect.

## RESULT AND DISCUSSION

The study results show that Hinduism is a religion that is still a minority in the city of Surabaya, so Hindu society who migrate to Surabaya needs to make cultural adaptations, especially in celebrating Nyepi. Researchers connect the opinions of all informants who have conducted interviews with the concept and meaning of the Nyepi celebration. Then, the answers from all informants during the interview are shown in the following table:

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Table 1: The relationship nyepi ceremonies with implementation *Tri Hita Karana* value

Ceremonial Series (Nyepi)	Cultural Elements	Tri Hita Karana Value	Implementation During Pandemic	
			Before	After
<i>Melasti</i>	Hindu societym use <b>tirta (holy water)</b> as a medium to purify the tools in the temple and purify themselves from sins and ask for the pleasure of Amerta at sea	<i>Parahyangan</i>	<i>Melasti</i> ceremony is held simultaneously by all residents of Surabaya, Gresik, Mojokerto, and Sidoarjo, or about 7000 people in the North Sea of Surabaya (Arafuru Sea)	Representative religious leaders only attended this ceremony to symbolize taking water at sea and praying at temples. Meanwhile, ordinary people are enough to pray at home.
<i>Tawur Agung</i>	Hinduism present <b>sesajen (offerings)</b> of natural products to maintain the balance of the universe as well as a form of gratitude for the natural resources given Hinduism will celebrate an <b>ogohogoh (scary big sculpture art)</b> parade as a symbol of the power of the universe, namely Buana Alit and Buana Agung. it also aims to purify the universe	<i>palemahan</i>	Hinduism will simultaneously carry out the <i>bhuta yadnya (Mecaru)</i> ceremony and the <i>ogoh-ogoh</i> parade at the hero monument. Before the pandemic, there was an <i>ogohogoh</i> parade around the hero monument three times, then Hindu society would burn the <i>ogoh-ogoh</i> simultaneously at Segaran Temple in the morning	<i>Mecaru</i> ceremony is carried out simply in their respective homes, and the <i>ogohogoh</i> parade is canceled, but in the morning, the <i>ogoh-ogoh</i> burning is carried out by religious leaders only at the Segaran Temple.
<i>Catur Brata Penyepian</i>	Hindu society will meditate and fast at home to reflect on every mistake of the past year. This mediation activity can also reduce conflicts with neighbors and people around.	<i>pawongan</i>	There is no differenc e in implementing this ritual because before the pandemic Hindu society would self-iso late as a form of selfcontrol meditation on Nyepi.	
<i>Ngambak Geni</i>	Hindu society will carry out forgiveness activities to strengthen relations with neighbors, friends and relatives	<i>pawongan</i>	Hinduism carry out worship together at the nearest temple, and after that, they will forgive each other.	Hinduism only sends messages or makes calls through social media because there is no prayer activity.

From the table above, we can conclude that Nyepi ceremonies are related to implementing the *Tri Hita Karana values*. Since the pandemic, several series of celebration events had to be canceled, or their capacity limited to break the chain of the spread of the coronavirus, which is further elaborated in the discussion below:

### A. Series of ceremonies celebrating the holiday of Nyepi in Surabaya

The Nyepi Day celebration is commemorated as a national holiday held annually at the turn of the *Caka's* new year. For Hindu society, a series of Nyepi ceremonies are carried out as a form of *Bhuana Alit* (human) and *Bhuana Agung* (universe). Hindu society views the transition period as an easy time to bring harm or unwanted bad things, so they initiate the importance of carrying out ceremonies on Nyepi. Nyepi celebrations in Bali and Surabaya are certainly different, considering Hindu society in Surabaya is still a minority.

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If the whole process of implementing the Nyepi ceremony series in Bali is coordinated and carried out by each *Kelian Banjar* (equal to the village head) according to the Indonesian Hindu Dharma Association Bali Guideline, while in Surabaya the implementation of the series of ceremonies is flexible because the Hindu-Balinese community is still a minority in Surabaya. The differences between the Nyepi celebration in Surabaya and Bali are also described by informant (1), which is presented in the following data:

*“Perbedaan Nyepi di Bali dan Surabaya adalah di Bali pelaksanaannya sesuai dengan hari baik, misalnya tiga hari sebelum pelaksanaan Nyepi. Karena kebanyakan orang Bali adalah transmigran di Surabaya, maka upacara Melasti menyesuaikan dengan kondisi masyarakat dan mencari hari libur. Misalnya, pada hari Minggu untuk membawa seluruh komunitas. Pelaksanaan Tawur Agung pada hari raya Nyepi di Bali dimana pelaksanaannya adalah suatu tempat yang diyakini sebagai titik atau pusat desa, kemudian secara bertahap kecamatan, provinsi, atau nasional. Di Surabaya, kita tidak bisa melakukan tawur kesanga di persimpangan jalan (kita harus menghormati kondisi di Surabaya yang memiliki banyak kendaraan padat penduduk), jadi kita umat Hindu melaksanakan Tawur Kesanga di halaman pura. Pelaksanaan Hari Raya Nyepi di Bali tidak diperbolehkan keluar rumah bagi setiap warga. Bahkan jika Anda bukan Hindu, Anda tidak diperbolehkan menyalakan api atau musik yang dapat mengganggu ketenangan. Bahkan pelabuhan dan bandara ditutup. Semua penduduk Bali (bahkan non-Hindu) tidak dapat menyalakan Listrik, lampu, siaran TV dan radio. Jadi suasananya benar-benar sepi dalam keheningan. Misalkan kegiatan tersebut hanya dilakukan di Surabaya oleh umat Hindu, tidak semua. Jadi kami menyesuaikan secara pribadi dengan tidak menerima tamu, puasa, dan tidak menyalakan lampu di hari raya Nyepi. Bedanya hanya dari segi amalan, tapi maknanya tetap sama dan tidak mengurangi esensi dari Nyepi itu sendiri”* (Interview 11/08/2022).  
“The difference between Nyepi in Bali and Surabaya is that in Bali, the implementation is according to a good day, for example, three days before the Nyepi implementation. Because most Balinese are transmigrants in Surabaya, the Melasti ceremony adjusts to the conditions of the community and looks for holidays. For example, on Sundays to bring the whole community. The implementation of *Tawur Agung* on Nyepi day in Bali where implementation is a place that is believed to be the point or centre of the village, then gradually sub-district, provincial, or national. In Surabaya, we can't do *Tawur Kesanga* at crossroads (we have to respect the conditions in Surabaya, which has a lot of vehicles dense population), so we Hindus carry out *Tawur Kesanga* in the temple yard. The implementation of Nyepi Day in Bali is not allowed to leave the house for every resident. Even if you are not Hindu, you are not allowed to start a fire or music that can disturb the peace. Even ports and airports are closed. All Bali residents (even non-Hindus) cannot turn on Electricity, lights, TV and radio broadcasts. So the atmosphere is really quiet in silence. Suppose these activities are only carried out in Surabaya by Hindus, not all. So we adjusted personally by not receiving guests, fasting, and not turning on the lights on the day of Nyepi. The difference is only in terms of practice, but the meaning remains the same and does not reduce the essence of Nyepi itself” (Interview 11/08/2022).

According to informant (1), there are some differences in the series of Nyepi ceremonies in Bali and Surabaya. However, this does not reduce the essence of Nyepi itself because the celebration of Nyepi depends on each individual. Furthermore, informant (2) explained in detail how the series of Nyepi ceremony rituals in Surabaya in his statement during the following interview:

*“Melasti mengawali perayaan Nyepi di Surabaya dengan mensucikan alat-alat upacara di laut sebelum kita melaksanakan ritual Nyepi. Pemerintah Kota Surabaya mendukung perayaan Nyepi, termasuk tenda dan porsikonsumsi. Setelah melaut, umat Hindu melakukan persembahyangan di pura Agung Jagad Karana dan mengembalikan semua perlengkapan yang telah disucikan ke pura. Setelah itu, kita melakukan tawur kesanga satu hari sebelum Nyepi. Pada waktu-waktu biasa kami melaksanakan Tawur Agung di tugu pahlawan dengan segala atribut ogoh-ogoh. Kami mengelilingi monumen pahlawan tiga kali, bermaksud untuk menyucikan alam semesta dan menjaga keseimbangan alam semesta. Biasanya, seorang pendeta Hindu juga akan memimpin upacara Mecaru dalam kegiatan ini. Namun sejak pandemi kami tidak keluar, dan kami hanya melaksanakan di Pura Agung dengan upacara yang lebih minim karena kami tidak bisa mengarahkan masyarakat dan ada pembatasan. Ogoh-ogoh juga ditiadakan saat pandemi, dan hanya dilakukan pembakaran Ogoh-ogoh di pura Kenjeran. Setelah itu, barulah kita menjalankan intisari rangkaian Nyepi. Karena kami sangat fleksibel dan beberapa tidak bisa merayakan Nyepi di rumah karena kondisi lingkungan yang tidak mendukung, mereka melakukannya di pura. Saat Nyepi, kita juga berpuasa dari kesenangan duniawi dan tidak makan selama 24 jam mulai dari terbitnya matahari. Otomatis kita*



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*juga meditasi pengendalian diri agar tidak bersenang-senang. Keesokan harinya, sebagai upacara penutupan, kita merayakan Ngambak Geni dan Dharma Santi atau acara meminta maaf kepada sesama kerabat dan teman. Perayaan Dharma Santi juga diperbolehkan sebulan setelah Nyepi, tetapi lebih baik melaksanakan Dharma Santi sehari setelah Nyepi di Pura Jagad Agung” (Interview, 15/08/2022)*

“Melasti starts the Nyepi celebration in Surabaya by purifying the ceremonial tools at sea before we carry out the Nyepi ritual. Surabaya city government support the Nyepi Celebration, including tents and servings of consumption. After the sea, the Hindus perform prayers at the Agung Jagad Karana temple and return all the equipment purified to the temple. After that, we do tawur kesanga one day before Nyepi. In normal times we carried out the *Tawur Agung* at the hero monument with all the ogoh-ogoh attributes. We surrounded the hero monument three times, intending to purify the universe and maintain the balance of the universe. Usually, a Hindu priest will also lead the *Mecaru* ceremony in this activity. But since the pandemic, we didn't go out, and we only carried out at the Great Temple with a more minimal ceremony because we couldn't direct the people and there were restrictions. Ogoh-ogoh was also abolished during the pandemic, and only carried out the burning of Ogoh-ogoh at the Kenjeran temple. After that, we carry out the essence of the Nyepi series. Because we are very flexible and some cannot celebrate Nyepi at home due to unfavourable environmental conditions, they do it at the temple. During Nyepi, we also fast from worldly pleasures and do not eat for 24 hours starting from sunrise. Automatically we also self-control meditation so as not to have fun. The next day, as the closing ceremony, we celebrate Ngambak Geni and Dharma Santi or an event for apologizing to fellow relatives and friends. The celebration of

Dharma Santi is also allowed a month after Nyepi, but it is better to carry out Dharma Santi the day after Nyepi at the Pura Jagad Agung” (Interview, 15/08/2022)

Based on statements from informant (1) and informant (2), the ceremonies begin with the *Melasti* ceremony, which is held two or three days before the Nyepi day. This ceremony aims to wash the tools of worship in the temple. When the *Melasti* Hindu society parades the equipment into the Arafuru sea, they think the sea is a source of holy water that can purify equipment. A day before Nyepi, the Hindu society will carry out the *Mecaru* ceremony at the Heroes Monument in Surabaya, accompanied by an art performance of ogoh-ogoh as a symbol of Bhuta Kala, which is made in a spooky form.

In carrying out this ceremony, Balinese Hindu society in Surabaya usually serves offerings in the form of a *janur* (yellow coconut leaves) as a symbol of plants in the universe which are then sewn or woven. Then this *janur* is filled with natural products such as five colors of rice: red, black, yellow, white, and *brumbun* (a mixture of the four colors). It is also complemented by side dishes, Balinese arrack (traditional alcohol), and *api takep* (fire made from coconut fiber). This sesajen is a tribute to *Bhuta Kala*, which aims to maintain the balance of the universe and humans from the disturbance of *Bhuta Kala* (demons). The implementation of this ceremony coincides with the day of the *Tilem* Month (lunar eclipse) or the last day of *sasih kesanga* to carry out the Bhuta Yadnya ceremony. The *Mecaru* ceremony was held at the Heroes Monument in Surabaya, accompanied by an art performance of *ogoh-ogoh* as a symbol of Bhuta Kala, which was made in a scary form. At night Hindu society will parade the ogoh-ogoh while welcoming the caka new year. Then, before sunrise, the ogoh-ogoh is burned at the Segara temple to expel evil spirits. After the ritual of burning *ogoh-ogoh* at sunrise, continue to *Catur Brata Penyepian*.

*Catur Brata Penyepian* is the essence of the Nyepi holiday, in which Hindu society fast; not sleeping, not eating, and not drinking. Suwena (2017) argues that by carrying out this seclusion, Hindu society in Bali can concentrate or focus calmly and solemnly to return to their identity by doing meditation or self-reflection in a quiet atmosphere. *Catur Brata Penyepian* is held for 24 hours, starting from five in the morning until five in the morning the next day, by implementing four prohibitions: *Amati Geni* (prohibition to turning on lights), *Amati Karya* (prohibition to going to work), *Amati Lelungan* (prohibition to leave the house or to travel), *Amati Lelanguan* (prohibition to having fun) aims for Hindu society to focus on meditation. The last series of Nyepi ritual ceremonies is *Ngembak geni* which indicates the end of *Catur Brata Penyepian*. Usually, Hindu society will hold a gathering with family and relatives to forgive each other for mistakes made in the previous year.

**B. The Meaning of Nyepi Day Celebration According to the Value of *Tri Hita Karana*** Hutasoit (2017) defined *Tri Hita Karana* as related to three elements that cause complete happiness in the continuity of every human life. The elements of *Tri Hita Karana* are divided into three, namely: *Parahyangan*, or a form of human harmony with *Ida Sang Hyang Widhi Wasa*, which means a human effort to achieve happiness by drawing closer to God Almighty; *Pawongan*, or efforts to establish harmonious relations among human beings by avoiding quarrels, respecting each other and helping each other in terms of goodness. *Palemahan* or human relationship with the Universe. In this context, humans are trying to maintain the Universe's balance. Human beings

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consist of three *Prana* (life), namely *Sabda* (human strength to build good communication, interaction, networks, and relationships with others), *Bayu* (ability to use the five human senses in daily activities), and *Idep* (creative, critical, Systemic, divergent, convergent, deductive-inductive, reasoning, scientific, power and thinking ability). Humans will produce good thoughts if they can control their actions and words for good things. In the context of the relevance of Nyepi celebrations with the teachings of *Tri Hita Karana*, Informant (3) stated that:

*"Melasti berarti menyucikan peralatan di pura. Umat Hindu secara bersamaan datang ke laut sebagai wadah peleburan segala kotoran dari ucapan, penglihatan, dan perilaku yang disucikan atau menghapus segala dosa kita selama setahun dengan ritual yang diturunkan oleh Tuhan Yang Maha Esa (Ida Sang Hyang Widhi Wasa). Mereka semua akan melaut untuk mengantongi berkah Amerta di laut. Kemudian mereka akan mengambil air laut dan membawa pulang air tersebut. Airnya gak dikasih bunga jadi gak bau"* (Interview, 03/08/2022)

*"Melasti means purifying the equipment in the temple. Hindus simultaneously come to the sea as a melting pot of all impurities from speech, sight, and behaviour that are purified or wash away all our sins for a year with rituals revealed by God Almighty (Ida Sang Hyang Widhi Wasa). All of them will go to the sea to beg Amerta's blessing at sea. Then they will take sea water and bring the water home. The water is not given flowers, so it doesn't smell"* (Interview, 03/08/2022)

Informant (3) statement is strengthened by the interview answer from informant (4) which elaborates further in the quotation below:

*"Nyepi merupakan implementasi dari Tri Hita Karana. Dalam konteks ini, setiap rangkaian Nyepi berkaitan dengan Tri Hita Karana. Tri Hita Karana adalah tiga penyebab keharmonisan. Salah satunya palemahan (bagaimana manusia hidup selaras dengan lingkungan alam). Saat melaksanakan Nyepi, kita telah menerapkan ajaran Tri Hita Karana yaitu di bagian palemahan. Karena selama perayaan Nyepi, kita tidak menyalakan api, bepergian ke luar, atau membuat suara keras, yang menyebabkan lingkungan kita menjadi lebih sehat, terutama dalam hal pengurangan polusi udara karena pengurangan asap kendaraan bermotor (larangan bepergian dengan kendaraan). Kemudian pembagian kedua Tri Hita Karana, Pawongan, Nyepi juga merupakan implementasi dari kehidupan rukun sesama manusia. Dalam rangkaian pelaksanaan Nyepi, terdapat proses saling memaafkan dan menghormati agama atau agama lain. Artinya ada hubungan yang harmonis antara manusia. Kemudian dari segi Parahyangan tentunya juga jelas karena tujuan dari Nyepi adalah untuk mempersembahkan atau menyembah Tuhan Yang Maha Esa. Tentunya pelaksanaan Nyepi merupakan implementasi dari Tri Hita Karana dan sangat relevan."* (Interview, 11/08/2022)

*"Nyepi is an implementation with Tri Hita Karana. In this context, every series of Nyepi is related to Tri Hita Karana. Tri Hita Karana is the three causes of harmony. One is palemahan (how humans live in harmony with the natural environment). When implementing Nyepi, we have implemented the teachings of Tri Hita Karana, namely in the palemahan section. Because during the Nyepi celebrations, we do not start fires, travel outside, or make loud noises, which causes our environment to be even healthier, especially in terms of reduced air pollution due to reducing motor vehicle fumes (ban on travelling by vehicles). Then the second division of Tri Hita Karana, Pawongan, Nyepi is also an implementation of the harmonious life of fellow human beings. During the Nyepi implementation series, there is a process of forgiving and respecting other religions or religions. It means there is a harmonious relationship between humans. Then in terms of Parahyangan, of course, it is also clear because the purpose of Nyepi is to offer or worship God Almighty. Of course, the implementation of Nyepi is the implementation of Tri Hita Karana and is very relevant."* (Interview, 11/08/2022)

According to the two informants' views, Hindu society tries to realize the three elements of *Tri Hita Karana* through the implementation of a series of ceremonies and rituals for the Nyepi day, namely *Melasti* ceremony, *Mecaru* ceremony or *Tawur Agung Kesanga*, *Catur Brata Penyepian*, and *Ngambak Geni*. During the *Melasti* Ceremony, Hindu society realizes harmonization by maintaining the sanctity of the *Ida Bhatara Pecanangan* Statue and its natural contents through the *Melasti* ceremony at sea because they think that the sea is the largest source of *Tirta* (holy water). In essence, this ceremony aims to melt the dirt on humans so that the world does not darken humans by hoping to get a blessing from *Ida Sang Hyang Widhi Wasa* (god of Hinduism). It can be concluded that the essence of *Melasti* is an interpretation of the *Parahyangan* element. Nyepi Day is realized through the *Mecaru* ceremony, which means that the *Bhuana Agung* (universe) remains in *RTA law* (God's law which is eternal, pure, and absolute) and does not clash with one another. Usually, the celebration of this ceremony takes place one day before the *Brata Penyepian*. The purification of nature through the *Mecaru* ceremony is one

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of the human efforts to maintain the magical balance of the *Bhuana Agung* (universe) by offering natural products to *Bhuta Ala*. In line with the teachings of *Tri Hita Karana*, namely *palemahan* (maintaining the balance of nature), the ancestors convey a moral message that we have to preserve the universe to avoid extinction, and real action is needed.

Harmonizing human relations with themselves (*Bhuana Alit*) or others based on the *pawongan* element in the *Tri Hita Karana* is realized by carrying out *Brata Penyepian*. Implementation of *Brata Penyepian* can reduce interaction between individuals and can reduce conflict. *Brata Penyepian* means a promise to oneself to be able to recognize oneself more deeply and maintain self-balance. In essence, the meaning of *Brata Penyepian* is controlling lust in humans and contemplating mistakes for a year to create inner and outer peace. The existence of *mulat sarira* (self-introspection) is necessary to reflect on ourselves before finding fault with others. After doing the seclusion for 24 hours, the Hindu society will carry out *Ngambak Geni*, which aims to strengthen the harmonization of human relations by implementing the *pawongan* element in the *Tri Hita Karana*. Based on the explanation above, it can be concluded that the whole series of Nyepi has a close relationship with the values of the *Tri Hita Karana* teachings, which support Hindu society to achieve *Jagadhita* (worldly welfare) and *Moksartham* (afterlife welfare). Thus, implementing the Nyepi ritual in Hinduism is not only seen as a cultural phenomenon learned through the analysis of symbols, rituals, and religious practices but is also a practice of the teachings of *Tri Hita Karana*.

### C. Celebration of Nyepi Day by Balinese Hindu society in Surabaya During the Pandemic Period.

Since 2020 the Coronavirus outbreak has spread very quickly in Indonesia. Surabaya has been named the city with the first highest virus spread in Indonesia. As a result of the rapid spread of the coronavirus outbreak, the Surabaya city government recommends that the public implement social distancing to maintain distance and avoid crowds and mass mobilization. The atmosphere of the implemented lockdown had an impact on several sectors, one of which was the celebration of Nyepi in Surabaya, where there were slight differences in several ceremonies. This is in line with the information obtained from informant 5, who stated:

*"Bagi saya, wabah virus corona tidak berpengaruh signifikan terhadap perayaan Nyepi. Pada dasarnya, Nyepi adalah meditasi seperti isolasi diri. Jadi tidak jauh berbeda dengan perayaan Nyepi sebelum pandemi, namun perlu ada penyesuaian di beberapa rangkaian Nyepi. Dulu, kami biasa pergi ke laut untuk Melasti. Selama pandemi, kami hanya simbolis mengambil air suci di pura dari laut. Kami memurnikan peralatan di kuil menggunakan air laut. Namun tidak menghadirkan banyak orang, hanya pengurus pura dan pemangku kepentingan, sehingga menghindari pelaksanaan. Selama pandemi, kami hanya membutuhkan beberapa orang simbolis di sekitar kuil. Selama masa pandemi, ritual tambahan seperti pawai ogoh-ogoh ditiadakan untuk menghindari keramaian dalam pencegahan virus corona. Kemudian dalam pelaksanaan Tawur Kesanga atau mecaru, kami tidak melibatkan banyak orang, hanya tokoh-tokoh yang berperan, seperti wali/stakeholder, pengurus pura, dan tokoh masyarakat. Kami tidak mengalami perbedaan dalam perayaan Nyepi selama pandemi. Semua rangkaian Nyepi tetap dilaksanakan, namun ada penyesuaian jumlah orang yang hadir, dan prosesnya lebih sederhana. Kami juga memberikan informasi kepada masyarakat Hindu di Surabaya melalui grup wa mengenai ritual Nyepi dari rumah masing-masing. Perubahan tersebut tidak mengurangi makna dari prosesi Nyepi itu sendiri."* (Interview, 11/08/2022)

"For me, the coronavirus outbreak did not significantly affect the celebration of Nyepi. Basically, Nyepi is meditation-like self-isolation. So it's not much different from the Nyepi celebration before the pandemic, but there need to be adjustments in several Nyepi series. In the past, we used to go to the sea for Melasti. During the pandemic, we are only symbolic of taking holy water at the temple from the sea. We purify the equipment in the temple using seawater. But did not present many people, only temple administrators and stakeholders, so they avoided implementation. During a pandemic, we only need a few symbolic people around the temple. During the pandemic's implementation of additional rituals, such as the ogoh-ogoh parade, it is abolished to avoid crowds in preventing the coronavirus. Then when implementing the *Tawur Kesanga* or mecaru, we do not involve many people, only the figures who play a role, such as saints/stakeholders, temple administrators, and community leaders. We don't experience any difference in Nyepi celebrations during a pandemic. All Nyepi series are still carried out, but there are adjustments to the number of people attending, and the process is simpler. We also provide information to the Hindu community in Surabaya through the wa group regarding the Nyepi ritual from their homes. The changes do not reduce the meaning of the Nyepi procession itself." (Interview, 11/08/2022)



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According to informant (5), several changes in the implementation of the ceremony did not become an obstacle for the Balinese Hindu society in Surabaya to continue to carry out Nyepi solemnly. However, an adjustment is needed based on the rules of the Surabaya city government and recommendations from Parisada Hindu Dharma Indonesia regarding the procedures for carrying out the holiday. Balinese Hindu society in Surabaya simultaneously carries out Nyepi Day with a simple order according to the instructions and rules that apply during the pandemic. In a series of *Melasti* activities, all Hindu society should go to the beach to clean the equipment at the temple and perform self-purification. During the pandemic, Nyepi activities in Surabaya were only carried out by representatives of religious stakeholders and temple administrators as implementers and witnesses of the *Melasti* ceremony. So that this does not bring many people, and only temple administrators or religious leaders perform the *Melasti* ceremony. In contrast, other people are quite symbolic, just doing it in their respective homes. Although this activity is only carried out as representatives, all those who attend the ceremony must still implement health protocols according to government recommendations, such as using masks and hand sanitizers to prevent the spread of the COVID-19 virus. These restrictions do not reduce the essence and sacredness of the wisdom of implementing the *Melasti* ceremony because they all believe in the greatness of *Ida Sang Hyang Widhi Wasa*. Likewise, for the implementation of the *Mecaru* ceremony. Every year, Hindu residents in Surabaya flock to the hero monument field to carry out the *Tawur Kesanga* or *Mecaru* ceremony. Moreover, the people of Surabaya also made ogoh-ogoh parades paraded around the hero monument three times, and displayed them as art. However, during a pandemic, the *Mecaru* ceremony was implemented by representatives of people who have an important role in Hinduism. At the same time, the ogoh-ogoh parade itself was abolished to avoid crowds.

At the time of ngembak geni, all Hindu society in Indonesia carries out worship to worship the greatness and omnipotence of *Ida Sang Hyang Widhi* as a form of gratitude for being able to go through the process of silence for 24 hours during a pandemic. The implementation of Ngembak Geni because they only need to carry out four main teachings *Catur Brata Penyepian: Amati Karya, Amati Geni, Amati Lelungan, and Amati Lelungan* Hindu society in the city of Surabaya by praying in their respective homes. After Nyepi, the Hindu society will carry out *Ngambak Geni* by praying together at Pura Agung Jagad Karana in the morning. After that, Hindu society carries out *Dharma Santi* (forgiveness event) in front of the temple led by religious leaders. During the pandemic, *Dharma Santi* (forgiveness event) activities were only carried out in a small scope, such as with family and neighbors. The rest was only conveyed through social media.

Although the pandemic affected on Nyepi celebration, as a good citizen, we should follow the applicable rules following the provisions of the central government and local government during the Nyepi ceremony celebration without reducing the gratitude of the Hindu society in Surabaya to *Ida Sanghyang Widhi Wasa* for *Wara Nugraha-Nya*. Thus no matter how heavy the calamity we face, we must surrender to God and ask that we be free from all calamities.

### CONCLUSION

From the discussion above, it can be concluded that the implementation of Nyepi is closely related to the implementation of the values of the *Tri Hita Karana* teachings, which include efforts to achieve happiness through harmonization of the three elements contained in *Tri Hita Karana* including *Parahyangan, Palemahan, and Pawongan*. This study also explains some differences between the implementation of Nyepi in Bali and Surabaya by the Hindu society currently wandering in Surabaya. Nyepi celebrations in Surabaya have more flexible regulations than in Bali. Even so, the Nyepi celebration in Surabaya was lively because the Surabaya city government provided support and assistance regarding budget and facilities. However, when the pandemic entered Indonesia, all Nyepi celebrations had to be completely suspended to prevent the coronavirus's spread. There have been many significant changes to implementing a series of ritual ceremonies and Nyepi celebrations to be simpler. The Balinese Hindu community in Surabaya has proven that the pandemic has not reduced the essence of Nyepi implementation values because it has been proven that they can still carry out rituals solemnly from their homes.

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