



Piodalan Caremony As the Implementation of Dewa Yadnya in the Life of Hindus in Bali

Ni Gusti Ayu Putu Suryani

Udayana University, Indonesia

ABSTRACT: Provide a clear and concise summary of the study, including: purpose, methods, key findings, and main conclusions. Piodalan is one of the sacred ceremonies in Balinese Hinduism that serves as an implementation of Dewa Yadnya, namely a sacred offering dedicated to Ida Sang Hyang Widhi Wasa and His manifestations. This study aims to analyze the philosophical meaning of the Piodalan ceremony, describe its implementation in the daily life of Hindus, identify the Hindu literary sources underlying its practice, and examine the challenges and solutions related to its preservation in the modern era. This study employs a qualitative descriptive method using a library research approach. Data were collected through the review of books, scientific articles, Hindu scriptures, and other relevant literature. The findings indicate that Piodalan is not merely a religious ritual but also embodies spiritual, social, cultural, and ecological values reflected in the concept of Tri Hita Karana, which emphasizes harmonious relationships between humans and God (parhyangan), among fellow humans (pawongan), and with the natural environment (palemahan). The implementation of Piodalan involves a series of ceremonial stages supported by various offerings (banten) as symbols of devotion and gratitude. Furthermore, the ceremony is grounded in Hindu teachings contained in Lontar Sundari Gama, Catur Marga, and Sruti and Smrti literature. However, modernization and globalization have posed challenges, including declining spiritual understanding among younger generations, reduced community participation in ngayah activities, and environmental concerns regarding ceremonial materials. Therefore, strengthening religious education, promoting community participation, and implementing environmentally sustainable practices are essential strategies to preserve the meaning and continuity of the Piodalan ceremony in contemporary Hindu society.

KEYWORDS: Piodalan Ceremony, Dewa Yadnya, Tri Hita Karana, Hinduism, Balinese Culture.

INTRODUCTION

Hinduism is one of the oldest religions in the world that has a structured system of rituals and philosophies, one of which is the concept of the Panca Yadnya, in the form of five sacred offerings or sacrifices that are carried out sincerely and sincerely. The implementation of Panca Yadnya is a manifestation of the teachings of karma (deeds) which are based on bhakti (sincere devotion) to Ida Sang Hyang Widhi Wasa (God Almighty) and all of His creation (Titib, 2001). Among the five offerings, Lord Yadnya has an important role as a sacred offering addressed to God and His manifestation as a form of gratitude and devotion of the people (Sudharta & Atmaja, 2001).

One form of implementation of the implementation of the Dewa Yadnya is the Piodalan Ceremony. The word "piodalan" comes from "wedal" which means to be born or to go out. Therefore, Piodalan is interpreted as the day of commemoration of the descent of the holy power of Ida Sang Hyang Widhi Wasa and His manifestation into the pralingga or pelinggih in the temple. This ceremony is held periodically every 210 days and follows the Balinese calendar cycle called wuku. The main meaning of Piodalan is as a means for Hindus to purify themselves, the environment, and the holy places so that they are always worthy of receiving God's grace (Windia & Dewi Ratna Komala, 2011). In the ritual, various yadnya facilities such as banten (offerings), tirtha (holy water), and other ceremonies are used as a symbol of the sincerity of the devotion of the ummah.

The implementation of Piodalan has a strong philosophical meaning and focuses on affirming the teachings of Tri Hita Karana, which are the three causes of the creation of happiness and well-being in life. This concept is divided into three dimensions that must be balanced:

1. Parahyangan, manifested through sacred offerings, prayers, and worship as an expression of devotion to God.
2. Pawongan, reflected in the spirit of mutual cooperation or ngayah in the preparation of the ceremony, which fosters a sense of brotherhood (samama braya), tolerance, and social responsibility.



3. Palemahan, shown through efforts to maintain the cleanliness and purity of the temple environment and the use of natural materials in ceremonies as a form of respect for nature. Thus, Piodalan acts as an adhesive of spiritual, social, and ecological values in the life of Hindu society.

Although it has an important role in religious life, the implementation of Piodalan today faces various challenges. Modernization and globalization have led to a decrease in spiritual understanding, especially among the younger generation, so that ceremonies are more likely to be considered ceremonial routines (Ardhana, 2011). From the social side, increasingly individualistic lifestyle changes have begun to erode the value of togetherness and participation in ngayah (Dahlan, 2023). In addition, environmental challenges arise due to the limited availability of natural materials and the increased use of synthetic materials. Therefore, a critical analysis of the philosophical meaning of Piodalan as the implementation of Dewa Yadnya is needed, identifying the foundation of sacred literature that guides its implementation, and formulating strategic solutions based on the values of Tri Hita Karana in order to maintain the continuity, meaning, and sanctity of the Piodalan ceremony in the midst of the challenges of the modern era.

MATERIALS AND METHODS (OR METHODOLOGY) ((Style: Bold & UPERCASE, Font size: 10 pt))

In the preparation of a paper entitled "Analysis of the Meaning of the Piodalan Ceremony as the Implementation of Dewa Yadnya in the Life of Hindus", the author uses a qualitative descriptive writing method with an approach library research. This method was chosen because the discussion focused on the elaboration of the meaning, philosophical value, and implementation of the piodalan ceremony based on Hindu religious teaching sources and related literature. The data and information used in this paper were obtained through literature studies, namely by collecting and studying various sources such as articles, books and relevant scientific writings. Data analysis is carried out by interpreting the content of these sources systematically and critically, then associating them with Hindu concepts such as Tri Hita Karana, Panca Yadnya, and religious ethical values. The results of the analysis are presented in the form of a descriptive description that is arranged logically and structured in order to provide a clear picture of the meaning, implementation, challenges, and solutions of the piodalan ceremony in the life of Hindus in the modern era.

RESULTS

Definition of the Dewa Yadnya

Dewa Yadnya is the implementation of holy sacrifices or offerings to Ida Sang Hyang Widhi Wasa as a form of Hindu gratitude and devotion to God. One form of implementation of Dewa Yadnya is the piodalan ceremony. The term piodalan comes from the word "wedal" which means born or out so that piodalan can be interpreted as a day to commemorate the descent of the holy power of Ida Sang Hyang Widhi Wasa and His manifestation into the pralingga or pelinggih in the temple. This ceremony is usually held every 210 days according to the Balinese calendar cycle called wuku. As part of the Dewa Yadnya, piodalan means as a holy offering to Ida Sang Hyang Widhi Wasa, this ceremony is a means for Hindus to purify themselves, the environment, and the holy place so that they are always worthy of receiving God's grace. In its implementation, various yadnya facilities are used such as banten (offering), tirtha (holy water), and various other ceremonies that have symbolic meaning as a manifestation of the sincerity of Hindu devotion.

Through its implementation, Hindus affirm the teachings of Tri Hita Karana which emphasizes the importance of a harmonious relationship between humans and God (parhyangan), with fellow humans (pawongan), and with the natural environment (palemahan) (Windia & Dewi Ratna Komala, 2011). In addition, piodalan also strengthens social values such as mutual cooperation, togetherness, and a sense of responsibility in maintaining the purity of the temple and the harmony of the surrounding environment. The implementation of piodalan reflects the real application of the concept of Tri Hita Karana, which is the three causes of the creation of happiness and well-being in life. The element of parhyangan is manifested through sacred offerings, prayers, and worship in the temple as an expression of devotion and gratitude for His grace. The process of purifying the temple and the use of tirtha became a symbol of purification of the birth and mind of the people. Meanwhile, the element of pawongan is seen through the spirit of mutual cooperation or ngayah in preparing ceremonial facilities. The togetherness fosters a sense of brotherhood, tolerance, and social responsibility among Hindus. The element of palemahan is reflected in efforts to maintain the cleanliness and purity of the temple environment. The use of natural materials such as flowers, leaves, and janur in ceremonies shows respect for nature as the source of life and the place where God's holy power stands.



Implementation of Piodalan as the Implementation of Dewa Yadnya

Piodalan is divided into small (simple) and ageng (large) piodalan with the peak involving mass prayers, offerings, and sacred gamelan tabungan. The procession starts from the preparation of ceremonies to self-purification. This ritual is obligatory for the ummah as a form of offering to Dewa Yadnya to ensure the well-being of the inner family. Banten is the main means in the implementation of the Piodalan ceremony as a form of offering and expression of devotion to Ida Sang Hyang Widhi Wasa. Each type of banten has a deep symbolic meaning and is adjusted to the level and purpose of the ceremony. The banten that is generally used in the Piodalan (Dewa Yadnya) ceremony includes the following:

1. Banten Utama

The main banten is used as the main offering in the Piodalan ceremony, including:

- a. Banten Bebangkit is the main banten that symbolizes the awakening of spiritual power and the presence of Ida Bhatara in the implementation of the Piodalan ceremony.
- b. Banten Pejati symbolizes the sincerity and sincerity of the people's hearts in offering yadnya, as a symbol of sacred promises and sincerity.
- c. Banten Peras serves as a means of unification and ratification of ceremonies, symbolizing the application for security and harmony.
- d. Banten Daksina symbolizes prosperity, welfare, and the manifestation of the power of Ida Sang Hyang Widhi Wasa in maintaining life.
- e. Banten Prayascita functions as a means of purification, both innate and mental, to neutralize negative influences before and during the ceremony.
- f. Banten Pengambeian means a request for permission and blessing so that the entire series of Piodalan ceremonies can run smoothly.

2. Banten Complement

Complementary Banten serves as a support for the perfection of the ceremony, including:

- a. Canang Sari means asking for permission and blessing so that the entire series of Piodalan ceremonies can run smoothly.
- b. Canang Gentuh means asking for permission and blessings so that the entire series of Piodalan ceremonies can run smoothly.
- c. Sodan symbolizes the offering of holy food as an expression of gratitude and a request for grace.
- d. Segehan Agung is presented as a means of aligning the forces of nature and nature in order to create harmony.
- e. The Five Colors symbolize the balance of the elements of Panca Maha Bhuta through the five colors used.

3. Banten Offering to Ida Bhatara

This Banten is dedicated specifically to Ida Bhatara who is standing at the temple, including:

- a. Banten Ajuman is a special offering as a form of holy banquet and respect for Ida Bhatara who is standing at the temple.
- b. Banten Tumpeng symbolizes the mountain as a symbol of the universe and prosperity bestowed by God.
- c. Banten Rayunan symbolizes the fruits of nature and sustenance that are presented back to Ida Sang Hyang Widhi Wasa as a form of gratitude.
- d. Banten Gebogan symbolizes the abundance, beauty, and sincerity of devotion of the people through the arrangement of fruits and snacks.

4. Supporting Ceremonies

In addition to Banten, there are supporting facilities that complement the implementation of Piodalan, namely:

- a. Incense and fire as symbols of purification
- b. Tirta (holy water)
- c. Five-color flowers
- d. Traditional Balinese fruits and snacks

The procession of the Piodalan ceremony is a series of sacred activities that are carried out in a structured and meaningful manner. Each stage of the procession has a specific function and purpose and is supported by the use of banten according to the level and meaning of the ceremony. In general, the procession of the Piodalan ceremony includes the following stages.

1. Ceremony Preparation Stage



The preparation stage is the first step in the implementation of the Piodalan ceremony. At this stage, the Hindu community jointly carries out ngayah activities, which are to work voluntarily to prepare ceremonial facilities and infrastructure. Preparatory activities include cleaning the temple area, making and arranging banten, and preparing other ceremonial facilities. At this stage, the main banten is used such as Banten Bebangkit, Pejati, Peras, Daksina, Prayascita, and Pengambean. Banten Prayascita and Pengambean have an important role in the purification process, both on a spiritual scale and on a temporal (physical) basis, so that the ceremony can take place in a holy and harmonious state.

2. Purification Stage (Nuasen and Prayascita)

The purification stage aims to purify the place, ceremonial facilities, and the people involved in the implementation of Piodalan. At this stage, Banten Prayascita and Banten Peras offerings are performed, which are accompanied by the sprinkling of tirta by the sagitter or sulinggih.

In addition, incense and fire are also used as symbols of purification and a link between the human world and the natural world. This stage marks the official start of the Piodalan series of ceremonies.

3. The Stage of Banten's Offering to Ida Sang Hyang Widhi Wasa

The core stage of the Piodalan ceremony is the offering of banten to Ida Sang Hyang Widhi Wasa and His manifestation in the temple. At this stage, the main banten and banten offerings to Ida Bhatara, such as Banten Ajuman, Tumpeng, Rayunan, and Gebogan (Pajegan).

The banten offering is a symbol of expressions of gratitude, devotion, and requests for safety and welfare for the ummah. The entire series of offerings is led by the permangku or sulinggih accompanied by holy prayers and religious songs.

4. Levels of Complement and Harmony of Nature

After the main offering is performed, a complementary stage is carried out which aims to maintain the balance and harmony of the universe. At this stage, complementary bantens such as Canang Sari, Canang Gentuh, Canang Ajuman, Sodaan, Segehan Agung, and Segehan Panca Warna are used.

Segehan is offered at certain points in the temple environment as a symbol of the alignment of the relationship between humans and natural elements and other creatures, so that harmony is created in accordance with the teachings of Tri Hita Karana.

5. Stage of Worship Together

The next stage is joint worship which is attended by all the people. In this stage, the people offer prayers with sincerity and solemnity, asking for grace and guidance from Ida Sang Hyang Widhi Wasa. The five-colored flower is used as a symbol of sincerity of heart and purity of mind in prayer.

The sprinkling of tirta to the ummah marks the acceptance of offerings and spiritual purification.

6. Closing Stage (Nunas Tirta and Ngelungsur Banten)

The closing stage in the procession of the Piodalan ceremony was marked by the activities of nunas tirta and ngelungsur banten, which is the distribution of banten and tirta to the ummah as a symbol of blessings and grace from Ida Sang Hyang Widhi Wasa. Balinese fruits and traditional snacks contained in banten are distributed and consumed together as a form of gratitude and togetherness.

DISCUSSION

Hindu Literature Sources on Piodalan

Hindus carry out the piodalan ceremony in accordance with the instructions of various sacred literary works of Hinduism. This literary work became the philosophical and technical basis for performing rituals. All of these instructions explain how to carry out the ceremony, the types of offerings that must be prepared, and the meaning of each stage in the ceremony.

By following these instructions, the piodalan ceremony can be performed meaningfully and in accordance with the religious values that are believed.

1. Lontar Sundari Gama

Lontar Sundari Gama is an important old manuscript that is used as a guideline in performing yadnya ceremonies, including piodalan. The word "Sundari" means light, while "Gama" means hand. This lontar provides clear and detailed guidance on how to carry out sacred ceremonies according to Hindu teachings. It contains instructions on the type of offering, the tools needed, and the correct steps. It was explained that the implementation of the ceremony must be based on truth (tattwa) and accompanied



by a polite and ethical attitude (susila), so that the ceremony has good meaning and quality. Sundari Gama also emphasized the important role of ceremonies as a means of creating calm for the community and the state, based on God's message to the pastors. This manuscript was written by Danghyang Dwijendra during the Waturenggong Kingdom in Bali, and until now it is still preserved and taught for generations as part of the sacred tradition.

2. Catur Marga

The Piodalan ceremony is based on the teachings of Catur Marga, which are the four spiritual paths in Hinduism to achieve the perfection of life of birth and mind (jagadita and moksa). The four paths are: Bhakti Marga, which is the path of devotion and devotion to God with prostration, prayer, and sincere offerings, which is the essence of the implementation of piodalan as a form of devotion to Ida Sang Hyang Widhi. Jnana Marga is the path of profound knowledge and wisdom. Karma Marga is the right path of action or deed. The Raja Yoga Marga is a path of meditation and self-control. Piodalan is a tangible form of Bhakti Marga, where Hindus expressing gratitude and asking for God's protection through offerings and prayers so that life becomes harmonious and prosperous (Sudarsana, 2018).

As stated in Bhagavad Gita IX.26:

"Whoever offers Me with devotion a leaf, a flower, a fruit, or water, that offering made with devotion I accept."

(Bhagavad Gita IX.26)

3. Sruti dan Smrti

Sruti and Smrti are the two main sources of teachings in Hinduism that are the basis for performing piodalan and various other ceremonies. These two sources contain rules and guidelines on how to perform religious rituals, such as the procedures for offering offerings, pamali, and the types of offerings that need to be prepared to clean the holy place and maintain the balance of the universe in the temple during piodalan.

The function and purpose of piodalan based on the lontar and teachings is a ceremony that must be carried out as a form of karmic obligation of the village, to pay spiritual debts to God Almighty and His form in the realm of village heaven. The main purpose of this ceremony is to create a harmonious and prosperous life both physically and mentally in society. If it is not carried out in accordance with the teachings of Sundari Gama, Catur Marga, Sruti and Smerti, there will be imbalances in life and a lack of blessings, such as difficulties in getting food and clothing because they are not balanced with Lord Vishnu and Dewi Sri who regulate life and food.

Solution

The implementation of the piodalan ceremony as part of Dewa Yadnya in the modern era faces various challenges that affect its balance with the values of Tri Hita Karana, namely the harmonious relationship between humans and God (parhyangan), fellow humans (pawongan), and the natural environment (palemahan). On the other hand, modernization and globalization have led to a decline in spiritual understanding, especially among the younger generation, so that the piodalan ceremony tends to be seen only as a ceremonial routine without diving into a deep philosophical meaning. In terms of jobs, the value of togetherness and mutual cooperation began to decrease due to a change in a more individualistic lifestyle. This has an impact on decreasing community participation in the preparation and implementation of piodalan. Meanwhile, in the dimension of palemahan, challenges arise from the limitation of natural ceremonial materials due to the reduction of plantation land, especially in urban areas, as well as the increase in the use of synthetic materials that have the potential to damage the environment and are contrary to the principle of nature conservation in Hinduism.

Facing these challenges, a solution based on Hindu values and the concept of Tri Hita Karana is needed. To strengthen the parhyangan aspect, increasing spiritual understanding can be achieved through intensive religious education in schools, pasraman, and community development at the customary village level as well as the positive use of technology for education and socialization of piodalan values to the younger generation (Ardhana, 2011). In the aspect of pawong, the spirit of ngayah and togetherness must continue to be fostered by prioritizing flexibility in scheduling and division of tasks so that the participation of the people is not disturbed by modern busyness. The role of traditional leaders and stakeholders is very important in setting an example and motivating the people to maintain the tradition of mutual cooperation. Meanwhile, in the dimension of palemahan, efforts to preserve the environment through the use of natural materials, environmentally friendly waste management need to be applied as a form of responsibility that is in line with the value of natural purity in Hinduism.



CONCLUSION

Based on the description of the discussion above, it can be concluded that the Piodalan ceremony is an important part of the implementation of Dewa Yadnya, which is a form of sacred offering and a sense of devotion of Hindus to Ida Sang Hyang Widhi Wasa. This piodalan is not only an ordinary religious ritual, but also contains a deep spiritual, socio-cultural, and ecological meaning that is reflected in the teachings of Tri Hita Karana. Piodalan is a means for Hindus to purify themselves, strengthen brotherhood, preserve traditions, and preserve nature. Theologically and philosophically, the implementation of Piodalan is based on the sacred teachings in Lontar Sundari Gama, Catur Marga, and Sruti and Smrti, which provide guidance on the ordinances, meaning, and purpose of the piodalan ceremony. Piodalan is a manifestation of Bhakti Marga. However, in this modern era, the implementation of Piodalan faces challenges such as declining spiritual understanding, especially among the younger generation, so that the Piodalan ceremony tends to be seen only as a ceremonial routine without diving into deep philosophical meaning. Therefore, strategies and solutions based on Hindu values are needed to maintain the sustainability, meaning and purity of the piodalan ceremony.

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