

The dynamics of Galungan day for hindus in the globalization era

Ni Wayan Sumertini

Lecturer at Brahma Widya Faculty

Denpasar Hindu Dharma State Institute

Abstract

Keywords

*Galungan,
Globalization,
Dharma,
Adharma*

Galungan ceremony is celebrated by Hindus every 210 days. This celebration is in accordance with the calculation *wuku* calendar system. The meaning of Galungan is the victory day of kindness (*dharma*) against badness (*adharma*) which is commemorated with devotional prostration harness presented to *Ida Sang Hyang Widi Wasa* – God Almighty. But as the time goes by, especially in this globalization era, several meanings of Galungan celebration changed. Trend globalization is now just look for satisfaction of worldly (material and pleasure oriented) reason by the philosophy of hedonism, a worldly view of life-oriented and do not believe in *Karmaphala* law or the afterlife. In Hinduism, it is stated that if the orientation of the human and material just sheer pleasure, the humans satisfy their *Kama* (lust) only. Besides that, at the time of Galungan celebration, *penjor* or decorated bamboo poles in some places is a very important part in carrying out the celebration of Galungan. *Penjor* has the meaning of the expression of gratitude presented to *Ida Sang Hyang Widi Wasa* - God Almighty who gave His all livings the grace and blessing, but it can be found in several places, *penjor* position as a show-off product to show that the *penjor*'s owners or makers are considered coming from educated and high class people, as well as additions, the ornaments of *penjor* itself which does not related to the philosophies of the *penjor*'s meaning.

I. Introduction

Every religion must have a feast day which it can be a momentum or special day for its people to implement their religion teachings. Likewise, Hinduism has several feast days based on *pawukon* (a six-monthly feast celebration) and *sasih* (an annually feast celebration). In *pawukon*, those feast days celebrations can be seen on Galungan, Kuningan, Tumpek and so on, while based on *sasih*, the example of the feast days celebrations are Nyepi and Siwaratri days. All those feast days have their own meanings and the ways of their celebrations are different as well. One of the feast day celebrations which is celebrated every six months or 210 days is Galungan day as mentioned above.

The word "Galungan" comes from the Old Javanese language which means win or fight. Galungan also means *Dungulan* which means winning as well. Therefore in Java, the eleventh wuku is called *Wuku Galungan*, while in Bali the eleventh wuku named *Wuku Dungulan*. The names are different, but the meanings are same. As in Java, in the detail of *pancawara*, there is a term called *Legi* whereas in Bali called *Umanis*, which these both equally mean sweet. (Wiana, 12: 2001)

Based on the Balinese-Javanese calendar (Javano-Balinese Calender), on the day of *Buddha Kliwon Wuku Dungulan*, Hindus in Indonesia celebrate Galungan Day and ten days later will be followed by Kuningan celebration. Galungan and Kuningan are conducted for ten days. In India, Galungan and Kuningan has a similar ceremony with the same meaning called *Sraddhà Wijaya Dasami*, which it is the day of triumph or glory that is celebrated for 10 days as well. As people who celebrate those ceremonies must feel deeply those celebrations' meaning. Ceremony celebrations or religious holidays can motivate human to be closer to God Almighty. (Titib, 1: 2010)

According to Purana Bali Dwipa script, Galungan was firstly celebrated on the day of PurnamaKapat (forth full moon), Buddha KliwonDungulan, Hinduism year in 804 or 882 AD. It is mentioned:

PunangaciGalunganikangawit, Blind, Dungulansasihkacatur, date 15, isaka 804. BangunindriaBuwanaikang Bali rajya. Meaning: The first celebration of Galunganday is on Wednesday Kliwon, (*Wuku) Dungulan, forthsasih date 15, 804 year in Hinduism. The condition of Bali Island is like IndraLoka (Goris, 26: 1954).*

Ida Pedanda Made Gunungsaid Galungan day was firstly celebrated around 804 caka, or in ninth centuries where the kingdom of Sri KesariWarmadewa led. This Galungan celebration was born after a great thing happened beyond human reason and human dignity. This is derived from usanaJava, Usana Bali and Usana Bali Dwipa which are related to the celebration of Galungan day. If we count it for the age of Galungan celebration, Hindus had been celebrating it for 12 centuries.

In other sources especially in Sri Jaya KesintuKetika Sri's script mentioned that Dhanadipassed away and was replaced by King Sri Jayakasunu in 1126 Caka, then Galungan was celebrated againafter having been forgotten for about 23 years. This information can be seen in Sri Jayakasunu's script. In that script stated that King Sri Jayakasunu wondered why the king and the previous king's officials were always short-lived. To find out the cause, King Sri Jayakasunu held *tapa,brata*, and *samadhi* in Bali which is famous with the term God Sraya means closer to Deity. GodSraya was done in DalemPuri Temple, which wasnot far from Besakih Temple.

Because of his sincerity to do *tapa brata*, King Sri Jayakasunu got *pawisik* or "religious whisper" from GoddesDurgha, Lord Shiva's wife. In that "religious whisper",Goddes Durgha explained to the king that his ancestors were always short-lived because they no longer celebrate Galungan. Therefore GoddesDurgha asked the King Sri Jayakasunu to return to celebrate Galungan every Wednesday KliwonDungulan in accordance with the tradition that ever applies. In addition, it is suggested that all Hindus install the *penjor* (decorated bamboo poles) on *Penampahan Galunganday* (the day before Galungan). Also mentioned, the main point of the celebration of PenampahanGalungan day is to implement *byakala* which is a ceremony that aims at unleashing the negative forces (*Bhuta Kala*) of the human self and their environment. Since King Sri Jayakasunu received the religious whisper, Galungan is celebrated again with wisdom and festive by Hindus in Bali. (Script's Resume of Sri Jaya Kesunu owned by GedongKirtyaSingaraja).

Regarding the philosophical meaning of Galungan day can be seen in the translation of Sundarigama's scripttranslated by PutuSanjaya mentioned that "*Buddha KliwonDungulanNgaranGalunganpatitisikangjanyanasa madhi, galangapadangmaryakenasarwabyapaning eyelash*", Meaning: Wednesday KliwonDungulan namedGalungan, lead the spiritual's unity in order to get a clear view to eliminate all the confusion of mind. Thus, Galungan's core is to unite spiritual power in order to gain a bright mind and stance.

These spiritual and bright mind union are the forms of goodness(*dharma*) within the self. While all the chaos of the mind (*byaparaning idep*) is a form of badness (*adharna*). From this conception of Sunarigama's script, it can be concluded that the essence of Galunganday is celebrating the victory of kindness (*dharma*) against badness (*adharna*). To win the *dharma*, there is a series of activities undertaken before and after Galungan. Before Galungan, there are *SugihanJawa* and *Sugihan Bali*. The word "Java" equals to "Jaba" means outside. *SugihanJawa* means to purify the*bhuana agung* (the earth) outside of human. *SugihanJawa* is celebrated on *Wrhaspati Wage WukuSungsang* day, six days before Galungan. In the Sundarigama's script, it is mentioned that on *SugihanJawaday* is "*Pasuciandewakalingganiapamrastistabatehkabeh* (Purification of God -that is why it is the day of purification of all Deities)".

Hindus in welcoming Galungan and Kuningan days, they prepare them with various materials to conduct ritual worship to the majesty of God Almighty/Sang Hyang Widhi Wasa, the Deities and the Ancestors through family temple, the temple of Teritorial (*Kahyangan Desa*), the functional temple (Ulunsui temple and others) *Kahyangan Jagat* Temple, *Sad Kahyangan* and *Dang Kahyangan* temple. We are not enough just to pray in those ceremonies, but to get the meaning, to actualize the values of those ceremonies and then capable to make them become a deterrent for effects and impacts of globalization on this earth. If the Hinduism is taught, there will be found many points of fruitful values to anticipate the development of the modern era. Hindus consider this 'incarnation' / changes as very important thing in improving the dignity, the prestige and quality life of human beings.

As time goes by, Galungan is always celebrated by Hindus every six months, but because of the time changed continuously, there are some grip (rules) that should be celebrated and held by Hindus seemed to be changed. One of things on Galungan day is usually done by a trend of having Bazaar is starting booming nowadays, which this tends to bring criminal in society. Whereas the true spirit of the celebration of Galungan is actually how to win oneself at each human. The oriented trend of globalization only seeks material satisfaction (material and pleasure oriented) based on the philosophy of Hedonism, a worldly oriented worldview and does not believe in *Karmaphala* or the afterlife. In Hinduism, it is stated that if the human orientation is mere material and pleasure, then that person is expressed only to satisfy *Kama* (worldly desire). The worldly desire of human will never be satisfied, even though the satisfactory effort is done continuously with various sacrifices. Satisfying human's worldly desire (*Kama*) also means watering a great fire without water, but with kerosene, then the fire will destroy human's life. In the holy book, *Bhagavadgītā*, stated that besides *Kama*, there are *Lobha*, and *Krodha* are the three gates that deliver *Atma* (soul) to the abyss of hell and destruction. Therefore, God Almighty teaches human to have a high awareness to avoid those three fetters. So that, on the celebration of Galungan day, improving the awareness is a very appropriate way.

II. Discussion

2.1 Galungan in Era of Globalization: A Victory Day or Defeat Day?

To answer that question, firstly, we should know what exactly "globalization" means? Globalization comes

from the word "globe" which means the earth, globe. Globalization is the process or trend of world progress through the science and technology which is marked by lots of information especially from developed countries to developing ones. In this era of globalization, there is no boundary among countries or nations (borderless nations and states) in this world. We understand that Globalization is not always influential and has a negative impact, there are many positive things to be gained in this era of globalization, but its effects and negative impacts seem to tend to be more profound, especially concerning the moral, ethical and spiritual aspects that originate in values, religious and cultural values of the nation such as *Pancasila* and the 1945 Constitution. Consumptive life patterns, sexual freedom, behaviour or acts contrary to moral, ethical and spiritual teachings will threaten the existence of religious people and the integrity of the Indonesian nation.

The oriented trend of globalization only seeks material and pleasure oriented based on the philosophy of Hedonism, a worldly oriented worldview and does not believe in *Karmaphala* (cause and effect law) or the afterlife. In Hinduism, it is stated that if the human orientation is mere material and pleasure, then that person is expressed only to satisfy *Kama* (worldly passion). Human's *Kama* will never be satisfied, even though the satisfactory effort is done continuously with various sacrifices. Satisfying *Kama* is expressed as watering a great fire without water, but with kerosene, then the fire will destroy human's life. In *Bhagavadgītā*, it is stated that besides *Kama*, there are *Lobha* (greedy) and *Krodha* (anger) are the three gates that deliver *Atma* (soul) to the abyss of hell and destruction. Thus, God Almighty teaches human to have a high awareness to avoid those three fetters.

How can we avoid the three gates of hell namely *Kama*, *Lobha* and *Krodha* which are the manifestations of badness (adharma)'s actions or behavior? The answer is simple, we must return to the religion's teachings. Have the religious teachings as well as possible. Make good or righteous behaviour as your custom or based on the goodness (dharma), as in the Book of *Taittiriya Upanisad* I.1.11 mentioned below:

Satyam vada Dharmacarasvadyaya ma pramadah.

Speak honestly, do things in good (dharma) ways, develop the willing to learn more and worship to God Almighty and do not ever forget it).

Indeed, when we speak or just read the teachings of religion, it seems everything is easy to do, but in practice, it is really hard. Therefore, there should be a consequence or compulsion to do good. Coercion of self to always do good is called *Pratipaksa*. For goodness, compel it, do it, sacrifice it, be diligent and encourage it to be the identity of this life. The identity or integrity of a person can be seen from the quality of one's thoughts, speak and behavior.

To always do something in goodness, then Bhagavadgita which is the word of God Almighty stated that everyone should do four things, namely:

1. *Abhyasa* means to do good, do it and get used to it.
2. *Ty ga* or *Vairagy* means control or leave bad behaviour that tends to plunge our lives.
3. *Santos* means thankful to God Almighty who gave us the opportunity to incarnate as human beings to regularly improve ourselves be better and awareness to improve our quality life and a chance to achieve *Jagadhita* (physical prosperousness) and *Moksa* (true happiness).
4. *Sthitaprajna* means a life balance inward and inner, we are not too happy when we get a luck and not despair when we have misfortune or grief. A stable life, an inward and inner balance can be described as an advanced surfer. No matter how big the waves come, he faced it with a happy smile. Once in a while, he is rolled up by the waves, but he keeps smiling. So, from this illustration, it describes us, we should face the life like what the surfer did.



Picture 1 : Bazaar from youths in celebrating Galungan day.

If we always adhere to the religion's teaching and always closer to God Almighty, Deities and Ancestors, surely our life will be peaceful and happy. But, it will be contrary if goodness (*dharma*) is defeated by our own lusts, it will certainly bring a defeat for ourselves. The greatest enemy nowadays is how a man conquer his "*sadripu*" or six enemies in oneself to get victory of badness (*adharma*).

1.2 Bazaar and Galungan

For 12th century the Hindus have celebrated Galungan, various ways and traditions have been done to welcome this victory of *dharma* against *adharma* day, as Hindus, they should understand more and get the meaning of Galungan very well. In fact, many people, especially Hindus do not pay attention on it and stay a far from the true meaning of Galungan day itself. It can be seen from some activities on Galungan day such as by doing gamble, Bazaar, drunk that vulnerably will cause crime. Bazaar has become a trend for society especially for young generation in celebrating Galungan (Sumantra, et al 61: 2010). In Cultural perspective, the word of "Bazaar" is a western culture's term, the meaning of Bazaar is derived from the etymology of the word "baha-char" which means "place of price". The word Bazaar is now believed to have originated in Persia, (Dictionary of English, 256: 2010) its usage has spread and now been accepted into local language in countries around the world up to Balinese people. Galungan celebration by implementing bazaar certainly has many negative effects such as drunk.



The youths were enjoying the Bazaar with drunk that can be one of causes the noise.

Bazaar activity on Galungan day is identically with liquor such as beer, even it would similar with disco dance arena. Usually, over the midnight the visitors who are mostly young and adult men seemed to get stoned. They started out unpleasant words, even girls can be subjected to their madness. Besides, some of the teenagers who are still students are also joined that bazaar. The waitresses who got in charged there seemed purposely invited local beautiful teenagers to come to that bazaar (Interview, KT, May 12, 2012).

Almost every bazaar on Galungan day always brought noise, weather it is in small or big scale and has been experienced as a criminal case. There was often a commotion among youths because of alcoholic influenceed after coming from the bazaar arena. Similarly, it is found not infrequently that young men / women died in vain on the road in case of single accident (out of control) due to the influence of alcohol after returning from the bazaar. (Bali Post, 13 March 2009)

This is totally incompatible with the meaning and spirit in the teachings of Hinduism about the triumph of *dharma* against *adharma*. It is otherwise goodness (*dharma*) has been defeated by badness (*adharma*). Indeed, with an understanding of the meaning or values, one should be able to practice or practice in everyday life. Galungan and Kuningan are days of triumph and awareness of the goodness or kindness teachings. Only with goodness (*dharma*) of human will survive in this world. How to practice this *Dharma* teaching? Simply, apply it by realizing the

seven kinds of behaviours called *Dharma* as mentioned in the Varaspatitattva below:

1. Sila, i.e. always do good and right.
2. *Yajña*, i.e. sincere sacrifice. *Yajna* is not only limited to the understanding of ceremony and ceremony, but rather to develop affection and sincerity.
3. *Tapa*, restraint and self-control.
4. Funds, providing help or assistance to the poor and needy help. In Hinduism it is said to help the poor are mentioned as worshiping the Almighty God who *abhiseka* (called by name) Daridra Narayana.
5. *Prawrijya*, wandering adds to science or spirituality (spiritual).
6. *Diksa*, sanctification and
7. *Yoga*, always connecting with God Almighty.

By carrying out those seven points of action mentioned above, we actually have been able to practice the teachings of religion. The actualization of this teaching is linked to contemporary issues, for example by promoting social solidarity (social solidarity), helping government programs to alleviate poverty, developing good and positive morality and mentality and always actively building environment society around us. (Titib, 4: 2010).

Thus, if Galungan and Kuningan days are implemented properly in accordance with the values and the true meaning, so the society will be able to anticipate the influence and negative impacts of globalization, one of them is by doing Bazaar on Galungan day with more meaningful and related to religious events

1.3 Penjor Galungan (Decorated Bamboo Pole) is Not A Show-Off Product



Picture 2 : Penjoras a human's grateful expression for the prosperous life given by God Almighty.



Sangah (a handmade small temple) *ArdhaCandra* as a power symbol of God Siwa.

Hindus in Bali on Galungan day oftenly make penjor or decorated bamboo poles. *Penjor* is exactly placed on Tuesday, *wara / wukudungulan* known as Penampahan Galungan day which means standing the goodness (dharma) up. Penjor is placed on the front of the entrance house's right side. If the house faces to the north then the penjor is placed on the east of the entrance's house. *Sanggah* or penjor's temple and the arch of the tip of the penjor facing to the middle of the road. The materials of penjor are a shaped bamboo, young coconut leaves or palm leaves and other leaves such as *plawa* leaves. The other supported materials of penjor namely *pala bungkah* (tubers such as sweet potatoes), *pala gantung* (coconut, cucumber, banana, pineapple, etc), *pala wija* (corn, rice seeds, etc), Balinese snacks (*jajan*), and penjor's temple called *Ardha Candra* with its completed materials. There is a God's offering called *sampiyon* which is placed or hung on penjor's top and completed with other materials such as *porosan* and flowers. The penjor's temple (*sanggah*) uses a handmade small temple called *Ardha Candra* which is made from rectangular bamboo with a half-circle shape as the roof so that it resembles to a crescent moon.

The purpose of making and placing the *penjor* as a Hindus' way to realize the sense of devotion and thanking to God Almighty. *Penjor* also as a sign of human gratitude for the prosperity that *Ida Sang Hyang Widi Wasa* delegated. The curved high bamboo is a picture from the highest mount as the holy place. The penjor's ornaments that consist of coconut, banana, sugar cane, rice seeds, Balinese snacks, and clothes are representatives of all vegetations and everything human used which are endowed by God Almighty.

Penjor galungan is a religious thing which has a certain function in such religious ceremonies, thus it should be made with complete equipments or materials.

From the penjor's shape, it is a symbol of *pertiwi* or universe with all its results who provide life and salvation. *Pertiwi* or universe is described as two dragons namely Naga Basuki and Ananta Bhoga. In addition, penjor is a mountain symbol which provides safety and well-being. The ornaments are various kinds of leaves such as cypress leaves, horse cart, nick pipid, fern aji etc. For fruits use rice, corn, coconut, cassava, banana including *pala bungkah*, *pala wija*, and *pala gantung* (Wiana, 34: 2001).

Therefore, making a penjor related to ceremony needs certain conditions to avoid randomly or incorrect one, but penjor should be made in accordance with the provisions of religion guidance so that penjor will not become an ornament only. As the fact, the elements of the penjor are sacred symbols, as the basis for the application of the Vedic teachings, thus it reflects the existence of religious ethical values. The elements of penjor are the symbols as follows:

1. White cloth as a strength symbol of God Iswara.
2. Bamboo as the symbol and power of God Brahma.
3. Coconut as a power symbol of God Rudra.
4. Young coconut leaves as a power symbol of God Mahadeva.
5. The leaves (*plawa* leaves) as a strength symbol of God Sangkara.
6. *Pala bungkah* and *pala gantung* as strength symbols of God Vishnu.
7. Sugar cane as a strength symbol of God Sambu.
8. *Sanggah Ardha Candra* as the symbol of Hyang Siwa's strength
9. *Upakara* as a symbol of the power of Hyang Sadha Shiva and Parama Shiva.

In *Tutur Dewi Tapini's* script, page 26 mentioned that the following: "*Ndah Ta Kita Sang Sujana Sujani, Sira Umara Yadnva, Wruha Kiteng Rumuhun, Rikedaden Dewa, Bhuta Umungguhi Ritekapi Yadnya, Dewa Mekabehan Menadya Saraning Apagle So Dewa Mantuk Ring Widhi Widhi Widana Ngaran Apan Sang Hyang Tri Purusa Meraga Sedaging Jagat Rat, Bhuwana Kabeh, Hyang Siwa Meraga Candra, Hyang Sadha Siwa Meraga "Windhune", Sang Hyang Parama Shiva Nadha, Sang Hyang Iswara Maraga Martha Upaboga, Hyang Vishnu Meraga Sarwapala, Hyang Brahma Meraga Sarwa Sesanganan, Hyang Rudra Meraga Kelapa, Hyang Mahadewa Meraga Ruaning Ivory, Hyang Sangkara Meraga Phalem, Hyang Sri Dewi Meraga Pari, Hyang Sambu Meraga Isepan, Hyang Mahesora Meraga Biting* (Copy of *Tutur Dewi Tapini's* script, translation by Gedong Kirtya).

That is about the meaning of penjor, but if it is observed lately there are signals from the society that to make penjor tends to be a show-off product. The ornaments from handmade young coconut leaves and

various nature resource's corps are made so luxury as possible that spend a lot of cost which aims at showing social status or wealth.

Actually, penjor Galungan is a symbolization of sincerity and expression of gratitude to God Almighty for the sustenance He has bestowed. As the grateful for all these, the people should not use the results of the earth (produces) in excess that actually show those people are not wise in using the grace that has been bestowed by God.



It is unethical if the penjor Galungan is used as a show-off. Without mentioning regions' name, it can be seen the tendency of people (Balinese) began to add or reduce the elements that should be in penjorGalungan to pursue the values of beauty and create a mere impression of luxury only. Ironically, the materials that use for making penjor become expensive even there are some of it are imported materials. Finally, penjor Galungan also looks garish but its actual meaning is faded away. The more penjor looks garish or excessive beauty, then the people consider the owner is a rich man. "So, penjor Galungan is used to show their social status or a show-off place. Of course, we do not want this phenomenon continues.



In making a penjor, it is recognized that there is a creativity created by Hindus so that the penjor looks artistic. Nevertheless the people should control the creativity so it will not in incorrect ways. If there are other penjor's arts that needed to be added, those arts should be refer to penjor's philosophies. Another requirement, penjor as an offering and gratitude to God should be based on a sense of sincerity and non-coercion. Penjor also should not be positioned as a show-off product to show that the owner comes from the high class. If that obsession underlies the artistic penjor, it surely can be said that the values are lost.

III. Conclusion

Galungan ceremony is celebrated by Hindus every 210 days. This celebration is in accordance with the calculation *wuku* calendar system. The meaning of Galungan is the victory day of kindness (*dharma*) against badness (*adharma*) which is commemorated with devotional prostration harness presented to *Ida Sang Hyang Widi Wasa* – God Almighty. But as the time goes by, especially in this globalization era, several meanings of Galungan celebration changed. Trend globalization is now just look for satisfaction of worldly (material and pleasure oriented) reason by the philosophy of hedonism, a worldly view of life-oriented and do not believe in *Karmaphala* law

or the afterlife. In Hinduism, it is stated that if the orientation of the human and material just sheer pleasure, the humans satisfy their *Kama* (lust) only. One phenomenon that it can be seen in the celebration of Galungan day is having a Bazaar with trend globalization as a venue to celebrate this victory of kindness (*dharma*)-against-badness(*adharma*)-day, but it is known that Bazaar in Galungan day is synonymous with liquor such as beer, even resembles to discotheque dance arena. So, it is not uncommon in the circuit implementation of Galungan's bazaar which always brings the noise, both in small scale tends to producing criminal cases, of course this is not in accordance with the spirit of celebrating Galungan day. Besides that, at the time of Galungan celebration, *penjor* or decorated bamboo poles in some places is a very important part in carrying out the celebration of Galungan. Penjor has the meaning of the expression of gratitude presented to *Ida Sang Hyang Widi Wasa*- God Almighty who gave His all livings the grace and blessing, but it can be found in several places, *penjor* position as a show-off product to show that the penjor's owners or makers are considered coming from educated and high class people, as well as additions, the ornaments of *penjor* itself which does not related to the philosophies of the penjor's meaning.

References

- Ananda, I Nyoman. 2004. "Konsep Ketuhanan Dalam Wraspati Tatwa". (Tesis Pasca Sarjana IHDN Denpasar). Bali Post Edisi 13 Maret 2009 "Galungan Identik dengan Bazaar".
- Goris, Roelof. 1954. *Prasasti Bali*, I. Bandung: Masa Baru.
- Pudja, G. & Sudharta, T. Rai. 1978 *Manavadharmasàstra, Veda Smrti*. Jakarta: CV. Junasco
- Puja, G. 1984. *Bhagawadgita (Pancama Weda)*. Cetakan IV.
- Sumarta, I Ketut, Dkk. 2010. *Baliisme Kearifan Tradisi Bali Menghadapi Banjir Besar 2020*. Denpasar. Wisnu Press.
- Tim Pustaka Harapan, 2010. *Kamus Inggris Lengkap*. Surabaya: Cv Pustaka Agung Harapan.
- Titib, I Made. 2010.

Memaknai hari Galungan dan Kuningan sebagai upaya untuk memberdayakan keluarga untuk mewujudkan keluarga kecil bahagia dan sejahtera.

Makalah disampaikan pada acara Seminar Tentang Keluarga Berencana dan Kependudukan, kerjasama IHDN Denpasar dengan BKKBN Provinsi Bali bertempat di Hotel Shanti, Denpasar, 28 September 2010.

Titib, I Made. 1996. *Veda, Sabda Suci Pedoman Praktis Kehidupan*. Surabaya: Penerbit Paramita.

Titib, I Made. 1988. *Mandukya Upanisad (kajian filosofis dan terjemahan)*. Denpasar: Lembaga Penelitian Institut Hindu Dharma Denpasar.

Wiana, Ketut. 2001. *Yadnyadan Bhakti*. Denpasar: Pustaka Manikgeni.

The Script's Translations :

1. The copy of Sri Jaya Kesunu's script by Gedong Kirtya Singaraja
2. The Sundarigama's script by Putu Sanjaya's translation

Access this Article in Online	
	Website: www.ijarm.com
	Subject: Literature
Quick Response Code	
DOI: 10.22192/ijamr.2017.04.12.007	

How to cite this article:

Ni Wayan Sumertini. (2017). The dynamics of Galungan day for hindus in the globalization era. Int. J. Adv. Multidiscip. Res. 4(12): 57-64.

DOI: <http://dx.doi.org/10.22192/ijamr.2017.04.12.007>