

The Existence of the Nyawang Ritual in the Tourism Village Of Kenderan Gianyar

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ABSTRACT : *There is an important phenomenon in the Nyawang ritual which is an expression of gratitude to Ida Sang Hyang Widi Wasa for the fertile land and abundant crops, and asking for tirta Campuan Pitu which will be distributed to farmers in 11 subak to be sprinkled on the rice fields in Kenderan Village but this Nyawang ritual is unique because it is not held in the Subak Temple, but is held in Griya Sakti Temple which is a temple for the worship of Brahmana Manuaba. The purpose of this research is to examine the existence of the Nyawang Ritual in Kenderan Village, Tegalalang District, Gianyar. Kenderan Village after becoming a Tourism Village is certainly expected to improve the welfare of the surrounding community, but it cannot be denied that there are problems experienced by the local community. Therefore, this research identifies the existence of this ritual for the local community so that it can be preserved by the people of Kenderan Village so that its sacredness and identity are maintained. One of the local wisdom that needs to be preserved is the Nyawang ritual. Interesting questions that arise from this research are first, how is the general description and existence of Kenderan Village, second, what is the function and meaning of the nyawang ritual for the people of Kenderan Village in its development as a tourist village? This study used qualitative research methods with observation, interviews with traditional leaders, subak farmers and the community around the village. The results show that the existence of culture through the Nyawang ritual has been carried out for generations and is beneficial for not only the preservation of customs but also the economic growth of the local community.*

KEYWORDS - *existence, tourism village, local wisdom, rituals*

I. INTRODUCTION

The development of community life in the vicinity. Traditional and cultural activities that are so thick are also an attractive magnet for tourists to come and witness firsthand how life is in the village. However, it cannot be denied that the advancement of the tourism industry has also affected the lifestyle and thinking of the village community. Everything that was once considered sacred has changed to the profane. Some of the ceremonies that used to be long are now starting to be simplified for various reasons. One of the ritual ceremonies that is interesting and important to study its existence in a society that has been affected by the tourism industry is the Nyawang ritual in Kenderan Village.

There are several villages in Bali that perform the Nyawang ritual, but they have different meanings. Rituals that are intended as an expression of gratitude to God, Ida Sang Hyang Widhi Wasa, for blessing the fertile land, abundant harvests are the real meaning addressed through various series of ceremonies. The request for Tirta Campuan Pitu is given to farmers in 11 subak to sprinkle the rice fields in Kenderan Village but this Nyawang Ritual is unique because it is not held in the Subak Temple, but is held in Griya Sakti Temple which is a temple for the worship of Brahmana Manuaba. Kenderan Village as a tourist village not only has cultural

tourism potential but also has beautiful natural tourism potential. Kenderan village located in Tegallalang sub-district, Gianyar has nature with panoramic rice fields, waterfalls and ancient relics in the form of nekara molds and temple buildings that are hundreds of years old.

There are several articles that discuss the tourist village in Kenderan, one of which is entitled Development of Kenderan Tourism Village as a Tourist Attraction in Tegallalang District by Agung Sri Sulistywan which discusses the potential of Kenderan as a tourist village and its attractions both physical and non-physical. As well as Sulistywan, 2022 also discusses the Strategy for Development (Sulistyawan, 2022), but there is no article that examines the history of Kenderan village and local wisdom owned by Kenderan Village which is unique and not owned by other tourist villages in Bali. In the historical study of "The Existence of the Nyawang Ritual in the Kenderan Tourism Village of Gianyar" supporting sources are needed which are used as references both in written and oral form.

The writing of Komang Trisna Jaya et al about the Dalang Ritual in Tampak Siring which discusses the implications of the implementation of the dalang ritual in Tampak Siring, can also be used as reference material to discuss the implications of the nyawang ritual in this study. (Jaya, 2018) Then the article entitled Bali Rural Tourism Development: Integration of Potential, Local Wisdom and Creative Economy by I Gede Astra Wesnawa. In his writing, Wesnawa revealed that Bali has rural areas that can be used as tourist attractions. This article aims to integrate local potential, local wisdom and creative economy in the development of rural tourism on the island of Bali. The results showed that the forms of tourism developed include natural attractions, cultural attractions and artificial attractions based on the resources of tourist villages. Furthermore, the integration of local potential, local wisdom and creative economy is needed to develop rural tourism on the island of Bali. The integration of the three components becomes a strong foundation and strategy to develop rural tourism sustainably. (Wesnawa, 2022: 149)

The next article entitled Local Wisdom in Planning and Spatial Development of Tourism Villages in Bali by I Komang Gede Santhyasa said that tourism villages are one form of implementation of community-based and sustainable tourism development. Through tourism villages, tourism proves its alignment with the spirit of pro-job, pro-growth, and pro-poor. To bring out its uniqueness, each tourist village can optimize the exploration of its local wisdom values. (Santhyasa, 2018: 41) In addition, the article entitled Implications of Penglipuran Tourism Village Arrangement for Balinese Cultural Preservation by A.A. Putu Bayu Surya Dharma said that the indirect impact of the Penglipuran Tourism Village arrangement for the preservation of Balinese culture is that the Penglipuran community gets a bonus from efforts to preserve Balinese culture by local customs. Economically, Penglipuran people get additional financial benefits for their cultural preservation activities. Socially, the cultural activities of the local community get a new actualization space through the arrangement of Penglipuran tourist village. (Dharma, 2022:14).

The next library is a book entitled Kenderan Tourism Village Management Guidelines by Made Antara, I Ketut Satriawan, et al, which is an important book to find out the potential of Kesa Kenderan as one of the tourist villages in Gianyar. This book can be a reference to explore the local wisdom of the Nyawang ritual in Kenderan Village. (Antara, 2016)

Rituals in Gianyar as a tourist attraction are diverse as well as prehistoric relics found in Kenderan Village in the form of Lingga Yoni statue, Petirtaan Telaga Waja, two Sarcophagus in Subak Uma Lawas and Bronze Nekara Printer Stone in Puseh Manuaba Temple. Data from the Gianyar Antiquities Office, states that these findings are estimated to date back to 500 - 200 years BC. There is also an ancient statue of Ganesha which is believed to have been a place of worship before the 14th century. This is one of the uniqueness that is not owned by other villages. In addition, the Subak organization has been organized because the Kenderan Village area has fertile soil. Then other tourist attractions that can be visited such as several temples and cultural arts

performances or attractions that showcase the characteristics of Gianyar Regency. This is an extraordinary attraction, which if not preserved and promoted to the younger generation will lose its meaning.

young generation it will lose its meaning and cause new problems. (desawisatakenderan.com). From the description above, several problems can be formulated, among others, first, how is the development of Kenderan village as a tourist village, second, what is the function and meaning of the Nyawang ritual for the people of Kenderan village in its development as a tourist village?

II. RESEARCH METHODS

The method used in this research is qualitative method. Data was obtained by observing the activities of subak farmers as well as during the Nyawang ritual ceremony in Kenderan Village, in-depth interviews with several traditional leaders and subak farmers in Kenderan Village with unstructured questions. Sources were also obtained from books and journals. Field research was conducted for six months. After the data was obtained, the process of criticizing the sources was carried out, then interpretation and finally historiography or writing the results of the research.

III. RESULTS AND DISCUSSION

GENERAL DESCRIPTION OF KENDERAN VILLAGE

Kenderan Village in the course of its history is thought to have originated from the word "keinderaan" as the Palace of the God Indra in the world of puppetry. The interesting thing about Kenderan Village is the discovery of bronze necklace casting tool fragments in Manuaba Village which is thought to be related to the Bronze Nekara in Penataran Sasih Temple in Pejeng Village. Pejeng Nekara occupies a strategic position as a source of information in the life of society, especially Balinese people in the past until today. Pejeng Nekara in the past was considered to have multiple functions in people's lives, such as: as a medium in ceremonies to bring rain, especially in the dry season; seen as a symbol of ancestors; as a war drum; and as a protector of society, because these objects are believed to contain supernatural powers. (Brata, 2022: 11).

In addition to the bronze nekara printers, the Telaga Waja Petirtaan in Kenderan Village is also thought to be an ascetic place because of the discovery of niches for meditating, resting, bathing showers and holy water showers. The reliefs found there are in the shape of the letter H which is thought to be contemporaneous with those at Garba Pejeng Cave or the Pendarmaan Gunung Kawi. The structure of Telaga Waja Petirtaan is a combination of the following structures: The holy water component (tirta) and the hermitage niche. water source. The holy water comes from the groundwater next to the Meivel material above the east, the southwest part has a medium-sized pool and several bathing places. Another combination is the shape of the niche ascetic statues in some locations. There are also six Buddhist niches in the monastery and pond. The discovery of these temple and dam artifacts is evidence that at that time it was a place of religious activity in the Manuaba Village area. (Tenaya, 2021:147)

Demographically, the total population in Kenderan Village is 5337 people whose residences are spread across ten banjars. The following table of the total population of Kenderan Village can be seen in the table below.

Table 1

Population of Kenderan Village

No	Region	Head of Family	Male	Female
1	Dusun Banjar Dlodblungbang	132	318	316
2	Dusun Banjar Pande	97	247	268
3	Dusun Banjar Tangkas	200	468	467

4	Dusun Banjar Tengah	136	302	364
5	Dusun Banjar Triwangsa	65	173	171
6	Dusun Banjar Gunaksa	115	265	260
7	Dusun Banjar Kenderan	112	256	255
8	Dusun Banjar Kepitu	130	290	295
9	Dusun Banjar Dukuh	71	170	183
10	Dusun Banjar Pinjul	68	152	153
		1126	2641	2732

Kenderan Village Population Statistics Data
 Source: <https://kenderan.desa.id/data-wilayah>

From the table above, it can be seen that the population in Banjar Tangkas is the largest with 200 families and the least population in Banjar Pinjul with 68 families.

Table 2
 Occupation of the Population of Kenderan Village

No	Occupation	Total	Persentages
1	Farmer/Farmer/Rancher	964	17,95%
2	Civil Servants	75	1,40%
2	Military and Police	19	0,36%
3	Taking Care of Household	527	9,81%
4	Retired	26	0,48%
5	Not Working/Not Working	1862	34,65%
6	Industry	11	0,20%

Occupational Statistics of Kenderan Village Residents
 Source: Kenderan Village Profile, 2023

The livelihood system of the population of Kenderan Village varies, with 17.89% as farmers and planters. 0.06% are livestock farmers, 1.40% are civil servants, 0.36% are military and police, 9.81% take care of households and 34.65% are unemployed. This is dominated by students and teenagers who do not yet have a permanent job. From this data, it can be seen that farmers and planters dominate occupations because the Kenderan Village area is fertile with 364,330 ha of rice fields, 270,835 ha of plantations / fields. (<https://kenderan.desa.id/>)

Table 3
 Religion of the Population of Kenderan Village

No	Religion	Total	Persentages
1	Hindu	5364	99,83%
2	Catholic	5	0,09%
3	Islamic	4	0,07%

Religious Statistics Data of Kenderan Village Residents
 Source: Kenderan Village Profile, 2023

From the table above, it can be seen that the majority of the population of Kenderan Village is Hindu. People of other religions are villagers who married into other religions from other villages and settled in Kenderan Village. In terms of education, the residents of Kenderan Village have various levels of education, as can be seen in the table below.

Table 4
 Education Level of the Population of Kenderan Village

No	Education	Total	Percentages
1	Not yet graduated from elementary school	870	16,2%
2	Graduated elementary school	1687	31,40%
3	Junior High School	677	12,60%
4	High School	1459	27,15%
5	Diploma I/II/III	218	4,05%
6	Diploma IV / S1	286	5,32%
7	Strata II	8	0,15%
8	Strata III	2	0,04%
9	Total	5207	96,91%
10	Not yet filled	166	3,09%

Education Statistics of Kenderan Village Residents

Source: Kenderan Village Profile, 2023

From the table above, it can be seen that the education level of the population of Kenderan Village is approximately elementary school graduates to high school graduates, 71.15 percent have been educated so that they can be considered successful, but the number of children of compulsory education age who only reach elementary school is also quite large. This is the work of all parties to make education more equitable and prosperous. Starting from the government, the private sector and all levels of society. The future outside of school education is no less important in the future, the government should also increase the capacity and quality of teachers so that students are more comfortable and eager to go to school. People go to school in order to be able to think, reason rationally objectively, and be able to solve life problems faced daily.

NYAWANG RITUAL IN KENDERAN VILLAGE

In their daily lives, Balinese Hindus are inseparable from traditional rituals and religious ceremonies. One interesting thing is that religious rituals are always related to the natural environment so that they are believed to bring happiness. If nature is beautiful and preserved then humans in this nature also feel and enjoy it. On the other hand, if nature is damaged, humans will also feel the disaster. Ritual ceremonies are activities carried out routinely by a group of people who are regulated by applicable community laws. This is in accordance with the opinion of Koentjaraningrat (1984: 190) that ritual ceremonies are a system of activation or a series of actions organized by customs or laws that apply in society related to how various kinds of fixed events usually occur in the community concerned. According to Koderi (1991: 109) ritual ceremonies are ceremonies related to belief in the power of natural objects and spirits or supernatural powers usually carried out at certain times Regarding the function of rites, it can also be concluded from Durkheim's thoughts in *The elementary forms of The Religious Life*. Durkheim explained that rites become a place of expression or expression of feelings, as well as an effort to neutralize negative feelings, sadness, grief that the community is experiencing. On the other hand, rites are also an expression of solidarity, strengthening social vitality, renewing moral life and preserving identity because repeatedly performed rites provide strong memories and also maintain community relationships with the past. For Hindus, religious ceremonies are the basic framework for achieving perfection, happiness and well-being. Hindu religious rituals are carried out based on hereditary traditions although not all people know the philosophical meaning contained therein. (Adnyana, 2004). Therefore, the following describes the function and meaning of the Nyawang ritual in Kenderan Village.

The Nyawang ritual is one of the rituals associated with the agricultural agrarian society in Kenderan Village. Nyawang means performing a ceremony or offering performed from a place far from the location of the ceremony that should be carried out. This ritual is an expression of gratitude to welcome the harvest period in

the farmers' fields. Nyawang is the last ritual performed by farmers in one harvest period. In agricultural life there are several rituals performed by Subak in Kenderan Village. The rituals include:

1. Muat Eping Ceremony, or Mendak Toya, this ceremony is performed when farmers will work on rice fields to plant rice. The purpose of this ceremony is to ask for water that will be flowed throughout the subak in Kenderan Village. This ceremony is performed at Dam Buka (subak buka) by offering pekelem, which contains black pig head bolsters and black duck bolsters, which are offered to Dewi Danu Puri Batur. The upakara or banten is banten bebangkit, aiming to keep the water flowing that irrigates all subak in the entire village of Kenderan. During the ceremony, the water channel must be opened, no one is allowed to close the channel. Farmers who will start planting rice ask (nunas) for seeds or seeds in the rice fields belonging to Pura Griya Sakti or the profit of Pura Griya Sakti. (interview with Kadek Sarjana in Kenderan, July 18, 2023)
2. Nyungsong Ceremony. The Nyungsong ceremony is held when the rice is about 1.5 months old, the implementation is at Masceti Temple. Upakara or banten used in the Nyungsong ceremony are banten bebangkit, pregenbal, sorohan, which contains suckling pig. After completion of the ceremony, the Ulan Banten in the form of a suckling pig is then distributed to each subak in Kenderan Village as a ceremonial ulam in the rice fields of each farmer. (interview with Made Renteb in Kenderan June 10, 2023) For ceremonies in rice fields. The purpose of the Nyungsong ceremony is to welcome the growth and fruitfulness of rice plants.
3. Biyukukung ceremony is performed when the rice starts to turn yellow. To welcome the success of the rice plant. This ceremony is held in Masceti Temple and in every rice field owned by farmers. The Banten is a salad of sour fruit, because the rice starts to contain or bear fruit.

The three ceremonies above, namely muat emping or mendag toya, nyungsong and byakukung are held during Tilem (dead month) nemu dina umanis enyitan (interview with Ketut Darma in Kenderan, June 18, 2023). The culmination of this agricultural ceremony is the Nyawang ceremony. Nyawang is held at Griya Sakti Manuaba Temple, during the full moon before the harvest period. The ceremony is held at Griya Sakti Manuaba Temple, related to the history of the arrival of a Brahmin to Manuaba Village (Kenderan) because he helped the community overcome disease outbreaks and drought disasters and helped the community make DAMs or empelan that irrigate subak-subak in Kenderan Village. The purpose of the ceremony is to express gratitude for welcoming the harvest and to thank the Brahmins who reside in the Grya Sakti Manuaba Temple. (interview with Jro Mangku Sibang and Kadek Sarjana in Kenderan July 18, 2023).

Upakara or *banten* Nyawang contains bebangkit sari, five soroan packages placed according to the cardinal directions, North, South, East, West and in the Center. Each is equipped with a penjor. (interview with Made Renteb in Kenderan, June 10, 2023). At the time of the nyawang ceremony. Ratu Gede or barong in Griya Sakti Temple is picked up or picked up from storage in Pura Puseh Manuaba, accompanied or paraded to Griya Sakti Manuaba Temple to witness the Nyawang ceremony. During the ceremony, Tirta from Griya Sakti Temple, Kahyangan Tiga Temple, Subak Buka Temple, Saraswati Temple, Masceti Temple and Tirta from Pancoran Pitu must be brought. The ceremony is attended by all subak residents, led by Jero Gede Pemangku Pura Griya Sakti. At the time of the ceremony, Mepurwa Daksina was also carried out around the ceremonial facilities with cheers farmers (subak residents) as a sign of gratitude and happiness to welcome the harvest period. At the end of the ceremony, tirta from the five temples was distributed to all farmers, to be sprinkled in the farmers' rice fields so that the rice ready for harvest was protected from pests and diseases (interview with Jro Mangku Sibang in Kenderan, July 18, 2023).

The implementation of the nyawang ceremony is carried out in rotation in the preparation of upakara, from 11 subak namely into 6 groups. Group 1 Subak Banjar Kenderan and Kepitu, 2. Subak Dukuh and Pinjul 3. Subak

Munggu and Penganyangan, 4 Subak Uma Lawas Kaja and Kelod, 5. Subak Gunung and Subak Patas, 6. Subak Celang and Delod Blumbang. Each farmer or subak member, pays a contribution in the form of 5 kg of rice, and money of Rp. 100,000;

At the time of Rahina Nyawang, if there are rice fields that have been harvested, it is forbidden to close the temuku / water channel to each rice field. The belief of the farmers of Kenderan Village in the existence of Tirtha Campuhan Pitu is the main basis for holding the Nyawang ceremony at Pura Griya Sakti Manuaba every six months. This ceremony is intended to keep the land fertile and the harvest abundant (interview with Ketut Darma in Kenderan, July 18, 2023).

Various kinds of Nyawang ceremonies in Bali are also carried out in various regions in Bali such as those carried out in Batuyang Village Gianyar on the fifth Tilem Sasih. The process is carried out at Jaba Pura Dalem in Setra during sandikala or sunset, bringing susuhunan in the form of barong, rangda and batara-batari Kahyangan Tiga tedun in the Nyawang ceremony. Barong is considered a protector for the Balinese people, because he has magical powers, namely white magic. The white magic is found on his face, and is usually centered on his eyes or beard (Jayanti, 201:4). Besides Barong, there is Rangda, which is always associated with a Calonarang character named Dateng Dirah, the widow of Girah in the Calonarang lontar. In the belief of Balinese Hindus, Rangda is the embodiment of Hyang Bhatari Durga sakti Bhatara Siwa and as the ruler of the graveyard associated with frightening things (Wirawan: 2019). Kahyangan Tiga can be established in nature or places as long as it must find a place that is characterized by three criteria, namely the existence of dwara net, ganda pertiwi, the existence of favorable land. (Sudiarta, 2023)

If the Nyawang ceremony in Kenderan Village is performed to ask for a good harvest, it is different from that performed by Batuyang Village residents who ask Dewi Durga who resides in Ulun Setra and ask Dewa Bharuna who resides in the sea to protect the community from various diseases. (Doktrinaya: 2023) In subsequent developments, changes occurred after the entry of modern technology in agriculture and the transfer of land functions due to tourism felt by farmers when farmers no longer asked for seeds to the rice fields owned by Pura Griya Sakti Manuaba. The transfer of land functions has changed the orientation of farmers so that their agricultural yields have decreased. Whereas the use of pesticide fertilizers, no crop rotation can also cause agricultural yields to decline. However, the belief that because the rice fields used for nunas seeds have been converted into parking lots, the seeds are made by the farmers themselves instead of nunas seeds or asking for seeds from Pura Griya Sakti is what causes a decrease in yields (interview with Ketut Darma in Kenderan, June 18, 2023).

After the change with the entry of technology, there began to be changes in the planting season and harvest season. If in the past the harvest or farmers worked their fields twice a year, now it is three times a year. Starting agricultural work is not simultaneous in all subak. In the past, all villages worked on their rice fields together. Now it is different, so from agriculture they do not get the maximum results so they switch professions to become builders, carvers and tourism workers to get faster income.

IV. CONCLUSION

From the results of the research it can be concluded that the Nyawang tradition in Kenderan Village is a form of community local wisdom related to rituals as an expression of gratitude to welcome the harvest period in farmers' fields. Nyawang is the last ritual performed by farmers in one harvest period. The function of this nyawang tradition is carried out as a form of gratitude to Ida Sang Hyang Widhi Wasa for the harvest obtained, asking permission from mother earth, asking for safety so that the harvest is abundant and a form of offering to the ruler of the rice fields to avoid pests and continue to maintain the balance of the universe. The implementation of the Nyawang tradition also brings benefits to the development of tourism in Kenderan Village because it becomes a religious tourism attraction. The implementation of Nyawang is expected to become a tradition that continues to be preserved as a form of local wisdom while preserving nature so as to provide prosperity for the local community and Balinese people in general.

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