



## Governor of Bali : Tumpek Krulut as momentum to cherish love for Balinese

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### ABSTRACT

The word *Tumpek* refers to the meeting of the five-day wewaran system (*Panca Wara*), namely *Kliwon*, with the seven-day wewaran (*Sapta Wara*) system, namely *Saniscara* or Saturday. The five-day wewaran, seven-day wewaran, and pawukon cycle encounter gave birth to the concept of Tumpek as a day of celebration of objects and creatures that have an important role in human life. Pawukon determines the suffix of the tumpek, which takes place twice a year. For example, if the Tumpek falls on Pawukon *Uye* will be called *Tumpek Uye*, then the Tumpek that falls on pawukon *Krulut* will be called Tumpek Krulut. On Tumpek Krulut, Balinese Hindus worship His manifestation as Lord Iswara. A deity, lord of sacred sounds creation. Some scholars argue that the word *Krulut*, comes from the word *Lulut* which means affection love. Balinese ancestors adapted this term from the old Javanese calendar. Later, the word *krulut* in Tumpek Krulut is associated with celebration of love. In February 2022, The Governor of Bali, Wayan Koster considered Tumpek Krulut as the Balinese day of love. As the same as Valentine's Day celebrations in this era. Wayan Koster emphasized that Hindus and Balinese people can use the Tumpek Krulut as indigenous momentum to cherish love.

**Keywords:** Tumpek Krulut, Celebration, Love

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### BACKGROUND

In the Balinese calendar system, *Tahun Saka*, there are some important terms that one should know to comprehend how the almanac works. The words are *sasih* (month), *pawukon* (weekly cycle), and *wewaran*. Starting from *sasih*, there are twelve *sasih* in the one-year Balinese calendar; each month consists of 35 days. Then there are thirty *pawukon*, which means in a year cycle; each *pawukon* will take place twice a year. Furthermore, for *Wewaran*, there are ten types of *wewaran* cycles, starting from a one-day cycle, two-day cycles, to 10-day warrant cycles.<sup>1</sup>

The word *Tumpek* refers to the meeting of the five-day wewaran system (*Panca Wara*), namely *Kliwon*, with the seven-day wewaran (*Sapta Wara*) system, namely *Saniscara* or Saturday. *Saniscara* and *Kliwon* meeting is considered exceptional because Saturday is the seventh day of the week, the last day of the weekly cycle. At the same time, *Kliwon* is the culmination of the five-day cycle. *Kliwon* represents Lord Shiva, the highest God in

the hierarchy of Hindu teachings *Shiva Sidhanta*, which most Balinese people embrace. In the calculation of the Balinese calendar, the meeting between Saturday and *Kliwon* occurs once a month. Then this special meeting will be crossed with *pawukon* calculations that similarly have a seven-day cycle.

The five-day wewaran, seven-day wewaran, and *pawukon* cycle encounter gave birth to the concept of Tumpek as a day of celebration of objects and creatures that have an important role in human life. Pawukon determines the suffix of the tumpek, which takes place twice a year. For example, if the Tumpek falls on Pawukon *Uye* will be called *Tumpek Uye*, then the Tumpek that falls on pawukon *Krulut* will be called Tumpek Krulut. The fundamental Hindu philosophy in determining the 'tumpek' is that all parts of the five cycle wewaran, seven cycle wewaran, and the day on each wuku must be the last count. This concept developed at a philosophical level and has considered Hindu civilization's pinnacle.<sup>2</sup>

### TUMPEK KRULUT, AN APPRECIATION TO LORD ISWARA

The word *Tumpek* came from *Tu* of *Metu*, which means to come out or be born. Then added suffix *pek*, which means to break up or end.<sup>3</sup> Thus, the concept of Tumpek is the last day of the week and the last five-day cycle. On the day, the Balinese celebrated Tumpek as a holiday. Every religion has a holy day that is marked by its adherents. It might be related to the religion's establishment, birthdays of religious leaders or spiritual figures, places or events related to religion. The philosophical meaning of religious' holy day serves to improve faith and improve self-quality by providing services to fellow human beings, ancestors, and God. It provided empirical evidence that implementing a series of sacred religious activities cannot be separated from the packaging of various cultures growing and developing in society. *Lontar Sundarigama* explained that Tumpek was when God



**Figure 1.** Illustration of Lord Iswara, The God of Sacred Sound<sup>5</sup>



**Figure 2.** Tumpek Krulut was strongly related as a day to praise sound as a way to express love. In the celebration, Hindus praise Lord Iswara as gamelan by conducting offerings. These offerings can be placed near musical instruments to maintain the sound of the gamelan.<sup>9</sup>

manifested as Sang Hyang Dharma, the sacred knowledge and philosophy teacher.<sup>4</sup> The Tumpek celebration aims to ask Sang Hyang Dharma to bless the human by his holy teachings; thus, a strong-willed figure human would be capable of adapting to various situations and conditions. Every Tumpek festival, Hindus perform a series of ceremonies to honor ancestors' teaching, reminding us always to sharpen the mind, focus, and be mindful.

On Tumpek Krulut, Balinese Hindus worship His manifestation as Lord Iswara. A deity, lord of sacred sounds creation. His blessings became the inspiration of much Balinese art, from the birth of *Pelog* and *Selendro* scales, the *geguritan*, and the traditional Balinese musical instrument known as the *Tetabuhan* or *Gamelan*.<sup>6</sup> In *Lontar Sundarigama* mentioned the holy day as a day for ceremonial sounds.<sup>7</sup> Meanwhile, according to the text of *Aji Gurnitha*, the day is to celebrate and appreciate *Gamelan*. When composed in such a way, sound as tones may create a sense of beauty that can affect the listener's psychology. Starting from the understanding, the Balinese Hindu community shows their devotion to the manifestation of God and as appreciation for various sources of sounds. It is hoped that holding a ceremony on this object will strengthen its soul and influence (*taksu*) that can inspire anyone who listens or witnesses it. It is believed in each tone was an abode of Lord Iswara (Dang), Lord Shiva (Dung), Lord Brahma (Deng), Lord Vishnu (Dung), and Lord Maha Dewa (Dong). There were Maha Dewi, Uma Dewi, Saraswati, Sri, and Gayatri Goddess.<sup>8</sup> It is an appropriate day to worship *Ida Sang Hyang Widhi Wasa*, who bestowed beauty in art and culture in a harmonious pleasing tone. This series of beauty and harmony should be imitated by humankind in daily life activities.

### BALINESE VALENTINE'S DAY

Some scholars argue that the word *Krulut*, comes from the word *Lulut* which means affection love. Balinese ancestors adapted this term from the old Javanese calendar. Later, the word *krulut* in Tumpek Krulut is associated with the celebration of love. Ceremony for musical instruments then translated as an appreciation of musical



**Figure 3.** The fundamental Hindu philosophy in determining the 'tumpek' is that all parts of the five cycle wewaran, seven cycle wewaran, and the day on each wuku must be the last count. This concept developed at a philosophical level and has considered Hindu civilization's pinnacle.<sup>14</sup>

art which an expression of human that can influence someone's feeling. Hence, Tumpek Krulut becomes affection's day, a Balinese valentine's day. Wiana (2007) explained that Tumpek Krulut is an exceptional moment to remind Hindus to build a life based on love for fellow human beings. a symbol to motivate people to manifest love for fellow human beings as devotion service. In India, *Raksa Banda* is a holiday to commemorate love by giving thread rings to men and women as a reminder to continuously maintain the bonds of brotherhood and friendship with each other.<sup>10</sup>

Meanwhile, Ir. Made Bujastra explained that Tumpek Krulut was proof that the day of love has existed since many years ago and same as Valentine's. Nevertheless, not many people were aware. He explained that the relationship between musical instruments and the celebration of love was should a musical instrument be properly used, with the

right method or technique, It can produce a pleasant symphony, resulting in the change of feeling. The interweaving tones that were created require patience, love, a sense of art and cultural appreciation to produce a masterpiece. Dr. Wayan Tagel Eddy, MS. noted that Tumpek Krulut is a form of *Tri Hita Karana* implementation, especially in Hinduism, that involves holy sacrifices as their rites. A sacrifice is a form of sincere love. Hinduism implements *Tri Hita Karana* to maintain harmonious relations with nature, maintaining relationships with fellow human beings, and maintaining relationships with God, Ida Sang Hyang Widhi Wasa. If human beings can maintain good relations with various components of life, harmony and love will be maintained.<sup>11</sup> Prof. Dr. Drs. I Made Surada, MA, a lecturer from the Denpasar State Hindu Dharma Institute (IHDN), agreed that Tumpek Krulut was strongly related as a day to praise sound as a way to express love. In the celebration,

Hindus praise Lord Iswara as gamelan by conducting offerings. These offerings can be placed near musical instruments to maintain the sound of the gamelan. Further, Surada expected the community would cherish the universe and its contents.<sup>12,13</sup>

The meaning of Tumpek Krulut, according to Ida Pandita Mpu Jaya Acharya Nanda, was that Gambelan consists of many instruments. Although they have different sounds, they give birth to a beautiful Harmony. Human life resembled performance where everyone has their role, to complement each other. Thus, to establish a harmonious relationship with fellow human beings, one must know our position. We will carry out our functions to complement each other to create a harmonious sound from that position.<sup>15</sup> However, Sutarya (2022) conveyed a different opinion. He believed that the definition of krulut as a day of love must be supported by mythological texts and holy day texts. According to him, Tumpek Krulut as a day of love is not supported by mythological texts and holy day texts. Therefore, the understanding of Tumpek Krulut as a day of love is a new religious construct in Bali.<sup>16</sup>

The Governor of Bali, Wayan Koster concerned with cultural and traditional heritage preservation in Bali. In February 2022, He re-established Tumpek Krulut as the Balinese day of love. As the same as Valentine's Day celebrations in this era. Wayan Koster emphasized that Hindus and Balinese people can use the Tumpek Kerulut as momentum to cherish love for the Balinese. The prayer procession and Tumpek Krulut day can also be celebrated with the family by showing affection with their respective families in the household. With the stipulation of Tumpek Krulut day as the day of love for the Balinese, it was expected to fortify the constancy of Balinese customs and culture over time.

## CONCLUSION

The five-day wewaran, seven-day wewaran, and pawukon cycle encounter gave birth to the concept of Tumpek as a day of celebration of objects and creatures that have an important role in human life. Pawukon determines the suffix of the tumpek, which takes place twice a

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