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Dynamics of The Sulinggih Candidate Aguron-Guron System in Denpasar City

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Abstract

The position of Sulinggih has requirements, job descriptions containing duties and authorities. In Hindu terms, it is called Sasana Kawikon. However, it is not easy for a Sulinggih to maintain Sasana Kawikon. This dissertation comprehensively discusses the existence of the Aguron-guron system for prospective Sulinggih, the development of the Aguron-guron system for prospective Sulinggih, and the implications of the Aguron-guron system for prospective Sulinggih on the diversity of Hindus in Denpasar. The method used is a qualitative method. The data for this study include information from Paruman Pandita Parisada Hindu Dharma Indonesia, Denpasar. The results of the study show that (1) the existence of the Aguron-guron system for prospective Sulinggih in Denpasar has improved with the supervision of the Parisada Hindu Dharma Indonesia of Denpasar through Diksa Pariksa, the rights and obligations of prospective Sulinggih and Sulinggih from Pesemetonan are the same, the requirements to become Sulinggih are determined by Parisada Hindu Dharma Indonesia of Denpasar, the references used are Siwa Sanana, Rsi Sasana Catur Yuga, Sila Kramaning Aguron-guron, Purwa Bhasita Krama, Dharma Kapanditan, Purba Somi, and Raja Pati Gondala. (2) the development of the Aguron-guron system for prospective Sulinggih includes improving human resources, regulations or rules are as guidebooks, Griya/Pasraman is as a place to learn Sulinggih, Guru or Nabe is as a benchmark for fostering prospective Sulinggih, the process of becoming Sulinggih is left to the Pesemetonan. (3) The implications of the Aguron-guron system for prospective Sulinggih include Theology, Anthropology, Social, Economics and Pedagogy.

Keywords : System, Aguron-guron, Sulinggih

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Introduction

Every person, particularly Hindus, should possess sacred knowledge to navigate life's cycles and rebirth. Unlike wealth, knowledge is paramount and surpasses all else, as it is an invaluable asset that cannot be stolen. Sacred knowledge brings peace to its possessor. Science provides a true understanding of life, and the more you learn, the more you realize how much there is still to know. In Hinduism, knowledge about God, or Brahmaidya, is considered essential. Brahmaidya helps Hindus to know, approach, and worship God through various means, in alignment with each individual's spiritual maturity. Hinduism directs its followers towards the ultimate goal of happiness and well-being, both internally and externally, in earthly life, and towards achieving liberation (moksha). Moksha signifies the end of the cycle of rebirth, known as punarbhawa. Dharma serves as the foundation for Hindus to achieve this ultimate goal. (Mas, 2012: 1)

Donder, (2009: 329) said that Hindu humans in relation to achieving life goals based on Dharma teachings need to be followed by a process of self-purification. One way of purifying oneself can be carried out by carrying out diksa. The concept of diksa is seen as only certain groups can carry it out, but in reality, in the views and teachings of the Hindu religion, diksa can and must be carried out by all Hindus regardless of class. In the Bhisama Sabha Pandita Parisada Hindu Dharma Indonesia Center Number: 02/Bhisama /Sabha Pandita Parisada



Pusat/X/2002 regarding the "Sadhaka" who is called "The Kratini Katon" not an individual Pandita, but rather a Pandita whose function is to "purify" nature Bhur, Bwah, and Swah Loka are carried out by Hindu priests who generally have the abilities mentioned above. In the Bhisama Sabha Pandita Parisada Hindu Dharma Indonesia Number: 03/Bhisama/ Sabha Pandita Parisada Pusat/X 2002 concerning the Practice of Color Chess, the purpose of life according to the teachings of Hinduism is stated in the book *Brahma Purana* 228.45. "Dhrama artha kama moksanam sariram sadanam" means: the body (sarira) Sthula, Suksama and Antakarana (sarisa) can only be used as a means to achieve Dharma, Artha, Kama and Moksa. This is what is called Catur Purusha Artha or the four goals of life. To achieve the goal of human life, it must be achieved in stages.

Meanwhile, in the Bhisama Sabha Pandita Parisada Hindu Dharma Indonesia Center Number: 04/Bhisama/Sabha Pandita Parisada Pusat/V/2005 concerning Guidelines for the Implementation of Diksa Dvijati, it is stated that the existence of diksa in the teachings of Hinduism is one of the practices of Dharma which has a binding nature and must be implemented by all Hindus people. Thus, diksa is the basis of Hindu religious belief as well as a moral law that must be believed, upheld, obeyed and implemented in order to uphold Dharma. This is implemented in the Atharvaveda mantram XII.1.1 and Yajurveda "Vratena diksam apnoti, diksayapnoti daksinam, daksinam sraddham apnoti sraddhaya satyam apyate" which means by doing brata, one attains diksa, with diksa one obtains daksina and with daksina one attains sraddha, through sraddha one attains satya.

Miartha, (2015: 8) conveys that in the concept that was built related to diksa, it is not only defined as an initiation ceremony, but diksa as an institution or institution which is an integrated system of various sub-systems consisting of: sisya (spiritual disciple) - siksa (training), pariksa (selection), diksa (initiation), pandita (priest), sista (expert priest), Siva (theophany), Moksha (liberation) to connect oneself with God. Thus, diksa is a process of self-purification. People who do medical practice actually purify themselves, and nothing else, because the pandits are saints who have been born a second time from literature. Thus, the main goal of human existence is to actualize itself in positive and beneficial ways, the existence of humans who have chosen to enter the spiritual path is to find your eternal identity with the highest spirit who grows into the image of God, because God is the highest form of perfection. In the process of rediscovering, one's identity, it is important to cultivate a sense of equality with God. By purifying and giving full sattwa qualities within oneself, this sacred knowledge will illuminate the human body. In *Agastya Parwa*, it is stated that the four goals of life are achieved in a related way according to Catur Asrama. The Brahmachari life stage prioritizes achieving Dharma, the Grhastha life stage prioritizes achieving Artha and Kama, while in the Vanaprastha and Sannyasa Asrama life stages the goal of life is prioritized to achieve Moksha. According to *Manawa Dharmasastra*, Shudras are not allowed to become Dvijati, because they are considered capable of working only by relying on their physical strength, without having intelligence.

Dvijati, individuals with high spiritual capabilities and reasoning power, have the duty of serving as *Adi Guru Loka* or the community's Teachers. Despite this, all Varnas, including Sudra Varna, have the right to study and receive guidance from Vedic scriptures, as emphasized in the XXV.2 mantra of the Yajurveda. A person's varna is not determined by their lineage; for instance, someone's Brahmin status is not based on their parents' status, even if their parents were priests or sages classified as Brahmins. This is evident in the case of Ravana, who was a giant, and Prahlada, who, despite being the son of the giant Hiranya Kasipu, was a highly religious Brahmin as a child. A person's varna is not inherited by descent, as clearly explained in the public edition of the Mahabharata.

The effort to purify oneself through diksa as a manifestation of Dharma is also mandated by *Vrhaspatitvatva sloka* 25 which is the obligation of every Hindu which is explained through seven Dharma practices, namely sila, yajna, tapa, pravriya fund, diksa and yoga. Through belief in the truth of this diksa, it leads people to understand the Veda and through diksa Hindus also have the authority to learn and teach the Veda. In this way, Diksa has a position as a formal institution. Through the implementation of diksa one becomes a Brahmin, "Janmana

jayate sudrah samskara *irdvija ncyate*" everyone is born as a sudra through diksa/dvjati one becomes a Brahmin. (Bhisama Sabha Pandita PHDI Nomor 03 Tahun 2002 tentang Pengamalan Catur Varna).

In accordance with the description above, there are many developments and phenomena that occur today in the stages of becoming a Sulinggih. Moreover, in the media there is often harassment of Sulinggih, who has undergone initiation to become a purified person. A phenomenon that is developing in society is whether a Sulinggih really lives the Aguron-guron Sulinggih system, so why is there still harassment and blasphemy against the purified Sulinggih? The response on social media to the viral Sulinggih is the pros and cons in responding to the problems that occur (Furbani, 2024)

In the past, people who had high knowledge, some of them would choose to live in the forest to enjoy peace during the wanaprasta and sanyasin period, where someone had freed themselves from worldly ties and sought peace. In this way, a student will study in the middle of the forest without looking at any class. Aguron-guron's devotion will be determined by his teacher in the middle of the forest. Students will do guru yaga, namely learning by paying in the form of labor. There are times when a student has to live at home with his teacher's family in the middle of a dense forest (guru kulawasi), because a teacher used to be identified with a hermit who had freed himself from worldly ties and isolated himself from the crowds. Uniting with nature is a concept that inspires a source of peace, tranquility and harmony in life and frees oneself from everything that surrounds the world. The orientation of life in wanaprasta towards sanyasin/bhiksuka, a person no longer seeks abundant wealth, but a life that is more focused on the balance of God's relationship in obtaining peace in life. In ancient times, teachers were not only a regular education person, but teachers were a source of inspiration and role model in all things. Students' obedience to teachers is based on sincerity for service and shows complete dedication to their teacher. In fact, a student is legally obliged to do whatever a teacher order. It is not impossible for this to happen between students and teachers in today's era which has shifted, because it prioritizes socio-economic ties.

Sulinggih is a religious position that has sacred value in providing services to Hindus. Sulinggih's position has conditions, a position description containing duties and authority. In Hindu religious terms, this is called Sasana Kawikon. Traditionally Sasana Kawikon is associated with the implementation of Hindu religious rituals. However, in real conditions in the field, it must be admitted that being a Sulinggih is not easy to maintain Sasana Kawikon. With many viral reports of Sulinggih committing acts that are not in accordance with Sasana Kawikon, various questions arise regarding the concept of learning to become a Sulinggih. (Madrasuta, 1999:73). This dissertation discusses comprehensively the existence of the Sulinggih candidate Aguron-guron system, the development of the Sulinggih candidate Aguron-guron system, and the implications of the Sulinggih candidate Aguron-guron system for the diversity of Hindus in Denpasar City.

Method

states that the qualitative approach can be interpreted as a research method based on the philosophy of positivism, used to research certain populations or samples. The sampling technique is generally carried out randomly, data collection uses research instruments, data analysis is qualitative. with the aim of testing the established hypothesis. The author combines phenomenological, anthropological, philosophical, sociological and theological methods as the basis for the Aguron-guron Candidate Sulinggih System. (Sugiyono, 2010: 283). This research data comprises both primary and secondary sources, including information from Paruman Pandita Parisada Hindu Dharma Indonesia in Denpasar City. Additionally, data was gathered from literature reviews, manuals, documents, research findings, articles, and texts pertinent to the Aguron-guron system for Sulinggih candidates. Data collection methods included interviews, observations, and document analysis. Theoretical frameworks employed to analyze this issue and research are Religious Theory, Constructivist Learning Theory, and Socio-Cultural Change Theory.

Results and Discussion

a. The Existence of the Sulinggih Candidate Aguron-guron System in Denpasar City.

The existence of the Aguron-guron system for Sulinggih candidates has become better with supervision from Parisada Hindu Dharma Indonesia Denpasar City through Diksa Pariksa. The rights and obligations of Sulinggih and Sulinggih candidates from residents or pesemetonan are the same as; given welfare rights in the form of financial and health compensation by the Denpasar City government, has the right to carry out ngeloka palasraya in the Panca Yadnya ceremony, has the right to become a member of Parisada Hindu Dharma Indonesia which is recognized as valid by the Government of the Republic of Indonesia.

The obligation that must be carried out is that a Sulinggih is called the Apta, which means as a public figure, giving an example of good behavior in living life in this world with spiritual sincerity, as the Satyawadi, which means that a Sulinggih must have an honest attitude from within. there is pressure from anyone, you have to keep telling the truth, as the Petirtan which means being the person who cools the people in living their lives if the people have problems, as the Penadahan Upadesa which means a Sulinggih who dares to be the top leadership in the village, in providing input and advice to the entire community, must carry out the obligations of Sad Dharma, namely the six ways to reach the truth. Dharma Wacana is speaking about the truth, Dharma Tula is discussing the truth, Dharma Gita is chanting words of truth, Dharma Sadhana is giving teachings of the truth, Dharma Yatra is going around conveying the truth, and Dharma Shanti is conveying the truth in a peaceful way, carrying out Puja obligations. Surya Sewana every day to pray for the universe to get grace from Ida Sang Hyang Widhi Wasa and be free from negative things that befall the area, especially Denpasar City, must become a member of Parisada Hindu Dharma Indonesia which is recognized as valid by Government of the Republic of Indonesia.

The requirements to become a Sulinggih are determined by Parisada Hindu Dharma Indonesia Denpasar City by following the following rules; Application Letter for Candidate Diksita Dwijati, Pas Photo of male and female 4 x 6 = 3 sheets, Letter of Recommendation from Pesemetonan, Statement Letter for Candidate Diksita male and female (stamp 10,000), Statement Letter of not remarrying Candidate Diksita male and female (stamp 10,000), Statement Letter of no involved in foreign Sampradaya, Certificate of Curriculum Vitae of Candidate Diksita male and female, Certificate from Nabe Napak, Nabe Waktra, and Nabe Saksi, Letter of Support from Children/Heirs of Purusa, Letter of Support from Pemaksan Pura/Pura Family, Letter of Support from Traditional Village, Letter of Support from Perbekel or Head of Village, Letter of Support from Kelian Adat, Letter of Support from Kelian Dinas or Head Regional, Health Certificate from the Health Agency / Wangaya Hospital, Good Behavior Certificate from the Police (SKCK) for Prospective Diksita male and female, Photocopy of Family Card and male and female KTP, photocopy of the diploma of the Diksita male and female candidate, photocopy of the certificate or charter of the Diksita male and female candidate, composition of the committee and event for the Apodgala/Dwijati munggah Sulinggih ceremony, Application for the Diksa Pariksa, Dwijati Kesulinggihan to be bound in white paper.

All these requirements are given no later than 3 (three) months before carrying out the Sulinggih Apodgala Diksa to Parisada Hindu Dharma Indonesia Denpasar City. In the process of these requirements, the Diksa Pariksa Parisada Hindu Dharma Indonesia Denpasar City team verified the data collected to check the correctness of the data submitted to the Parisada Hindu Dharma Indonesia Denpasar City Office as an absolute requirement to become a Sulinggih candidate. This data was asked for in the Diksa Pariksa process carried out by the Parisada Hindu Dharma Indonesia Denpasar City team as administrative equipment to become a Sulinggih in Denpasar City. If the requirements given by Parisada Hindu Dharma Indonesia Denpasar City are deemed to meet the requirements, the team will go to the field to check the prospective home which is being used as a home/residence by the prospective Sulinggih.

The literature used in the Aguron-guron system for Sulinggih candidates is (a) Sila Kramaning Aguron-guron prioritizes ethics as a student or sisya to achieve the ultimate goal of life, namely moksha, (b) Siwa Sanana understands Yajna or Karma, Yoga and Sadhana, (c) Rsi Sasana Catur Yuga regarding a Sulinggih having rights and obligations in carrying out the Catur Asrama process, one of which is as a Brahmin, (d) Aji Purwa Bhasita Krama conveys about the grammar used by a Sulinggih, (e) Wreti Sasana emphasizes that a Sulinggih must follow the teachings of Panca Yama Brata and Panca Niyama Brata, (f) Raja Pati Gondala regarding a leader who should be full of friendship (g) Dharma Kapanditan regarding the obligation of a priest to know the secret of death and be firm in his opinion, the Lontar explains that being a Pandita is not easy because you must always maintain good thoughts, good words and behavior. good behavior, and (h) Purba Somi about the existence of various wiku.

b. Development of the Aguron-guron system for Sulinggih candidates in Denpasar City.

The development of the Aguron-guron system for Sulinggih Candidates includes increasing human resources, regulations or rules becoming guidebooks. Griya/Pasraman as a place to learn Sulinggih, Teachers or Nabe becoming the benchmark for developing Sulinggih candidates, The process of becoming Sulinggih is handed over according to the community or pesemetonan. Regarding the development of human resources for Aguron-guron candidates for Sulinggih in Denpasar City, they received various responses from sources interviewed by the author. In terms of human resource education, none of the prospective Aguron-guron candidates for Sulinggih in Denpasar City have only graduated from elementary school or junior high school. The average level of education for Sulinggih candidate Aguron-guron in Denpasar City is that they have graduated from high school, a bachelor's degree, a bachelor's degree, and some even have a third degree and are professors. This shows that the human resources of Aguron-guron Sulinggih candidates in Denpasar City have achieved an increase in graduates related to the formal education possessed by Sulinggih candidates in Denpasar City.

The development of human resources for Aguron-guron candidates for Sulinggih in Denpasar City can also be seen from the preparation of Nabe candidates who provide a variety of literature such as lontar or books that will be used as references for conducting learning in participating in Aguron-guron candidates for Sulinggih. Apart from lontar or books which can be easily obtained by Sulinggih candidates, online media is also very easy to obtain nowadays. This is used as initial knowledge about Sulinggih candidate Aguron-guron to get an idea of what kind of learning will be carried out in pursuing learning or Sulinggih candidate Aguron-guron.

The regulations or rules of the Aguron-guron Sulinggih candidates in Denpasar City can be seen from two aspects, namely the regulations made from Parisada Hindu Dharma Indonesia Denpasar City and the Griya prospective Nabe which is used as a place to study Sulinggih. Regulations from Parisada Hindu Dharma Indonesia Denpasar City there are several additional requirements given to become a Sulinggih candidate, namely Sulinggih candidates must have three Nabe (Nabe Napak, Nabe Waktra, and Nabe Saksi), must have a residence which will later be called Griya, must make a letter a statement that he will not remarry, and make a statement that he is not involved in foreign sampradaya flows and obtain a statement from the local Kelian Adat, Regional Head, Perbekel and Jero Bendesa.

Meanwhile, the regulations or rules for the Aguron-guron of Sulinggih candidates in Denpasar City in the Nabe candidate's Griya, there are several requirements conveyed by Nabe candidates from several Griyas interviewed, namely that a Sulinggih candidate must follow the rules that apply in that Griya, such as Sulinggih candidates must take part in Nabe candidate activities. , serving Nabe candidates in preparation for the upakara, learning about the Aguron-guron literature for Sulinggih candidates such as those in the Siwa Sasana lontar-lontar, Wreti Sasana, Silakramaning Aguron-guron, Rsi Sasana Catur Yuga, and others.

In the learning carried out at Griya, Nabe candidates prioritize learning about life leading to liberation. Sulinggih candidates are expected to become better human beings in their

behavior or gym as a Sulinggih. Prospective Sulinggih are also expected to learn ngeloka palasraya, which means being a Sulinggih able to carry out the puja mantra during the yadnya ceremony. Judging from the Griya/Pesraman regarding the Aguron-guron system for Sulinggih candidates in Denpasar City, there has begun to be an increase in service to the people who will carry out the Sulinggih Diksa Apodgala. With the increasing number of Griyas that carry out training through pasraman providing education for Srati and Sulinggih candidates, the Griyas in Denpasar City are increasingly visited by Hindus to ask all personal or family questions about Sulinggih candidates. The position of a Nabe is very central, the Nabe has prerogative rights over his students or pupils so that violations of his kawikon do not occur. Nabe is responsible for all the behavior of his students or students regarding moral behavior and the sins that may be committed. So, a sisya or student must obey his Nabe which is often referred to as Nabe and sisya meala ayu tunggal which means teacher and student are one. When the teacher is wrong then the student is also wrong and vice versa if the student is wrong then the teacher is also guilty. In implementing the Sulinggih diksa dvijati apodgala there are three Nabe that must be followed, namely Nabe Napak as a teacher who will give birth in the Veda. Nabe Waktra as a teacher who will teach Vedic literature. And Nabe Saksi as a teacher who will supervise all student behavior in the process of studying Sulinggih.

The Hindu religious diksa process is an obligation in the lives of all Hindus. If you do not do medical treatment during your life, then in the final process of life you will be subjected to diksa by a Sulinggih to purify the atman of every Hindu so that you can unite with Brahman or God. Diksa is also mentioned as a process towards Moksha or release in a life, which means that every life will definitely have an end to that life itself. The word Diksa comes from Sanskrit which is also called Divya Jnyana. Diksa comes from the word Di and ksa means Di meaning the light of knowledge and ksa means eliminating suffering or ignorance. So, Diksa is the light of knowledge that dispels darkness or ignorance. The Aguron-guron system for Sulinggih candidates according to the Citizens or Pesemetonan is taken from the Brahmana, Ksatrya, Maha Gotra Pasek Sanak Sapta Rsi, Dukuh, Pande and Bhujangga Vaisnawa pesemetonan systems.

c. Implications of the Sulinggih Candidate Aguron-Guron System in Denpasar City

The implications include Theology, Anthropology, Social, Economic, and Pedagogical. Theologically, when someone who studies the Aguron-guron system is expected to know about understanding the concepts of Shiva, Sada Shiva, and Parama Shiva to guide his life, he can carry out a better life for liberation. Anthropologically, with the Aguron-guron system, Sulinggih candidates in Denpasar City will have a broader view of Hinduism, not think narrowly and have better reasoning powers. In the Aguron-guron system, Sulinggih candidates are expected to better understand the relationship between religion, culture and local customs, so that mutual respect will arise between fellow human beings. Socially, the existence of the Aguron-guron system for Sulinggih candidates in several Griyas in Denpasar City has an impact on the emergence of a new social class for Hindus as a place to study religion and culture to gain an understanding of the implementation of religious and cultural teachings better not through formal systems such as at the place of study, namely school or campus. The Aguron-guron system for Sulinggih candidates in Denpasar City has an impact on the idealism of pesemetonan or citizens who are studying as an intuition for religious and cultural learning. Economically, the existence of the Aguron-guron system for Sulinggih candidates in Denpasar City has had a positive and significant impact on the development and economic growth of the community around the place where the Aguron-guron process is carried out. With the understanding provided through the Aguron-guron System for Sulinggih candidates in Denpasar City, it can have a positive impact on students or students studying at Griya or Pasraman, they can better understand the meaning of the Aguron-guron process regarding the ceremonies and rituals carried out for the people so that better understand its meaning and purpose (Hidayani, 2023).

This has a big impact on the economy in the Griya or Pasraman where the Aguron-guron is carried out and Hindus who come to the Griya or Pasraman ask for instructions about

the upakara and ceremonies that must be carried out when Hindu's encounter problems or build holy places, houses, and so on. Other things that have an impact on the Aguron-guron System for Sulinggih candidates in Denpasar City, namely: sesari, banten, and Rsi Bhojana. Pedagogically, the Aguron-guron system for Sulinggih candidates in Denpasar City is able to foster interest in studying religious knowledge for Hindus in contemporary and past life, and can provide a deeper understanding of religion for students or students who are studying at the Griya or Pasraman in Denpasar City.

Conclusions

The existence of the Aguron-guron system for Sulinggih candidates in Denpasar City is one of the guidelines implemented by someone who will carry out the Dvijati Apodgala kesulinggihan process in Denpasar City. Sulinggih's presence in Denpasar City is running well, which is supervised by Parisada Hindu Dharma Indonesia Denpasar City through the Diksa Pariksa system. The rights and obligations of Sulinggih in Denpasar City are felt by all Sulinggih residents or Pesemetonan who receive incentives from the Denpasar City government through the Bali Regional Development Bank. Likewise, prospective Sulinggih in Denpasar City have the same rights to become a Sulinggih from Warga and Pesemetonan and have the obligation to have the Tri Nabe, namely Nabe Napak, Nabe Waktra and Nabe Saksi. The requirements for becoming a Sulinggih have also been made by several Community or Pesemetonan Administrators who printed the Dvijati Apodgala Sulinggih training manual. Parisada Hindu Dharma Indonesia Denpasar City also carries out Diksa Pariksa as a measure of the seriousness of Sulinggih candidates to become Dharmaning Kawikon. The literature that serves as a reference for the Aguron-guron system for Sulinggih candidates in Denpasar City is Siwa Sasana, Wreti Sasana, Rsi Sasana Catur Yuga, Silakramaning Aguron-guron, Purwa. Bhasita Krama, Dharma Kapanditan, Purba Somi, and Raja Pati Gondala.

The development of the Aguron-guron system for Sulinggih candidates in Denpasar City is linked to the human resources of each Sulinggih candidate who implements Dvijati Apodgala through courses or Aguron-guron in every Griya or Pasraman owned by the Nabe candidate. The development of regulations or rules for the Aguron-guron system for Sulinggih candidates in Denpasar City uses sacred libraries and is guided by the Nabe concerned. The development of the Griya or Pasraman system of Aguron-guron candidates for Sulinggih in Denpasar City has really developed along with the development of the era itself so that the Griya or Pasraman in Denpasar City prepares itself for better service. A Nabe has full responsibility to prospective students or students both in terms of ethics, morals, character, daily movements and knowledge mastered by prospective students or students. A Nabe has the right to accept or reject prospective students or students who will carry out the Aguron-guron system for Sulinggih candidates at Griya or Pasraman Nabanya. A Nabe has full responsibility for the success of Sulinggih candidates who become his students or students. A Nabe has the full right to give teachings and must obey his Nabe's orders.

The Aguron-guron system for Sulinggih candidates in Denpasar City according to Citizens or Pesemetonan is implemented according to a decision in the form of a Padiksan guidebook and submitted to the Nabe concerned. In accordance with the statement above, the development of the Aguron-guron system for Sulinggih candidates in Denpasar City has clarity in the process of carrying out Aguron-guron to Nabanya. For this reason, the development of the Aguron-guron system for Sulinggih candidates in Denpasar City will continue to change according to current developments. The things that are the core of this development are handed over to the residents or Pesemetonan to make better improvements. The process of developing the Aguron-guron system for Sulinggih candidates in Denpasar City is determined by the Nabe and the decision of the Warga or Pesemetonan management itself.

Theological implications of the Aguron-guron system for Sulinggih candidates in Denpasar City can open up thoughts, insights and knowledge about the concept of divinity in Hinduism. Anthropological Implications of the Sulinggih Candidate Aguron-guron system in Denpasar City understands the relationship between religion, culture and local customs which can create mutual respect between fellow humans. The social implications of the Aguron-guron

system for Sulinggih candidates in Denpasar City can increase the sense of family between one another which will increase awareness and a high level of social feeling to maintain harmony in society.

The economic implications of the Aguron-guron system for Sulinggih candidates in Denpasar City are felt and have a significant impact on the development and economic growth of the community around Griya or Pasraman. The pedagogical implications of the Aguron-guron system for Sulinggih candidates in Denpasar City are able to provide divine guidance to the people who carry out the Aguron-guron system for Sulinggih candidates in Denpasar City so that the process is carried out in accordance with procedures according to the lontar-lontar and the Vedic scriptures.

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