

The Kajeng Kliwon Ritual and Its Relevance in the Modern Era

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Abstract

The *Kajeng Kliwon* ritual is a significant Hindu holy day in Bali, observed every fifteen days according to the Balinese calendar. It is considered a sacred and potent time associated with *Bhuta Yadnya*, aimed at neutralizing negative energies and maintaining cosmic harmony. In the modern era, this ritual faces challenges from globalization, digitization, and shifting societal values, raising questions about its ongoing relevance and meaning. This study aims to explore the philosophical and spiritual foundations of the *Kajeng Kliwon* ritual, examine the community's belief in the efficacy of simple offerings like *segehan*, and analyze its contemporary relevance amidst the pressures of modernization. The method used is a literature review with a qualitative approach, namely studying Hindu literary texts as well as modern research on spiritual, philosophical, and socio-cultural values. The results of the study show that the *Kajeng Kliwon* ritual reveals sacrifice, spirituality, self-purification, and intimacy, which remain relevant as moral, social, and spiritual guidelines in the contemporary era. At the same time, it strengthens harmony between humans, nature, and spirituality. The *Kajeng Kliwon* ritual remains a relevant and vital practice in contemporary Balinese Hindu society. It serves not only as a religious observance but also as a cultural mechanism promoting personal morality, social solidarity, and cosmic balance. To preserve its significance, continuous adaptation and education are necessary, ensuring that the ritual's core values endure within the context of modern challenges.

Keywords: Kajeng Kliwon, rituals, cultural and spiritual values

Introduction

The ceremony using *banten* is a noble tradition carried out every day, involving the use of fire (*agni*). This is in accordance with the teachings of the Vedas (Nugteren, 2020). The intensity of the ritual is so *masip*, Hindu figures say, that in Bali there is no day without a ceremony (Werdiyasa, 2024; Widana & Suksma, 2018). The *Panca Yadnya* is one of the main teachings of Hinduism that emphasizes the study of philosophy, sacrifice, and sincerity in personal and social life (Arianta, 2025; Suastika, 2021; Wirawan & Marsono, 2022). For Hindus in Bali, there is an intense ritual performed once every 15 days, with a simple medium in the form of *segehan* as the main offering, widely known as the day *Kajeng Kliwon* (Brinkgreve, 2016; Puspani et al., 2024). This ritual is not only an act of offering but also a spiritual pillar and a symbol of the sincerity of family, *banjar*, and customs, as well as the mystical nuances behind the term. *Sayana* often accepts the *sloka* of adoration as a critique, giving an alternative meaning that seems to reflect intellectual sympathy, though it questions both authorities (Maswinara, 2004). This paper highlights the value of the teachings of the *Kajeng Kliwon* ritual and its relevance in modern life, which is full of challenges. The focus of the research is directed at: 1) What animates *Kajeng Kliwon* as such a magical day? 2) Why are the Hindu community in Bali so confident that the offering of *segehan* can build a harmonious realm? 3) How does this ritual address turbulent global challenges?

The Hindu community in Bali carries out the *Kajeng Kliwon* ritual according to a Balinese calendar system that cycles through various significant days (Ginaya, 2018; Noorwatha et al., 2023). One special day celebrated regularly, once every 15 days, is the intersection of *tri wara kajeng* and *panca wara kliwon* (Ardhana, 2018; Wijnyanawati & Wardani, 2024). This holy

day is believed to be very vulnerable, a moment when supernatural powers reach their peak. Therefore, a ritual called *segehan manca warna* or *segehan nasi kepel* is necessary. The practice of *Kajeng Kliwon* rituals involves basic offerings such as *segehan*, *canang sari*, *prayascita*, holy fire, holy water, and *tetabuhan* (interview; Jro Mangku Nyoman Suantra, September 27, 2025). *Segehan* and *tetabuhan* are directed at the universe (macrocosm). *Canang sari* is addressed to *Ida Sang Hyang Widhi Wasa* (God), the gods, and ancestors. Various types of *segehan* offerings include: *segehan nasi putih akepel* (*segehan akepel putih*), *segehan putih kuning*, *putih selem*, *segehan wowongan*, *segehan manca color*, and *segehan agung* (Sayang Yupardi, 2016). The main function of *segehan* is as a sacred sacrifice for the harmony of mind and universe, to protect from interference by lower beings (*bhuta khala*).

A special offering on the day of *Kajeng Kliwon* is *nasi kepelan* and/or *segehan*. These offerings are also used on other holy days. The white *kebab* rice ingredient consists of one handful of white rice plus salt, placed on a rectangular plate and offered around the yard daily to seek safety amid daily agitation. The yellowish-white material involves white rice partially filled with turmeric water or a mix of rice and glutinous rice (white rice symbolizes purity, glutinous rice symbolizes yellow). These are offered on the full moon day and Saraswati day to honor the glory of *Ida Sang Hyang Widi Wasa* (God) manifested as the sun god (*matahati*) and to seek protection for inner life from the goddess Saraswati (Wijnyanawati & Wardani, 2024). *Segehan nasi putih selem* (black and white) is offered to honor God as the goddess of the moon (lord god of the night), seeking protection and enlightenment. The goal is to neutralize negative energy that may disturb human life (Doroftei et al., 2023; Singh et al., 2017). Various colors are used: white rice for the east cardinal direction (symbolizing white), brown rice for the south cardinal direction (symbolizing red), sticky rice or corn for the west cardinal direction (yellow symbol), and *injin* (black rice) for the north cardinal direction (black symbol). For the middle cardinal direction, the ingredients are a mixture of white rice, brown rice, sticky rice/corn, and *injin* (representing colorful or foreign colors). *Segehan Manca Warna* is used to seek protection and safety against disturbances in specific areas such as house yards, *banjar* areas, and traditional villages. This *segehan* is used to resist danger during holidays, especially Galungan, *Brass* feasts, and *odalan* ceremonies at temples (interview: Pendem, I Wayan; September 28, 2025). *Segehan wong-wongan* is made from rice flour shaped on banana leaves into human symbols (head, body, legs, and hands). It is offered on the day of *rupuk* to establish harmonious nature, particularly during the Nyepi holiday (interview: Seken, I Ketut; September 29, 2025). On the day of *Kajeng Kliwon*, the presented *segehan* is usually *segehan foreign colors* and/or *segehan nasi kepel*—one of the two offerings suffices (interview: Inside Mangku Merta, September 30, 2025). Empirically, the *segehan Kajeng Kliwon* ritual is very simple in process and can be performed in the morning, afternoon, or evening.

This study aims to: 1) analyze the philosophical and spiritual meanings that animate the *Kajeng Kliwon* ritual as a sacred and "magical" day within Balinese Hinduism; 2) examine the community's belief in how simple offerings like *segehan* contribute to building cosmic and social harmony; and 3) assess the relevance and adaptability of the *Kajeng Kliwon* ritual in facing the challenges of modernization, globalization, and contemporary life demands. This research is expected to yield both theoretical and practical benefits. Theoretically, it will enrich academic literature on Balinese Hinduism, ritual studies, and the dynamics of local wisdom in the modern era by providing deeper analysis of the *Kajeng Kliwon* ritual's multidimensional

values. Practically, the findings can serve as educational references for the younger generation of Hindus and the wider public to understand and appreciate their cultural heritage. Moreover, this study can inform customary and community leaders in designing strategies to preserve this ritual tradition without negating its essence amid social change. For the tourism sector, a profound understanding of this ritual can promote respectful and sustainable cultural tourism, highlighting Bali's unique spiritual landscape.

Method

The research is qualitative using design analysis, evaluation and revision (Plomp; 2010). This study uses a field study method with the aim of mapping the input and outcome of all activities that are seen to be sustainable and developing in Bali, especially in the material subsector of *segeham offerings*. The subject of the study is a community group of perpetrators / implementers of *segehan offerings* such as; family members, community leaders, leaders of *banjars* and traditional villages.

This research was conducted in Bali, with a sample of research areas; Denpasar, Negara, Gianyar, Klungkung and Karangasem. The sample area was carried out because of the '*Kajang Kliwon*' ritual with the characteristics of the implementation, the material elements used and the implementation time of *omogin*. The sample of the research area was taken purposively based on the consideration of the proximity of the area. Research data was collected through field studies, document studies, observations and interviews.

The data collection technique was carried out in a triangulation manner through observation of participants during the ritual, in-depth interviews with key sources such as *sulinggih*, stakeholders, and traditional leaders, as well as document studies of Hindu literary texts and related academic sources. This study uses a qualitative approach with a literature study method. Data collection techniques through; observations, interviews, and studies documentation; like *Sundarigama Squirt* and *Bhubaneswar Bhubaneswar*. Data were obtained from classical Hindu literature, field assessments and modern academic studies.

Results and Discussion

Spiritual Tree Tree

Kajang Kliwon is considered a magical, scary, and anticipated time. In Hindu beliefs in Bali, this day is a dangerous day where supernatural powers reach their peak, so it is necessary to have a ritual of *smuggling* to get protection. In the teachings of the Atharwa Vedas (1983) it is stated, in the fourth kanda (sukta 14): there is a ceremony in the form; Prayer for salvation, well-being and happiness with the sacrifice of a goat. Furthermore, in the time of *treta yuga*, there was a sacrifice offered by *asvamedha yadnya*'.

Presentation analysis; why goats. Because goats are born from the holy energy of *Sang Hyang Agni*. What if people sincerely perform holy sacrifices, using the means in question, then (the spirit offered) will be able to achieve happiness and perfection (R. Sugiarto, 1983). With the offering of goats and holy fire, the organizer of the sacrifice will achieve peace of life in the world and *ahirat*. *Om Sang Hyang Agni*, through the sacrifice offering, give servants prosperity and peace to live in the world. The same thing is said in kanda lima sukta 2, prayer is mystical in nature; *Om Dewa Indra* you are the supreme god of the ruler of the other gods. You are the most powerful, the most powerful. May the god *Indra* become the ruler of the universe, on earth

and other planets (R. Sugiarto, 1983:200). To build peace, there are many ways that can be done, micro such as; control of thoughts, speech, and actions so as not to offend others. Macrocosms through various offerings (qurban) to the environment.

Kajang Kliwon Philosophy

In Hindu teachings; 'Sat, Cit, Ananda' is a Hindu philosophy that teaches the essence of the Atman or God. In fact, 'Sat' is an eternal existence. Describe eternal existence or absolute truth. Self-awareness knowledge, which is only understood and realized in nature; that man is not only physical but also spirit (soul). The physical body is real, in it there is something invisible (abstract) namely; Spirit/Soul. It is called the human self is made up; body and soul (physical and spiritual). Deep knowledge of the true self is not just the body and soul. The one who understands, the knowledge of eternal self-awareness, can sense it; when a person faces problems, but does not dissolve in emotions. This means that realizing problems is part of worldly life. And all events are part of the law of cause and effect.

Knowing the symbol of 'cit' (true knowledge), means that humans are able to control themselves wisely, are able to think, say, act wisely. With true knowledge, man is able to make the right decisions in life. In life in the world of *niskala* (world of the soul): True knowledge is one's insight, the moment when the soul / spirit leaves the body, the soul will continue to wander carried away by the power of *karma wesana* (the result of deeds). Understanding such knowledge that can be trusted by living humans is called true knowledge (Cit). If the spirit is bound by earthly life (*avidya/ignorance*), that spirit/soul, will be reborn into the world through the process of reincarnation. But when the conscious soul goes to the Majesty of God, not bound by the influence of earthly artha, the spirit of true knowledge will be free from birth and one with the Creator.

Ānanda (supreme happiness) in simple sentences in the context of human life can be explained with sentences; "joy in the spiritual world". The joy of the world, this opinion arises through the observation of human life. Man at all times, on every occasion even at all times, continues to accumulate worldly artha that satisfies the senses (artha of the female throne). The excitement of life in the world is adorned with stories; wealth, position and love, captured by a greedy, greedy, self-conquering soul. When the soul of 'Ananda' is enveloped by high happiness. It can be described as spiritual joy, the existence of a soul that is independent of; object, status, or situation). An example of life in the modern world: a spiritual person is able to feel; a peaceful, calm mind, happy just by eating vegan food. A devotee who sincerely prays, performs sacred services (*seva*), can feel inner peace even though life is difficult and very simple. That's what is meant by the sense of *ānanda* (*supreme inner happiness*).

Conclusion; The 'sat' is an eternal existence. 'Cit' is true knowledge, and 'ananda' is the highest happiness. In the life of the world: Sat-Cit-Ānanda is for those who choose to live on the basis of pure soul; honesty, self-awareness, intellect, and full of wisdom. Examples of the life of; gopy and hermits, who can feel happy because they feel close to Ida Sang Hyang Widi Wasa (God). As seen in the Hindu community in Bali, they sincerely offer *banten segehan* (simple sacrifice once every fifteen days). Can feel peaceful and calm psychologically, because they feel that they have carried out their obligations. Hindu people who are pious, *iqmat* who carry out rituals can receive a calm inner atmosphere. The devotees, *sulinggih*, are spiritual in the modern era. True knowledge ('Cit') teaches; Simple and simple offerings as long as they are based on a solemn soul and know reason, can feel the inner atmosphere of Happiness.

Kajang Kliwon Ritual Practice

In the Hindu community in Bali, especially in the implementation of the *Kajang Kliwon* ritual, the completeness of the ceremony was found in the form of; *canang sari*, *banten prayascita*, *segehan*, *tetabuhan*, fire incense, *thirta* and *saab*. A Portrait of a Man Who Was Born to Be an Interview; Jro Mangku Nyoman Suantra, September 30, 2025, revealed; Presentation materials (foreign *garana* and *nasi kepel* or one of the cans), both for the rebuttal, the yard and at the entrance gate of the house. Only the mention of *bhuta khala / supernatural beings*; The ruler of Sanggah is called *Bhuuta Bhucari*, in the courtyard neighborhood is known as *Khala Bhucari*, and at the entrance gate of the yard is called *Dhurga Bhucari*, with the following *sontrate* incantation:

We are all in the same boat, and we are all in the same boat; A glass of wine. We want you to come and have a drink, and you want to have a good time. And then there's the fact that we're in the middle of a sequel. Om Ang Ung Mang Sarva Bhuta Shuka Pratebiah Svaha.

In the language of the poem it is expressed; Jro bhuta bhuti bhuta khala, today is the holy day of Kajang Kliwon, this is the day of the festival of foreign colors / a little rice cake, ginger onion and salt) and drinks; Wine, wine, and wine are all in this together. A few of these drinks will give you a chance to enjoy a glass of wine.

The free translation; the *Kajang Kliwon* ritual is the implementation of the teachings of 'Tri Hita Karana'. *Canang sari* is an offering to *Ida Sang Hyang Whidi Wasa* (God) and the gods. *Banten prayascita / banten beakala* for self-cleansing (*melukat* with *kumkuman* water or young coconut water to remove impurities (*mala*) born in the mind of family members. *A variety of foreign colors, a variety of kebab rice* for the natural harmony of the environment (macrocosmos), complete with *tetabuhan*, *Sesapaan* (puja mantra).

Kajang Kliwon Routine in the Modern Era:

The modern era *Kajang Kliwon* celebration in Bali is related to the traditional ties of local culture and Hindu religious teachings. This means that the practice of *Kajang Kliwon* from the past until now is carried out regularly. In Social-Religious Relations, this ritual strengthens the spirit of togetherness and representation of Hindu community groups. There is a recognition of the togetherness of all citizens, even though they are different economically, and the level of education, but all take steps and participate according to the division of tasks in the banjar or customary village. The cohesiveness of all residents illustrates social values. The role of *pecalang*, the leader of banjar, *sulinggih*, *sarati banten*, is recognized by banjar residents reflects the value of social hierarchy, of a strong social system.

Parsons' version of the culture system; The cultural system is a pattern of values, cultural practices that are inherited in society (Koentjaraningrat, 2015). In the context of the Hindu holy day ritual which comes every 15 days according to the Balinese calendar, it is an example of a cultural system. This cultural tradition is a moment for Hindus in Bali to maintain the balance of the microcosm and macrocosm (human body and natural nature). In the practice of *Kajang Kliwon* ritual culture, five models of cultural sub-systems were observed such as; 1). Religious-spiritual values, 2). Socio-cultural values, 3). Moral-Ethical Values, 4). Philosophical value, 5). The value of the creative economy.

1. Religious-spiritual values.

Balinese Hindu knowledge strongly believes in abstract forces (*bhuta kala*) that are supernatural which must be neutralized in order to become a force of harmony. On that basis, the day of *kajeng kliwon* is seen as a sacred and scary day so that rituals are carried out to maintain the harmony of the real and the abstract nature. The practice of presenting *foreign colors* in the yard area, in the banjar area and in the Traditional Village area is carried out in anticipation of the emergence of negative energy. The offerings were carried out massively, routinely to Hindu families and communities of banjar residents and traditional villages.

2. Socio-cultural values.

The practice of *Kajang Kliwon* ritual is a form of socio-cultural values of the community. This ritual is a tool to maintain a sense of solidarity among family members, banjars and traditional village communities. Emperically, the system of cooperation (*gotong royong*) between community members when preparing ceremonial facilities (*banten peroffer*) *segehan*, *canang sari*, *prayascita* and other equipment. As done by family members in their respective homes, in banjar and in Traditional Villages, the community together performs worship, especially at the Village temple, *puseh* and *dalem* temple (*tri kahyangan* temple). It is a form of socio-cultural values of the community. Value is everything that is useful to society, Value can be; size, regulations, laws and beliefs. Values are used to regulate people's behavior in the life of organizations, societies and nations. Value is sourced from agreement, experience, trust and tradition. Functional values will be preserved continuously, while non-functional values will be abandoned. Values as a guideline for living in associating, interacting, communicating and taking wisdom that can be accepted as a fair and dignified decision.

3. Moral-Ethical Values

The practice of ritual teaches the ummah to be aware that every life has two sides of *wibinar* (pairs) that are not scientifically refuted, especially in human life, namely; good-bad, right-wrong, positive-negative, liked and disliked. Through rituals, the community is reminded to always be careful about living a special life in thinking, saying, and doing. Morally parents pay attention to children so that they do not go out at night during *kajeng kliwon*. Parents are worried because it is believed that negative energy has a stronger influence on the day of the wedding. Children and the younger generation are taught from an early age the meaning of a harmonious life, the responsibilities of family members and the role of humans in the natural cycle. Examples of moral and ethical values in the Hindu community in Bali working together *to* clean temples, build places of worship, and prepare sacrificial facilities. The value of tolerance for example can live side by side with adherents of other religions. Another way is by respecting adherents of other religions, respecting the culture of other people and respecting the opinions of others. The value of manners can be realized by respecting the mindset, speech patterns, action patterns of other communities and the fashion patterns of adherents of other religions.

4. Philosophical Values.

Philosophically, *the Kajang Kliwon ritual* is a symbol of the transformation of the harmony of the human mind and the balance of the *smesta*. At the conceptual level of the meaning of this ritual reflects the concept of the duality of human life, such as good-bad, positive-negative, useful and useless. With the support of the teachings of *Tri Hita Karana*, the people

are prepared three ways to achieve a happy life, namely, happiness through harmony with God. Happiness through harmony with fellow humans, and happiness through harmony with the environment. The meaning of the foreign color as a symbol of the balance of life, through the direction of the cardinal and the power of the universe. The essence of *the Kajang Kliwon ritual* is believed to be a request for protection of the cosmos collectively, morally, socially, psychologically and spiritually, to avoid supernatural influences/disturbances. This ritual is carried out to cleanse oneself from the influence of nature as well as a moment to ask for protection from the rulers of nature. Culturally, *the ritual of Kajeng Kliwon* is not only a ritual, but more inclined to evoke the character of Hindu cultural traditions in the era of globalization that is full of contemporaneous. Currently, Balinese cultural identity is still traditional to defend the identity of the Hindu community in Bali. In Hindu philosophy, the peaceful life between the physical world and the spiritual world is the image of the harmonious soul and body. Rituals are a means of maintaining balance. In the modern era, many young families or millennials in Bali do not perform complete rituals like the previous generation, but they can only perform simple ritual forms such as offering flower canang, or participating in worship at temples. This can still be tolerated even if the form changes, the essence is retained. The fast-paced modern life makes it difficult for people to carry out complete rituals. If there is no education from an early age, there is a potential for this ritual to be forgotten. But there is still a last hope with the function of customary institutions, religious education in schools, as the last hope of the guard of *the Kajang Kliwon ritual* from the emptiness of global culture.

5. **Economic-creative Value**

The *Kajeng Kliwon* ritual provides space for the economic development of the community in Bali. This ritual opens trading businesses such as the sale of canang sari, segehan, flowers, or other ceremonial facilities. In Bali, people make stalls along the road to sell canang, segehan, flowers, and incense. In traditional markets, people sell many ritual facilities. Visually, the day before *Kajeng Kliwon* day, people were crowded to buy banten persebahan equipment. Now almost every day Hindus buy canang. A real example of the *kajeng kliwon ritual culture* system exists in the household: the family presents *canang sari* in the rebuttal, in the pelangiran, and in the yard area. At the village temple: the village krama haur *banten prayascita* together, as a form of mutual cooperation. In modern society: Hindu office employees daily present canang sari at their desks, as a symbol of maintaining spiritual balance in the modern world. The system of daily ritual culture includes religious, social, moral, philosophical, and economic aspects. This ritual is not just a tradition, but a cultural mechanism to maintain the peace of human life with the power of God, nature, and others. Economically, the ummah has used many rituals to open a business of buying and selling sacrificial facilities. Buying and selling activities of banten segehan, canang, flowers and other equipment do not require special skills. What is needed is a spirit that is consistent in knowing reason and not giving up easily. Now the people know that every day the people buy canang. So, residents have opened stalls to sell canang on the side of the road in the city. But the current pattern of buying and selling canang is still manual, one day it can be done cod, hopefully lancer and dignified.

Parsons' model personality system

In the study of anthropology, personality systems are cultural elements that are related to individual habits, attitudes and actions in society that are formed through cultural traditions. The point is that every individual feels called because of a sense of responsibility to maintain the balance of life of family members. Like someone who is diligent in making *a batch of keel rice* with materials; rice, salt, ginger, onions even though socially no one demands and no one sees and no one obliges. However, personally, there is a sincere consciousness moving the soul to do. It indicates the awareness that the forces of the negative universe can disturb the peace of human life. Such a state of mind makes a person become more disciplined. Be careful to speak and act because you are aware that there is a supernatural power while there is a high frequency. Persi Parsons This personal condition is known for his alert personality. Especially for Hindus in Bali, living in harmony does not come easily, but through the process of *segehan* rituals. The generation in Bali from a young age was taught to respect not only fellow humans, but invisible creatures. Just as children from childhood are invited to participate in the *canang*, the experience will make the person grow personal; polite, humble, and respectful of nature and the environment. Personal awareness is a form of moral responsibility. For example, every family person realizes that the *Kajang Kliwon* ritual is not just a formality, but a real effort to maintain cosmic harmony. Like family members still taking the time to make offerings even though they are busy working, it illustrates a personal model of dharma obedience. In essence, the personality system in dharma obedience activities is reflected in the personality of spirituality, a cautious attitude, humility, vigilance, and moral responsibility, which is formed from ritual routines and Balinese Hindu traditional values.

Parsons' organizational system

An organizational behavior system is a form of cooperative action between individuals in a group. Regulated on the basis of; common values, norms, and goals. In the *Kajeng Kliwon* ritual, organizational behavior is seen in the division of roles, and the coordination of running in groups. Conceptually, the organization has elements of a system, structure and social role. This means that each member of the organization has a clear role and responsibility according to the provisions of the Customary Village. For example, the Village Leader (*bendesa*, *kelian banjar*) is in charge of determining the time and place of the activity. The women (women) prepared the ceremonial facilities in the form of; Banten *prayascita*, *segehan*, *canang*, incense, flowers, water for making *tirtha*, *tetabuhan* and other equipment. The *sulinggih* are in charge of leading the ceremony and prayer. The youth serve as public servants to help clean the sanctuary environment. The above explanation describes the function of the traditional organizational structure model, in *banjar* and in traditional villages. Organizational behavior at the traditional level emphasizes collectivity, cooperation, and social solidarity. After all the members of the *banjar* gather and the social structure is ready. The worship is carried out with *ikhmat*, ending with *nunas tirtha* and *bija*. No residents work alone; ritual activities are seen as sincere offerings together.

Organizational behavior emphasizes more on ethical values and discipline in the implementation of rituals. The time of the ritual has been determined by the traditional village. The public must know *mature mature*. Psychologically, there is a prohibition against speaking rudely during the ceremonial procession. All actions are organized by value *A trio of Parisudha*

(thinking well, speaking well and acting well). Like; Sulinggih led the prayer of the community to pray together, reflecting the sense of brotherhood. Ritual information is conveyed by voice *Kulkul* as a symbol of intensive traditional communication technology.

The value of organizational behavior is adopted by modern institutions; both formal, non-formal and informal institutions such as; offices, schools, or government organizations. Hindu employee in the office presents *Squirrelly* at the desk, in the pelangkiran and the sanctuary of the office. Hindu schools hold Joint prayers every day; students, teachers and principals. This condition reflects the behavior of religious organizations that continue to run in the midst of modern life. The Essence of the Organizational Behavior System in relation to the holy day of Kajeng Kliwon describes that religious life in Bali is not only spiritual, but also socially organized. This ritual behaves collectively that builds a sense of shared responsibility, discipline of cooperation, respect for the leadership of customary rules, to build harmony in the physical world and the physical world.

The connection of the mystical realm is due to the unique belief of the Hindu community in Bali, which is to believe in the subterranean creatures (*bhuta khala*). Balinese Hindus believe that the power of the underworld is increasing. To neutralize this power, the solution is through the sacrifice of a foreign color or a piece of nasi kepel. Religious segehan is not only limited to ritual but also socially religious. Musically, the segehan is seen as effective in building a harmonious natural soul. By presenting *segehan* in the four corners of the house as a symbol of maintaining the balance of the supernatural realm. In traditional life; the segehan is made of produce such as; flowers, fruits, leaves as shown in the following picture: The packaging of the segehan is basically square, the material is from coconut leaves, eneo leaves. On top of it are five tanks (small circles of leaves) to spread colored rice according to the cardinal direction; (North is black, east is white, south is red, west is yellow and in the middle is color). The fruit from white rice (rice), injin (black rice), brown rice, glutinous rice and corn (yellow rice) is cooked and filled little by little as long as the color is correct. On top of it is equipped with canang (canang sari with a small base element, containing porosan and colorful flowers. The appearance of segehan is the packaging of local Hindu culture in Bali. Segehan is offered to the beings of the lower realm (*bhuta khala*). Canang sari is offered to God, the god, goddess and ancestor.

Tradition is seen as an expression of Hindu religious teachings; The five basic Hindu beliefs): whidi tattwa (Belief in the existence of God), atma tattwa (belief in the existence of atma/spirit), karma phala tattwa (belief in the existence of the law of cause and effect/the law of karma), Punarbawa tattwa (belief in reincarnation and moksa tattwa (belief in the existence of moksha/eternal freedom). The source of the teachings of the five sradhas is the veda, which reveals many teachings of truth to build harmony in life, by maintaining self-harmony, environmental harmony and spiritual harmony, through the medium of offering, one of which is qurbani segehan (the concept of the teachings of Tri Hita Karana); harmony between man and God, nature and others.

Conclusion

The *Kajeng Kliwon* ritual embodies cosmic social harmony, serving not only as a religious practice but also as a cultural art form that expresses the Balinese collective identity. It highlights the spiritual power of '*tri wara kajeng*' and '*panca wara kliwon*,' symbolizing the

purified balance between the self and the universe, reflecting local wisdom that emphasizes harmony between humanity and cosmos. As Bali faces global tourism pressures, understanding Kajeng Kliwon purely as a unique tradition risk overlooking its deeper role as a guardian of harmony rooted in the philosophy of "*Tri Hita Karana*," central to Balinese Hinduism. Future research could explore how global influences impact the ritual's practice and meaning, and how it can be preserved while adapting to contemporary social and cultural changes.

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