



## Revitalizing the Values of the Nyapuh Leger Ritual Through Tri Dharma-Based Collaborative Service, Implementation Study at the Amlapura Hindu Religious Education College Campus in 2026

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### ARTICLE INFO

*Kata Kunci:* Nyapuh Leger, Community Service, Local Wisdom, Spirituality, Tri Dharma

*Received :* 5 February 2026

*Revised :* 21 March 2026

*Accepted:* 22 April 2026

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### ABSTRAK

This Community Service activity aims to revitalize understanding of spiritual values in the Nyapuh Leger ceremony through a collaborative approach based on the Tri Dharma of Higher Education. The activity was held at the STKIP Agama Hindu Amlapura from March 8–14, 2026, involving 64 participants born in the Wuku Wayang. The method used was Participatory Action Research combined with experiential learning through direct involvement in a series of rituals, including participatory planning, a Sapuh Leger puppet performance, a melukat procession, and communal prayers. The results of the activity demonstrated an increase in participants' philosophical understanding and strengthened community participation. Consequently, this activity serves as a medium for sustainable spiritual education while supporting the preservation of local culture

## **INTRODUCTION**

The Nyapuh Leger ceremony is an important ritual in Balinese Hindu tradition, specifically intended for individuals born in the Wayang Wuku period, which is cosmologically believed to be vulnerable to the influence of Bhuta Kala. This ritual serves as a means of purification (*śuddhi*) to neutralize negative elements (*leteh*) and restore the individual's spiritual balance within a framework of cosmic harmony (Titib, 2016). From a Hindu theological perspective, this practice is not merely ritualistic but also contains philosophical dimensions related to the concept of *rwa bhineda* and the balance between *bhuana alit* and *bhuana agung* (Sudarsana, 2018).

However, in the context of modern societal development, there is a tendency for the younger generation to degrade the symbolic and philosophical meaning of religious rituals. Social transformations resulting from globalization, digitalization, and shifts in rationalistic mindsets have influenced how the younger generation interprets traditional practices (Ardika, 2018). Recent studies show that the younger generation tends to understand rituals only from a ceremonial perspective, without internalizing the spiritual and ethical values they contain (Putra & Santosa, 2021).

This situation has the potential to lead to cultural disorientation and a weakening of the religious identity of local communities. On the other hand, strengthening local culture-based religious literacy is becoming increasingly important as part of a strategy to preserve intangible cultural heritage. Emphasizes that the sustainability of traditions depends heavily on participatory and contextual knowledge transmission processes. Therefore, an educational, collaborative, and experiential approach is key to maintaining the relevance of cultural practices amidst changing times.

Within this framework, universities play a strategic role through the implementation of the *Tri Dharma*, particularly in the area of community service. Universities function not only as centers for scientific development but also as agents of social transformation, capable of bridging academic knowledge and community cultural practices (Sutrisno et al., 2020). Community service based on local wisdom has been proven to increase collective awareness and strengthen community spiritual and social values in a sustainable manner (Widiastuti et al., 2022).

Furthermore, a participatory approach in community service activities allows the community to become not only objects but also active subjects in the learning and cultural preservation process. This aligns with the concept of community engagement, which emphasizes collaboration between academics and the community to create tangible social impact (Rahmawati & Hidayat, 2021). In this context, the Nyapuh Leger ceremony is not only interpreted as a religious ritual but also as a medium for spiritual education and strengthening community-based cultural identity. The objectives of this activity are as follows:

1. To increase community understanding of the philosophical and spiritual meaning of the Nyapuh Leger ceremony.
2. To strengthen religious practices based on local traditions in a contextual and sustainable manner.
3. To build a collaborative model between universities and the community in cultural preservation and strengthening religiosity.

Based on this description, this community service activity is designed as an integrative effort to revitalize the philosophical understanding and practice of the Nyapuh Leger ritual through a collaboration between the Parisadha Foundation, the Amlapura Hindu Religious Education Institute (STKIP), and Yadnya Prawerti Parisadha (YPP) Amlapura. This Nyapuh Leger activity is expected to make a tangible contribution to cultural preservation and strengthen the community's spiritual literacy.

## **IMPLEMENTATION AND METHOD**

This community service activity was conducted on the campus of the Hindu Teacher Training College (STKIP Agama Hindu) in Amlapura. The activity took place at STKIP Agama Hindu Amlapura from March 8-14, 2026, and involved 64 participants born in the Wuku Wayang period. The community service activity was a collaboration between STKIP Agama Hindu Amlapura, the Parisadha Foundation, and the Yadnya Prawerti Parisadha, along with the community in Karangasem Regency. The academics, along with the collaborative team, assisted the community in implementing the Nyapuh Leger ritual for effectiveness and efficiency, while also providing education on the correct implementation of ceremonies and rituals based on religious scriptures.

The mass implementation of the Nyapuh Leger ceremony significantly helped and eased the community's financial burden, as private ceremonies at home would cost between 30 million and 40 million rupiah. This collaborative Nyapuh Leger activity benefited the community financially. The implementation method for this Community Service (PKM) activity uses a Participatory Action Research (PAR) approach combined with local wisdom-based religious ritual practices. This approach was chosen because it allows for active community involvement in the entire activity process, not only as beneficiaries, but as subjects who participate in designing, implementing, and reflecting on the activities together.

As stated by Reason and Bradbury (2008), Participatory Action Research (PAR) emphasizes the importance of collaboration between researchers and communities in producing contextual and sustainable social change. In the context of this service, this approach is relevant because the activity is not only oriented towards the implementation of the Nyapuh Leger ritual, but also on educational efforts by building a deeper understanding of the spiritual values contained therein. The implementation process began with a participatory preparation phase, conducted through intensive interaction between the community service team, Yadnya Prakerti Parisadha Amlapura, and the target community.

This phase was not conducted purely formally, but rather through a dialogical approach that fostered a shared understanding. The community service team first conducted direct observations of the community, specifically regarding how the Nyapuh Leger ceremony is currently practiced and the extent of the community's understanding of its philosophical meaning. This process revealed that some residents still interpret the ritual at the practical level, not fully embracing its *tattwa* (spiritual) and spiritual values. These initial findings were then furthered through discussions with traditional leaders, *sulinggih* (leaders of the community), and foundation administrators, which also served as a forum for gathering community aspirations and expectations regarding the upcoming activities.

Through this dialogue, a collaborative activity plan was developed that took into account technical, religious, and sociocultural aspects. The timing, agenda, and division of roles between lecturers, students, and the foundation were determined through deliberation, ensuring a sense of ownership for all parties involved. At this stage, data collection of participants born in the Wuku Wayang as the main target of the activity is also carried out, as well as coordination with *Ida Dalang* and *Ida Pedanda* as the ceremony leaders, to ensure that the entire series of rituals run according to the provisions of Balinese Hindu literature and traditions. This planning approach is in line with the view of Chambers (1994) who emphasized that community participation in the early stages of planning will increase the relevance of the program and its sustainability.

The implementation phase of the activity was participatory and integrated with the Nyapuh Leger ceremony, held from March 8 to 14, 2026, at the Hindu Teacher Training College (STKIP Agama Hindu Amlapura). The event began with an opening ceremony, which was not merely ceremonial but also served as an educational space through the delivery of a *sambrama wacana* (welcome address) by the *Dalang* (master puppeteer), providing participants with an initial understanding of the meaning and purpose of the ritual. The event then continued with a *Sapuh Leger* puppet performance, which serves a dual function: as part of the sacred ritual and as a means of symbolically conveying philosophical values. In Balinese Hindu tradition, *wayang* is viewed not only as a performing art but also as a means of purification and spiritual communication (Bandem & DeBoer, 1995).

Participant involvement became even more evident during the main ceremony, where each participant participated in a series of purification rituals led by the *Dalang*, followed by a *melukat* ceremony based on their respective birth dates. This process was not only ritualistic but also provided a profound spiritual experience for the participants. The series of activities continued with the *natab* (religious cleansing), *ngayab tetebasan* (religious cleansing), *mejaya-jaya* (prayer) by *Ida Pedanda*, and a communal prayer as the culmination of the entire purification process. All these stages were carried out sequentially according to the previously established structure of the *Sapuh Leger* Ceremony, reflecting the integration of the *tattwa* (spiritual purification), *susila* (*susila*), and ritual aspects of Hindu religious practice.

The activities did not end with the culminating ceremony, but continued with a ritual strengthening phase until March 14, 2026. At this stage, participants underwent another spiritual purification process based on their birthdates, completing the Nyapuh Leger series. Throughout this process, students played an active role as mentors and facilitators, thus providing a contextual learning platform for students in implementing the Tri Dharma of Higher Education. Direct involvement in the activities enabled students not only to understand the theoretical concepts but also to experience cultural and spiritual practices directly in the community.

To assess the impact of this activity, a participatory evaluation was conducted through direct observation, reflective conversations with participants, and joint discussions between the community service team and the community. This approach was used to capture the changes that occurred, both in terms of participants' understanding and spiritual experiences. The data obtained were then analyzed descriptively and qualitatively, emphasizing meaning and process, thus providing a comprehensive picture of the activity's contribution to strengthening ritual values and community spiritual awareness. This reflective approach aligns with the concept of experiential learning, which emphasizes that deep understanding arises from direct involvement and reflection on those experiences (Kolb, 2015).

## **RESULTS AND DISCUSSION**

### **Revitalizing Understanding of Spiritual Values in the Nyapuh Leger Ceremony**

The implementation of the community service activity through the Nyapuh Leger ceremony at the Hindu Teacher Training College (STKIP Agama Hindu) in Amlapura demonstrated quite interesting dynamics, particularly in terms of changing participants' perspectives on the religious rituals they had been practicing. Initially, most participants interpreted Nyapuh Leger as a traditional obligation that had to be carried out, without a deep understanding of its philosophical meaning. However, as they became directly involved in the entire series of activities, a significant shift in understanding occurred. Participants' involvement in the melukat procession became a pivotal point in their spiritual experience. Many participants reported that this process provided a different inner experience than the rituals they usually undergo. This direct experience reinforces the view that experiential learning can produce deeper understanding than purely theoretical approaches (Kolb, 2015). Thus, this activity not only increased religious literacy but also provided a personal and reflective spiritual experience.

The Sapuh Leger puppet performance, which opened the core activity, not only presented a sacred atmosphere but also served as an effective educational space. Through the puppeteer's narration, participants began to understand the concept of Bhuta Kala, cosmic balance, and the importance of the process of self-purification in human life. In the Balinese Hindu tradition, Sapuh Leger puppets indeed have a religious function as a means of purification, not just a spectacle (Bandem & DeBoer, 1995). This was evident in the responses of participants who

began to relate the puppet story to their daily lives. The Wayang Performance in the Nyapuh Leger Ceremony can be seen in Figure 01 as follows:



Figure 1. Wayang Performance in the Nyapuh Leger Ceremony

### **Strengthening Ritual Practices as a Medium for Education and Value Transformation**

**The** series of ritual processes that participants follow in stages, from the *penglukatan* (cleansing ceremony), *natab* (cleansing ceremony), to communal prayers, provides space for participants to not only "follow" but also "interpret" the meaning. The *melukat* process based on birth dates (*sapta wara*), for example, is no longer understood merely as a technical step, but as a symbol of self-alignment with cosmic law. In this context, the Nyapuh Leger ritual functions as a medium for contextual spiritual education. Sudarsana (2018) emphasized that religious practices in Balinese Hinduism inherently contain an educational dimension that can shape the character and spiritual awareness of the congregation. This is evident in the participants' increased awareness of the importance of maintaining balance between thoughts, words, and actions (*Tri Kaya Parisudha*).

Interestingly, the participants' involvement in each stage of the ritual also demonstrated a shift in attitude, particularly in terms of sincerity and reverence. While previously some participants tended to passively participate in the ritual, during this activity they demonstrated more active and conscious participation. This demonstrates that a participatory approach to community service can improve the quality of community involvement in religious practices (Chambers, 1994). This demonstrates that a participatory approach to community service, as proposed by Chambers (1994), plays a strategic role in enhancing the quality of community involvement in religious practices. In the context of the Nyapuh Leger ceremony, this approach is reflected in the active involvement of participants from the planning stage, through implementation, and through reflection on the activity. The community is not merely present as ritual performers but also participates in understanding the symbolic meaning, philosophical values, and spiritual purpose of each stage of the ceremony.

Through this participatory process, participants gain direct experience (experiential learning) that deepens their awareness of the importance of Nyapuh Leger as a means of self-purification and life harmony. Discussions with religious leaders, stakeholders, and academics also open up a space for dialogue that enriches collective understanding, so that religious practices are no longer merely ceremonial but become reflective and meaningful spiritual learning processes. Thus, a participatory approach to Nyapuh Leger activities can foster more authentic and sustainable engagement, while strengthening the internalization of religious values in the community's daily lives.



Figure 2. Melukat Procession of Nyapuh Leger Participants

### **Collaboration between Universities and the Community in Preserving Traditions**

One of the important achievements of this activity is the establishment of harmonious collaboration between universities, foundations, yadnya prawerti parisadha, and the community. The involvement of lecturers and students extends beyond implementing activities to facilitators, bridging academic knowledge and cultural practices. Students play a role not only in technical aspects such as documentation and mentoring, but also in communication with the community. This provides a contextual learning experience and strengthens their understanding of local cultural values. Within the context of the *Tri Dharma* of Higher Education, this activity serves as a concrete example of how community service can be integrated into the learning process.

From the community's perspective, involvement in the planning and implementation of the activity fosters a sense of ownership. This aligns with the concept of participation, which emphasizes the importance of community involvement in every stage of the program to ensure sustainability (Sutrisno et al., 2020). Thus, this activity not only impacts individual participants but also strengthens social and cultural relationships within the community.



Figure 3. Involvement of Lecturers, Students and the Community in Nyapuh Leger Activities

The mass implementation of *Nyapuh Leger* in this activity also has a broader impact, namely strengthening the community's cultural identity. Amidst the tide of modernization that tends to shift traditional values, this activity provides a space for the community to reconnect with their cultural roots. Several participants expressed that this activity provided a different experience than performing rituals individually. The sense of togetherness created during the activity strengthened a sense of brotherhood and social solidarity. This demonstrates that religious rituals serve not only a spiritual function but also a social one.

Furthermore, this activity also succeeded in fostering a new awareness that rituals are not merely obligations, but also part of the process of self-development. Titib (2016) states that ceremonies in Hinduism are not only symbolic but also meaningful as a process of purification and spiritual enhancement. These findings reinforce the idea that community service activities based on local culture can be an effective strategy for maintaining the continuity of traditions while improving the quality of community spiritual life. In this context, *Nyapuh Leger* is understood as an educational medium capable of shaping inner awareness, strengthening religious ethics, and fostering a balance between the secular and non-sublime aspects of life.

These findings also reinforce the strategic position of local culture-based community service activities as a means of social and spiritual transformation. Not only does this approach serve to maintain the continuity of traditions, but it can also improve the quality of the community's spiritual life in a contextual and sustainable manner. Thus, the integration of local wisdom, religious practices, and an educational-participatory approach provides an effective model for building a society that is not only symbolically religious but also spiritually mature and character-driven.



Figure 04. Joint Prayers of Nyapuh Leger Participants

## CONCLUSION AND RECOMMENDATIONS

Community Service activities through the revitalization of the Nyapuh Leger ceremony at the Hindu Teacher Training College (STKIP Agama Hindu) in Amlapura demonstrated that a collaborative approach based on the Tri Dharma of Higher Education, combined with Participatory Action Research (PAR), effectively bridges ritual practices with the community's philosophical understanding. This approach transforms participants' involvement from mere ritual participants to active participants in interpreting the spiritual values contained within.

The results indicate a significant increase in the community's understanding of the meaning of Nyapuh Leger as a process of self-purification and an effort to maintain a balanced relationship between humans and God, others, and nature. The ritual is no longer viewed merely as a customary obligation, but rather as a medium for internalizing spiritual values contextualized to modern life. Furthermore, the synergy between universities, foundations, religious leaders, and indigenous communities has proven to strengthen efforts to preserve local culture while building collective awareness of the importance of religious values in facing contemporary social challenges. Thus, this community service model serves not only as a means of preserving tradition, but also as a relevant, adaptive, and sustainable spiritual education strategy to strengthen cultural identity and the quality of community life. Based on the results of the activity, there are several practical implications that can be further developed:

### **1. Strengthening Local Wisdom-Based Curriculum**

The results of the community service can be integrated into the Hindu religious education curriculum at universities and schools as contextual teaching materials, particularly in understanding the Nyapuh Leger ritual as a medium for character and spiritual education.

### **2. Participatory Spiritual Education Model**

The Participatory Action Research approach can be used as a model for community development activities, where the community is not only the object of development but also an active subject in the spiritual learning process based on direct experience.

### **3. Collaboration-Based Cultural Preservation**

Collaboration between educational institutions, traditional villages, and religious institutions needs to be continuously strengthened to maintain the existence of traditions while ensuring their relevance to the dynamics of the times.

### **4. Strengthening the Tri Hita Karana Values in Daily Life**

The values embodied in Nyapuh Leger need to be actualized in real life, such as maintaining social harmony, increasing environmental awareness, and strengthening individual spiritual practices.

### **5. Replication of Community Service Programs**

This activity model can be replicated in other regions by adapting to the local cultural context, thus becoming a national strategy for strengthening education based on local wisdom.

## **ACKNOWLEDGEMENTS**

The author expresses his gratitude to Ida Sang Hyang Widhi Wasa for His grace and blessings, enabling the successful and smooth implementation of the Community Service activity themed "Revitalization of Nyapuh Leger Ritual Values through Tri Dharma-Based Collaborative Service: An Implementation Study at the Amlapura Hindu Teacher Training College in 2026." The author extends his sincere gratitude to the Yadnya Prawerti Parisadha (YPP) Amlapura for their initiative, support, and trust in the implementation of this activity. He also extends his deepest appreciation to the leadership and academic community of the Amlapura Hindu Teacher Training College, particularly the lecturers and students, who actively participated in designing, mentoring, and ensuring the success of the entire series of community service activities as part of the implementation of the Tri Dharma of Higher Education.

The author also expresses his deepest appreciation to Ida Pedanda, Ida Dalang, and all the committee members and related parties who led and facilitated the Nyapuh Leger ceremony with such sincerity and sacredness. Furthermore, his deepest gratitude goes to all the participants and the community who participated with such awareness and enthusiasm, ensuring that this event was not merely a ritual but also deeply spiritually meaningful.

Finally, he extends his gratitude to all those not mentioned individually for their contributions, support, and spirit of togetherness. He hopes that this activity will provide lasting benefits, not only in preserving the Nyapuh Leger tradition, but also in strengthening the community's spiritual awareness and cultural identity amidst the dynamics of modern life.

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