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155 THE ROLE GURU SAKSI IN DIKSA By : Ida Ayu Tary Puspa E-mail :

dayu.tary@yahoo.com ABSTRACT Inauguration ceremony to become Sulinggih called Diksa ceremony. In the diksa ceremony there are 3 gurus who have an important role that is the Guru , the Guru , and the Guru . The three gurus will assess whether sisya, the candidate of the Sulinggih has been deemed ready to perform diksa , where diksa rituals would be preceded by Diksa Pariksa .

Among the three gurus, the Guru Saksi is a Sulinggih who serves as watchdogs as to whether the lessons have been learned or not by the sisya, both are obtained from Guru Waktra and from himself. After the Aguron-guron period is over, then these three gurus determine whether sisya is ready to perform Dwijati . In terms of learning the role of the Guru is to evaluate the learning outcomes of the Diksita candidate.

The Guru in the supervisory function in the learning process, aguron-guron, determine the sisya's graduation criteria by making an assessment of the well-being of the learning outcomes of his sisya and making measurements with the comparator lontar kasulinggihan so it can be determined whether a sisya is worth to be examined. In addition, being an evaluator The Guru also served in the Andi ceremony.

The male Diksita Candidate is bathed by the male Guru Saksi, while the female Diksita candidate by the female Guru . After has the Diksita candidate is dressed in white, escorted to the holy place where the Diksita candidate performing Diksa Keywords: Guru Saksi, diksa ceremony I.

INTRODUCTION The Book of Sarasamuscaya sloka 55 explains that the so-called dwijati are: brahmanah ksatriyo vai?yastrayo warna dvijatayah, caturtha ekajatiyah ?udro nastiha

pañcamah . 156 Translation: Brahmins are the first group, following the knights, then weisya; The three groups are equally dwijati ; Dwijati means born twice, step the birth they finished the ceremony pentasbihan), that is why they are all three are called twice birth; As for Sudra which, the fourth group, is called ekajati : born once; Shall not be subjected to him bratasangskara ; Not required to perform brahmacari; So, the four groups are called the caturwarna , is fifth (Kajeng, 1997: 47-48).

The term **Brahmana is derived from** Sanskrit, from the vein of the word "brh" meaning to grow. From the meaning of this word can be described that the function of the Brahmin is to cultivate the spiritual creativity of mankind to achieve the tranquility of life in the soul. Brahmins are also mean priest.

The priest is the title of the religious leader who leads the Hindus to achieve peace of life and lead the people in performing their religious ceremonies (Wiana, 1993: 36). Sarasamuscaya sloka 56 describes the function of a Brahmin as follows, adhiyata ahmano dadyadiyat irtha ani adhyapayedajayecchapi yajyan pratigrahan va vihitanupeyat.

Translation: Here is the dharma of the Brahmin; Studying the Vedas, holding ceremonies or worship, giving social charities, visiting holy places, giving teachings (religious illumination), leading ceremonies being in charity 1997: 48-49). The Brahmins are burdened **with the task of carrying out** whatever is deemed necessary to advance the spiritual welfare of society.

The Brahmin is a functional group that everyone has a holy science and birth talent for the prosperity of society, the state and mankind by practicing their knowledge and can lead religious ceremonies (Wiana and Santeri 1993: 36). To be appointed or inaugurated as Sulinggih (Brahmana), a candidate must certainly attend the inauguration ceremony.

The inauguration ceremony to become Sulinggih is called the Diksa ceremony. Upon 157 completion of education or Aguron-guron , the Nabe , the Guru Waktra, and the Guru will give an assesment whether or not the candidates of Sulinggih have been seen to be ready.

If it has been declared then relevant justified the Diksa , but before the Sulinggih candidate must follow the so-called Diksa then Sulinggih candidate is included in the ceremony of Diksa (Suhardana: 2008: 163). II. DISCUSSION 2.1 Understanding Ceremony Diksa The word dîksa is constructed from the syllable "dî" from the root of the word, means giving the spiritual knowledge (divya) and the syllable "ksa" means destroying sinful activity.

Thus, the word diksa etymologically means destroying sinful activity through spiritual knowledge (divya) (Miartha, 2014). This is found in Visnu Yamala as follows: "Divyam yato kuryat sanksyam, dikseti sa prokta desikais tattva kovidaih." Translation: Diksa is a process by which one can build up his spiritual knowledge, and destroy all reactions caused by sinful activities.)

People skilled in Vedic knowledge recognize this process as diksa. The word diksa is synonymous with initiation in English which means ordination, inauguration. terminology defined a of of disciple the world by bonafide master/ Acarya (kerta). (Miartha, 2014) The word diksa has the same equivalent as dvijati which means being born for the second time.

Firstly born from the mother second births obtained from the spiritual mster (guru), which in Bali is called " Nabe ". The imposition of diksa is not merely a formal initiation or ritual, but also shows the deep and personal relationship between the Guru Nabe and a sisya, in order to institutionalize the values of Godship 158 to the Sisya. The Book of Atharvaveda XI. 5.3

explains that at the time of the execution of diksa , a Guru seemed to place the disciple or Sisya in his body, like a mother bearing her baby and after going through brata for three days, symbolically the student has born as a very noble person witnessed by the deva. Thus the execution of diksa is a transition from dark to light, from humanity to God, so that impressed secret and thick with magical and mystical nuances (Miartha, 2014). In the book of The Nectar of Devotion, the initiation is expressed as the nature of the spiritual guru relationship with the disciple.

Spiritual guru is the representative of God (Acaryamam), and then diksa means approaching the God and simultaneously realizing and instituting attributes to God in everyday adjustment and behavior. A Diksa also means receiving pure spiritual knowledge while the ceremony diksanya is called Upaniti , the ceremony is intended to bring prospective students to the spiritual guru or get closer to God (Miartha, 2014).

Implementation Process Diksa The Execution of Diksa is stipulated in the Decision of Seminar on Unity of Tafseer on Hindu Religion Aspects 14 Year 1986/1987 about Guidance of Implementation of Diksa which divide its implementation into three stages namely Early Ceremony, Peak ceremony, and main ceremony, as described below. a. Initial Ceremony 1) Ceremonial Ceremony: Candidate Diksita (husband and wife) visited the house of Guru Nabe by bringing up upakara banten as it should.

2) Worship to the family: Candidates of Diksita are obliged to carry a living or

worshiping Old Man, please pray for his blessings for salvation upon and after being tortured. Candidates for Diksita also asked permission from their younger relatives. The worship of the parents is the last prayer, because then one day a sulinggih should not worship anyone who is still walaka.

3) Mapinton Ceremony: First of all to the mountains to wash away asucilaksana. In this case at least to Kahyangan Tiga. Second, the mepinton ceremony to Pemerajan Guru Nabe is instantly nurtured by Guru Nabe herself. This ceremony intends to ask for blessing and an and there an bond between Diksita candidate with Guru Nabe. 159 b.

Peak Ceremony 1) Ceremonies of death or penyekeban: before death, candidates Diksita dilukat Guru Nabe in Merajan candidate Diksita, followed by muspa. After that just carry out the observation of the body that is implementing Yoga. All-white dress, hand attitude ngaregep and ngramasika, namely mona brata and upawasa. The ceremony lasts a full day, ie the day before the ceremony Diksa. 2) Andi Ceremony: The ceremony is held in the morning at around 5.00.

This ceremony is performed by the Guru Saksi, Candidate Diksita man is bathed by a male Guru Saksi, while the female Diksita candidate is by the female Guru Saksi. Assisted by Diksita's relative. bath Diksita all white, escorted to the place where the candidates Diksita perform Diksa. c. Main Ceremony 1) Pedanda Nabe worships or ngarga.

2) Diksita candidate is in front of Sanggar to perform the ceremony mebyakawon, then proceed with muspa, guided by Guru Nabe, then immediately sublime amari sudana (rename). 3) The prospect of Diksita confronts the Guru Nabe with a matepung tawar segahu. 4) Candidate cleaned right rubbed eucalyptus, smoked three times, rubbed with oil, then placed on top of the top of the head.

5) Guru Nabe gives magical power to Sisya, among others, by anilat empuning pada tengen. 6) Anuhun on ... Guru Nabe napak candidate Diksita. 7) On top of the top of the head filled with the lotus flower cut eight times with scissors. 8) Sambutang kusa pengaras that is taken by the leaves of alang- alang diusapi his body and surrounded three times, licked with tongue three times, rubbed on the right shoulder three times, on the backbone three times, then leaves put alang-alang. 9) The pungu-punguning ring wuwunan ping tiga is a ceremony for the crown.

10) Picked panca corsican (reeds) ring, kalpika and scissors diperciki tirta. 160 11) Megunting: hair cut times, with hair, right hair, back hair, left hair and middle hair. 12) Halap Atmanya: Sisya's soul is taken. 13) Dagdhi damalaning sariranya: body and its defilements burned. 14) The burning fire is stopped. 15) Merta kramaning: Sisya metirta,

Sang Hyang Atma lowered back.

16) Guru Nabe karasadhaning sarira that is held a cult after that Sisya kakaduti sekar (disuntingkan flowers in the chest). 17) In his chest mahona cecatu: wawisik from Guru Nabe, datang prastawa: Sisya ring is taken Guru Nabe, tutulakna diujung at siwa three: flower Didadanya mahona cecatu : wawisik Guru , datang prastawa : cincin Sisya.

18) Pangpadhayadi: Guru Nabe gives bhasma, sirawista, sprinkled with siwamba holy water, anepeci, scooped up three times. 19) Nuhun Sekah: Sisya supports the god goddess god with accompanying and sesarik. 20) Tetebus: Sisya metebus. 21) Guru Nabe Nyiratang tirta on bebanten sesayut, fund restorer, pengambeyan stanana. Sorohan, penyeneng, jerimpen, bebangkit.

22) Angayab sesayut: Sisya Ngayab or nganteb sayut. 23) Masirat: Sisya approaches Nabe metirta. 24) Mejaya-jaya: Sisya mejaya jaya by Guru Nabe with prana bayu murti Bhuwana. 25) Tatabi Dupidipa: Sisya ngayab or natab incense. 26) Drinking holy water: Siwamba (Sisya). 27) Amet tetebus: given Sisya tetebus, kissed 3 times then placed in the midriff.

28) Wahi wija: Sisya is given some bija (eaten), this means as a pawisik sasipanan. 29) Wehi sekar: Sisya is given flowers. 30) Malaba Padamel: Sisya mapedamel. 31) Worship: last mepamit Guru feet, followed by receiving bisabel from Nabe. 161 2.2 The Role of Guru Saksi in Diksa Ceremony After really feeling steady, physically and mentally, and there is no obstacle whatsoever, then a candidate who wants to follow the Aguron-guron system should contact a Sulinggih who holds the title of Guru Nabe.

By following the Aguron-guron system, Master Nabe will act as a "Team Manager" of education. This Guru Nabe will determine the general wisdom in preparing Sisya Calon Sulinggih to follow education. Under Guru Nabe's coordination there are two other Sulinggihs who will each act as Waktra Master and Guru Saksi.

Guru Waktra is Sulinggih who technically gives lessons to Sisya candidate Sulinggih while Guru Saksi is Sulinggih who serves as a supervisor about whether or not the lesson learned by sisya either obtained from Guru Waktra or from himself. After the Aguron-guron period is completed, then these three guru determine whether sisya is ready to follow Dwijati (Agastia cs.

- I Ketut Wiana, 2001: 98, Suhardana, 2008: 77). Sisya candidate Sulinggih will get a lesson in accordance with the system and educational methods that have been determined. Lesson materials will be informed by the above mentioned Guru. In terms

of learning the role of the Guru Saksi is to evaluate the learning of the candidate Diksita.

Evaluation of learning is a systematic process to obtain information about the effectiveness of the learning process in helping siswa achieve the goal of teaching optimally. The Guru Saksi defines both the poor process of the learning activities. After knowing the results of the learning process, it will be determined whether siswa in question can follow the dwijati or not with the evaluation of learning outcomes. Evaluation of learning outcomes emphasizes the acquisition of information about how to obtain siswa in achieving the established teaching objectives.

Evaluation of learning outcomes establishes both the poor outcomes of the learning activities. General evaluation can be interpreted as a systematic process for determining the value of something (objectives, activities, decisions, performance, processes, people, objects, etc.) based on certain criteria through assessment.

To determine the value of something by comparing it with the criterion, the evaluator can directly compare with the criteria but, it can also make a measurement of something evaluated and then compare it with the criteria (Dimiyati and Mudjiono, 2009: 191). Measurement emphasizes more on the process of determining the quantity something comparing with specific while the assessment emphasizes the decision-making process of a qualitative good-bad measure. Measurements are made when assessment activities need them.

The results of quantitative measurements will be processed and compared with the criteria, to obtain the results of a qualitative assessment (Dimiyati and Mudjiono, 2009: 191). Guru Saksi in the supervisory function in the learning process Aguron-guron Siswa's criteria making assessment of the well-being of the learning outcomes of his Sisya and making measurements with the comparator lontar sasana kasulinggihan so it can be determined whether Siswa is worth to be examined.

Education is an important process in gaining knowledge. As well as to improve the quality of sitem diksa. Some papyrus that explains about sasana candidate Sulinggih that there is a special education that must be passed by a siswa (student). One of the lontar that should be used as a guideline in shaping the Hindu cultural education to improve the diksa system is the palm Silakramaning Aguron-guron.

Therefore, this Lontar Silakrama contains instructions or advice on how the duties and etiquettes of a siswa in chanting (silakramaning agurons). In relation to this matter, Silakrama explains/outlines some important things that should be followed by a future pastor, pinandita or one who will pursue the spiritual teachings of a Guru

(Nabe/Acharya), as follows: 1). A sisya should be devoted to the guru (the teachings of the bhakti guru), 2) .Sisya must always hold fast to the truth, 3). Sisya should not be jealous, bewitching, running black magic, 4).

Silakrama teachings should really be explored because it can remove stains and lead to the achievement of moksa, 5). Use that and bhusana in accordance with the instructions (guru) and never break the rules of use that and bhusana because it will berakibaat sin and can be punished, 6). A sisya must always be in a state of holy birth and mind, 7). A prospective pastor should pay attention to food, 8).

A priest/pastor should pay attention to the provisions in establishing dukuh, patapan or pasraman, 9). Keep away from all bad deeds in doing good deeds for the clamor of society. 10). While studying, a candidate must be selective in looking for guru, 11). Keep in mind the right behavior, the right speech, and the clear mind (Sanghyang Trikarya Parisudha), that leads to the kerahayuan, 12).

Strive for sense control and lead to the good to free yourself from the shackles of the senses. 163 For more details how should a sisya study, described in Lontar Silakramaning Aguron-guron as follows: 1.b. Om awignam astu Nihan kramaning haywa bhakti guru sang dharma, iman-iman, amilu ring haywa jati haywa satya tuhu, haywa gidek tampaking guru unguhaning ararahup, haywa tuduh, konkon haywa palungguhaning haywa ring guru, megat-megat guru, riya panon juga, sahadania tumurunga haywa amet sandikania, alalawanan waluning dahat pataka tan pwa mungkur, miang, yata milu kasembah anaking guru.

Matangnian hana guru putra putri, de yogiswara sang dharma ring guru guru lamun sewaka malungguh, tan angadeg natar, guru putra sang putri, alungguh ring kauri wong kawasa, teda sepah kawasa sang putra sang putri, tan kawasa. Translation: 1.b.Om, hopefully no obstacles. This is manners. Do not be a guru of uneducated knowledge, do not hesitate, do not use the guru, do not be honest, do not be really faithful, do not step on the shadow of the guru on the face wash, do not reject the guru's command, do not rule the guru, do not sit in the guru's seat, do not lie down in front of the guru, do not interrupt the guru talk, when meeting the guru do not look at him. When the guru is standing or walking then, respect it.

Do contradict guru's nor guru's it very unfortunate, do not say with your back (guru), (or) while walking. Similarly, the daughter of the guru should be respected. That is why there are so-called guru of sons and daughters of guru, forwarded by wise people to people who are studying in the guru of sons and daughters. If the student is sitting (above?), never the son the to in yard.

164 let the guru (sons and daughters of guru) sitting behind you, (but) they may sit behind the others. Should not give food and leftovers (food) the son daughter again student not allowed to kick (guru putra and guru putri). 2.a. sang dharma anilib kasilib, apan papa pametu makedik, sang dharma abhakti pasamuaning tan wruh maka dahat anilibaken nga, urung amanggih mageng hana wiku nga.

Gawenia saungguh-ungguhan, saparan-parania den jajaken pangawruhe mwang dharmane margine wang atuniriya apan ya mangkana, ya padania papania den tolih mamet sada girang sinembah dening wang, angempani, ring wang muda, anggotok
Translation: 2.a. Do not steal and embezzle (the property of the guru), because this will lead more people to sin, whereas few lead people to goodness.

If the students do not respect the people, because they do not know, that is the sin (wiku) who is lost. Wiku so called "wikayanilibaken rat (wiku who cheat the community)", of course his body will experience great suffering. There is an evil-hearted wiku, his work teaches science and dharma to a place that is passed, (that is to say) is that the people offer something to him, (this same thing is the same) by taking the property of others, the sin of his deeds cannot be seen, Take the food and he is very happy when respected by the community, fuming, forgiving and deceiving the ignorant, hitting with the hard, 2.b. sipi sipi, den yan mangkana; ta nga.

ambahen sang dharma, dahat Nihan tingkahing guru lawan sisya, sisya ateguh ing tuhu tan panikelaken tuduh sang guru, yan anasaraken papa sang guru yan mangkana. Sang guru awarah ring yukti, sisya yang mangkana; apan tunggal kang lan pinet, pada papa muwang apan sang mangumpet sang sewaka dharma, dahat denta maneneya sang sewaka dharma juga 165 teguhing papa guru mangkana, ya hana luput ingsun sewaka dharma, wenang sang guru sumaputana ring sisya, kadi saking toya, piar yata menggal manih, topamania sang guru sisya, pwa dosa yeka wenang sisya kambangan.
Translation: 2.b. If so, then the sin will be found.

Such behavior is not feasible for a student, because such behavior is a very great sin. It is fitting for the guru's relationship with the students (Sisya) to hold strongly to the truth, never rejecting the command of the guru. If there any deviations the guru will be (participated) in sin. The guru teaches the truth but the disciple does not hold on to the true and refuse the command (guru).

Such a disciple is so great his sin, (as is the sin of his guru) because it is the same between the one receives the who (fine). and are the same. When a guru use their students with indecent, while clinging to the truth (not guilty), then such a guru dear. If

the student is a mistake in studying, the guru should warn the sisya. (The anger) a stone water, water soon dry again, so for example the guru anger to sisya.

There is a mistake that such punishment should only be "developed" (fired?) 3.a. dening guru sanaknia kabeh wenang iriya, papania dahat. pwa wang mahutang ayaban ring sang pandita, padedenia ngayabiya, panaurania anikel anggung de sataurania mautang ayaban ring padania tiwalaka, maka ayaban, muwang masangketa sang muwang ring wang. sang dharma denggi sisya, aneluh andesti tan papa dadi yan dasaring kawah, papa ika.

Iti silakrama, warahana maring rusit rusitika, kurang lamun sasasaning pada sida yan wruha pangrasa, tan ring silakrama, denia ika. wruha pangrasa ginuru nguni ka anut silakrama. 166 Translation: 3.a. Only by the guru, and his relatives can not advise him, it is so great that such a sin is so.

There are people who owe offerings to the pastor, he himself enjoys the offering, it must be returned multiplied. When it is owed to one another "walaka" then "ayaban" (offerings of sajen) also as a return. The person who is studying when envying the sisya (others), helping to conjure, to run the black magic of hurt, will surely become the base of the of abject This silakrama, very doctrine. Although poorly understood, it will remain if followed all the teachings of silakrama (the) then it will get success.

If you want to know the core of this doctrine, do not fool the teachings of this silakrama, just like the history of the despicable people. If you want to deepen the core of this taught teaching, it must first be followed by the teachings of this silakrama, 3.b. tan urung sida mukseng sarirania juga, utama dahat ika apan sang dharma, panikelaken sang yadiapi sang dharma de guru, bahni juaala muang ring jroning samudra, muwang durganing aparang aparung.

manjinga wiwaraning laklakaning naga jerih sewaka tekap ring kana; yan pangutus sang guru wenang lakonanan yan mangkana, yadian abang tan sang dharma, mangkana tan yan ring yadian wruha warah lepas, sang sewaka yan hana manandang bawa, bawania, kang bawa abawa, tan wenang maweh bawa ring sisya; yan mangkana pada i abawa kang bawa, wang bawa, tan hana kang aweh bawa, anuwikoni Translation: 3.b. (If so) will surely be able to eliminate him.

This is very noble, because the devotees of dharma never reject the command of the even told enter the into fire, the ocean or the abyss are very dangerous. Although also told to enter the 's or the of dragon not of dharma devotees. When the guru orders have been executed, even 167 though the task is quite dangerous. It should not be

thought of by the of (servant It so If the counseling body will reach moksa even though it does not know the nature of the doctrine.

There are people wearing bawā (priest bracelets), any form of carry, the guru who brings to sisya who have not the right to wear, should (guru) should not bring to the students (who have not the right to wear). For the same sin between the one who carries it with the person who carries it. So then some people take it with us, no one gives (permits), tells himself a priest.

In addition to being an evaluator the Master Saksi also served in the Andi ceremony, the ceremony was performed in the early morning at around 5.00. The ceremony was performed by the Guru Saksi, Candidate Diksita man was bathed by a male Guru Saksi, while the female Diksita candidate by female Saksi. by own relative. Finished bath candidate Diksita dressed all white, escorted to the place where candidate Diksita candidate do Diksa (Suhardana, 2008: 177). III.

CONCLUSION The word dīksa is constructed from the word dī from the root of the word and which means giving spiritual knowledge (divya jnana) and ksa word which means destroying sinful activity. Then the word diksa etymologically means destroying sinful activity through spiritual knowledge (divya jnana/agnijnana). Implementation Diksa set in the Decision Seminar Unity Tafsir Against Hindu Aspects to 14 Year 1986/1987 about Guidelines Implementation Diksa which divides the implementation into three stages of the initial ceremony, ceremony Peak, and the main ceremony.

The Guru Saksi is Sulinggih who serves as a watchdog on whether or not the lessons learned by sisya are either obtained from Guru Waktra or from himself. After the Aguron-guron period is over, then these three guru determine whether sisya is ready to follow Dwijati. In terms of learning The role of the Guru Saksi is to evaluate the learning of the candidate Diksa.

Evaluation of learning is a systematic process to obtain information about the effectiveness of the learning process in helping sisya achieve the goal 168 of optimally. Guru defines the process the learning activities. After knowing the results of the learning process, it will be determined whether sisya in question can follow the dwijati or not with the evaluation of learning outcomes. Evaluation of learning outcomes emphasizes the acquisition of information about how to obtain sisya in achieving the established teaching objectives.

Evaluation of learning outcomes determines both the poor outcomes of the learning activities. **BIBLIOGRAPHY** Agastia, dkk.2001. Eksistensi dalam Hindu . Denpasar: PT

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169 WRITING GUIDELINES OF BÀLI-JYOTIÁ: **The International Journal of** Theology, Philosophy, and Eastern Culture 1. Article which is written in English included an abstract in English. 2. Contents of article are on: a. Hindu Theology b. Indology c. Tradition and Culture of Hindu 3. Writing using MS Word on A4 size of paper, by using font of Times New Roman size 12, spacing 1.5, except tables.

Limits of Top and Bottom are 3 cm; Left and Right are 3.17 cm with a maximum length is 15 pages of content writing outside the appendices 4. Outlines as the results of research and systematic studies of literature are composed as follows: a. Title b. Name c. Address of institution and author d. Abstract e. Keywords f. Introduction (containing background, problem statement, theory, hypothesis [optional], purpose of research) g.

Research Methods (containing time and place, instruments/ techniques of data collection, methods of data analysis). h. Results and Discussion i. Closing (conclusions and suggestions [optional]) j. Bibliography (must refer to 80% of published literature in last 5 years and 80% comes from primary sources). 5. Title reflects the contents of writing. 6. The author with the complete address. If the address **is more than one**, then it is marked using *) followed the 's address.

If the author **is more than one** person, the conjunctive used is the word "and". 7. Abstract is typed in italic words within one space and maximum 170 words are 150. 8.

Keywords consist of 5 words and written in italic. 9. Each tables, pictures, and graphs should be given number, title, and description of source. 10. The reference of article is in the form of body note, with the following provisions: a.

After the quotation, the author then it is followed by the year of writing and the page of referred book. Example:.... (Quotation)... (Majid, 1997: 98). b. The referred books are written completely in bibliography. 11. Bibliography is arranged based on the serial number of referred libraries (alphabet): a. Book by single author. Example: Hockett, Charles F. A in Linguistics . New York: The Macmillan Company, 1963. b. Book by two or three authors.

Examples: Oliver, Robert T., and Rupert L. Cortright. New for Effective Speech. New York: Henry Holt and Company, Inc., 1958. c. Book by many authors, only the first author inverted arrangement. Example: Morris, Alton C., et.al. College the Year . New York: Harcourt, Brace & World, Inc., 1964. d. Book consists of two volumes or more. Examples: Intensive Course in English, 5 Vols. Washington: English Language Service, Inc., 1964. e.

An edition of the works of an author or more. Example: Ali, Lukman, ed. Bahasa dan Kasusastraan Indonesia sebagai Cermin Indonesia . Jakarta: Gunung Agung, 1967. f. A collection of potpourri or anthology. Example: Jassin, H.B. ed. Gema Air, dan . 2 Jilid. Jakarta: Balai Pustaka, 1969. g. A translation book. Example: Multatuli. Max atau Kopi Dagang Belanda , terj. H.B. Jassin, Jakarta: Djambatan, 1972. h. Article in a Compilation. The title of article is always written 171 in a quote.

Example: Riesman, David. "Character and Society," Toward Education, eds. Louis G. Locke, William M. Gibson, and George Arms. New York: Holt, Rinehart and Winston, 1962. i. Article in the Encyclopedia. Example: Wright, J.T. "Language Varieties: language and Dialect," Encyclopaedia Linguistics, and (Oxford: Pergamon Press Ltd., 1969), hal. 243251.

"Rhetoric," Encyclopaedia Britannica, 1970, XIX, 257-260. j. Article in the Magazine. Example: Kridalaksana, Harimurti. "Perhitungan atas Delapan Nusantara serta Pusat Penyebaran itu Teori ," Majalah Ilmu-ilmu Sastra Indonesia, Oktober 1964, hal. 319- 352. k. Article in the Newspaper. Examples: Arman, S.A. " Sekali Teroris ," Kompas, 19 Januari 1973, hal. 5. Kompas, 19 Januari 1973. l. Unpublished Thesis and Dissertation. Examples: Parera, Jos.

Dan. " Fonologi Gorontalo ." Skripsi Sarjana Fakultas Sastra Universitas Indonesia, Jakarta, 1964. m. When the referred literature is in the proceedings. Example: Mudzhar, M Atho. Perkembangan Liberal Indonesia , Prosiding Seminar Pertumbuhan Aliran/Faham Keagamaan Aktual di Indonesia. Jakarta, 5 Juni, Puslitbang Kehidupan

Keagamaan, 2009. n. When the referred literature is in the form of mass media. Example: Azra, Azyumardi.

2009, Meneladani Yusuf Makassar , Republika, 26 Mei: 8. o. When the referred literature is in the form of website. Example: Madjid, Nurcholis, 2008, Islam Peradaban . www.swaramuslim.org., accessed on date, month, year. p. When the referred literature is in the form of institution. Example: Lembaga Ilmu Pengetahuan Indonesia. Petunjuk Teknis Fungsional dan Kreditnya . 172 LIPI, 2009. Jakarta. q.

When the referred literature is in the form of papers in scientific meetings, congress, symposium or seminar which has not been published. Example: Sugiyarto, Wakhid. Perkembangan Baha'i Tulungagung. Seminar Kajian Kasus Aktual. Bogor, 22-24 April. 2007. r. When the referred literature is in the form of patent documents. Example: Sukawati, T.R. 1995. Landasan Putar Bebas Hambatan . Paten Indonesia No ID/0000114. s. When the referred literature is in the form of research reports.

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