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## IMPLEMENTATION OF TRI HITA KARANA TEACHINGS IN SUBAK ACTIVITIES IN BALI

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### ABSTRACT

Revealing the life of traditional farmers in modern times nowadays seems like reminiscing about a past life. Advances in technology and communication led to shifts in several aspects of people's lives, including Balinese people who mostly Hinduism. This shift does not only occur at the social level, such as daily life but also on the public mindset which leads to a mindset that prioritizes all material interests. Even though, there are still many Balinese people, especially those living in rural areas, who still show mindset and lifestyle like those found in the past and shown in their daily lives today. This is still strong in the traditional farmers' life.

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## INTRODUCTION

Besides, Hinduism teachings are applied through *Desa, Kala*, and *Patra* which sometimes differ from one place to another. In other words, the factors of *dresta* and *desa mawecara* have the potential to make difference in the implementation of religious teachings. All Hindu activities can be seen in traditional culture because they have gone through a long history, thus it is still deeply embedded in the conscience of their people, and the community has not left its noble cultural roots from generation to generation (Surawati & Sari, 2020). According to Kardi (2012), agricultural activities in Bali are not only based on and or studying the physical side of agriculture (physical agriculture), such as the agricultural method of agricultural business, but also on the non-physical side (metaphysical agriculture). The life of traditional farmer families who live in rural areas, especially in villages where the people still mostly have a livelihood of farming, shows a life of serenity, peace, and solidarity. As community members, they are bound by a village discipline called *awig-awig*, both at the *Banjar* level and the customary village level. *Subak* is a farmer organization in Bali that regulates rice fields. This effort is carried out with a spirit of togetherness starting from the process of planning development, utilizing, and maintaining it to achieve the desired goal, namely maintaining a balance of life. Bali is one of the provinces that still upholds local wisdom in the implementation of

daily activities to this day. This wisdom and culture are still very thick, causing all the actions that are carried out cannot be separated from the local wisdom and culture there. One of the real local wisdom that has developed in Balinese society until this day is *Subak*. The word "*Subak*" comes from the Balinese language. This word was first seen in the *Bandung Pandak* inscription of 1072 AD. According to the Regional Government Regulation of Bali Province No. 02/PD/DPRD/1972, *Subak* is a customary law community that has socio-agrarian-religious characteristics, which is a farmer association that manages irrigation water in rice fields (Saputra, Atmadja & Sinarwati, 2017). Some observers praised and admired *Subak's* existence and success. Balinese people who live in agrarianism create a harmonious atmosphere, different from tourism culture with a global life and a liberal economy. Technological sophistication often leads to overexploitation of nature and culture. In this case, local cultural life contradicts the life of global tourists which tends to develop today (Wastika, 2005). In essence, *Subak* is not only an organization but an irrigation system that includes both a physical and social system. The physical system is the physical infrastructure and facilities of *Subak*, while the social system is the management of the physical system. Hence, the designation given by C.J. Graders, namely *Subak* as an irrigation system, is more striking. *Subak* is a good irrigation system, both in the physical and social system, which is an institution capable of managing the physical system for the farming of its members. The implementation of *Subak* farming is

based on the *Tri Hita Karana* philosophy, namely the balance between God Almighty, humans, and nature. The relationship with God as an element of *Parhyangan* is manifested in *Subak* Temple. The relationship between members and *Subak* management with all the rules is manifested as an element of *Pawongan* (human) and its relationship with rice fields. Facilities and infrastructure are manifested as elements of *Palemahan* (nature). The essence of *Tri Hita Karana* teachings is expressed by Wiana (2004: 141) which emphasized three human relationships in life in this world. The three relationships include relationships with fellow humans, relationships with the natural surroundings, and relationships with God that are interrelated with one another. Every relationship has a way of life that respects other aspects of its surroundings. The elements in *Tri Hita Karana* must be carried out in a comprehensive and integrated manner in its implementation.

*Subak* members are called *Krama Subak*. Each of the members has long duties, obligations, and rights in carrying out the organization. *Subak* does not differentiate between the place of residence (domicile), social position, and beliefs of the members. *Subak* membership is based on the unity of the agricultural area in a stretch that obtains water from a jointly cultivated source. Based on this common interest, the farmers formed the *Subak* organization, which jointly carried out development. Management and maintenance of all facilities and infrastructure owned. In its management, *Krama Subak* regulates and distributes irrigation water fairly and evenly, thus all land of each *Subak* members get the best possible service. *Subak* members not only consist of farmers who own rice fields but also cultivators, regardless of customary village ties and their respective domiciles. In other words, *Krama Subak* does not have to consist of people from a customary village or an administrative village (*kelurahan*). There are *Subak* whose members come from other district and regency. However, *Subak* customary institutions and customary village institutions have mutually beneficial relationships with each other. Based on the description above, it can be seen that there are various forms of *Krama Subak* activities. These various forms of activity are called *Darmaning pamacul* or Agriculture, which means the duties and obligations of farmers or instructions for farmers.

## METHODS

This research used qualitative research with deductive-inductive methods (from general to specific) and the reporting was descriptive and narrative. Qualitative research was observing people in their environment, interacting with them, trying to understand language and their interpretation of the world around them. The type of data was used qualitative data, namely data in the form of relative values, in which data related to quality that emphasizes meaning. Sources of data in this research were primary data and secondary data. Primary data were collected through in-depth interviews with key informants and direct observations in the field. Meanwhile, secondary data through relevant literature studies (Moleong, 2000). In finding and collecting data, researchers used four methods, namely Observation Study, Interview Study, Documentation Study, and Literature Study. While the data analysis method used qualitative analysis, which is a method used by the author to process data by interpreting data or facts in terms of giving meaning, explaining patterns or categories, looking for relationships of various variables.

## RESULTS AND DISCUSSIONS

The foundation used by the *Subak* system in managing its organization is the foundation of harmony and togetherness, which is the embodiment of the *Tri Hita Karana* concept, namely *Parhyangan*, *Pawongan*, and *Palemahan*. The *Tri Hita Karana* concept contains universal values that express patterns of balanced and harmonious relationships. The elements contained in *Tri Hita Karana* are based on elements of the balance value of the relationship between humans and God (*Parhyangan*) (Lestari, Windia & Astiti, 2015). In line with

the explanation by Windia (2006: 48) that even though the *Tri Hita Karana* concept is originally a basis derived from *Sanata Dharma*, however, the *Tri Hita Karana* concept is a universal concept that does not contradict the life of other religions in the world. It does not contradict means that the *Tri Hita Karana* concept contains harmony and principles in life, as a nation and state for human beings in the world. Thus, harmony between one another, between the natural environment, and God is a dream for all people in the world wherever they are. Agricultural activities have an obligation or duty known as *Swadharna*. As mentioned previously, *Subak* is a union for the use of irrigation water in Bali. For the Balinese, especially the Hindu community, water is a part of life. For the Hindu community in Bali, water is not only used as a daily necessity, but it is inseparable from every religious activity. In this discussion, the water referred to the water used as an agricultural tool, in this case, the use of water is regulated in an institution known as *Subak*. In this agricultural activity in *Subak* that has been described previously, it cannot be separated from the concept of Hinduism. One of the concepts of religious teachings contained in agricultural activities is the teaching of *Tri Hita Karana*. For the Balinese community, *Tri Hita Karana* has a great influence on aspects of life because it is the goal of *Tri Hita Karana*. Since the great influence of *Tri Hita Karana* concept on the Balinese community, then this concept is also applied in the traditional irrigation system, namely *Subak*, hoping that the balance between God, humans, and the surrounding environment will be maintained (Nopitasari, & Suatra, 2013). The form of application of the *Tri Hita Karana* teaching concept in the implementation of Agriculture can be seen as follows.

**Parhyangan:** Humans are God's creation, while Atman in humans is a spark of the holy light of God's greatness that causes humans to live. From this point of view, human owes his life to God. Therefore, humans must be grateful, devoted, and always prostrate to God Almighty (*Ida Sang Hyang Widhi Wasa*). Gratitude and devotion can be expressed in the form of praise for His greatness. *Parhyangan* is the relationship between humans and God. The religiosity side of *Subak* as one of the pillars of *Subak's* character as a socio-agrarian-religious institution depends on the existence of this temple (Sutawan, 2008). In agricultural activities, the relationship between humans and God can be seen in the implementation of the *Dewa Yajna* ceremony at *Bedugul* Temple as *Kahyangan Desa*, in activities as follows.

**Ngendag:** *Ngendag* comes from the word *Endag* which means to emerge or start, while *Ngendakin* means to start cultivating the fields. *Ngendagin* can be done with a hoe, *Tenggala*, or *Aluku*. *Ngendagin* uses a type of *upakara*, such as *Tumpeng*, *Dananan* according to *Urip Pancawara* on that day, which is done exactly on *Paing* 9 pieces, *Pon* 7 pieces, *Wage* 4 pieces, and *Kliwon* 8 pieces. This *Dananan* offering is also complemented by *geti-geti* and *canang Lengewangi*. Before *Aluku* or hoeing, an offering ceremony is carried out to the Mother Earth, using the mantra:

*Om Ibu Pratiwi sanghulan anedanugraha werdi astu nama swaha* Terjemahan: *Om Bhatari Sri Astu Ya Nama Swah*  
Translation:

Devote to Mother Earth, I ask for Your blessing, hope it will develop, respect, Servant. Respect to Dewi Sri, hope you get Blessings.

After delivering *Banter*, then start with *Aluku* or hoe for three times and face to the east. *Ngendagin* intends to ask *wara nugraha* to Mother Earth and *Dewi Sri* so that in cultivating the fields to receive salvation, this can be seen from the meaning of the chanted mantra.

**Penguritan:** *Penguritan* comes from the word *gurit*, which means scratch. On this scratch, the rice seeds are sown, thus *Ngurit* means planting the seeds. This seed is called *Bulih*, thus planting the seed is called *Mamulih*. The type of ceremony is *nasi kojongan* with *pucuk bang* flower and it is stuck in the northeast corner. Accompanied by *segehan putih kuning*.

*Mamulih* is carried out by *pengalapan* the rice fields, *nasi kojongan*, and *segehan putih kuning* placed in the northeast corner. By using the following mantra:

*Om Ganggah Ya Nama Swaha*

Translation:

Devote to *Dewi Gangga*

After that, *segehan putih kuning* is offered to *Bhuta Kala* who controlled the west. This ceremony aims to make *Dewi Gangga*, the God of water who irrigates the rice fields, always keep the seeds growing healthily.

**Penanduran:** *Penanduran* is carried out after the seeds are ready for planting (*Memule*), which is usually looking for a good day to do this planting. It is according to the *Panca Wara* calculations.

**Tulung-Tulung:** *Tulung-Tulung* is carried out by *Krama Subak* when the rice is 1 month 7 days old or *Tutug Kambuhan* (42 days). By using offerings, such as *Canang Lengeh Wangi*, *Burnt Wangi Banten suyuk* (this offering is dedicated to *Dewi Sri* and her accompaniment to *Bhuta Kala*).

**Pengisehan:** *Pengisehan* is carried out by *Krama Subak* after 70 days of rice and the rice usually grows well *Ngatapan*. By using offerings, such as *Canang Burat Wangi*, *tadah sukla satu tanding*, *belaying enam*, *isuh-isu*, *penyeneng*, *lis*, young coconut water (*air kalungah*). This ceremony is addressed to *Dewi Sri*.

**Mabyukukung:** *Mabyukukung* comes from the words *Beya* and *Kukung*. *Beya* means *upakara*, while *kukung* comes from the word *kung*, which means romance. Thus, this ceremony is intended as a love meeting between the stigma and the pollen which becomes fertilization. *Mabyukukung* is carried out by *Krama Subak* when the rice is three months old. By using the types of offerings, such as *peras*, *pengembahan*, *jerimpen*, *tulung lima*, *sayut kukutan*, *asep*, *tonya anyar*, *dapetan*, *sodaan putih kuning*, some types with *ketipat* with *ulam sawah* that are processed into *palem*, *pepesan*, and others. The purpose of carrying out this ceremony is to hope that the rice will quickly fill up.

**Pemedekan Dewaning Pari :** *Pemedekan Dewaning Pari* is carried out by *Krama Subak* when the time to bring the rice to the barn, including carrying a bundle of rice which symbolized *Bhatari nini*. By using offerings, such as *canang burat wangi*, *lenge wangi*, *geti-geti*, *keeping biu mas*. Offerings for cleaning the tools used in the fields are *perascita* and *durmenggala*. The purpose of carrying out this ceremony is *pejaya-jaya* (*Piodal*) to *Dewi Sri-Sedana*. The *Teg-teg* ceremony is intended for *Dewi Sri* (*Enteg*) to stay in the barn. *Penjor* is an offering to the God of Mount Agung (*Dewa Gunung Agung*).

**Ngunggahang Pari:** *Ngunggahang Pari* is an activity carried out by *Krama Subak* to put the rice to the barn and hold a *yajna* ceremony called *mantenin padi* in the barn on a good day (*rikala dewasa ayu*) or *unggahang Crigati*.

**Nedudang Padi:** After three days of rice in the barn, then you can take the rice in the barn by giving a *yajna* ceremony in the form of *canang* and *ketipat*.

**Beras Di Pulu:** *Beras di pulu* is the activity of storing rice or storage in *Pulu* which should be sprinkled with *toya* (holy water) first. The expression of gratitude in the relationship between humans and God Almighty (*Ida Sang Hyang Widhi Wasa*) is expressed in the *Tri Hita Karana* concept because humans are imperfect creatures in the presence of God. As an expression of human imperfection, humans should realize the greatness of God. Especially in agricultural activities, it can be seen that humans achieve their goals, one of which is through the relationship between humans and God in the *Tri Hita Karana* concept, namely in *Parhyangan*, which is located in the *Subak* temple.

**Pawongan:** Human relations with other humans as social creatures, humans cannot live alone. They need help and cooperation with others. Therefore, the relationship between each other must always be good and harmonious. Relations between humans must be regulated on the base of *saling asah*, *asih*, and *asuh*, mutual respect, mutual love, and mutual guidance. This good relationship will create safety and inner and outer peace in society. A safe and peaceful society will create a peaceful and prosperous country. The relationship between humans and humans in the *Tri Hita Karana* teaching in the Balinese concept is called *Pawongan*, which is defined as a human being a subject that exists in three concepts in the *Tri Hita Karana* teaching consisting of *Parhyangan*, *Pawongan*, and *Palemahan*. Human relations with humans interact with each other both in collaboration, communicating, and doing things that require togetherness cannot be separated from a sense of unity and integrity because unity can be realized when there is direction, togetherness, especially in thought. Unity will be solid when our minds and hearts grow and develop with affection and unity that makes the family strong with the unity of progress (prosperity of life) will be realized. (Titib, 1996: 348).

In *Reg Veda* X. 191. 2 and 3, it is emphasized that unity is very important to achieve common goals, as below.

*Sam gacchadhvam sam vadadhvam*

*Sam vo manamsi janatam*

*Deva bhagam yatha purve Samjanana upasate* Translation:

“As human beings, you should walk together, talk together, and think in the same way as your predecessors shared their duties. So that is how you should exercise your rights.”

*Samano mantrah samith samani*

*Samanam manah saha cittam esam*

*Samanam mantram abhi mantraye Vah, samanena vo havisa juhomi*

Translation:

As human beings, may you think together, may you gather together, let your thoughts and ideas be the same, I give you the same thoughts and the same conveniences.

Related to this research, unity and integrity are very important to achieve common goals where the relationship between humans and humans can be seen in the activities of the *Subak* meeting which are intended to gather various kinds of opinions or thoughts in the hope of achieving a common goal. *Subak* meetings are held regularly to discuss the articles of association of *Subak* and meetings are held at certain times, such as repairing damaged waterways together. This togetherness arises based on a desire to unite thoughts, ideas with the achievement of the expected goals. Besides meetings, activities carried out by *Krama Subak* include extension activities from the agricultural department regarding nursery techniques or procedures or providing information on newly discovered superior seeds and counseling on correct fertilization procedures. *Pawongan* is the relationship between humans and humans in the *Tri Hita Karana* concept, which is a harmonious relationship between humans and humans carried out in *Krama Subak* activities. It aims to foster a high sense of unity and integrity that is based on cooperation and mutual need to achieve the common goal as well.

**Palemahan :** Human relations with the environment. Humans live in a certain environment, where they get the necessities of life from the environment. Humans are very dependent on their environment. Therefore, they must pay attention to the situation and environmental conditions. The environment must always be maintained from being damaged. The environment must always be clean and tidy, in which the environment must not be polluted or damaged. Forests should not be cut down at will, animals should not be hunted because it can disturb the balance of nature. In fact, the environment must be maintained its tidiness, beauty, and preservation. An environment that is arranged neatly and cleanly will create beauty. The beauty of the environment can create a sense of calm and serenity in humans (Suhardana, 2006: 51).

*Palemahan* is the relationship between humans and the environment, in this case, the environmental area in *Subak*. As a form of respect for nature, especially the environment in the *Subak* area, a *Caru* ceremony is held before cutting rice. By presenting the *caru* ceremony under the *sanggar penanduran* that consists of *bebanten Jaja Kukus Maunti*, *Sasih Nasak Banana*, *beras bang putih kuning*, on the five *takir* served to *sedahan Yuyu* and *ganjaran* in the form of *Segahan Takilan iwak ebat-ebatan*, *urab barak putih*. All of these are served to *juru tumbuk* and *segahan padi* to ask for safety to *Bhuta Kala Dengen* which has the meaning of respecting nature, especially the environment that is ready to planting. The relationship between humans and the environment carried out by *Krama Subak* can be seen when the maintenance of plants with green plants and plants contains or emits oxygen. The sun energizes plants, invigorates flowers and fruits, plants protect mankind and new transplants can be developed. In *Atharva Veda* X. 8. 31 and VI. 44. 1 emphasized that:

*Avir vai nama devata  
Rtena-aste parivrita*

*Tasya rupena-ime vrksah Harita haritasrajah* Translation:

There is a leaf green dye or *avi-pigment* (a life-saving element, namely chlorophyll, the green substance in leaves) in plants. It is covered by networks. Because of this dye, the plants and medicinal plants turned green.

*Athur vrksa urdhva-svapnah* means the plants that stand (live) in the places where they sleep. Thus, the relationship between humans and the environment in the *Subak* area consists of several *Banjar*, whose processes from seeding to planting are carried out according to the season. Thus, the maintenance of achieving fertility with abundant results can have a positive impact both for *Krama Subak* and can preserve nature, especially plants. From the explanation above about *Krama Subak's* understanding of the *Tri Hita Karana* teachings in the implementation of agricultural activities, they clearly understand but it is only on their different perceptions between one individual and another. This is based on the extent to which the understanding of each individual in the *Subak* environment regarding related activities. Other aspects that threaten the sustainability of *Subak* also come from within the *Subak* itself, such as the threat of the *Tri Hita Karana* aspect as the philosophy that underlies and maintains the survival of *Subak*. One of them is the threat of carrying out religious ceremonies (*parhyangan*) in *Subak* because *Subak* loses paddy fields or agriculture (*palemahan*), thus the dynamics of social interaction in *Subak* as a social institution in the agricultural sector (*pawongan*) are also in danger of disappearing (Sudarta and Dharma, 2013).

Therefore, the agricultural activities carried out by *Krama Subak* can be said to contain many religious values. One of them is *Tri Hita Karana* teachings as a form of ethics education to know himself and his environment, thus the harmony between humans and God, humans and humans, and humans and their environment can be maintained.

## CONCLUSION

*Tri Hita Karana* teachings in Balinese *Subak* activities are implemented in 1) *Parhyangan* is the relationship between humans and God. In agricultural activities, the relationship between humans and God can be seen in the implementation of the *Dewa Yadnya*

ceremony at *Bedugul Temple* as *Kahyangan Desa* in activities, such as *Ngenda*, *Penguritan*, *Penguritan*, *Penanduran*, *Penanduran*, *Tulung-Tulung*, *Pangisehan*, *Mabyakukung*, *Pemedekan Dewaning Pari*, *Ngunggahang Pari*, *Nedudang Pari*, and *Beras Di Pulu* All forms of this activity are implemented as a tribute to God (*Ida Sang Hyang Widhi Wasa*). 2) *Pawongan* is the relationship between humans and humans in *Tri Hita Karana*. In the Balinese concept, *Pawongan* is defined as a human being who exists in three concepts of *Tri Hita Karana* which consists of *Parhyangan*, *Pawongan*, and *Palemahan*. The relationship between humans and humans cannot be separated from a sense of unity and integrity because unity can be realized if there is direction, togetherness, especially in thought. 3) *Palemahan*, where the *Subak* area implements crop planting activities, such as rice or other seasonal crops, which is always carried out simultaneously.

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