



LEGONG DANCE CREATION OF ARAS KEMBANG WINDHU: AN EXPLORATION OF THE PHILOSOPHY OF TUKAD BINDU HISTORY

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Abstract:

Purpose: Legong Kreasi Aras Kembang Windhu is an artwork inspired by the mythology surrounding Tukad Bindu. This stream is considered a symbol of the greatness of the creator, representing tenderness in maintaining the purity, cleanliness, and sustainability of water sources as the breath of life. The purpose of this work is to unite aesthetic creativity and history, making Tukad Bindu a source of deep inspiration that reflects the aesthetic imagination of nature and explores Hindu mythological sources related to the beauty of tourist attractions in Denpasar City.

Research methods: The method of creating this dance work adopts the *angripta-sesolahan* approach by I Ketut Suteja through several stages, which include planning, joint prayer rituals, material selection, formation of improvised motion results, and the first performance for evaluation.

Findings: The result of the creation of Legong Kreasi Aras Kembang Windhu is a dance work that describes the philosophy of water mythology and relates it to the natural history of Tukad Bindu. The alignment of the history of white and yellow *Julit* fish in Tukad Bindu is the basis for the depiction of human life in this performance. Through this performance, it is hoped that people can better understand and appreciate the importance of preserving nature, especially water and river areas, and promote awareness of sustainability and natural beauty in harmony.

Implications: Basically, Legong Kreasi Aras Kembang Windhu is not just a work of art for a prestigious art event but also a tribute to cultural heritage and an innovative attempt to introduce it to the public uniquely and interestingly.

Keywords: Legong, Creation, Aras Kembang Windhu, *Angripta Sesolahan*, Tukad Bindu

INTRODUCTION

Art, as an integral part of culture, has universal characteristics, indicating that artistic expression can stretch the boundaries of community groups and cultural backgrounds. This universality provides space for every individual, regardless of differences, to feel and appreciate works of art. As an integral part of the community's artistic wealth, dance plays a central role in providing meaning and beauty to human life. Over time, dance has taken root in human history, becoming a cultural marker and identity of a community. Beyond entertainment, dance reflects the values, myths, and traditions passed down from generation to generation.

As explained above, based on the arrangement pattern, dances in Indonesia are divided into three, namely primitive dance, classical dance, and creation dance [1]. Primitive dance is an elementary dance with movements, music, makeup,



clothing, and themes. All that is done spontaneously; there are no specific rules or laws. Classical dance was born, grew, and developed in the palace area, which has strong laws. Creation dance is a type of dance that has been developed but is still based on traditional movements. Various types of dance in Indonesia have spread throughout the archipelago. Each region has distinctive features and characteristics in dance to the culture that developed in the community.

One of the classical dances in Bali is the Legong Dance. Legong dance is also one type of Balinese traditional dance with complex movements. Legong dance is the oldest *balih-bali* dance with the accompaniment of an ancient and sweet music ensemble, *gamelan palemongan* [2]. In its presentation, Legong dance is closely related to gamelan or its musical accompaniment. Legong dance is one of the classical dances that has existed since the 19th century. Legong dance, as one of Bali's cultural heritages, not only reflects the beauty of classical dance movements but also enriches the diversity of Indonesian traditional arts. Legong Dance's uniqueness lies in its complex movements and its success in uniting harmony between dance movements and *gamelan palemongan* musical accompaniment.

Traditional legong coexists with a dance group called Legong Creations in its development. In its embodiment, this dance form utilizes some aspects of traditional legong but can still be recognized as utilizing the concept of palemongan. Legong creation is reflected because of its development, with differences that can be assumed to show the artist's creativity. In addition to the different themes or stories, the number of parts in the legong creations differs in each structure, and the variety of movement motifs is in the central part of the traditional legong dance.

Talking about dance is the same as talking about the human side of life. A sense of art and aesthetic taste is an inseparable part of human life. Nature, the form of living things created by God and humans, is a part of beauty that can cause a sense of pleasure, satisfaction, security, comfort, and happiness. The creation of dance artworks is also inspired by daily events that occur in society, such as human life, animals, nature, social life, and historical events. Nature can provide a strong expression in the work. Abundant natural resources, such as flowing water, inspire artists to create stunning dance works. Water, as a symbol of life and travel, becomes a metaphor that is rich in meaning.

Water is a vital element that reflects existence and harmony in the universe. As an essential component of life, water goes beyond its mere existence as a physical substance. Philosophically, water reveals the depth of understanding of the cycle of life and its irreplaceable role in maintaining the balance of nature. The universe, which contains millions of secrets and mysteries, often provides clues through the nature and character of water. The water cycle from evaporation to rain and river flow to the ocean becomes an inevitable metaphor for the process of life itself. The philosophy of water illustrates the undeniable truth that life requires adaptation, balance, and perseverance, just like the properties of water. Just as water adapts to various conditions, the universe teaches the importance of adaptation in life. The ability of water to purify itself reflects the need for purity and purification in the journey of life. The power of

water in shaping the land and reducing larger forces illustrates the importance of balance and resilience in living life.

The universe provides life through water and teaches about justice through the impartial patterns of nature. Water, as a helper for other life, carries the message that life is not about solitude but about interdependence and support for one another. All of this summarizes how the philosophy of water is not only about its physical substance but also about its philosophical teachings that must be understood and lived by humans. In order to understand the depth of the universe, living the philosophy of water opens new horizons for humans in maintaining and maintaining the balance of nature. Understanding that water is a symbol that represents life inspires humans to contribute to protecting the environment, maintaining natural resources, and respecting the given cycle of life. The philosophy of water reminds us that the universe mirrors what we believe and learn, offering deep insights into the harmony, justice, and interdependence that flow in life.

Dedi Mahardi [3], in his book entitled "The Philosophy of Water," states that water has 17 main symbols as a symbol of the reflection of life. Water animates and can also be deadly in certain situations; water in the human body follows the waves and strains of the tide in the ocean. The 17 water symbols include Honesty Symbol, Purifying Symbol, Helping Symbol, Strength Symbol, Softening Symbol, Muffling Symbol, Unifying Symbol, Connecting Symbol, Helpful Symbol, Humbling Symbol, Adaptation Symbol, Needed Symbol, Fairness Symbol, Perfecting Symbol, Order Symbol, Flexible Symbol and Protecting Symbol.

Symbol of Honesty: Water is considered a symbol of honesty because of its transparency. Like clear water, honesty in attitude and behavior is essential. Water is a Symbol of Purification, where water's ability to cleanse and purify symbolizes the process of purification, both physically and spiritually. Symbol of Helper: Water is considered a helper because of its life-sustaining existence, giving life to plants, animals, and humans. Symbol of Power: The strong current of water and its ability to shape land symbolizes water's power. Symbol of Softening: Water is soft and can adjust its shape to its container, giving meaning to the ability to soften or defeat with softness. Muffle Symbol: Water can also muffle or relieve, giving an understanding of how water can calm or extinguish the fire. Unifying Symbol: Water symbolizes unity, like a river flowing to one place. Symbol of Connecting: Water flows from one place to another, depicting connections and relationships between different places.

Symbol of Benefit: Water is the source of life, providing benefits for all living things. Humble Symbol: Water is always in the lowest place, teaching the value of humility. Symbol of Adaptation: Water can adjust to its environment, illustrating the importance of adaptation in life. Symbol of Need: Life requires water to survive. This Symbol depicts an essential need in life. Symbol of Justice: Water flows pretty and impartially, giving meaning to objective justice. Symbol of Refinement: Water can shape stones and smooth surfaces, giving the concept of refinement. Symbol of Order: In nature, water follows its natural pattern. This Symbol can be interpreted as the order in life. Flexible Symbol: Water can flow in various conditions and shapes, teaching about flexibility in life. Moreover, finally,

the Protecting Symbol, water can also be a protector, either in the form of a dam to prevent flooding or even as an environment for living things in the sea.

In its various symbols, water shows the complexity and importance of its role in life. Its honesty, purity, strength, flexibility, and being a helper illustrate the essence of a balanced life. Its ability to unite, connect, and protect shows how water is the element that unites all aspects of life. Its orderliness, adaptability, and flexibility teach the importance of adapting to change, while the balance between humbling and benefiting signifies wisdom in existence. Water also teaches the concept of justice without favoritism in its objective flow. The harmony between its needs and physical and spiritual needs shows that water is a necessity and a means of refinement. In the ritual aspect, water has a significant role. Its ability to purify and connect with the spiritual realm is essential in many ritual practices and beliefs. The use of water in various rituals, whether as a symbol of purification, purification, or symbolization of the adaptation process, reflects how water is considered a sacred and meaningful medium in various religious traditions.

An analysis of the philosophy of water highlights the deeper essence of the substance of water itself. The symbols identified contain philosophical meanings that focus not only on the physical presence of water but also on its symbolic significance in human life and the universe. The connection between water and the principles of life becomes very important in understanding the role of water as a deep philosophical source. Through the Symbol of honesty, water teaches that honesty is an essential foundation in human relationships with nature and fellow humans. The transparent nature of water, depicting clarity, is a metaphor for integrity in behavior and action.

Similarly, the Symbol of purification shows that water cleanses physically and spiritually, implying a continuous process of purification and renewal in human life. The importance of the Symbol of water as a helper and source of life reminds us of the dependence of humans and other living things on water. Its presence supports the lives of plants, animals, and humans. It illustrates that water is not only a physical source but also a spiritual source that gives meaning and sustainability to life.

Furthermore, the Symbol of the power of water, both in its current solid and its ability to shape the land, represents the power that water has. The softness in the softened Symbol provides an understanding of how gentleness and patience can overcome violence. Likewise, the Symbol of muffling, which shows the ability of water to calm or calm fire, gives an idea of calmness amid a turbulent life. Other symbols, such as uniting, connecting, beneficial, humbling, adaptation, needed, justice, perfecting, order, flexibility, and protecting, all reinforce the view that water reflects essential values in human life and the universe. All these symbols build a strong foundation on how we can learn from the nature of water to understand and appreciate life and how we should take care of the universe wisely.

In this regard, utilizing water symbols can also be applied in spiritual and ritual practices. The association of water symbols with aspects of spirituality opens the

door for applying these values in ritual practices, meditation, and religious ceremonies. Rituals involving water are often used as a means of purification, purification, or as a symbol of commitment to maintaining balance and harmony with nature. Thus, the philosophy of water is not just about understanding the physical role of water in daily life but also delving into its deeper philosophical meaning and applying it in spiritual and ritual practices to maintain sustainability and harmony with the Universe. In its simple yet complex existence, water teaches us important values such as honesty, balance, adaptation, and justice, which are our daily life cornerstones. Without realizing it, the nature of water dominates the human body substance.

They are furthermore trying to optimize or utilize the abilities and advantages bestowed by the Creator of this Universe to help maintain the Universe and maintain and repair the damaged ones as part of the goal. God sends humans to this earth so that they will not regret it in the afterlife and can be responsible for life in the world to the Creat [\[3\]](#).

The creation of the Legong Kreasi Aras Kembang Windhu dance was inspired by a mythology that developed based on the existence of Tukad Bindu. The flow of water in Tukad Bindu is a tangible symbol of the greatness of the Creator, who gently nurtures the purity, cleanliness, and sustainability of the water source, which is the breath of life. Legong Kreasi Aras Kembang Windhu, inspired by the mythology of Tukad Bindu, conveys a strong message about the meaning of water in life and the Universe. The symbol of purification is reflected in the flowing water in Tukad Bindu, symbolizing purification and holiness and representing how water can cleanse and keep clean physically and spiritually. The water here is a source of physical life and an element that brings purity and cleanliness to the surrounding environment.

The beneficial symbol is reflected in the role of water as a source of life that benefits all forms of life around it. In Tukad Bindu mythology, water provides life for living beings and nurtures the sanctity and sustainability of the water source that is the breath of life. Water brings extensive benefits, covering aspects of life ranging from agriculture to health, becoming a symbol of usefulness inseparable from the balance of nature. The symbol of power is reflected in the water flowing in Tukad Bindu. Although water is often associated with softness and gentleness, its natural power to shape the land and affect the surrounding environment also demonstrates water's power. Water can transform and shape, illustrating the inevitable power of nature. In this context, the power of water is not only limited to its existence as a source of life but also as an agent capable of shaping and changing the natural landscape.

Thus, through the representation of Tukad Bindu in the Legong Kreasi Aras Kembang Windhu Dance, the symbol of water in the form of a purifying symbol, a beneficial symbol, and a symbol of strength becomes realized as a profound message about the presence of water in human life, incarnating not only as a physical substance but also as a philosophical source that has a vital role in maintaining purity, providing benefits, and showing extraordinary power in the universe.

It is inseparable from historical sources that found that in the Tukad Bindu area, there is a legendary Dutch-era DAM guardian figure. The existence of the Tukad Bindu flow guard manifests the creator's greatness in protecting the sanctity, cleanliness, and sustainability of existing water sources as a route to the open sea (Segara Kertih). Talking about Segara Kertih, which is the theme of the 45th PKB, 'Segara Kerthi Prabhaneka Sandhi Samudera Cipta Peradaban,' means an effort to glorify the sea as a source of universal welfare which is the origin of civilization. Aras Kembang Windhu is one of the dance creations created by Kadek Diah Pramanasari S.Sn., M.Sn. It is a Legong Kreasi dance work performed at the 45th Bali Arts Festival.

Therefore, by unifying aesthetic creativity and historical philosophy, Tukad Bindu becomes a profound source of inspiration for a legong dance creation Aras Kembang Windhu. This dance not only reflects the aesthetic imagination of nature but also explores mythological sources that animate the choreography. The importance of the historical philosophy of the Tukad Bindu tourist attraction must be addressed in the creation of Legong Kreasi Aras Kembang Windhu. The hope is that this work can be a window that reopens the values of Hindu mythology reflected in the beauty of the tourist attraction located in Denpasar City, Kesiman Village, Tukad Bindu. Legong Kreasi Aras Kembang Windhu was not merely initiated for personal interest in the prestigious art event in Bali (Bali Arts Festival) but rather an art form that introduces and appreciates cultural heritage in a unique and captivating way. Through this performance, the public can better understand the importance of preserving the surrounding nature, especially water and river areas. It can create a profound artistic experience and harmonize sustainability and natural beauty.

RESEARCH METHODS

The process of creating the legong dance creation Aras Kembang Windhu uses the *angripta-sasolahan* creation method by I Ketut Suteja [4] which consists of: *ngarencana*, *nuasen*, *makalin*, *nelesin* and *ngebah*.

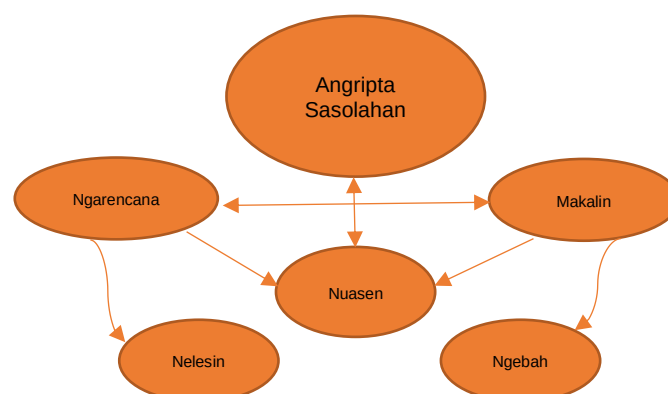


Figure.1 Scheme of *Angripta Sasolahan* Creation Method
[Source: Diah Pramanasari, 2023]

The interpretation of the *angripta-sesolahan* method includes various viewpoints that can be interpreted differently. First, *ngarencana* is regarded as an inherent idea or inspiration, suggesting that planning is at the core of the creative process. This idea emphasizes the importance of having a well-thought-out plan before improvising movements. Next, *nuasen* is interpreted as a ritual ceremony before

motion improvisation, highlighting the spiritual aspect of the creative process. In this context, *nuasen* is part of the dance and a deeply spiritual journey. *Makalin*, as the material selection process of aesthetic knowledge, shows an intellectual aspect that must be studied and practiced diligently. This underscores the importance of aesthetic knowledge and understanding in creating works of art. *Nelesin*, by bringing together concept, theme, and structure, highlights that a work of art must be whole and unified. This concept shows that it is essential to know the individual aspects of a dance and how they come together in a creative expression. Finally, *ngebah*, as the first performance of the result of the dance creation process, emphasizes the importance of showing the creative result as a whole. This concept reflects the goal of the entire creative process: to produce a complete work of art that the audience can understand.

The importance of these five interrelated and inseparable methods shows that each step in the creative process has its own role. Angripta Sesolahan's method may be comparable to the creative process of exploration, improvisation, and shaping as described in Western dance creation by Hawkins [5], in terms of exploration and improvisation, highlighting significant differences. While Hawkins' method emphasizes physical activity in exploration-improvisation, Angripta Sesolahan emphasizes the spiritual exploration stage. By applying this method to the dance performance, the creator illustrates the creative journey that begins with planning, involving spiritual aspects, thoughts, creativity, and courage in performing the art.

The process then involves *makalin*, the mind's impulse, where the dancer contemplates and absorbs a profound spiritual experience. Furthermore, *nelesin* encourages the creative process to be the next step, where dancers actively process their inspiration and spiritual experience into a form of artistic expression. Simply put, the Angripta Sesolahan Method is a technical guide in dance creation and a spiritual journey that involves reflection, contemplation, and the courage to express artistic activity sincerely. Through this approach, a dance performance is a physical performance and a manifestation of a creative process rich in meaning and spiritual experience. From the explanation of the *angripta sesolahan* method above, it can be seen in the following graphic arrangement.

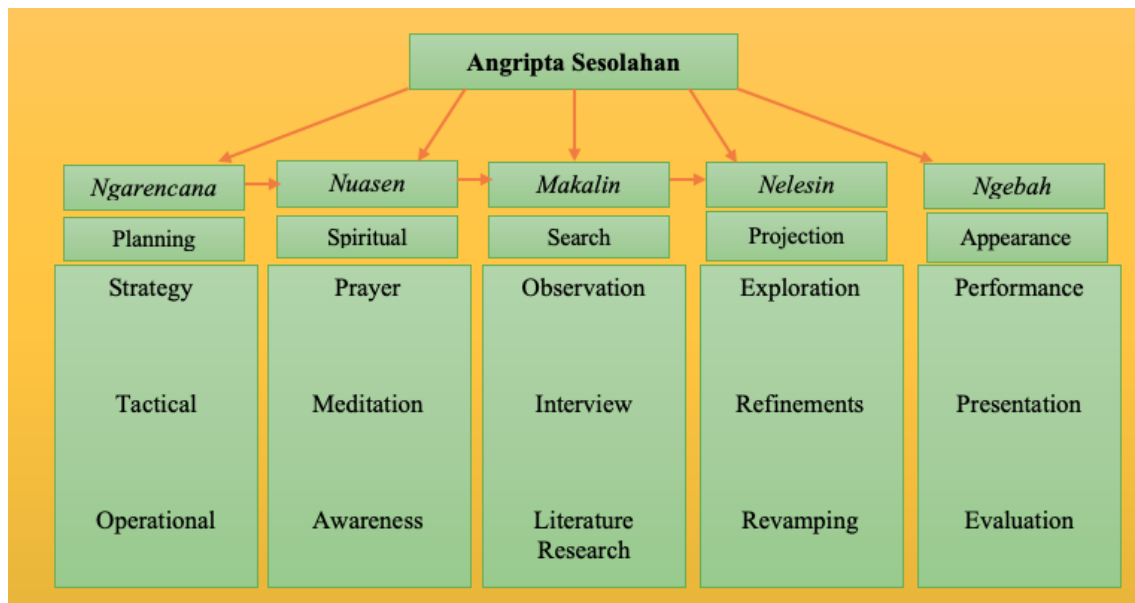


Figure. 2 *Angripta Sesolahan* Method Stages Compilation Table
[Source: Diah Pramanasari, 2023]

The following are the stages of the legong dance creation Aras Kembang Windhu creation based on the *Angripta Sesolahan* Creation Method [4].

1. *Ngarencana*

Ngarencana is the initial process of exploration, planning, contemplation, and maturation of ideas carried out before pouring ideas into dance supporter. This stage is the initial stage for a creator in creating a dance work. The creator does this by determining the ideal theme and designing the concept of the dance work.

2. *Nuasen*

Nuasen is a ritual ceremony performed before the improvisation of movements, the selection of dancers, the selection of musicians, and other stages related to the creative process.

3. *Makalin*

At the *makalin* stage, the composer selects dancers, and composers choose musicians, rehearsal venues, and improvise movements.

4. *Nelesin*

Nelesin will integrate into the concept, theme, and structure so that the work gives precise results. The creator carries out this stage by assembling several Legong Kreasi motion motifs that are still traditionally patterned but adapted to the concept of the work; there is some new movement creativity that has been obtained so that it becomes a dance form, then harmonized with the musical accompaniment of the work.

After the *makalin* stage, the arrangement of the material obtained during the experiment is then carried out. All movements in the improvisation and exploration stages are reconstructed to create a dramatic flow with a clear structure. In this formation stage, the dance is organized into a single unit, such as Theme, Title, and concept of movement realization.

a. Theme

The Theme of this Legong Kreasi Aras Kembang Windhu dance work is about human life. A philosophy of tourist objects in Denpasar City, namely the philosophy of white and yellow *julit* fish found in Tukad Bindu, describes the phenomenon of human life, which is always expected to maintain the cleanliness of the surrounding nature and believe in myths or historical sources in the local area.

b. Title

Through the *nuasen* stage, *makalin* stage, and *nelesin* stage, a dance work entitled Legong Dance Creation Aras Kembang Windhu was created. Legong Dance Creation Aras Kembang Windhu, *Aras* means guardian, *Kembang* means woman, and *Bindhu* means Tukad Bindu. So, Aras Kembang Windhu can be interpreted as a guardian woman who resides in a large Kepah Tree in Tukad Bindu. Symbolized in the form of a Ratu Gede figure, commonly called Ratu Niang. The plan there is the existence of be *julit*. The be *julit* consists of 2 types: white and yellow be *julit*. The title has also been adjusted to the Theme of nature, which, in this case, the object is associated with the creative source of the creation of dance works, namely Tukad Bindu. Nature has taught us about always being careful in life if people do not want to be harmed and disasters to occur in the area where they live.

c. Concept of Embodiment

The creation of the dance work entitled Tari Legong Kreasi Aras Kembang Windhu meniti steps, as explained above, is based on the philosophy of white and yellow *julit* fish under the auspices of the Maha Dewi as the embodiment of Ratu Niang, who resides in the Tukad Bindu area. Starting from the choreographer's journey along Tukad Bindu, bringing in several community leaders in Kesiman Village as sources until ideas emerged to create a Legong Kreasi Aras Kembang Windhu dance work.

5. Ngebah

Ngebah is the first performance of a dance creation process to know the form of the work as a whole and evaluate or make changes to specific parts. The first performance was held on June 2, 2023, at Puputan Badung Field, Denpasar City. After doing *ngebah*, the creator evaluates the form of the dance work that has been created to be performed again at the peak or background of the creation of the work where the Legong Kreasi Aras Kembang Windhu dance work was worked on because this work will participate in the Bali Arts Festival in 2023.

FINDINGS

a. Legong Kreasi Aras Kembang Windhu Dance Movement

According to Soedarsono [6], motion is the primary symptom of humans, and motion is the most potent medium for humans to express desires or forms of spontaneous expression of inner movements. Based on the author's field observations in the Tukad Bindu area, the Legong Kreasi Aras Kembang Windhu dance contains movements in traditional legong dance, which are then developed according to the specified theme and concept.

Some of the movements contained in the Legong Kreasi Aras Kembang Windhu dance include (1) *Ngeliput*, (2) *Ngepel*, (3) *Ngiluk*, (4) *Ngekes*, (5) *Ngotag*, (6) *Agem Nyigug*, (7) *Mentang Laras*, (8) *Tanjek Ngandang*, (9) *Milpil*, (10) *Ngencet*, (11) *Nguses*, (12) *Tanjek dua*.



Figure 3. Documentation of Legong Kreasi Aras kembang Windu Performance at the Bali Arts Festival

[Source: Diah Pramanasari, 2023]

b. Dance Description

Legong Kreasi Aras Kembang Windhu is a dance work that combines aesthetic creativity and historical philosophy, inspired by the mythology that developed around Tukad Bindu. The flow of Tukad Bindu is realized as a symbol of the greatness of the creator, who nurtures the purity, cleanliness, and sustainability of water sources as the breath of life. This work reflects the beauty of nature and explores the sources of Hindu mythology, especially those related to Tukad Bindu in Denpasar City, Kesiman Village.

In the context of the 45th PKB theme, 'Segara Kerthi Prabhaneka Sandhi Samudera Cipta Peradaban,' Legong Kreasi Aras Kembang Windhu conveys the effort to glorify the sea as the origin of civilization. The creation of this dance involves the *angripta-sesolahan* method of creation, which includes the stages of *ngarencana*, *nuasen*, *makalin*, *nelesin*, and *ngebah*. Through this process, the dance director, Kadek Diah Pramanasari S.Sn., M.Sn., initiated a dance work that is not only for prestigious art events such as the Bali Arts Festival but also as an art form that introduces and appreciates cultural heritage uniquely. The hope is that Legong Kreasi Aras Kembang Windhu can reopen the values of Hindu mythology, embrace sustainability and natural beauty in harmony, and enrich people's artistic experience.

c. Synopses

The mythology that developed with the existence of tukad bindu, where the figure of the guardian of the Dam by the Dutch era, is still legendary. The existence of

tukad Bindu flow guards manifests the greatness of the Creator, who protects the sanctity, cleanliness, and sustainability of existing water sources as a route to the open sea (*Segara Kertih*).

The forms of *Julit Putih* and *Julit Kuning* are vibrations that are imagined as a threat to their duties under the power of the Great Goddess. A reflection of Prabawa Ida, the Ruler of the Universe. Dance movements that are organized in the inspiration of the story form movements. Gending in the Legong Kreasi performance entitled *Aras Kembang Windhu*.

d. Dance Structure

1. *Pepeson*: Explains in detail about two entities, namely *Julit Putih* and *Julit Kuning*, which symbolize the subordinates of the Great Goddess in the form of the embodiment of Ratu Niang, who resides in a large Kepah Tree in the Tukad Bindu area. In this context, Ratu Niang is considered a figure of high power, and his two subordinates represent the spiritual and power aspects involving the Tukad Bindu community.

2. *Pengawak*: Provides an overview of the diversity of characters in the Tukad Bindu community. In other words, this community has a variety of traits and personalities that color their daily lives. This depiction can provide a rich nuance of diversity in the dance work.

3. *Pengecet*: Creates a climax in the story by highlighting the behavior of the Tukad Bindu people who pollute the cleanliness and sanctity of the water source. This climax peaks when the *rerencangan*'s anger, embodied as *Julit Putih* and *Julit Kuning*, peaks and results in destruction (*grubug*) around Tukad Bindu. This phenomenon illustrates the consequences of wrong actions that can harm the environment and society.

4. *Pekaad*: Depicts the power of the Great Goddess or Ratu Niang as the ruler of Tukad Bindu, who resides in a large Kepah Tree in the Tukad Bindu area. Ratu Niang advises the community to maintain the sanctity of water. The impact of this advice can be seen in the change in the community's attitude, which began to believe in the existence of *rerencangan* in Tukad Bindu. The community becomes obedient and respects the *rerencangan* by performing prayers and giving offerings as a form of respect to higher powers.

e. Clothing and Makeup

The costumes used in the Legong Kreasi Aras Kembang Windhu dance are as follows:

1. White Strait Clothes
2. *Kamen Prada*
3. *Angkin Prada*
4. Chest Cap
5. *Lamak*
6. *Simping*
7. *Ampok-ampok*
8. *Kana* bracelet
9. Fan

10. *Gelungan*

The Legong Kreasi Aras Kembang Windhu dance costume carries beauty and deep meaning through the combination of white and yellow colours, creating an alluring visual to depict the character of the *Julit* fish. This concept symbolically depicts the role of the *Julit* fish that guards Tukad Bindu with dedication, which is a subordinate of the Great Goddess in the form of Ratu Niang, who resides in a large Kepah Tree in the Tukad Bindu area.



Figure 4. Example of Legong Kreasi Aras Kembang Windhu dance costume depiction
[Source: Diah Pramanasari, 2023]

The white and yellow colour combination was carefully chosen to express elegance based on the background of the creation of the dance work. At the same time, the motifs and costume design give a mystical feel that illustrates the strength and sincerity of the character in carrying out duties as the guardian of Tukad Bindu. This whole concept highlights the creativity in presenting traditional dance with a modern touch that is captivating and meaningful. At the same time, the makeup used is Subtle Princess makeup, which supports each character presented by the dancer.

f. Dance accompaniment

According to Soedarsono [7], music is a fundamental part of a dance. Music and motion are two things that cannot be separated. Music always accompanies motion in a dance that comes from playing music or that comes from within the human body. Legong Kreasi Aras Kembang Windhu Dance accompaniment uses Gamelan Semara Pegulingan accompaniment by Sekaa Gong Ganeswara Banjar Ujung Banjaran created by I Ketut Subrata, S.Sn.

g. Performance Form

A form is defined as the result of various dance elements, namely motion, space, and time, which, together, achieve aesthetic vitality [8]. In this context, the form of performance in a performance art presentation is the visualized and audible aspects capable of underlying an embodiment referred to as performance art. These aspects merge into a whole, in its presentation showing an intensity of seriousness when presented as part of the support for the realization of beauty. This concept means that performing arts is a performance that is watched specifically so that between the audience and the dancer, there is a distance that separates them. But seen from the other side, in a performance art performance, there is a relationship between the players, both of whom gain experience and satisfaction. Dance performance forms can vary greatly depending on the culture, style, and goals of the choreographer and dancers. Each dance form has its own artistic and expressive value, reflecting the richness and diversity of the performing arts. The performance form of Legong Dance Creation Aras Kembang Windhu is a group dance using six female dancers by Sanggar Ganeswara Banjar Ujung Kesiman.

CONCLUSION

Legong Kreasi Aras Kembang Windhu creates a deep narrative about human life by linking it to the philosophy of white and yellow be julit in Tukad Bindu. Through this performance, people can better understand the importance of preserving the surrounding nature, especially water and river areas, and embrace sustainability and natural beauty in harmony. In the ngarencana stage, the creator determines the idea theme and designs the concept of the dance work. *Nuasen*, as a ritual ceremony, highlights the spiritual aspect of the creative process. The *makalin* stage involves the selection of dancers, composers, and rehearsal venue, while *nelesin* creates unity between concept, theme, and structure. *Ngebah*, as the first performance, aims to evaluate the creative outcome as a whole.

The Legong Kreasi Aras Kembang Windhu dance movement depicts the beauty of nature and explores Hindu mythological sources related to Tukad Bindu. With themes about human life and the philosophy of julit fish, this dance creates an immersive art experience, embraces sustainability, and provides an appreciation of cultural heritage. In the realization of its creation, this dance develops movements that are in accordance with the theme and concept, creating a unique and interesting work. By involving the angripta-sesolahan method, the creator not only provides technical guidance but also takes the dancers on a spiritual journey involving reflection and contemplation.

Legong Kreasi Aras Kembang Windhu is a form of appreciation for cultural heritage and an effort to introduce it uniquely. Through the unification of aesthetic creativity and historical philosophy, this dance becomes a window that reopens the values of Hindu mythology reflected in the beauty of the Tukad Bindu tourist attraction in Denpasar City.

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