

Theo-Philosophical Studies in the Worship of Dewa Jelema

(Study at Kayuputih Village Banjar District Buleleng-Bali)

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Abstract

The research purpose is to discuss the Theo-Philosophical Worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency - Bali. This publication is the result of qualitative research, based on data obtained through observation, document studies, and in-depth interviews from several informants: traditional actors, religious leaders of Kayuputih Village, as well as several religious figures and observers of Balinese culture. The data were analysed descriptively qualitatively by applying religious theory, social action theory and symbol theory. Research results: First, the historical emergence of the worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng-Bali Regency was carried out by those who had previously committed murders against someone. As a result, it causes disharmony in the family because it is disturbed in niskala by the spirit of the person who was killed. To make amends, a place was created to worship the spirits of the murdered and worship regularly with the family. Second, the form of worship is in the form of a single building like an ordinary residential house with two rooms in which are filled with objects requested by the spirit such as: a bed complete with pillows, sheets, tables, plates, spoons, bowls, water holders, cups, perfumes, hair oil, mirror glass, powder, combs, gold ring, gold necklaces. Third, the Theo-philosophical study of the worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency, is: as an ancestral mandate, as a form of apology for the deceased, as an increase in the spirit status of the deceased to be higher reaching the realm of maturity, and is believed to further provide peace.

Keywords: Worship, Dewa Jelema, Kayuputih-Buleleng Village.

The teachings of Hinduism are universal and give adherents freedom in how to live and practice them both for themselves and for others and the environment. Hinduism is not for one class or one nation, but for anyone who is willing to believe and willing to carry out its teachings. This universality then gave birth to various forms, symbols, and ways of worshipping both worshipping God (Ida Sang Hyang Widhi Wasa), Dewa Bhatara, the holy spirit of the

deceased person as well as to supernatural powers (occult). Hindus everywhere in the process of worship use symbols in the form of pratima, pictures, sacred letters and other symbols. The shape or form of each symbol shows an aesthetic and magical value, so that it can thrill everyone's heart. Titib in his book explains about the virtues of symbols as follows.

Hinduism is very rich with various symbols; its appearance is very beautiful and attracts

everyone's heart to look at it. For Hindus, these symbols elevate the heart and seek to understand the meaning behind them. These symbols are a medium for Hindus to draw closer to The Creator, hold dialogue with the Almighty and ask for His protection and waranugraha (Titib, 2003: 1).

Various symbols, whether in the form of statues, pratima, pictures, sacred letters and other symbols, are all inseparable from the Hindu worship system. Hindus in Bali, regarding the existence of sacred symbols can be found in every form of ritual / yadnya which contains the value of truth (satyam), the value of chastity (sivam) and the value of beauty (sundaram).

Hindu theology (Brahmavidya), explains that in fact the existence of God can be viewed from two different points of view, namely God in the state of Nirgunam Brahman and God in the state of Sagunam Brahman. Nirgunam is a God who is understood as intangible (nirakara) or transcendent, unwieldy, and beyond the limits of the human mind. An impersonal God, Nirvisesa (without certain characteristics), unchanging, eternal and akarta (not doer or intermediary). Meanwhile, the Sagunam God is a God who is already tangible, personal, immanent and has been agitated, a God who has manifested. If you understand God in the state of Nirgunam and Sagunam, it does not mean that God is two, but the one God is viewed from two different points of view. It is the same truth from two different points.

Donder (2006: 113) explains that human beings are basically divided into two large groups (rwa bhineda, bineri opposition), that is, first is Nirgunam Brahman for people jnani are people who have spiritual consciousness and are not tied to physical consciousness. Second is Sagunam Brahman intended for the ajnani is that people are still overwhelmed by physical consciousness, so the worship of God using symbols in the form of statues or pratima, holy places / temples and other symbols is due to the limitations of humans imagining a God without nature. The basis of God worship uses a medium

in the form of symbols in Hinduism, derived from the worship of God who is Saguna Brahman. For God is very difficult to imagine in the limitations of the human mind. Therefore, in Brahmayajna or Hindu Godliness, God is allowed to be worshipped through symbols. As implied in the following book of Chanakya Nitisastra

Na veti yo yasya guna-prakarsam, sa tam sada nindati natra citram:

yatha kirati kari-kumbha- labdaham muktam prityajya vibharti gunjam.

(Canakya Nitisastra XI.8)

Translation:

'This should not be surprising, that people who do not know something actually tend to always vilify what they do not know clearly. Just as hunters' wives in ancient times refused gems from elephants' heads, instead wearing grain jewelry from shrubs'

As stated by Swami Siwananda, for a beginner, pratima statues, or murti (symbols) are an absolute necessity. With the means or medium of worship in the form of statues, God (Sang Hyang Widhi Wasa) is pleased to be present. Once God is considered present then the devotees perform puja bhakti (worship) in the form of rituals. In Hinduism the use of symbols seems to vary from one to another according to the characteristics and beliefs of the devotee. Symbols in religious life serve more as a connecting medium between the soul of the devotee and the adored.

The term worship in the Vedic scriptures is called upasana, and it is not apologetic (rigid) worship but worship that considers two sides that are principles about the category of human life. The categories of knowledgeable people (jnanin) and groups of people (ajnanin). From the existence of these two groups of human beings, the system of worship according to the Vedic scriptures gives each worshiper space and time for which path he must be carried out according to the quality of understanding and knowledge he has. The Saguna-Upasana or pratika-upasana group is a worship that still uses means in the

form of sacred symbols such as holy places, statues, images and others. Meanwhile, the Nirguna-Upasana or Ahamgraha-Upasana group is a higher worship that is the worship of a formless and incomplete holy script or transcendent Brahman. From the explanation above, it can be concluded that the Sagunam God, began to worship using means or meditations in the form of symbols because with reason, it is very difficult for man to imagine a supernatural God (Tillich, 1951).

The worship carried out by the Hindu community (Balinese) shows the aspect of saguna-upasana or pratika-upasana which is carried out in the form of performing yadnya ceremonies and is carried out in different ways from one region to another, between one village and another. The difference does not take away from the core teachings of the main Hindu religion. It is precisely that diversity that makes Hinduism have a unique identity. Such procedures of implementation are then carried out in a direct, hereditary manner as a legacy from the ancestors. Along with the development of the times, it is possible that in some places or regions there have been changes because they are seen as no longer appropriate, and vice versa, there are still those who maintain without daring to make changes because they are considered to have absolute truth values or because they are bhisama (promises). So that his successors have a moral obligation to maintain or maintain. It is maintained as a tradition that gugon tuwon is based on sincere faith and heart, holy, without coercion. Like the people of Kayuputih Village, Banjar District, Buleleng Regency, Bali, although they have lived a modern life, the local tradition of rituals for the dead about the Worship of Dewa Jelema is still carried out intact from the past until now.

In general, the Hindu community (Balinese) ceremonies for the deceased (Pitra Yadnya) are basically carried out with two types, namely: with mapendem (burying), and with ngaben ceremonies (burning corpses). The ngaben ceremony is the last ceremony for humans when

they are dead which is marked by the last series of chanting the spirits of the deceased in the holy place of Sanggah Kamulan called Dewa Hyang because it is considered to have the nature of Godhood.

The tradition in Kayuputih Village, Banjar District, Buleleng Regency, Bali, in addition to carrying out the ngaben ceremony and chanting Dewa Hyang at the Sanggah Kamulan holy place, also creates a place of worship / stana of the spirits of the deceased outside the area of the Sanggah Kamulan holy place with a shape like an ordinary house to worship the spirits of people who died unnaturally (because they were killed). The shape of the worship building resembles an ordinary house, inside it is equipped with several equipment according to the gender of the deceased person such as: a bed cot completes with pillows, sheets, tables, plates, spoons, bowls, water holders, cups, perfumes, hair oil, mirror glass, powder, combs, gold ring, gold necklaces. Until now in Kayuputih Village there are approximately 25 places or buildings of worship of Dewa Jelema.

Several publications in general have discussed the ceremony of the deceased (ngaben) in the Hindu community (Bali) to the stage of chanting Dewa Hyang, the spirit of the deceased in Sanggah Kamulan because it is believed to have the characteristics of Godhood, but no one has studied the problem of worshipping Dewa Jelema which is also part of the ritual of the dead. Nevertheless, some of these literature reviews provide valuable references and inspiration in the preparation of this publication. In this regard, this scientific paper discusses: (1) how historically the Worship of Dewa Jelema was carried out, (2) what is the form of worship, and (3) how is the theo-philosophical study of the worship of Dewa Jelema carried out?

Literature Review

As per the topics covered in this publication, there are several earlier literature references related to adoration. First, Donder (2006) wrote a book entitled *Theology of Universe Love*

(Critique of Epistemology, Truth Claims, Mission Programs, Comparisons and Conversions) explaining that worship uses symbols in the form of statues or pratima, holy places and other symbols, it is because of the limitations of humans imagining a God who is Nirgunam (without nature). If without nyasa (symbol) in the form of statues or pratima allows people's minds to drift everywhere or not concentrate. The basis of the worship of God using media in Hinduism, is derived from the worship of God who is Sagunan Brahman. Because the Nirgunam God is very difficult to imagine in the limitations of the human mind. Therefore, in Brahmayajna or Hindu Godhead, God is allowed to be worshipped through symbols and worshipped from the Saguna God.

Second, Girinata (2019) Jurnal "Ngaben Ceremony of Chinese Ethnic in Pupuan Village, Pupuan District, Tabanan Regency". Explaining the implementation of the Ngaben ceremony for ethnic Chinese in Pupuan Village, Pupuan District, Tabanan Regency shows the existence of ideology as a principle in achieving harmony both internally and externally. This principle is an understanding of their ancestry which is implemented through the application of the teachings of love for the environment wherever they are, as a strengthening of socio-cultural solidarity, and anticipation of social conflicts. The last series of Ngaben ceremonies is ngelinggihang in Konco. Ngelinggihang here means bringing the spirit of the deceased home and being placed in the same space (place) that the other ancestors were in the house. This means that the spirit of the deceased is already in a higher place so that every day it can be worshipped/worshipped. In addition to using banten facilities, other means are also offered according to Chinese custom, namely tea, wet and dry snacks, canang, fruits by Chinese priests with a prayer said: "..... (surname) fu cuwin Cucun ti ling we rek yek Ping an, which means May after passing (berstana) the ashes of the ancestors always walk happily along with their previous ancestors.

Third, Girinata (2022) Jurnal "The Ideology of Ngulapin in the Kitchen at Ngaben Ceremony for The Residents of Banjar Karang Suwung, Gubug Village, Tabanan". The content of the research on a local tradition of ancestral heritage about the implementation of the ngaben ceremony generally carries out the ngulapin ceremony in the setra (cemetery), but the Banjar Karang Suwung community, Gubug actually carries out in the kitchen. Furthermore, the last series of ceremonies was carried out a ceremony to worship the holy spirit of the deceased in a family sanctuary (Sanggha Kamulan), However, it is placed on the back of the body of the sanctuary which is made a special hole, not done in the general way that is placed in the rong pelinggih (hole of the sanctuary).

Fourth, Girinata (2023) Jurnal "Mass Ngaben Ceremony in Nusasari Village Melaya Jembrana". The content of the research on the reasons for the deconstruction of the practice of mass ngaben ceremonies in Nusasari Village, Melaya District, Jembrana Regency, is based on the principle of ideology that by mass ngaben builds social integration strengthening, to reduce costs, because indigenous villages require financial input costs, and are believed to provide a sense of stability of religiosity. In the final series of mass ngaben ceremonies, a procession of the holy spirits of the deceased was also carried out in a holy place building (Sanggha Kamulan) which was then routinely worshipped by the family to ask for safety.

Some of the above publications have generally discussed the Ngaben (ceremony of the dead) ceremony for the Hindu community (Bali) which in the final stages of the holy spirit of the deceased person in the sanctuary of Sanggha Kamulan is then worshipped/ worshipped, However, some of these literature reviews provide valuable references and inspiration in the preparation of this publication.

Method

This publication is the result of qualitative research on the tradition of worshipping Dewa

Jeleva in Kayuputih Village, Banjar District, Buleleng-Bali Regency. Some of the reasons for this location being researched are: (a) the tradition of worship of Dewa Jeleva is still held by the Hindu community in the local village; b) the people of Kayuputih Village generally carry out ngaben ceremonies for their families then their holy spirits are worshipped and worshipped / worshipped regularly, but there are some residents who also make other sacred buildings and perform a form of worship of Dewa Jeleva for the dead caused by being killed. The place of the booth is specially made outside the holy place building (Sangguh Kamulan) with the shape of a building like a regular house with a room equipped with furniture according to gender such as: a complete cots bed, plates, glasses, spoons, clothes, soap, powder, and other utensils.

The collection of primary data was carried out through observations related to historical, form, and Theo-philosophical studies carried out the worship of Dewa Jeleva. In-depth interviews with several citizen informants who carried out the worship, traditional leaders in Kayuputih Village and observers of Balinese culture. Furthermore, secondary data is obtained through the study of documents or reading materials related to the research topic. Data analysis is carried out in a qualitative descriptive manner by applying theories eclectically, namely religious theory, social action theory, and symbol theory.

Discussion

a. Historical Worship of Dewa Jeleva

Kayuputih Village, including the Banjar District, Buleleng Regency, Bali Province. It is located 38 km west of the city of Buleleng Regency, and 78 km from the city of Bali Province. The area of Kayuputih Village is 381,800 km² with a population of 4,629 people in 1,241 families. All residents are Hindus who practice Balinese beliefs/ beliefs, culture, and ancestral heritage traditions firmly until now (Kayuputih Village Office, 2021).

Historically, the emergence of the worship of Dewa Jeleva in Kayuputih Village, Banjar

District, was caused by radical traits during the Dutch colonial era. At this time, Kayuputih Village was colonized by the Dutch, resulting in all Indonesian people including Kayuputih Village experiencing violence and impacting people's poverty, because at this time the law has not been enforced properly. Based on information from banjar and community leaders in Kayuputih Village, during the Dutch colonial era, the community participated in the struggle to expel the invaders. In carrying out the struggle to expel the Dutch colonizers, of course, bloodshed or murders were carried out a lot, so the problem of murder became a common thing for the people of Kayuputih Village at that time. What the people do in Kayuputih Village has an element of truth, because it is done according to the situation at that time to create peace. As explained in the sloka quotation of the Bhagavadgita (II. 38).

Sukha-duhkhe same krtva Labhalabhau jayajayau

Tato yuddhaya yujyasva Naivam papam avapsyasi

Translation:

Fight for battle alone, regardless of joy or sorrow, loss or gain, win or lose, thus you will never be affected by sin.

The behavior of prehistoric society affects historical society, namely in the form of behavior or savage nature to prey on each other so that there are often murders. As in the past, murder is caused by someone stealing, fighting and hurting. Because in the past, the state law had not been properly established, so some people in Kayuputih Village chose the path of judging people who had stolen by killing. After many years later the descendants of the person who killed the thief experienced complaints of pain, such as unnatural pain/pain that doctors could not logically cure. After asking the Jro Balian people (smart) it was only discovered that the disease suffered because it was caused by ancestors in the past committed murder so that the human spirit who was killed asked to be

made a place of worship, Pendra (interview on March 10, 2021).

From this explanation, it can be concluded that the history of the emergence of the worship of Dewa Jelema in Kayuputih Village is because radical traits occurred during the Dutch colonial era which resulted in some residents fighting for self-defence by killing people who were considered enemies. Then their ancestors who committed murders in the past had to worship (worship) the spirits of the murdered person. If the spirit is not worshipped, it will disturb and cause pain to the offspring, such as unnatural pain or pain that cannot be cured by the doctor. So, a place was made and a worship was carried out called the worship of Dewa Jelema.

b. Forms of worship of Dewa Jelema in Kayuputih Village

Poerwadarminta (1997:95). The word form is connoted as a being, likeness, building, and image. Departing from that understanding related to the worship of Dewa Jelema in this publication is inseparable from the shape of the building, the form of upakara or banten and the form of ritual, because all of these are the basis for the implementation of the worship of Dewa Jelema. Based on the results of the interviews, the informants explained that the shape of the building of the worship of Dewa Jelema is like a house building, but the small size is like the following picture.



Picture 1 Worship Place of Dewa Jelema

The place of worship of Dewa Jelema was made separately from the holy place of worship

(refutation of pamerajan) of Hindus in general which consisted of several exiles. The shape of the building of the worship of Dewa Jelema was made with only one building resembling the building of an ordinary residential house. The building where the Dewa Jelema worships is located has two rooms. The first room (upstream) there are objects requested by the spirit, the objects consist of: (1) The bed is equipped with pillows, pillowcases and sheets, (2) Small statues made of sandalwood, (3) A large table next to the bed, which contains household utensils such as: plates, spoons, bowls, water holders, cups (4) A small table that is also next to the bed, which contains decorated utensils such as: perfume, hair oil, glass / mirrored place, powder / pupur, comb, gold ring, gold necklace, (5) Chair, (6) White yellow bed, next to the bed, Pendra (interview dated March 10, 2021).

While the utensils or objects in the second room (next to the teben) for the ancestors who became accompaniments (followers) consisted of: beds, and equipment, small statues of ancestor embodiments made of sandalwood, ornamental utensils, and plain yellow white clothes. Pendra (interview on March 10, 2021). The worship of Dewa Jelema is carried out equipped with several upakara facilities in the form of important banten including:

1. Banten Pengulapan

This Banten Pengulapan, the base using tetempeh is arranged with a large taledan, containing raka woh-wohan jangkep (complete fruits), small tumpeng eleven pieces (11) in one place, untek twenty-two (22) in one place, kojong rangkadan, Daksina one (1) piece, ketipat kelanan, ajuman / sodaan alit (small), tulung sesayut, peras salit, penyeneng alit, wewakulan masampyan nagasari, sasedep plain flour, lis peselan, padma one (1) piece, sanggah urip, tegteg, canang pahyasan, coblong one (1) piece, payuk pere one (1) piece. Indrawati (interview on March 26, 2021).

2. Banten Tebasan/Sesayut

Banten sesayut's base is in the form of taledan sesayut (round taledan) on top of it

contains yellow rice, ulam gagodoh magoreng, calon magoreng, sesanganan, raka-raka, penyeneng alit 1, pras alit 1, sampyan nagasari, canang pahyasan. This sesayut means to pay the debt against Sang Hyang Atma. Indrawati (interview on March 26, 2021).

3. Banten Suci

The base uses a flat with 7 celemiks and a sewing tampelan fused together on the ceper, on top of which is filled with plain flour, sisig (jaja uli) is burned until burnt, ambuh (hibiscus leaves are sliced finely), boreh miik, fragrant oil, kekosok made of rice flour dyed yellow turmeric, aon rice, topped with canang payasan. Equipped with a few fruits and some snacks according to ability. The snack colours used are dominated by white and yellow. Indrawati (interview on March 26, 2021).

4. Banten Sorohan

Banten Sorohan contains: (1) Alas taledan dulang and raka-raka in full, containing eleven untek small in ceper, kojong rangkadan. Anaman kelan one tanding. Pebresian payasan, one soroh tulung sayut. A pair of sampian pusung, one pair of gantung-gantungan, one sangeurip, one penyeneng teenan. (2) Alas taledan and raka-raka, containing twenty-two small untek in ceper, kojong rangkadan, one tanding anaman kelanan, pebresian payasan, tulung sayut. A pair of sampian pusung, one pair of gantung-gantungan, one sangeurip, one penyeneng teenan. (3) Alas taledan and raka-raka, containing eleven small tumpeng and small untek in one ceper, kojong rangkadan, one tanding anaman kelanan, pebresihan payasan, tulung sayut. A pair of sampian pusung, one pair of gantung-gantungan, one sangeurip, one penyeneng teenan. The three banten were arranged with a klakat (nyikut) base closed with a taledan and then tied up. Indrawati (interview on March 26, 2021).

5. Banten Daksina Gede or Sifatan

Banten Daksina Gede or Sifatan is equipped with tetandingan-tetandingan, namely: the base of the daksina place a sok containing srobong and basically given a round tetampak taledan

telihat, insert 5 x coblong rice, 5 coconut grains on top of which contains a small tukelan white thread, 5 kojong tampelan put around, 5 kojong pasel-paselan, 5 kojong gegantusan, 5 kojong tebu, 5 kojong banana, 1 ceper contains 5 pangi, 5 pecans, 1 ceper contains 5 duck eggs. Sampian: basé ambungan (kekojongan of janur containing basé sheets and sampian sreyok). Indrawati (interview on March 26, 2021).

6. Banten Peras Daksina

Banten Peras Daksina as the base is used a taledan besides the taledan then there is also a jeaitan called kulit peras, which is placed on the taledan earlier. Between the taledan and the kulit peras it in the contents of a little rice, base tempel, white yarn and in the most important ceremonies it is complemented by wagi-wagi or 25 kepeng. On the kulit peras, the contents of two tumpeng, side dishes, snacks, bananas (fruits), sugarcane, sampaian peras and a canang genten. Indrawati (interview on March 26, 2021).

c. Dewa Jelema Worship Procession

Hindu philosophy has three basic frameworks consisting of tattwa/ philosophy, ethics/tata susila and acara. The yadnya ceremony is one of the frameworks of Hinduism part of the event is a reflection or practice of religion as a way to relate or draw closer to Ida Sang Hyang Widhi Wasa (God) and all His manifestations which are believed to be the cause of the existence of all the universe and its contents and the power to regulate and reinstate the whole universe. For His power, Hindus feel obliged to thank them for being born into the world in good health and given all the necessities of life by carrying out worship using the symbols of Ida Sang Hyang Widhi Wasa (God) perform worship with yadnya (ritual) ceremonies such as the worship of Dewa Jelema. The place of worship of Dewa Jelema is not in a holy place such as a temple, Sanggah Kamulan or Pamerajan, which is in the yard of the house. The place of worship of Dewa Jelema is not in Sanggah Kamulan or Merajan or in the temple but the place has a special location (solitude).

The worship of Dewa Jelema is performed once every six months according to the day on which the building of the place of worship is carried out with the calculation of the determination of sapta wara (one of the names of the days on the calendar) combined with one of the wuku (Hindu calendar). The next six months of adoration was also performed on the same calculation. The way of prayer is the same as in general, except that theologically the symbol as the object worshipped is not Ida Sang Hyang Widhi Wasa, Not Bhatara/Bhatari (ancestral holy spirit) which is seen as having the nature of manhood, or neither Ista Dewata (Gods) as a spark of the holy rays of Ida Sang Hyang Widhi Wasa (God). But the object is Dewa Jelema as the spirit of the deceased who died from being killed. People in Kayuputih Village stated that diligently worshipping Dewa Jelema will be able to eliminate hatred, anger, resentment, envy and selfishness, thereby increasing love for others. Hating others is tantamount to hating oneself because Jiwaatman as the source of life that exists in all beings is one, sourced from God.

d. Theo-Philosophical Studies of the Worship of the Dewa Jelema

Rituals are often an important part of the ways in which members of society in the Balinese (Hindu) order of life express emotions, nurture and improve the world of life, as well as their ways of rejecting or overcoming various problems or dangers in adapting to their environment. These methods are formulated into the form of rituals and worship that are believed to contain noble values and meanings, and are considered capable of improving life's problems (Wolterstorff, 1984). In addition to rituals and worship, it can also take the form of ways, patterns of action, and social structures. Therefore, rituals are often believed to be a representation of moral commitment to society, as well as members of certain communities that are used as a reference in living together, used as a source of appreciation, creativity, and expressing various hearts. As a very valuable moral commitment, it is incumbent upon each

member to maintain, preserve, and interpret it in the best possible way according to their measure (Plantinga, 2000). The many ways available to interpret a ritual, and have opened up the opportunity for polarization of meaning, thus opening up the possibility of bias in differences in interpretation.

Moreover, if external factors have contributed to the synergy of the polarization of how to interpret. Traditional Balinese culture characterized by expressive culture with dominant characteristics of religious, aesthetic, and solidarity values is a fusion of two traditions, namely big traditions and small traditions. The two traditions exalt each other, that the great tradition shows its dominance in the aspects or characteristics of religiosity and aesthetics, while the dominant small tradition shows the characteristics of collectivism. This tradition then lived so flexibly that it has become a sign until now it is said to be the personality of local culture. The worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency is a manifestation of people's thoughts about something they consider to have value and meaning. The Theo-philosophical ideology of the worship of Dewa Jelema in Kayuputih Village is very important, because through philosophical thinking it essentially gives a direction for the achievement of true truth.

Poerwardamita (2005: 823) interprets the word theology as the knowledge of God, the fundamentals of belief in God and religion based on the Holy Scriptures. Furthermore, in the dictionary of philosophy, theology is mentioned simply, namely a study of the question of God and his relationship with the world of reality. Furthermore, in a broader sense, theology is one of the branches of philosophy or a special field of philosophical inquiry about God.

Runes (1953:317) explains that the theological word is Greek "theos" which means "God," and "logia" means "words," "speech," or "discourse," are reason-based discourses about religion, spirituality and God. Thus, theology is a science that studies everything related to

religious beliefs. Theology encompasses everything related to God. The purpose of theology is to lead a person to better understand his own religious tradition or other religious traditions, help make comparisons between different traditions, preserve, renew a certain tradition, help spread a tradition, apply the sources of a tradition in a present situation or need, or for any other reason (Barth, 1932).

Donder (2006:4) explains that the word theology comes from the word *theos* which means God and *logos* which means science or knowledge. Theology is the knowledge of God, and philosophically theology means the theory or study of God. Theology in Sanskrit is called *Brahmawidya* or *Brahma Tattwa Jnana* which is the science of God. Sudarsono, (2008: 10) stated that in general the term philosophy or philosophy comes from the Greek "*philosophia*" which in subsequent developments is known as language, namely: *philosophie* (German, Dutch and French), *philosophy* (English), *philosophia* (Latin), and *philosophy* (Arabic). Etymologically the term philosophy comes from Arabic, that is, *philosophy*. So, both terms have their roots in the Greek word "*philosophia*". The term has two basic elements, namely: "*philein*" and "*sophia*". *Philein* means love, *Sophia* means wisdom. So, *philosophy* or *philosophia* means love of wisdom.

Hindu philosophy (*darsana*) is a process of rationalization of religion and is an integral part of Hinduism that cannot be separated. Religion provides a practical aspect of ritual and *darsana* provides aspects of philosophy, metaphysics, and epistemology so that religion and *darsana* are complementary in nature. *Darsana* is a view of truth (*philosophy*).

Ngarayana (2011: 89) explains that in the Indian intellectual tradition, *darsana* is the closest to the term *philosophy* (West), but essentially there is a very basic difference, *philosophy* (West) is independent of religion while *darsana* remains rooted in Hinduism. The word *darsana* comes from the vein of the word '*drs*' which means to see (inward) or experience,

being the word *darsana* which means sight or view of reality. In general, '*darsana*' means critical exposition, logical survey, or system-system, which further according to Radhakrisnan the word '*darsana*' signifies a system of thought acquired through intuitive experience and maintained, continued through logical arguments.

Girinata (2019) explains that the Theo-philosophical Hindus reflects human attitudes in life in this world. Life is like a struggle for devotion and complete surrender before *Ida Sang Hyang Widhi Wasa* to achieve lasting happiness. Therefore, one must do good because everyone wants pleasure and a happy life. The philosophy of religion also provides an explanation and belief (*Sraddha*) towards the ancestors. Because through the impossibility and worship of the ancestors, we will honour the teachings of the *Tri Rna*, that is, the three debts owed by man that must be paid through his *yadnya*.

Based on some of the understandings above, Theo-philosophical in this study is interpreted as a process of rationalization related to the beliefs of a religion, about God to lead His people to better understand about his diversity tradition, other religious traditions, preserve, renew a tradition applying the sources of a tradition in a situation or need of the present. Recognizing the Theo-philosophical foundation of the Hindu community in Kayuputih Village, Banjar District, Buleleng Regency carrying out the ceremony of worshipping *Dewa Jelema* cannot be separated from the introduction of the historical about its existence. Based on the results of interviews conducted with informants, this study obtained the results that a Theo-philosophical study of the worship of *Dewa Jelema* in Kayuputih Village, Banjar District, Buleleng Regency included several foundations.

1. As an Ancestral Mandate

Witaya (interview, May 1, 2021), explained that the implementation of the worship of *Dewa Jelema* which has been carried out until now is a mandate from his parents or ancestors who have committed murder. As a generation, they did not

dare to deviate from the instructions or mandate, so the ceremony of worshipping Dewa Jelema was carried out in a direct manner until now. Bhisama, by the people is seen as an absolute commandment, because it comes from the ancestors (holy spirits or atma of parents who died already in the realm of the deity after the ceremonial process of *pitra yadnya* (ngaben).

Wita (interview, May 8, 2021) explained that the worship of Dewa Jelema carried out by several residents of Kayuputih Village, Banjar District, Buleleng-Bali Regency is a form of *bhakti* to His ancestors (Dewa Pitara). They have absolutely not dared to disobey from the commandment (*bhisama*) until the present moment. It is precisely by carrying out the commands of their ancestors that they believe in obtaining a harmonious life. Girinata (2021) also argues that the tradition of worshipping Dewa Jelema is a sociocultural system that concerns ideological superstructures including ways that have been patterned. The ideology refers to the characteristics of beliefs, values and norms that stand out in a society or in some part of a society (Heidegger, 1927).

Therefore, some of the opinions above show that the belief in the worship of Dewa Jelema which is carried out in Kayuputih Village, Banjar District, Buleleng Regency provides cognitive assumptions to people who have been patterned about what is right and what is wrong. The tradition is a characteristic and foundation of the norm that binds the life of a community as a family bond derived from one lineage.

2. As a form of Apology

Witaya (interview on March 10, 2021, a stakeholder and deputy of Kelian Banjar Taman, said that the meaning of the worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency, is an apology in the form of *bhakti* to the ancestors so that they are all given salvation, because they as human beings who have limitations and are not perfect, they will obviously have accidental mistakes. It is the people in Kayuputih Village who carry out the worship of Dewa Jelema, because their ancestors

have made a mistake that resulted in someone's life being lost. So, the person who committed the murder and his descendants made a place of worship as a form of apology.

The form of apology that is carried out can be seen with the sincerity of the devotees offering objects requested by the spirit of the murderer, such as (1) a bed like a living bed, equipped with mosquito nets, pillows, sheets, and pillowcases as a resting place for spirits, (2) a small statue made of sandalwood, which is placed on the bed, complete with white and yellow clothes as a symbol / form of Dewa Jelema, (3) placing a large table next to the bed, containing household utensils such as cups, plates, spoons, bowls, water holders, (4) also a small table next to the bed containing decorative utensils in the form of combs, powder/pupur, perfume, mirrors, hair oils and jewellery, (5) chairs, as seats for spirits, 6) White yellow bunches, placed next to the bed as clothes instead of spirits.

Girinata (2022) states that an apology for the dead is the basis of Hindu beliefs not only by creating places of worship and placing objects as requested by the spirit, but also by carrying out continuous worship rituals for families who commit murder. Evidence of apology can be seen from the expression of prayers at the time of prayer "Inggih ratu Hyang, titiang nunas ampure antuk keiwangan ancestral titiang, usanang titiang sekeluarga sakitine utawi bencanainne, paicain titiang kerahajengan dan kerahayuan dan sekeluarga sami". The meaning and meaning of the expression of the prayer very clearly indicates an apology for the spirit of the person who was killed. Rituals of worship are also accompanied by pleading for prosperity, salvation and happiness. This corresponds to the content of the *Atharvaveda* sloka: 12.1.5 in the following book of the Pearls of the Vedas.

Yasyam purve purvajana vicakrire,
yasyam deva asuranabhy avertayan.
Gavamasvanam vayasasca vistha,
bhagam varcrah prthivi no dadhatu.

Translation:

In this Mother Earth, where the ancestors once performed very special karma, on this earth the gods also once defeated giants, so this place became the abode of cows, horses and birds. Mother Earth in such a way gives good luck and gives its light to all of us, Somvir (2001: 23).

This statement describes the spiritual relationship between humans, nature, and the gods. It emphasizes that the Earth (Mother) is the place where the good actions (karma) of ancestors took place, and where the gods defeated giants, creating balance and good fortune. Thus, the Earth provides blessings and light to all beings, creating a fertile and harmonious environment. This statement invites us to reflect on the importance of maintaining a good relationship with nature, valuing the legacy of our ancestors, and understanding our role within the larger ecosystem. It is a call to act wisely for the sustainability and well-being of future generations.

3. The Process of Increasing Status

Pendra (interview on March 10, 2021), said that the meaning of the worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng-Bali Regency as an effort so that the spirit of the deceased who has been purified can increase their position to reach the realm of maturity. By means of the ritual worship of Dewa Jelema, it is hoped that the ancestral spirit will be fused to the Creator (God) with the symbol of chanting in the holy place (Sangga Kamulan).

Furthermore, Pendra said that in laying the spirits of the deceased using several banten, namely (1) Banten Pengulapan, it has a meaning, namely to summon magical powers to reside in the prepared stana. (2) Banten Tebasan, which has the meaning to perform penance by benevolent deeds through ceremony. (3) Banten Suci has a meaning as a cleansing of both sekala and niskala. (4) Banten Sorohan has a meaning as a complement to other bantens. (5) Banten Daksina Gede means as the spirit that has been considered holy. (6) Banten Peras Daksina means to attract supernatural powers, both the forces of the universe, and the forces of fellow

creatures in order to regain balance. From some of the explanations above, that the meaning of increasing status in the ritual worship of Dewa Jelema is a series of processes of purifying the spirits of the deceased person has increased status to Dewa Pitara or also called Dewa Hyang which the people in Kayuputih Village call by the term Dewa Jelema.

4. Make a Peace

Artha (interview on March 10, 2021) explained that the worship of Dewa Jelema for the people of Kayuputih Village, Banjar District, Buleleng-Bali Regency contains the meaning of peace. Because by making a place of worship, and carrying out the ritual of worship sincerely, the descendants of the guilty ancestors (committing murder) make life peaceful and harmonious. In this way, it is hoped that the descendants of the perpetrators of the murders will not be repeated and also that the spirits of the murdered will no longer interfere with their lives.

Man as a creation of Ida the Hyang Widhi Wasa (God) should respect each other whether it is fellow humans, animals and plants because everything on earth is God's creation. With mutual respect, of course, you will live in peace. Peace is part of the purpose of human life because with peace will always live in harmony. From the results of the interview above, it can be learned that the belief of the people in Kayuputih Village towards the worship of Dewa Jelema cannot be doubted, because according to the beliefs of the devotees, if the spirit is not made a place of worship, their descendants will be hurt. Talking about beliefs, the people in Kayuputih Village strongly believe in the spirit of people who have been killed if not treated well, it will interfere with their lives. The people of Kayuputih Village are also very convinced of the existence of the law of karma (law of cause and effect) as the absolute law of nature / law of God. If the deed is good then the consequences are good and if the bad deeds are bad then the consequences are also bad (Tillich, 1951).

The worship of Dewa Jelema is a form of awareness of the preservation of the environment, especially families who have committed murders. According to the principle of Hindu teachings that the worship of Dewa Jelema is not only an expression of bhakti but also as a way to achieve ecological balance.

Closing

The historical worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency-Bali is due to the occurrence of radical traits during the Dutch colonial era. At that time, in terms of maintaining self-safety, there was mutual suicide between the community and the colonizers. Some people who fought to defend their lives and territories had committed murder. Over time, the citizens who committed the murders experienced disharmony in their lives and could not be overcome logically. Furthermore, there is a supernatural hint that what causes the disharmonious conditions is the act of the spirit of the murdered person and hopes to make a place and ask for some necessary objects. In accordance with Hindu religious beliefs then the place was seen as a holy place so it was obliged to perform ritual worship. The worship was continued by the family as a tradition called the worship of Dewa Jelema.

The form of worship of Dewa Jelema resembles the shape of an ordinary house

building with two upstream rooms (inside), and a teben room (outside). The first room (upstream) has objects requested by the spirit, while the utensils or objects in the second room (next to the teben) are given to the ancestral spirits as accompaniment. The forms of upakara worship of Dewa Jelema are Banten Pengulapan, Banten Tebasan, Banten Suci, Banten Sorohan, Banten Daksina Gede, Banten Peras Daksina. The series of rituals of worship of Dewa Jelema begins with: ngiasin the place of worship, purification ceremony, nguningang ceremony to Surya, to Pertiwi, to Dewa Jelema, to Ida Bhatarasami (God with all His manifestations), and finally a prayer of thanks.

The study of the Theo-philosophy of worship of Dewa Jelema in Kayuputih Village, Banjar District, Buleleng Regency is (1) As an ancestral mandate, (2) a form of apology to the spirit of the murdered person, and the spirit of the ancestor who committed the murder, (3) the process of increasing the status of the spirit of the murdered person in order to become holy and be able to reach the realm of manhood, (4) to cause peace, that is, by making a place of worship and performing worship, making the life of the murderous family feel defeated so that it becomes peaceful. Furthermore, until now the descendants of the murderer continue the worship of Dewa Jelema as a tradition to be led to his life and not to perform the same actions.

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