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## THE PHILOSOPHY OF ORNAMENTS IN DALEM SEGARA MADHU TEMPLE JAGARAGA VILLAGE SAWAN DISTRICT BULELENG REGENCY

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### Abstract

*In general, the ornaments on temples will be related to wayang reliefs, about the final journey of humans and so on. This is different from the ornaments found in the Dalem Segara Madhu Temple. The uniqueness of this temple can be seen in the reliefs that depicting the history of Balinese people against Dutch colonialism. The uniqueness of the ornaments owned by this temple, becomes an interesting thing to study with regard to the philosophical values contained in it. By using a qualitative descriptive method, this paper examines the philosophy of ornamentation in this temple. The results of the study are not only related to beauty, but also related to the values of truth and virtue in the teachings of Hinduism. This reaffirms that this temple is not only related to the spiritual life of the community, but also to the history of the struggle of the community which is the spirit of social life.*

**Keywords:** Philosophy, Ornament, Wayang Reliefs, Temple

## I. INTRODUCTION

Each temple has its own story and specialty. One of these features is related to the ornament. Adnyana and Sumadiyasa in their writings explain that ornament is a branch of art, which has existed since prehistoric times. Balinese ornamental art is the embodiment of human and natural beauty which is presented in the form of objects or buildings in a variety of decorations that are expressed as drawn, carved, inlaid (Adnyana & Sumadiyasa, 2019).

If studied further, every ornament is not only made as a form of beauty. Ornaments in sacred buildings, especially temples, of course contain very deep philosophical values. One of the temples in Buleleng Regency which has unique ornaments and makes it unique compared to other temples is Dalem Segara Madhu Temple in Jagaraga Village, Sawan District, Buleleng Regency.

In general, the ornaments on temples, especially Dalem Temple, will be related to wayang reliefs, reliefs that tell about the final journey of man and so on. This is different from the ornaments found in the Dalem Segara Madhu Temple. Savitri et al in the study revealed this. As stated as follows: "The Dalem Segara Madhu Temple, which is located in Jagaraga Village, is one of the temples that witnessed the Jagaraga War which took place in 1848-1849. Dalem Segara Madhu Temple also has a uniqueness in its decoration, such as decorations that tend to be tapered, characteristic of Buleleng carvings or carvings in the North Balinese style in the form of vines and floral motifs. Not only that, the uniqueness of Dalem Segara Madhu Temple in Jagaraga Village is also seen in the reliefs located on the walls of the temple. Relief depicting the history of Balinese people against Dutch colonialism. There are also reliefs depicting ships being attacked by sea monsters, people driving cars. This uniqueness is a tourist attraction for the public to visit Dalem Segara Madhu Temple, Jagaraga Village" (Savitri, Widiyani, & Yulianasari, 2021).

The uniqueness of the ornaments owned by Dalem Segara Madhu Temple, Jagaraga Village, becomes an interesting thing to study with regard to the philosophical values contained in it. Based

on this, Dalem Segara Madhu Temple in Jagaraga Village is interesting to study both in terms of ornaments and the philosophical values contained in it.

## II. METHOD

This study uses a qualitative research type. To obtain the data needed in this study, the techniques of observation, interviews and literature study were used. Furthermore, in analyzing research data, the authors perform a series of stages so that the research results are logical, objective and empirical. The series of steps in question are reducing data, displaying data, verifying data, and interpreting research data.

## III. RESULTS AND DISCUSSION

### 1. The existence of Dalem Segara Madhu Temple

One of the temple groups found in every Pakraman village in Bali is the existence of kahyangan tiga or also called kahyangan desa, that is Desa Temple or also called Bale Agung Temple, Puseh Temple and the third one is Dalem Temple (Ardana, 1990, p. 7). As in the pakraman village in Bali in general, which has Kahyangan Tiga, so does Jagaraga Village. One of the Kahyangan Tiga in Jagaraga Village, Sawan District, Buleleng Regency and has its own uniqueness is Dalem Segara Madhu Temple. This temple has become one of the attractions for both local and foreign tourists to come and enjoy the beauty of its architecture that cannot be found in other temples. In addition, the uniqueness of Dalem Segara Madhu Temple is because of its existence which is related to the people's struggle against the Dutch troops.

Dalem Segara Madhu Temple is a temple that has a high historical value and is related to the struggle of the Balinese people, especially those in Buleleng Regency because it is related to the Jagaraga War. Savitri, et al (2021) in their research explained that Dalem Segara Madhu Temple at that time became the headquarters of the Balinese warriors to carry out the mepasupati procession, the procession was aimed at awakening the spirit of struggle in a series of

masupati ceremonies (giving supernatural powers and holiness) which was carried out by Patih Jelantik together with his followers, warriors in Merajan Agung. After the pasupati, the weapons are said to be magically "revived" again, and ready to be used. Then, the various weapons - from their storage area, were paraded across the road in front of the Desa Temple, across the Puri, moving forward until they arrived at the back area of the fort (near Dalem Jagaraga Temple), then took their respective positions to strengthen the Jagaraga fort. (Savitri, Widiyani, & Yulianasari, 2021, p. 24).

## 2. The Function of the Dalem Segara Madhu Temple, Jagaraga Village, Sawan District, Buleleng Regency

Pura Dalem Segara Madhu is the command headquarters of the Balinese army in the Jagaraga war which is used as a place for negotiating the implementation of rituals to ask for strength and protection to Lord Shiva, which symbolizes pralina and destruction for the enemy or the Dutch. It is at Pura Dalem Segara Madhu that Jro Jempiring (wife of I Gusti Ketut Jelantik) survives as a center of resistance against enemy attacks. She is widely known for having succeeded in plotting the battle around the temple in 1849 as a commando and igniter of the spirit of the Balinese army against the Dutch. The people of Jagaraga Village are very proud to have Dalem Segara Madhu Temple because it is a historic temple and they express their gratitude by making reliefs and statues that indicate the struggle of the war fighters of Jagaraga. The community assumes that if the fighters dare to sacrifice their lives for independence, the Jagaraga community will also work together to build and maintain the existence of Dalem Segara Madhu Temple.

Based on this, it can be understood that the existence of Dalem Segara Madhu Temple is not only related to the religious beliefs of the community as a place of worship of Hyang Widhi Wasa in His manifestation as Lord Shiva, but also related to the history of the struggle of the Buleleng people, especially Jagaraga Village.

Dalem Segara Madhu Temple is a place to connect with Hyang Widhi Wasa in His

prabhawa as Sang Hyang Shiva and can also be used as a place for social and educational activities in religious relations and has the same function as pretending in Bali in general. The sacred place (temple) functions as a place of worship for Hyang Widhi Wasa in all his prabhawa and the holy spirit of Sidha Dewata (the sacred spirit of the ancestors) at Dalem Segara Madhu Temple has three functions, namely:

- a. As a spiritual center or spiritual center as a place to worship Ida Sang Hyang Widhi Wasa, it is also a place to hold sacred reflections and spiritual reflections.
- b. As a social symbol that can develop and foster the value of solidarity and the value of togetherness among the people.
- c. As a cultural center because of the aesthetic sense of respect and beauty, it will continue to be fostered by cultural activities carried out in ceremonial activities at Dalem Segara Madhu Temple.

## 3. The Philosophy of Ornaments in the Dalem Segara Madhu Temple, Jagaraga Village, Sawan District, Buleleng Regency

Ornaments are a form of creative expression of ancient humans. Ornaments are used to decorate the body, carved on wood, on pottery, ornaments on clothes, weapons of war, buildings, and other art building objects. The type and placement of temple ornaments in general has been determined according to its meaning (Hardianti, 2019: 10). Ornament is a work of decorative art that is usually used to add to the beauty of an object or product, or is a work of decorative art (pure art) that stands alone, without being related to the functional object/product as its place.

According to Syafii and Rohidi, the function of ornament for society in the past (especially prehistoric and Hindu-Buddhist times) was as a medium to vent the desire for devotion, offering, respect, and devotion to the spirits of ancestors or revered gods. Therefore, ornaments as cultural products with a Hindu-Buddhist background were created not only to have aesthetic values but also religious values (Syafii & Rohidi, 1987, p.

3). Based on this, it can be understood that the ornaments on sacred buildings are made not only for beauty, but also have philosophical meanings or values related to spirituality and religiosity.

The variety of ornamental ornaments found in the Dalem Segara Madhu Temple is very unique. On the outer side of the temple, the undagi express their imagination by making reliefs that are different from other temples so that they become a distinctive feature of the existence of Dalem Segara Madhu Temple. All of these reliefs were carved by the undagi from Jagaraga Village under the command of I Dangin, a sculptor and spiritual aspirant. The Dalem Segara Madhu Temple ornaments are very authentic and have their own characteristics. The uniqueness of the architecture of Dalem Segara Madhu Temple is one of the architectural assets that is ornamental or with unique and authentic decorations and contains elements of beauty (aesthetics) as a manifestation of the imagination of the undagi who made it. The forms and meanings contained in the ornaments are as follows:

a. The relief of the Dutch coming in a T Ford car has a flag and in front of it a person carrying a gun and behind that person there are puppet carvings, namely R. Arjuna, Gatotkaca and Tualen. This relief is found on the kori agung or paduraksa on the front left so that it can be seen by everyone without having to enter the middle mandala of Dalem Segara Madhu Temple. The form of relief can be seen in the documentation of the research results as follows:

Picture 1



Source:  
(Researcher Documentation, 2022)

This relief tells that the Dutch royal envoy came driving a Dutch-flagged car who wanted to invite the King of Buleleng and Patih Jelantik to hold negotiations but was stopped by soldiers carrying guns. Because it was a trap from the Dutch to capture the King of Buleleng and Patih Jelantik. The three puppet carvings are Arjuna, Gatotkaca and Tualen. Arjuna is a symbol of the wisdom of the King of Buleleng. Gatotkaca is a symbol of a very powerful Patih, namely Patih Jelantik, and Tualen contains a symbol of a very loyal soldier, namely the people who fought to the end against the Dutch.

b. Relief of wild boar (waraha). This relief itself is found on the Kori Agung or Paduraksa on the front left. The form of the relief of the warah can be seen in the documentation of the research results as follows:

Picture 2



Source:  
(Researcher Documentation, 2022)

Waraha is an avatar of Vishnu who aims to save the world and humans from the greed of a giant named Hiranyakasipu who wants to drown Mount Mahameru. The relief of wild boars at the Dalem Segara Madhu Temple means that when Buleleng was successfully controlled by the Dutch, I Gusti Ketut Jelantik with his courageous spirit fought the Dutch troops. The leadership of the Dutch expedition recognized the persistence, toughness, fighting power of the Jagaraga soldiers and their allies. The Jagaraga War was the longest war in the Dutch expedition on the island of Bali.

c. Relief of a Dutchman riding a car. In front of the car there is a person sitting while smoking in a substation. While behind the car there is a Kamasutra relief. This relief is found

on the Kori Agung or Paduraksa on the right front.

Picture 3



Source:  
(Researcher Documentation, 2022)

The Dutch repeatedly sent envoys to invite the King to negotiate but were always refused. The Dutch issued an ultimatum that within 14 days the King and Patih Jelantik would surrender with the threat that Buleleng would be destroyed by Dutch troops. The relief of kamasutra does not mean porn, but it contains a philosophy so that we can get offspring who are suputra and useful for the homeland.

d. Relief of people riding boats, bicycles and airplanes. There are also reliefs of people climbing coconut trees, fishing and playing kites. This relief is found on the Kori Agung or Paduraksa on the right front so it is very attractive to both local and foreign tourists who see it.

Picture 4



Source:  
(Researcher Documentation, 2022)

The reliefs of bicycle boats and airplanes reflect the Dutch who attacked Jagaraga Village

from all directions, namely land, sea and air. While the reliefs of people climbing coconut trees, fishing and flying kites were soldiers in disguise (spies) to monitor the arrival of the Dutch and reported to the King.

e. Relief of a large ship, big fish and a crocodile that is preying on humans. This relief is found on the Kori Agung or Paduraksa on the inner right

Picture 5



Source:  
(Researcher Documentation, 2022)

The reliefs of big ships, big fish and crocodiles preying on humans reflect the greed of the Dutch who oppressed the small people for their interests to control trade up to the Lesser Sunda region. This relief shows the name Segara Madhu (wave of life). Because we as humans will find it very difficult to find harmony in the middle of the ocean, if we step wrong in the middle of the ocean, we will drown and become food for the fish.

The results of the creativity of artists, especially Hindu artists, are related to the reference to the creative work ethic of Hinduism. Its ideology is derived from the existence of God, namely Satyam-Siwam-Sundharam (Truth-Virtue-Beauty) into Sàmkhya-Yoga-Rasa (Yasa, 2010, p. 160). Based on this, it can be understood that every work of art produced by an artist is a form of offering and devotion to Hyang Widhi Wasa as the source of all inspiration. Therefore, the work produced is not only related to the beauty that is captured by the human senses, it is also related to the values of truth and virtue in the teachings of Hinduism. In addition, based on the description of the unique ornaments at the Dalem Segara Madhu Temple which has been described above, it can be understood that all the reliefs found in the Dalem Segara Madhu Jagaraga

Temples are related to each other regarding the struggle of the people of Jagaraga Village. This reaffirms that this temple is not only related to the spiritual life of the community, but is also related to the history of the struggle of the community which is the spirit of social life.

#### IV. CONCLUSION

The existence of Dalem Segara Madhu Temple in Jagaraga Village, Sawan District, Buleleng Regency has a uniqueness that distinguishes it from other temples, especially those in Buleleng Regency. The existence of this temple is not only related to the human relationship with God, but also related to the history of the struggle of the citizens. This is stated in the ornaments that adorn the temple. The meaning of each ornament in the Dalem Segara Madhu Temple should be instilled in the community and applied in daily life so that the message and spirit of the temple and ornament can be understood by future generations.

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