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THE THEOLOGY OF RUWATAN TRADITION IN THE JAVANESE COMMUNITY IN KUMENDUNG VILLAGE MUNCAR DISTRICT BANYUWANGI

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Abstract

The ruwatan tradition is one of the Javanese traditional ceremonies which is held after the farmers harvest the rice. This is meant to express gratitude because the rice plants have been successfully harvested and have produced a satisfying harvest. Besides that, the ritual is also a tribute to the ancestors who have passed away and pray that their sins will be forgiven by God. For the Javanese people, this annual activity called sadranan is an expression of social religious reflection so that it has implications for the realm of theology. Descriptively, this work describes aspects of the Hindu theology of this ruwatan tradition, that is, it leads to the form of devotion to God Almighty. Ruwatan is a form of expression of gratitude to God in its various manifestations. The purpose of the ruwatan ceremony is to remind that in humans there is evil and risks that humans may have to bear as a result, so that the worship of God becomes the focal point. Likewise, theologically, ruwatan is also said to be a traditional ceremony from an ancient tradition left over by animism (worship of ancestral spirits or ancestor spirits) that originated in ancient times and is a relic of an agrarian culture that is thousands of years old. The agrarian culture used to be very strong and the name of Java itself is often known as Jawa Dwipa which means rice island.

Keywords: Hindu Theology, Ruwatan Tradition, Javanese People, Kumendung Village, Javan, Traditional Ceremony, Javanese Tradition

I. INTRODUCTION

Ruwatan desa in Kumendung Village is traditionally carried out in the month of Sura, on Legi Friday, the duration of its implementation is two days. First, starting with giving compensation to the *duapa* right before the start of the village rituals, then on the first day, still on Friday, the community collects food and offerings in the form of tumpeng and *ingkung* (grilled chicken meat) brought to the Village Hall, after gathering at the Village Hall, on At 12.00 noon the people pray together and then continue walking around the village carrying offerings and parading the tumpeng (Supri, interview, 9 August 2021).

The time and place for holding the *Ruwatan Desa* will be a separate consideration. The sacred aspect of both the day and the place is an important consideration, because the day and place will determine the success of the salvation. Especially in the context of *Ruwatan Desa*, the people want to pray in silence, so that day and time are always directed towards finding holiness. This is related to Eliade's thought (Baal, 1988; 196) that one's religion (primitive) always leads to *hierophanie*, from the words *heiros* (holy) and *phanein* (to show). So *hierophanie* is an important target in Javanese society in carrying out *Ruwatan Desa* in order to gain sanctity. Holiness means immortality which is a sign of the coming of life's salvation.

The Javanese people, especially in Kumendung Village, generally still maintain their belief in the previous teachings of their ancestors. These teachings will continue to be practiced and maintained for generations, even though the people are modern but still believe in spirits, sacred guardians and objects that are still deeply rooted in the culture of Kumendung Village.

Many efforts have been made by the Javanese people to reach their reality. Not only understanding the existence of physical forms but also reaching out and understanding the virtual world (in the sense beyond something that looks like mystical). To achieve this goal, rituals of a magical spiritual nature are carried out. In Javanese society there are many regional traditions that can differ from one another. One

of them is *ruwatan desa*. There are those who call this ceremony a kind of alms giving, village *memmetri, nyadran*. Basically, the ceremony is a way to achieve a life safety. Javanese people believe that by holding it, it will clean up all bad things. *Ruwatan Desa* is also held thanksgiving by way of congratulations and the appearance of an entertainment. as a cultural tradition also includes spiritual art. This spiritual art needs to be looked at further from the ethnographic aspect so that its meaning and function are clear. So, looking at art from a cultural perspective is not art as art, but art in context (Simatupang 2005; in Suwardi; 2006; 39). This opinion illustrates that behind the phenomena of tradition and art, there is an interesting ethnographic context to discuss. The interesting thing about the phenomenon of tradition can be related to various things, between place, time, and actors in a series of cultural art processions. On this basis it can be said that in art there is spirituality and in tradition there is art.

Javanese traditional traditions, such as traditional ceremonies, have a spiritual meaning behind all of these practices. First of all, it aims to express gratitude to God for the harvest that is obtained. Furthermore, the offerings of the *ruwatan desa* tradition aim to ask for protection from *Dangyang* as the guardian of a village. Finally, the goal is to ask for blessings so that the next harvest will be abundant. In addition, it also contains solidarity goals in it. The food that is eaten together is the result of donations from the residents themselves (Suwardi, 2006).

According to Samingan Waluyo, the purpose of offering the *ruwatan desa* tradition is to ask God so that the people will be spared from danger and also that the Kumendung people know the history and struggles of *Danyang* in making, giving a name to and forming the village of Kumendung, Muncar Banyuwangi. Apart from that, the *ruwatan desa* is also a place for family gatherings and at the same time becomes a social, cultural and religious transformation. Meanwhile, the wisdom from them can strengthen friendship, instill a mutual cooperation attitude, pray for one another and

together can feel the sorrows and joys of others (interview, June 2021).

The implementation of this ritual offering in Kumendung Banyuwangi Village, East Java, has its own purpose. According to Cahyono, this event is held every year in the month of Sura with the aim of asking for safety, prosperity for all residents and the Kumendung Village area so that they are protected from all dangers as well as the life of a prosperous and prosperous community (Cahyono, interview, 2 August 2021).

According to Endraswara (2006: 41) when examining the purpose of carrying out *ruwatan desa* offerings through the main objective of the process of hierophantic offerings of the *Ruwatan Desa* tradition, this is not just an annual ritual formality. This tradition has great spiritual weight. At least through this ritual, the offerings of the *Ruwatan Desa* tradition become a vehicle, including (1) expressing gratitude to God Almighty for the peace of the population and the village, satisfying harvests, (2) paying homage to the ancestors and forerunners of the village who have contributed pioneering the opening of a local village, (3) expecting protection (*nyuwun wilujeng*) from God Almighty and Rasulullah, so that future harvests will increase and people's lives will be more prosperous.

II. METHOD

The type of research in this study is a type of qualitative research. With a phenomenological approach, researchers can understand the thoughts and roles of participant actors. Primary data in this writing can be in the form of information obtained from informants in the Kumendung Village area, Muncar sub-district, Banyuwangi Regency, East Java. Secondary data comes from print media and does not come from informants who already know and understand the object to be studied. The key informants in this study included: Head of Kumendung village named Drs Husaini, Stakeholder of Kumendung village named Mungin, village elders named Samto and Samingan, and several people who knew about the tradition. Data collection techniques used in this study are observation, interviews, and

documentation. The method used in analyzing the research data is a descriptive method, because in its presentation it is in the form of an explanation or description of the incident situation regarding the series of ritual offerings.

III. RESULTS AND DISCUSSION

According to Cahyono, in Java there is the term village *memetri*. *Memetri* from the word *metri*; *petri* which means guarding; nurse; honor. Village *Memetri* is taking part in guarding and caring for the village so that security, prosperity, peace can be obtained together. Besides that, it is also to respect the ancestors, sing *mbaureksa*, the forerunner of the village, *pedhanyang* by praying for safety (Cahyono Interview, July 2021). *Merti desa* is defined as maintaining the village both internally and externally. Inwardly, village people carry out mystical rituals, both in the form of *slametans* and spiritual performances. Outwardly they also clean sacred (cemeteries) and special places that are considered sacred. These places are considered as ancestral heritage that must be preserved. The sacred place is considered to have certain good luck and power, therefore offerings must be given at that time. This kind of tradition can be said as a form of sacrifice of children and grandchildren to ancestors who have died.

The offerings of the village *Ruwatan* tradition are a tradition which contains spiritual culture. In this context religious, spiritual, artistic values can blend into a cultural acculturation. The time for organizing the ritual offerings of the *ruwatan* village tradition can vary, including the procedures for implementing it. The *slametan* is concerned with enlivening something sacred in space, with celebrating and demarcating one of the basic territorial units of the Javanese social structure. What the village wants to clear is of course the spirits that are considered dangerous. Therefore, a *slametan* is held, where dishes/offerings are offered to *danyang desa* who reside in the *punden* (Suwardi. 2006: 48).

In the Javanese Community in Kumendung Village, Muncar, Banyuwangi, the offering of the *ruwatan desa* tradition which has been passed down from generation to generation every *Legi* Friday of the month of Sura in the

calculation of the Javanese calendar. The procedure for offering traditional *ruwatan desa* offerings is by celebrating at Punden and displaying *wayang* and other arts.

According to James (1980: 132) this kind of difference in cultural activity is interesting from an anthropological point of view. Furthermore, Turner and Schehner (Murgiyanto: 1998, 11) explain that the anthropology of performance is emphasized on the "process" or "how" the performance manifests itself in space, time, social context and the culture of the supporting community. This opinion emphasizes that the study of culture, arts, and rituals is able to link with the owner of that culture. Differences and similarities in processes are important aspects for understanding the meaning and function of spiritual art. It can be understood that the only similarity is the implementation time, which is once a year, usually after the rice harvest season (in Suwardi; 2006, 39). The time and place of the event will be a separate consideration. The sacred aspect of both the day and the place is an important consideration, because the day and place will determine the success of the salvation. Especially in that context, people want to pray in silence, so that the day and time are always directed towards finding holiness.

Javanese people in general still maintain the belief in the previous teachings of their ancestors. These teachings will continue to be practiced and maintained for generations, even though the Javanese people now have a religion or belief, towards spirits, sacred guardians and objects are still deeply rooted in Javanese culture. In Javanese society, there are often rituals or worship of ancestral spirits or mystical figures. They worship Dewi Sri in the *methil* event (rice harvest) or (exalting the ancestors, who is *mbaureksa* or *pedanyangan*), to Kanjeng Ratu Kidul (this is still done by the Yogyakarta Palace every year) as well as to Kyai Semar who is considered the *Dahyang* of the Javanese.

Ancestor worship shows a practice of devotion or respect because the ancestors are considered as people who have contributed and have a certain authority or *karomah*. Ancestors are people who must be respected internally. The

Javanese people highly value their ancestors, moreover a forerunner of a village, the founder of a certain teaching, a charismatic elder. Believing in ancestors, especially those who have died means that the Javanese always have the attitude of *mikul dhuwur mendhem jero* (in Sugiya, 2005:10-11).

2.1 Series of Ceremonial Implementation

According to Cahyono, the implementation of the village *ruwatan* traditional offerings in Kumendung Village was carried out for two days until the end of the *wayang* performance and sprinkling of holy water in all corners of the village. The holy water is obtained from the seven rivers of Combat / *Campuhan*. The ceremony is led by village elders, stakeholders or people who are experts in making offerings at every Javanese traditional ceremony (Interview, 21 July 2021). The traditional offerings of the *ruwatan desa* in Kumendung Village during the Covid-19 pandemic were not carried out because there was an appeal from the government not to hold crowds. The offerings of the *ruwatan desa* tradition were carried out before Covid-19 once every year. The series of implementations are as follows:

Traditional offerings of the *Ruwatan Desa* in Kumendung Village are traditionally held in the month of Sura, on Legi Fridays, and are held for two days. Cahyono explained, First it started by giving compensation to the *duapa* right before the start of the village rituals, then on the first day of Friday Legi the community collected food and offerings in the form of *tumpang* and *ingkung* (grilled chicken meat) brought to the village hall, after gathering at the Village Hall, at 12.00 noon the community prays together then continues around the village bringing offerings for Hindus and for other religions to adjust to dress according to the characteristics of each religion, some of them carry *tumpang sewu* or *tumpang gunungan*, followed by offering *ingkung* to Punden Embah Joyo Kusuma/ *Dangyang*, which is sacred in Kumendung Village (Interview, 10 August 2021).

Then Sapri added, on Friday night, still the first day, a wayang performance was carried out with a play according to the request of the community, then on the second day on Saturday, at the end of the wayang performance, rituals were carried out for all village officials and the community, followed by a meal together with the side dishes in the form of *ingkung*/grilled chicken meat and *kulupan* as well as other side dishes, but before that there is a prayer first led by the village elders and the respective religious leaders. Some prayers use Javanese, Arabic, Indonesian according to their respective religions. respectively, but village elders pray using Javanese/kawi language (Supri, interview, 9 August 2021).

Samingan Waloyo as the elder explained that so far there has not been any written document related to the series of traditional village ritual offerings in Kumendung Village. The people in Kumendung Village themselves pass down this tradition which is still oral to their children and grandchildren. This oral tradition has indeed been developing for quite a long time, so it is difficult to determine when the people of Kumendung Village started carrying out the tradition. Even though the oral tradition is used to *gethok* (pass on) to children and grandchildren in the Kumendung Village community, it seems that this ancestral tradition can still be carried out by their descendants to this day. Tradition, even though there are no oral guidelines, this tradition will still be preserved as well as possible by the people of Kumendung Village (Interview, August 2, 2021).

Even though there is no written certainty regarding the process of offering the *ruwatan desa* tradition in Kumendung Village, according to Mbah Sakirah the ceremony has been carried out systematically with very clear sequences according to this series of traditions. According to him, the series of offerings ceremony procession in Kumendung Village are: first, giving alms to the poor, collecting offerings and tumpeng at the village hall, praying together, parading the tumpeng *sewu/ gunungan* around the village, bringing offerings around the village, performing *wayang, gendurenan*, or eating together. In the series of ceremonies, a

procession of burning incense/incense is also carried out; *Ngesrahne Cok Bakal; Ngesrahne Panggang Bucen. Ngesrahne Sejo Buceng, Ngaraka Tumpeng Gunungan, Ngesrahne Sejo Kokoh Talian Sekar, Gendurenan, Ngeruwat* and so on.

Hindu theology Offerings of Ruwatan Village Tradition in Kumendung village

Every noble tradition in the form of customs and religious traditions has a specific meaning, including theological meaning, offerings used as offerings to God Almighty have their own meaning. The theological meaning is contained in several symbols of offerings from the *Ruwatan Desa* tradition, such as in the *mantram*, the method of offering, the purpose of the offering, and the offerings used. The offerings used in the *ruwatan desa* tradition in the village of Kumendung, for example *Sejo Tumpeng* or *Nasi Tumpeng/ Nasi Buceng* are symbols of the mountain which is a lasting place as the *Stana* of the gods. Why is the mountain considered the *stana* of the gods? this also has something to do with the ethics of easterners in general and Indonesia in particular, where something that is respected is always placed or placed in a higher place. Mountains are the most efficient reservoirs, where rainwater is absorbed and stored, then regularly flowed throughout the year in the form of springs and rivers that never dry up, all of this is because of the mountains with their vegetation.

Wiana (2002: 89), describes that one form of devotion to God is to do *Sevanam*, namely the behavior of life that is manifested in the form of service to God with all its manifestations and creations. In Hinduism, one form of service is manifested in religious rituals. According to Samingan, the implementation of the offerings of the *Ruwatan Desa* tradition is one of the religious activities carried out by the Javanese people for generations. When connected with Hindu teachings, the offerings of the *Ruwatan desa* tradition include the *Dewa Yadnya* and *Bhuta Yadnya* ceremonies, because these ceremonies are offerings addressed to God in his manifestation as *Hyang Bawu Reksa* as Lord Vishnu whose function is to provide

protection for the universe, especially Kumendung Village and holy sacrifices, which is aimed at the life of creatures below humans/*bhutakala* (Interview, 3 July 2021).

In Putra (1982: 4) describes that the basis of the implementation of *yadnya* is due to *Rna* (debt). In the teachings of Hinduism this debt is known as *Tri Rna*, namely: debt to Ida Sang Hyang Widhi Wasa who has created the universe and everything in it including humans is called *Dewa Rna*, debt to parents/ancestors who have given birth, cared for and raised us is called *Pitra Rna*, which is paid through the *Pitra Yadnya* and *Manusa Yadnya* ceremonies. While the third debt is the debt to the Rsi as the recipient of revelation and providing guidance and knowledge called *Rsi Rna* which is paid through *Rsi Yadnya*.

In fact, listening to the description above, the offerings of the *ruwatan desa* tradition in Kumendung are a form of ceremony to pay debts to Ida Sang Hyang Widhi Wasa as a form of human devotion because God has created the world and its contents so that humans are obliged to maintain harmony with the various existing components. The offering of the *Ruwatan desa* tradition carried out by the people of Kumendung Village is a form of gratitude to Ida Sang Hyang Widhi Wasa for all the gifts bestowed so that it is believed that this will create a harmonious relationship between humans and God, humans and humans and between humans and the natural surroundings. During the offering of the *ruwatan* tradition in Kumendung village, the community made a request to Ida Sang Hyang Widhi Wasa so that the entire area of Kumendung Village and its contents would be given peace, tranquility and happiness both physically and mentally (Samingan, interview, July 2021). In carrying out the offerings of the village *ruwatan* tradition, it has a theological meaning according to Hinduism, among others.

Forms of Devotion to the One God

Living in this world is only temporary, in a Javanese proverb it is described that "*urip iki*" is like stopping by "*ngombe*", meaning that life is like a person who stops drinking (just for a moment). Humans are the most perfect creatures

compared to other creatures created by God, because humans are able to distinguish between good and bad. Being born as a human is the main/lucky one. This is explained in the holy book *Sarasamuscaya Sloka 8* as follows:

*Iking tang janma wwang,
ksanikaswabhāwa ta ya, tan pahi lawan
kêdapning kilat, durlabha towi,
matangnyan pöngakakena ya ri
kagawayanning dharmasadhāna,
sakarananging manāsanang sangsāra,
swargaphala kunang.*

Becoming a human being is temporary in nature, no different than a flash of lightning. It is very difficult. Therefore, use it to do Dharma Sadhana that causes the annihilation of suffering; heaven is the reward (Kajeng, 2005:12).

In the *Ruwatan Ruwatan* village offerings in Kumendung Village, especially for Hindus, they believe in the existence of Lord Vishnu who functions to provide protection and Dewi Sri as the Goddess of fertility or for rice plants, the farmers offer offerings/*Banten* based on a sincere heart, to express or expressing human life with nature will raise the standard of human life itself to be of value. For this reason, humans need to use symbols (symbols or signs) without the symbol of the human inner life being only vague.

In the description of the sloka above, if it is connected with the symbol of carrying out the ritual offerings of the *ruwatan desa* tradition, there are two kinds of important symbols that exist in the human mind (Javanese people), especially in Kumendung Village, Banyuwangi, namely: (1) *mithe*, the origin that tells the meaning of life based on events past events or based on something that is presumed to exist. (2) rites or ceremonies that are considered to restore the natural order. These village rites or rituals are expressions or to express ideas or human thoughts in this life, these expressions take the form of language, movements, attitudes, actions or can use animals or plants as symbols. According to R. Sulasih, for more details below, describes several spells and the meanings of the symbols or symbols used in the offerings of the

ruwatan desa tradition which contain theological meanings, namely:

1. Tumpeng is a symbol of mountain/fertility which is believed to be a symbol of Dewi Sri, the goddess of fertility or the god of rice. Tumpeng is also a symbol of gratitude to God who has bestowed fertility. Tumpeng has a sharp shape imitating the shape of a mountain. The Javanese believe that the mountain is a place that lasts forever, the mountain also symbolizes a firm and strong purity of heart;
2. The sugarcane tree symbolizes life and human life in this world, sugarcane has a sweet taste like this that humans hope for in this life;
3. *Kluwih* leaves or *kluwih* fruit, *kluwih* comes from the root word *Luwih*, which in Javanese means more. It is hoped that the rice that is planted will meet the needs of human life, even if the rice cannot be exceeded, don't let it run short until the next harvest;
4. Pulutan leaves have sticky/*pliket* power, it is hoped that Dewi Sri and Joko Sedono will stick together, stick, stick together. With the union of Dewi Sri and Joko Sedono, the rice produced will be able to meet family needs, be durable and long lasting;
5. Dadap leaves, according to Javanese belief, these leaves have a cold or cool power. It is hoped that the community will become calm, peaceful, *kerto raharjo* (safe, peaceful);
6. Flowers, symbolizing the outpouring of the contents of the heart, such as ylang flowers, cempaka (*kanthil*), and roses have a fragrant smell. In this case, it is hoped that the community will still have a good name;
7. *Sego golong* is rice that is formed in a round shape, so it's already *gumolong* (gathering), it is hoped that the family and children of the Kumendung Village community will always gather and never be separated from one another.
8. Sekul Savory/ savory rice, this rice has a savory taste which symbolizes life as a human and how it should be in this life;
9. *Sekul Punar*, rice on top filled with *sronheng* and sliced fried eggs, the intention is to make the people of Kumendung Village dull or gather together so that they can unite forever;
10. *Cok Bakal*, symbolizing food and clothing addressed to the earth or motherland and to the Danghyang village that guards or controls the area
11. *Jenang sengkala*, *jenang* (*jeneng*: name), *sengkala* is *sangkala/ bhuta* kala, the *jenang* is addressed to the kalas so that all logs or dangers that are bestowed upon or spread to humans can be destroyed or vice versa make the power of its holy light to humans, who have not yet delegated to be rejected by God and can be dissolved by the wind (go/get away);
12. *Jenang abang putih*, symbolizing father and mother or addressed to the ancestors so that all mistakes are forgiven;
13. Jugs or kettles (teapots) filled with water, symbolize the water of life, or the holy water is meant to purify nature and society so that they remain pure and without blemish.
14. Bundles. Namely the *janur* whose ends are tied as a binder or barrier so that the community is not disturbed by the kala;
15. *Kupat*, *lepet*, nutmeg *pendem* and other snacks, this symbolizes or is addressed to *kakisandang garba* (self), *ninisdang garba* which is located in the south, namely Nyai Roro Kidul so that it does not disturb the community but on the contrary protects them so that they are safe and happy;
16. *Kinangan*, addressed to mbok Ratu Mas (Bhatari Durga) as a spreader of disease, asked not to come and disturb her;
17. *Badek* is placed on a papaya leaf stalk or placed in a small bamboo or it can also be in a small bottle, symbolizing the stick of Lord Vishnu in the story used by Dewi Sri as her staff when being chased by *Bhuta Kala* (*kala Gumarang*); And

18. Incense, is a symbol of the god Agni / fire to convey intentions to God, in Hinduism as a means of connecting between humans and God.
19. An offering in the form of a roast chicken embellishment is the meaning of expressing gratitude to God for all the good fortune given to His servants to honor the ancestors
20. *Jenang sengkolo*. It has the meaning of rejecting *sengkolo* or the worst things in the form of fortune, crop failure and many diseases that will befall the village.
21. The plantain fruit has the meaning of respecting the clever masters to drive away evil spirits that reside throughout the village area so that it becomes a field (of light) (Interview, 5 July, 2021).

Mangku Mungin explained that the worship of the One God is very clear in the following mantram.

Om suastyastuUlun ambesmi dupo sari sari kukusipon dupo kepareng minongko lantaran kulo soho lantaran nipon ngaturaken sembah sugkem mogi kunjuk dumateng gusti engkang moho kuoso, lumantar gusti panutan, inggih panutan kulo soho panutan ipun Menawi wenten kalepatan nyuwun pangapuro.

Translation:

I burn incense, the essence of the incense smoke can convey my words and to Ida Sang Hyang Widi Wasa, offering obeisance's so that Ida Sang Hyang Widi Wasa and all his manifestations, who give guidance to us, can accept. if there is a mistake, I apologize (interview, August 3, 2021).

The words of adoration for Hyang Widhi show God who is worshiped during the *Ruwatan Desa* addressed to God Almighty (Hyang Widhi) expressing gratitude for the abundance of prosperity to the villagers of Kumendung. God Almighty with manifestations as Lord Vishnu and Dewi Sri symbolically through the meaning of the symbols used in the offerings of the

Ruwatan Desa tradition shows belief in God's grace which is very close to human life. According to the opinion of the Javanese that the God they worship is felt closer to humans, so the Javanese depict or symbolize God Vishnu and Dewi Sri as befits humans who live in this world so they are offered food, drink, offerings with all fruits and *ingkung* meat as welcoming glorious guests who descended into the world.

Forms of Devotional Devotion to God, the Source of All Creation

In the offerings of the *Ruwatan Desa* tradition, many offerings are used. Apart from Banten Sego Tumpeng, there is another Banten used in village ruwatan, namely *Cok Bakal*. Broadly speaking, *Cok Bakal* has a meaning, namely as a description of the completeness and miniature of the universe or *jagad kang gumelar*, which is offered to the Lord of Nature who is called *purwaning Jagad, cikal bakaling ana, ya sangkan paranig dumadi* as a thank you for his gift. According to R. Sulasih, the Javanese often say the contents of *cok bakal* “*yen digelar ngebaki jagad yan diringkes dadi sak tangkir yo iku cok bakal*” if it is held/left in accordance with the original, it will fill the earth, but because it is only taken in small amounts, it will only become *Cok bakal*, it will be as big as *takir* (a rectangular offering made from banana leaves) (Interview, 3 July 2021). *Buceng Panca Warna* according to Mangku Mungin. In addition to imitating the shape of the Banten Gunungan, the *Buceng Panca Warna* also symbolizes the Five Gods, namely the Gods who occupy the five cardinal directions. Described as follows:

1. The white buceng symbol of Dewa Iswara is located in the east.
2. The red buceng symbol of Lord Brahma is located in the south.
3. The yellow buceng symbol of Dewa Mahadeva is located in the south.
4. The black buceng symbol of Lord Vishnu is located in the north.
5. The mixed color bullock of Lord Siva's symbol is located in the middle.

Banten Jenang Sengkala is porridge for the *Bhuta Kala*, why is *Bhuta Kala* given Banten? If we look at the meaning of *Bhuta Kala*,

it consists of the words *Bhuta* and *Kala*. *Bhuta* comes from the vein of the word "*Bhu*" which means that which exists (elements of the universe), "*Kala*" means energy (strength). So, *Bhuta Kala* the elements of the universe with the powers they have such as earth, water, fire, animals, plants and so on. In reality, it is the elements of God's creation that help human life in this world, as thanks given by *Yadnya* to him. If we pay close attention, the elements of God's creation do not always help human life, sometimes they can cause disaster. Thus, *Yadnya* to *Bhuta Kala* is not merely a sign of gratitude, but more importantly as a request before *Ida Sang Hyang Widhi Wasa*, may he be willing to give strength and regulate the nature of His creation so that it does not cause disaster (Interview, 3 August 2021).

Thus, the value of *tattwa* contained in village rituals is to increase devotion to God Almighty in its manifestation as *Dewi Sri*, because everything that exists comes from one God, the power of the gods originates in His creation, namely God who controls all that exists, the almighty supernatural to be given protection, forgive all mistakes, ask for safety and well-being physically and mentally.

In addition, village rituals can also increase confidence in *Dang Nyang Desa*, namely the ancestors who are also seen as the forerunners of the village, the ancestors who owned the agricultural land. The theological meaning related to God as the source of all that exists in nature is contained in the mantra during *Genduren* as follows:

Om sri genduri sumber mengo banyu mili, Jagad kang paring kuat, Rembulan talining iman, Suryo kanga awet cahyo, Bumi kang andum rezeki, Cedakno mbok sri sedono, Panjangno umurno slamet. Om Santih Santih Santih Om

Translation:

Om *Sri genduri*, the open source of running water, the earth that gives strength, the moon that binds faith, the sun that always shines, the earth that divides sustenance. Bring Mbok Sri Sedono closer, give him long life and

safety (Mangku Mungin, Interview, 3 August 2021).

In Hindu theology, the *Kumendung* people when carrying out the ritual offerings of the *Ruwatan Desa* tradition worship God in his manifestation as Lord Vishnu and *Dewi Sri* as the protector of everything in this universe given by God in its manifestation, then all of that does not materialize.

In the *Purusa Sukta* it is stated that *Brahman* (*Hyang Widdhi*) in making the world and everything in it is by sacrificing *Manu*, the embodiment of a cosmic being. From this *manu*, the world and everything in it was created. At the time of sacrificing *manu*, the head is placed in the northeast and southeast directions, the body is in the middle and the feet are in the Southwest or Northwest. In *Sankhya* philosophy it is stated that this world consists of two elements namely *Purusa* and *Prakrti* which are physical elements consisting of *Maha Panca Buta* and *Panca Tan Mantra*. This conception also underlies the making of offerings, especially in terms of the elements of the offering, especially for offerings that function as *hula* or *linggih* *Ida Batara*, for example, sacred *Banten*, or *Gods*, or *daksina* (Adnyana, 2012: 6).

Offerings to the Omnipresent God

In terms of worship and procedures for religious communities in general, the implementation of worship and offerings, especially for devotees, cannot be carried out based on the will of a person or group of people, but must be based on the adage of *Desa, Kala, Patra* (Place, Time and Circumstances). and *Mawacara* Village (Customs in the local village) and based on and guided by *Caturdresta*, especially *Sastradresta*, so that every step from the beginning to the end of the ceremony always has its own meaning, as in the series of village *ruwatan* implementation from the preparation stage to the end of the ceremony.

In the form of ritual offerings, the *Ruwatan* village tradition has been described in a series of ceremonies. The series of ceremonies have a philosophical meaning whose embodiment is in the form of *nyasa*/symbols

based on the instructions and guidance of religious literature. From the appreciation, reasoning, experience and embodiment of the rituals of worship and in the concrete ways of the devotees, Nyasa/symbols of various forms of offerings are created, which are all symbolic. But basically, all forms of offerings or bhakti as *nyasa* and *sadhana* are inseparable from their philosophical aspects. In offering *Cok Bakal* offerings, there is a theological value of the meaning of humans worshiping God's manifestation in the five corners of nature in the Kumendung region, *Engkang Manggen Wonten Keblat, gangsal pancer*, means *Sang Hyang Danyang*, who controls Kumendung Village, which is southwest of Kumendung Village.

Soho sak lajeng nipon sari sari nipon Cok Bakal meniko mogi kunjuk dumateng shang hyang danyang engkang wonten sabin mriki soho sang hyang danyang engkang wonten eng deso Kumendung engkang manggen wonten keblat sekawan gangsal pancer.

Translation:

And so on, I offer these *Cok Bakal* saris and hope that they will be accepted by *Sang Hyang Danyang*, who is in this rice field, and *Sang Hyang Danyang*, who controls Kumendung Village, who are in the four corners, five in the middle.

In carrying out the offerings of the village ruwatan tradition, when preparing to perform the offerings, the women will make ceremonies that contain theological meaning. Banten which is made all contain the meaning of offering, namely offering to God for all His blessings through His *prabawa* in the form of Dewi Sri and Dewa Wisnu as the caretakers and life givers of rice, because for all of His blessings, the seeds of welfare in the form of rice can be enjoyed by humans, especially the people of Kumendung Village.

So, theology offered offerings in the implementation of the *Ruwatan Desa* tradition with all its sequences as a form of gratitude and asked for *waranugraha* before Hyang Widhi with his various manifestations (*istadewata*), because the rice plants had worked well as

expected. In carrying out this tradition, the community knows they have actually practiced *tattwa* that without God's grace (Dewi Sri and Dewa Wisnu) the rice planted will not work well, so humans with *sraddha* and devotion make offerings as a thank you for all the gifts.

IV. CONCLUSION

The offerings of the *Ruwatan Desa* tradition are a hereditary tradition in the culture of the Javanese people, especially in the village of Kumendung Muncar Banyuwangi which is held once a year in the month of Sura (Javanese calendar) around August of the Christian calendar. The series of implementation begins with giving donations to the poor and on the main day the residents bring offerings in the form of *tumpeng* and others to the village hall, followed by praying together and continuing to paraded the *tumpeng* around the village, at night they perform *gendurenan* and *wayang* performances, the next morning after the *wayang* performance ends it is filled with pray together then eat *tumpeng* which has chicken and vegetables, the event is over. This implementation is also from a theological viewpoint that as a form of petition to God in his manifestation as Lord Vishnu as the protector of the world, Dewi Sri as the symbol of fertility and *Hyang Bawu Rekso* as the regional ruler with the aim that the residents and the territory of Kumendung Village always get harmony between humans and nature, humans and humans with the environment. All of these things are connected with humans and nature as a unity. Apart from that, it is also a form of gratitude for the gift of God Almighty both in the form where God is, God is one and God is gracious which is symbolized by abundant harvests, health and prosperity. The relationship between humans, God and nature are elements that cannot be separated from each other even in modern times like today, nature seems to be an object to strengthen and continue human life throughout the ages.

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