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THE SIAT YEH TRADITION IN THE TRADITIONAL VILLAGE OF JIMBARAN BADUNG REGENCY

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Abstract

The Siat Yeh tradition is a cultural heritage rich in local wisdom values in the Jimbaran Traditional Village, Badung Regency. This village is unique in carrying out a traditional ceremony called Siat Yeh, a spiritual ritual that involves the community together. This ceremony was held as a form of gratitude to Sang Hyang Widhi Wasa for the blessings and abundance given to the village. Apart from the religious aspect, Siat Yeh also has an important role in maintaining the sustainability of local culture. The younger generation is actively involved in carrying out this ceremony, observing and practicing the noble values inherited from their ancestors. Through Siat Yeh, Jimbaran Traditional Village is able to maintain its cultural identity amidst the ever-growing flow of modernization. This research aims to document and analyze in more depth the meaning and role of the Siat Yeh Tradition in the lives of the people of Jimbaran Traditional Village. Through a qualitative approach, this research will reveal the cultural values, philosophy and social impacts of implementing Siat Yeh. It is hoped that the research results can make a positive contribution to our understanding of cultural diversity in Indonesia and efforts to preserve local traditions amidst globalization.

Keywords: Siat Yeh, Tradition, Ceremony

I. INTRODUCTION

The siat yeh tradition that is carried out is a Hindu religious tradition found in remote villages in the Bali area, Badung Regency, Jimbaran Traditional Village. The siat yeh di tradition carried out in the Jimbaran Traditional Village looks very unique. The procession begins with mendak (picking up) holy water taken from two different sources. In this collection, a number of jugs from each region were used which were then brought together in front of the Teba Banjar Hall, Jimbaran, greeted by a rejang dance performance. After that, the two tirtas or water sources were then combined and used for the great panglukatan ritual for all residents of Banjar Teba. Meanwhile, the rest was used to carry out water wars carried out by members of the public or young people who were divided into two opposing camps, to throw water between one group and another.

The Siat Yeh tradition contains very noble national cultural values, such as the value of unity or togetherness, mutual cooperation and so on. The Siat Yeh tradition is highly believed by the residents of the Jimbaran Indigenous village, so researchers are interested in researching the Siat Yeh tradition so that it does not experience extinction. Based on the background description in this research, three problems can be formulated, namely: (1) What is the existence of the Siat Yeh Tradition in the Jimbaran Traditional Village, Badung Regency. (2) How is the Siat Yeh Tradition procession in the Jimbaran Traditional Village, Badung Regency. (3) What is the meaning contained in the Siat Yeh Tradition for the continuity of life of the people of Jimbaran Traditional Village, Badung Regency? It is hoped that this research can provide understanding, information and scientific understanding to the general public.

II. METHOD

This research uses three theories, namely (1) Phenomenological Theory, (2) Religious Theory, (3) Symbolic Interactionism Theory. Alfred Schutz's phenomenological theory apart from referring to Husserl's thoughts also departs from Weber's view which states that human action becomes a social relationship if humans give a certain meaning or meaning to their

actions and the actions of other humans are also meaningful. Philosophically, phenomenological theory places humans as creative actors in their social reality. Social reality is not a static tool of the coercion of social facts. This means that human actions are not completely determined by the norms of habits and values. such as the activities of the Jimbaran Traditional Village community carrying out the siat yeh tradition.

Operationally, this theory can be used as a research methodology to reveal existing social realities. To reveal the reality of why the siat yeh tradition in the Jimbaran Traditional Village, Badung Regency can run well. Thus, this theory focuses its analysis on social action. This means focusing on human actions in a social relationship that is full of meaning and significance. Religion is an element of belief in people's lives that arises beyond human capabilities, consisting of basic elements, namely a belief, a system of ceremonial rituals, and religious emotions, ritual equipment, ceremonies and religious communities (Koentjaraningrat, 1997: 57).

Religion is a belief that arises within humans regarding the existence of an extraordinary power beyond human abilities so that humans show a response (act religiously) in their lives. The peak of every human's religious emotions actually lies in the longing of the human mind which requires religious needs (Subawa, 2017:50-51). Koentjaraningrat (1992:239) states that a person is bound by something called religious emotions which causes the person to do things related to religion. His behavior also became completely religious. Religious emotions are one of the basic elements that form religion, namely:

- A. Religious emotions or soul vibrations that cause humans to carry out religious behavior.
- B. Belief systems or human imaginations about the shape of the world, nature, the supernatural, life, death, and so on.
- C. A system of religious ceremonies which aims to seek connection with the unseen world based on this belief system.

D. Religious groups or social units that conceptualize and activate religion and its system of religious ceremonies.

Based on the assumptions of this religious theory, the basic elements are a belief, a system of ceremonial rituals, and religious emotions, ritual equipment, ceremonies and religious people. Religious emotions as the central component of religion are the manifestation of feelings of awe, amazement, fear, which then move people to carry out actions that can bring them to the holy realm (God). Thus, the implementation of the siat yeh tradition is seen as closely related to the religious emotions of the Jimbaran Traditional Village community as organizers or owners of the ceremony (sang yajamana).

Religious emotions are seen as being able to provide a stimulus in the form of ceremonial activities to the community organizing or holding the ceremony to present the best of what they have. This is because of the emotion of devotion to Sang Hyang Widhi/God who protects and provides welfare to the residents of the Jimbaran Traditional Village. The expression of this emotional feeling of devotion then develops into various acts of offering in various ways and means, thus for the Hindu community in the Jimbaran Traditional Village, ritual activities and other religious actions are not considered meaningless, but through these activities, a social order is created and constitutes a concept that shows the order of order that every religious community wants to achieve.

The theory of symbolic interactionism is the ability to think, think and interact, learn the meaning of symbols, actions and interactions, make choices, self, groups and society (Raho, 2007: 106-116). George in Arisyanto et al. (2019:113), says that symbolic interactionism lays three foundations for human activity in socializing, namely individual nature, interaction, and interpretation.

The theory of Symbolic Interactionism is that humans have the capacity to think and their thinking is shaped by social interaction. In the process of interaction, humans learn meanings and symbols that lead to the capacity to be different from others. Understanding the

meaning of existing symbols allows humans to act and interact differently. These actions and interactions are strengthened by communication and the way people interpret a symbol as a consensus that is believed to be true and capable of bringing about change for the better.

The Siat Yeh tradition is a social phenomenon that can be known through direct observation even though it is in a religious setting. Observations were made of the Jimbaran Traditional Village community during the implementation of siat yeh. The results of these observations were further deepened by interviews with community leaders such as: Bendesa Adat Jimbaran, Kelihan Adat Banjar, and several other community figures. From this way of working, it is hoped that conclusions can be drawn about the existence of a combination of culture and religion.

III. RESULTS AND DISCUSSION

Jimbaran Traditional Village, located in Badung Regency, Bali, offers a rich and unique cultural landscape with the Siat Yeh tradition as one of the peak manifestations of local wisdom. This tradition reflects the close relationship between society, nature and the spiritual, providing a spiritual and social foundation for the community. Siat Yeh comes from the words "siat" which means to clean and "yeh" which means water. This ceremony was carried out as a form of expression of gratitude to Sang Hyang Widhi Wasa for the natural blessings and abundance given to the Jimbaran Traditional Village. The philosophy behind Siat Yeh reflects harmony between humans and nature, as well as a belief in spiritual forces that permeate everyday life.

The implementation of Siat Yeh involves a series of processions filled with symbolism. Starting from the preparation of the offerings (offerings) to the purification stage, every step is filled with prayer, singing, dancing and traditional music. The holy water used in this ceremony is considered a purifying medium to cleanse the spirit and mind, creating spiritual balance. The Siat Yeh tradition is not only a religious ritual, but also an event for active community participation. The entire

community, from young to old, is involved in carrying out this ceremony. The younger generation is invited to learn the values of local wisdom and feel unity in maintaining the traditions inherited from their ancestors.

In the era of ever-growing modernization, the Siat Yeh Tradition plays an important role as the guardian of the cultural identity of the Jimbaran Traditional Village. Even though there are pressures from changing times, the Jimbaran people try to maintain the continuity of this tradition as a spiritual and moral foundation. The existence of Siat Yeh is also an attraction for tourists who want to experience the richness of authentic Balinese culture. However, even though the continuity of the Siat Yeh Tradition seems guaranteed, there are still challenges faced by the Jimbaran community. Globalization and social change can have an impact on maintaining this tradition. Therefore, collaborative efforts are needed between local communities, government and related parties to ensure the preservation and sustainability of the Siat Yeh Tradition in the future. The Siat Yeh tradition in Jimbaran Traditional Village, Badung Regency, is not just a cultural heritage, but also a reflection of harmonious life between humans, nature and the spiritual. In the midst of modernization, the people of Jimbaran passionately maintain these local wisdom values. The future sustainability of the Siat Yeh Tradition depends on a shared commitment to preserving it as an inseparable part of Bali's cultural richness.

The siat yeh tradition in the Jimbaran Traditional Village is the result of historical construction from previous eras. Various historical and social events have fundamentally colored it. The occurrence of the siat yeh tradition in the Jimbaran Traditional Village can be explained historically. Historical reasons explain social phenomena or phenomena from a historical perspective. This means that these symptoms can be observed and traced how the process of a phenomenon occurs. Thus, the historical reason that led to the siat yeh tradition in the Jimbaran Traditional Village was the revival of an old tradition that had been forgotten over time.

Epriantana (2021:66) said that the siat yeh

tradition in Jimbaran Traditional Village is a tradition of the past, since 1983 this tradition has been on hiatus and began to revive in 2018. Around 1982, the people of Jimbaran Traditional Village, when celebrating the Nyepi holiday, only carried out nyipeng until the afternoon.

Sociologically, the residents of Banjar Teba also engage in social interactions. This means that humans as social creatures are never far from social relationships. This happens because somehow these relationships influence people's behavior. Social interactions are carried out to shape social behavior between individuals, individuals and groups, and groups with groups. As well as in social life because many residents of Banjar Teba have kinship relationships and live close to each other. Likewise, in the Teba Banjar, Jimbaran Traditional Village, social interaction is carried out in many ways, such as during ngayah, paruman, piodalan, even during siat yeh. Of course, it is also influenced by sociological factors from the Teba Banjar community, Jimbaran Traditional Village. This can be seen from the concern of the aging community (banjar manners) and the desire to show the true identity of the sekaa cadets (young people) from the Teba banjar.

This means that it can be seen that several community leaders in the Teba Banjar, Jimbaran Traditional Village, are worried about the loss of the culture of greeting each other, giving braya, amidst the current onslaught of technology (Gatget) which makes people become more individual. So it was from this basis that several good individuals from Krama Banjar, Kelihan Adat Banjar, and several other figures made the initiative to carry out the siat yeh tradition. Apart from that, there is also the influence of the Sekaa Taruna Bhakti Asih of the Teba banjar who want to show the identity of the Teba banjar and to reduce the negative influence (drunkenness) that comes in, so this is how they avoid this negative influence by participating and taking part in the tradition of siat yeh.

Ideology is defined as a collection of systemic concepts that are used as the basis for opinions (events) that provide direction and purpose for

survival; a person's or group's way of thinking, understanding, theory and struggle which constitute a socio-political program. This can be seen from how the people of Banjar Teba preserve the culture that has existed from the past by updating it with contemporary concepts. One way to preserve local culture is to understand the culture itself. Must know various kinds of information related to culture from various sources, ranging from encyclopedias, books, even newspapers. After knowing various information and characteristics of local culture, the next step is to take part in these cultural activities. Preserving culture is not only the responsibility of the government, but is a collective obligation. Like the siat tradition in the Teba banjar, Jimbaran Traditional Village, which is part of the community's culture which must be maintained in accordance with the social values contained therein.

The traditional process of siat yeh is the steps that describe the occurrence of siat yeh activities. Based on this idea, it is known that the process of the siat yeh tradition in the Jimbaran Traditional Village, Badung Regency goes through processes and stages.

In something there are usually stages. These stages are also related to certain phases which make the process always dynamic and take place simultaneously. However, the process of the siat yeh tradition in the Jimbaran Traditional Village, Badung Regency cannot be separated from phases or stages that occur dynamically and continuously. In this case, of course this stage or phase cannot be separated from the historical process as the beginning of the siat yeh tradition. This means that from the development phase to the current phase siat yeh continues to occur and is well maintained by the people of Jimbaran, especially the residents of Banjar Teba. The discussion is divided into three stages, namely the initial or preparation stage, implementation and the final or closing stage.

At this preparatory stage, the following include holding meetings with members of the Teba banjar, both krama lanang and krama Istri, Sekaa Taruna and copying letters to the Bendesa Adat. In the stages of implementing the Siat Yeh tradition, there are several things that are carried

out, including: 1) Matur Piuning, 2) Mendak Tirta Ceremony, 3) Welcoming Tirta, 4) Implementation of Siat Yeh. The final stage of the Siat Yeh tradition is the Mesegeh ceremony. The mesegeh ceremony was carried out by all Siat Yeh participants, both the Teba Banjar Krama, Sekaa Taruna and children, sprinkled with tirta. The facilities used in the mesegeh ceremony are colored segehan offered at the catus patha led by Jero Mangku. Before the implementation of the mesegeh, all the manners of the Teba banjar carry out prayers aimed at saying thank you that the siat yeh tradition has run smoothly, then the mesegeh event is held.

The siat yeh tradition of the Jimbaran Traditional Village has implications for the social relations of the people of Banjar Teba, Sekaa Taruna, and the manners of Banjar Lanang Istri. Good social relations will create harmony and peace for everyone. This can be seen in various religious and cultural activities involving all communities in Indonesia, especially the people of Teba Banjar, Jimbaran Traditional Village. Thus, the implication of the siat yeh tradition of the Jimbaran Traditional Village on social relations is in the form of an attitude of mutual acceptance and respect for each other's differences. The nature of life, accepting and respecting differences, is a human trait as well as a human need. D Gregor, Chris Argyris (in Amirullah, 2004: 39) states that basically humans are social and want to actualize themselves. Therefore, as social creatures, humans have various social needs.

Even though there are always differences between humans, they both have the desire to fulfill their social needs within these differences. Differences in ethnicity, religion, race, class, character, as well as differences in socio-political, economic and cultural conditions automatically have social needs in society. So, mutual acceptance and mutual respect are actually human social needs which begin with feelings of being accepted by other people (even though those other people are different), then followed by feelings of being respected. Mutual acceptance and respect, which contains the meaning of mutual respect

by respecting each other, cooperation in various interests can be developed well. Respecting yourself is as important as respecting others.

Based on the statement above, it can be said that the siat yeh tradition of the Jimbaran Traditional Village can have an impact, namely strengthening the social relations of the Teba Banjar community. The existence of harmonious relationships is a sign of awareness of mutual acceptance and respect for each other's differences.

The existence of the siat yeh tradition in the Jimbaran Traditional Village is an effort to revive a tradition that once existed but has been submerged for quite a long time. This effort involves the influence of the Prejuru Banjar Adat, Yowana people, village prajuru officials who still have memories of this tradition as well as community members who work together to revive the Siat Yeh tradition as a meaningful philosophical teaching as local wisdom which is believed to be able to bring the Jimbaran Traditional Village community into more harmony. The results of the efforts of various parties resulted in the revival of the siat yeh tradition so that it returned to its axis in a series to welcome the Caka New Year which was carried out by the Teba banjar manners of the Jimbaran Traditional Village. The meaning of tradition explains the results achieved by the functioning of the Siat Yeh tradition. This meaning is the great embrace of purification (the universe) and towards balance and harmony in nature.

IV. CONCLUSION

From research on the "Siat Yeh Tradition in the Jimbaran Traditional Village, Badung Regency," it can be concluded that this tradition is not just a series of religious ceremonies, but is also a cultural heritage that contains local wisdom values. Siat Yeh is a manifestation of the social solidarity and unity of the Jimbaran community, reflecting the close relationship between humans, nature and spirituality.

This ceremony not only involves the older generation in maintaining the continuity of traditions, but also involves the younger generation in understanding and inheriting noble values. In the context of modernization, the Siat

Yeh Tradition in the Jimbaran Traditional Village plays an important role as a guardian of cultural identity, is deeply rooted in daily life, and provides a foundation for the community to remain connected to their cultural roots.

Thus, efforts to preserve and develop the Siat Yeh Tradition need to continue to be supported, not only as a form of religious celebration, but also as a means to strengthen a sense of cultural unity and continuity amidst the dynamic development of modern society. This conclusion confirms that the Siat Yeh Tradition is not only an ancestral heritage, but also a pillar of cultural continuity that enriches the lives of the people of Jimbaran Traditional Village, Badung Regency.

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