

Theological Study In The Maburu Tradition In Panjer Traditional Village Denpasar

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Abstract: This research aims to examine the theological aspects contained in the Maburu tradition in the Panjer Traditional Village, Denpasar. The Maburu tradition is a religious and cultural practice that is still preserved by the people of Panjer Traditional Village. A qualitative descriptive analytical approach was used in this research to gain an in-depth understanding of this phenomenon. Data was obtained through in-depth interviews with traditional leaders, religious leaders, and communities involved in the Maburu tradition, participant observation, and documentary studies of local historical texts and records. Data analysis techniques include data reduction, data presentation, and drawing conclusions, using triangulation to ensure the validity and reliability of the findings. The research results show that the Maburu tradition contains various theological aspects that reflect the beliefs and spiritual values of the Panjer Traditional Village community. These aspects include respect for ancestors, the concept of natural balance, as well as ritual practices aimed at maintaining harmony between humans and the universe. Maburu traditions also function as a medium to strengthen cultural identity and community solidarity. It is hoped that this research can contribute to understanding the relationship between local traditions and religious practices, as well as the importance of preserving traditions as part of cultural heritage that has theological value. It is also hoped that these findings can become a reference for further research in the fields of theology and cultural anthropology.

Keywords: Theology, Maburu Tradition, Panjer Traditional Village, Local Culture, Natural Harmony

I. Introduction

In Bali, precisely in Pakraman Panjer Village, Denpasar City, there is a tradition that is still maintained from generation to generation by the local community. This tradition is a religious ceremony which then became commonplace and became a tradition in Pakraman Panjer Village, so that it became an icon for Pakraman Panjer Village itself, which is known as the maburu tradition. The maburu tradition is a religious ceremony related to the implementation of the *tilem kesanga* ceremony. In its implementation, this tradition is identified as a form of implementation of Bhuta Yadnya, which aims to neutralize negative forces that have a bad influence on human life and the balance of the universe. The maburu tradition is carried out once a year on *tilem senga* day or what is more commonly known as the *pangrupukan* holiday.

The maburu tradition begins with the implementation of the *Pengilen Tawur Agung Kesanga* which is held at the Bale Agung Temple, Pakraman Panjer Village. In the afternoon a *panca sata pecaruan* ceremony was held at the intersection or *catus pata* of Pakraman Panjer Village. In the afternoon, the *medatengan* ceremony continued with the execution of the *Tawur Agung Kesanga* with complete *gambelan* accompaniment. The next stage is the implementation of the core stage in the form of *sadegs* or *pepatih*s and stakeholders dancing and carrying various types of temple equipment such as spears or bridesmaids. The stakeholders, *sadeg* and *pepatih* danced around the Bale Agung Temple area three times until they experienced a trance. In a state of chaos, the stakeholders, *sadeg* and *pepatih* ran towards Tegal Penangsaran Temple which is located on Jalan Waturenggong. Upon arrival at Tegal Penangsaran Temple, the stakeholders, *sadeg* and *pepatih* then chased the sacrificial animals which had been prepared as a medium for the ceremony at Tegal Penangsaran Temple. The animals were chased and slaughtered using spears until their necks were broken and their blood was drunk. This tradition is a *nyambleh* ritual which is commonly carried out at every ceremony in Bali, which aims to neutralize the negative forces of the universe, and *nyomnya* or *nyupat bhuta kala* to return to being a god and return to the realm of *sunya loka*.

Tradition is a form of human culture that is born from daily social life, which has a positive impact on the social system, and is passed down from generation to generation to each generation, which includes traditional, social and social values, knowledge, language, arts, beliefs, and so forth. Maburu, if seen from the Big Indonesian Dictionary, starts from the basic word "*buru*" which gets the prefix "*ber*" so it becomes the word hunting, whereas if translated into Balinese, the word "*buru*" will get the prefix "*me*" resulting in the word maburu, which is definitively defined as the practice of chasing/capturing, or killing wild animals for food, recreation, trade, or using their products (such as leather, milk, ivory, etc.).

According to Koentjaraningrat (1992:11-16) hunting is one of the community activities that has been going on since ancient times and is still surviving today. In ancient times hunting was a special form of livelihood, which usually involved collecting edible plants and roots. Even now, hunting has become a tradition that is still carried out. However, the maburu referred to in this research is an original tradition, a religious activity implemented through the practice of chasing and catching animals which are used as a medium for offerings to *Bhutakala* to neutralize negative forces in the universe, which are then passed down from generation to

generation. So, it becomes a tradition. Theological studies in the Maburu (Bhuta Yadnya) tradition in the Panjer Traditional Village, Denpasar City, is an interesting and complex field of research. Although this tradition is often related to *Bhuta yadnya* activities, the theological aspects contained in it are also very important in the Balinese cultural and religious context.

Method

This research uses a qualitative approach with analytical descriptive methods. This approach was chosen because the research objective was to describe and analyze theological phenomena in the Maburu tradition in depth. The research was conducted in the Panjer Traditional Village, Denpasar, which is known to have the Maburu tradition which is still preserved by the local community. Research subjects include traditional leaders, religious leaders and communities involved in implementing the Maburu tradition in the Panjer Traditional Village. Subject selection was carried out using a purposive sampling technique to ensure that the information obtained was relevant and in-depth. The data collection technique was carried out using in-depth interviews, conducted with traditional leaders, religious leaders and several community members who are active in the Maburu tradition. An interview guide was prepared to direct the conversation to aspects of theology contained in the Maburu tradition. Data obtained from interviews, observations and documentation are classified and simplified to facilitate analysis. The reduced data is presented in narrative, table or image form to visualize research findings. Conclusions are made based on interpretation of the data that has been analyzed, with a focus on understanding theology in the Maburu tradition.

II. Discussion

2.1 Concept of Balance and Harmony

In the Balinese tradition, balance and harmony between humans, nature and the gods is a central concept in Balinese Hindu theology. Theological studies in the Maburu tradition can highlight how this ceremony strengthens and celebrates this balance through respect for nature and ancestors and the search for sustenance from nature carried out with full respect. In the Bhuta Yadnya Maburu ceremony tradition in the Panjer Traditional Village, Denpasar City, the concept of balance and harmony plays a central role. This concept is reflected in various aspects of the ceremony and reflects the Balinese people's understanding of the harmonious relationship between humans, nature and the spiritual world. The Maburu ceremony begins with respect for nature and all living creatures in it.

The Bhuta Yadnya Maburu ceremony tradition in the Panjer Traditional Village, Denpasar City, has an important role as a form of somia or neutralization of negative forces in nature (Bhuta). In the context of Hindu-Balinese beliefs, Bhuta or spirits are considered to have a strong influence on human life and nature. Therefore, the Bhuta Yadnya Maburu ceremony in the Panjer Traditional Village aims to relieve these negative forces through a series of actions accompanied by prayers and sacrifices. Before the ceremony, people realized that Bhuta had a significant influence on daily life. Therefore, as a form of respect and apology, they performed the Bhuta Yadnya ceremony to appease and ask Bhuta not to disturb their lives (Dasgupta, 1955).

During the Maburu ceremony, special mantras and prayers are said with the aim of exorcising or begging the Bhuta to leave the place. These mantras are believed to have spiritual power to neutralize negative energy that may be around. Apart from prayers, sacrifices were also made as a form of apology and forgiveness to Bhuta. Ingredients such as incense, flowers, fruit, and other foods are given as a sign of respect and forgiveness, as well as an expression of gratitude for the safety and good fortune provided. By carrying out the Bhuta Yadnya Maburu ceremony as part of their traditional traditions, the people of Panjer Traditional Village hope to create balance and harmony in their relationship with Bhuta and the surrounding nature. This is a form of respect for spiritual forces that are believed to have a great influence on everyday life, while also maintaining human existence in a safe and prosperous environment. Thus, the concept of balance and harmony in the Maburu tradition in the Panjer Traditional Village not only includes the relationship between humans and nature, but also between humans, ancestral spirits and gods. This reflects a deep understanding of existing as part of an interconnected and mutually supporting ecosystem.

*Om purnam adah purnam idam purnat purnam udacyate,
purnasya purnam adaya purnam evavasisyate.*
(Isa Upanishad 6)

Translation:

"Om. God is perfect and complete. From perfection comes perfection. When perfection is taken from perfection, perfection remains.

In the Hindu context, balance and harmony refer to the fundamental concept of harmony in all things, both internally and externally. The basic concept of balance in Hinduism is often illustrated through symbolism that reflects harmony between two opposing forces, such as between gods and goddesses, life and death, light and darkness. The concept of balance between opposing forces is an integral part of Hindu philosophy and is manifested in various aspects of life and beliefs (Dasgupta, 1955). An example is the divine couple Shiva and Parvati, who symbolize the power of renewal and stability.

Ardhanarishvara is a form of God that unites the male (Shiva) and female (Parvati) aspects in one entity. Through this representation, Hinduism teaches that a balance between male and female aspects, active (shakti) and passive (shiva) forces, is

essential to achieving harmony and balance. Although more often associated with the philosophy of Taoism, the concepts of Yin and Yang also have analogies in Hinduism. Yin and Yang represent dualities in the universe, such as darkness and light, cold and heat, or passive and active. A balance between these two forces is necessary to maintain harmony in the universe (Fragaszy; Perry: 2003).

In ancient Hindu society, there was a concept of balance between political power (kings) and spiritual power (rishi or ascetics). Raja represents world authority and power, while rishi represents spiritual wisdom and knowledge. A balance between the two is necessary to create a balanced social order. In Samkhya philosophy, prakriti is the primordial substance or material universe, while purusha is the spiritual aspect or soul. A balance between prakriti and purusha is necessary to realize spiritual attainment, where the purusha must understand prakriti to achieve liberation. The linga is a symbol of Shiva which represents creative power, while the yoni represents the feminine aspect and the universe. The two come together in harmony to create life and maintain balance in the universe. Through understanding and appreciating the concept of balance between opposing forces, Hindus strive to achieve harmony in their lives and with the universe and God.

Hinduism teaches respect for the universe and harmony with nature. This includes preservation of the natural environment, respect for plants, animals and other natural elements. Through this respect, a person creates harmony with the surrounding environment (Dasgupta, 1955). Hinduism teaches the importance of achieving balance in personal life. It involves a balance between material world activities and spiritual attainment, as well as a balance between worldly duties (work) and spiritual pursuits (worship). The concept of dharma in Hinduism is the key to achieving balance and harmony in life. Dharma refers to a person's duties and responsibilities in accordance with their status, role and condition in society. By adhering to their dharma, one achieves balance in relationships with oneself, society, and the universe.

*yogasthah kuru karmani sangam tyaktva Dhananjaya,
siddhy-asiddhyoh samo bhutva samatvam yoga ucyate.*
(Bhagavad Gita 2.48)

Translation:

Perform actions in equality, O Arjuna, placing yourself in yoga, removing all connection with its results. Equality in success and failure is considered yoga." (Radhakrishnan, 1927).

The practice of yoga in Hinduism aims to achieve balance in the mind, body and spirit. Through the practice of yoga, a person can integrate the physical, mental, and spiritual dimensions into their life, creating harmony in all things. By living these principles, Hindus strive to achieve balance and harmony in all aspects of their lives, both individually and as part of a larger universe (Radhakrishnan, 1927).

The Bhuta Yajna Maburu ritual is an important part of Hindu tradition which aims to maintain balance and harmony with the universe. This ritual is a form of respect for natural spirits, subtle entities and natural forces which are believed to have a major influence on human life and the environment. In the Bhuta Yajna Ritual, various types of offerings and offerings are made to nature spirits such as ancestral spirits, deities, and other entities. These offerings can include food, drinks, flowers, incense, and sacred mantras dedicated to these spirits. The goal is to honor them, ask for protection, and maintain balance and harmony in the universe.

Through the Bhuta Yajna Ritual, Hindus believe that they can obtain blessings, protect themselves from danger, and strengthen harmonious relationships with nature and invisible entities. Apart from that, this ritual is also considered a form of devotion to God and an act of good karma. The implementation of the Bhuta Yajna Ritual must be carried out with full respect, sincerity and awareness of its meaning. This is not simply a mechanical ritual, but an expression of deep faith and reverence for the universe and all its creatures. By maintaining the tradition of the Bhuta Yajna Ritual, Hindus hope to maintain the balance and harmony of nature, as well as receive blessings and protection from a greater power.

2.2 Beliefs about Bhuta and Roh

In Hindu theology, it is believed that the universe is inhabited by various types of spirits or spiritual entities known as bhuta. Bhuta is believed to have a significant influence on human life and nature. In the Maburu ceremony, honors and offerings are given to the bhuta to reconcile them and maintain natural balance. In Hinduism, "Bhuta" refers to spirits or spiritual entities believed to inhabit the universe. The term "Bhuta" literally means "that which has become" or "being", and in a spiritual context, usually refers to an invisible or invisible entity.

In some contexts, "Bhuta" can refer to the spirits of deceased ancestors. In Hindu belief, ancestral spirits remain in this world after death and influence human life. Respect and offerings to ancestral spirits are often carried out in Hindu religious ceremonies. Bhuta can also refer to supernatural entities or creatures that exist in the universe, such as ghosts, evil spirits, or other spirits. It is believed that Bhuta has certain powers and influence on people's lives and their environment. The mantra below states the following:

*Asato ma sadgamaya Tamaso ma jyotirgamaya
Mrityorma amritam gamaya Om shantih shantih shantih.*
(Brihadaranyaka Upanishad, 1.3.28)

Translation:

From untruth, lead us to truth. From darkness, lead us to the light. From death, lead us to immortality (Radhakrishnan, 1927).

“From untruth, lead us to truth”: A plea to be directed from a world full of untruth and confusion to correct understanding and spiritual truth. “From darkness, lead us to light”: A plea to be directed from the darkness of the material world or spiritual confusion to enlightenment and a clear understanding of the spiritual path. “From death, lead us to eternity”: A plea to be directed from the cycle of birth and death to the understanding of infinite existence and spiritual immortality.

The mantra describes a request to be directed from untruth, darkness, and death to truth, light, and eternity. In the context of Bhuta Yadnya Maburu, this ceremony aims to propitiate and pay respect to spirits or *bhuta*, which are considered to influence human life. By asking God for guidance or spiritual truth, and by honoring the spirits, devotees hope to achieve peace, protection, and happiness in their lives. Thus, the mantra reflects a request for spiritual guidance in facing a life full of challenges and uncertainty, as well as asking for protection and blessings from the spiritual forces around (Giddens, 1994).

In a philosophical or spiritual context, "Bhuta" can refer to aspects of the energy or power of the universe. For example, in Samkhya philosophy, the term "Bhuta" is used to refer to the basic elements that make up the universe, such as earth, water, fire, air, and space. In many Hindu religious practices, including Balinese traditions such as the Maburu ceremony, honors and offerings are given to Bhuta as a way to maintain balance and harmony with the universe and to obtain protection and blessings. Bhuta is considered an integral part of reality.

In the perspective of Hindu theology, Bhuta plays an important role as a spiritual entity that resides in the universe. In Hindu theology, Bhuta is usually considered a spiritual entity that inhabits a lower spiritual layer in the universe hierarchy. They may be subordinate to higher gods or goddesses and have different roles in the spiritual order. Bhuta is believed to have a significant influence on human life and the universe. They can influence a person's fate, health, luck, and various aspects of human life. Therefore, honors and offerings to the Bhuta are often made as a way to propitiate them and ask for protection. I Ketut Tantra (interview, 25 March 2024) stated the following:

In the Maburu tradition, every activity and ritual carried out aims to get closer to Ida Sang Hyang Widhi Wasa (God Almighty). The people of Panjer Village believe that through rituals and offerings, they can ask for blessings, protection and prosperity from God. This reflects the belief that all aspects of life depend on God's will. In Hinduism, maintaining balance and harmony with nature is a very important principle. The Maburu tradition contains elements of respect for nature and other living creatures. The symbolic hunting activity in Maburu is not aimed at destruction, but rather as a symbol of the search for balance and blessings from nature. This reflects the Hindu teachings about Tri Hita Karana, namely the three causes of happiness: a harmonious relationship between humans and God, humans and each other, and humans and the environment. Part of the Maburu tradition involves a purification ritual or pawintenan. This process involves cleansing oneself physically and spiritually to remove negative influences and sin. In the Hindu perspective, this purification is very important to achieve happiness and prosperity, as well as to prepare oneself to receive blessings and spiritual guidance.

In Hindu theology, Bhuta is considered an integral part of the wider universe. They are thought to have a close connection to the natural elements, natural forces, and cosmic energies that shape physical and spiritual reality. Bhuta is often the focus of various Hindu religious practices, including offering ceremonies, purification rituals, and worship. Reverence to Bhuta is seen as a way to maintain balance and harmony with the universe and to obtain blessings and protection. Bhuta has the potential to contribute to balance or imbalance in human life and the universe. When treated with respect and offered properly, Bhuta is believed to promote human well-being. However, if not served well, Bhuta can be the cause of problems and annoyance. In the context of Hindu theology, the understanding of Bhuta includes spiritual, cosmic, and practical aspects, and Bhuta is considered an integral part of spiritual reality and the universe that must be respected and treated with care (Radhakrishnan, 1927).

If a person who identifies as Hindu does not believe in Bhas or other spiritual entities, this can be considered a variation in Hindu beliefs and practices. Like other religions, Hinduism has a variety of traditions, beliefs, and interpretations that can vary between individuals. There are several possible reasons why someone who identifies as Hindu might not believe in Bhuta. Someone may have had a personal experience or have a theological interpretation that does not support the existence of Bhuta. Personal beliefs and understanding of religion can be influenced by various factors, including life experience, education, and interpretation of religious teachings (Giddens, 1994).

Some schools of Hinduism, such as Vedanta Advaita, may emphasize absolute unity (Brahman) and deny the existence of individual entities such as Bhuta. For them, Bhuta may be considered an illusion or temporary manifestation of Brahman. In some cases, the influence of modernization or secularization processes can cause a decline in belief in traditional aspects of religion such as Bhuta. People may be more inclined to hold a more rational or scientific view of the world.

A person's social, cultural, or geographic environment may also influence their beliefs about Bhuta. In places where traditional belief in Bhuta is less dominant or where there is a strong influence of other religions or cultures, a person may be less inclined to believe in Bhuta. Even if someone does not believe in Bhuta, they can still identify as a Hindu and engage in other religious practices that suit their personal beliefs and values. Hinduism is an inclusive and diverse religion, and allows room for variation in spiritual beliefs and practices.

Encouraging Hindus to believe more in the existence of Bhuta and the practices associated with it can involve several steps that are educational, social, and cultural. Holding education and outreach programs about the concept of Bhuta in Hinduism can help Hindus to better understand the meaning and role of Bhuta in spiritual life and the universe. This may involve lectures, seminars, or classes on Hindu theology and religious practices. Encouraging further research and study of Bhuta in the context of Hinduism can provide a deeper understanding of this aspect of the religion. This can be done through supporting academic research, publishing books, or supporting activities that promote knowledge about Hinduism (Klostermaier, 2010).

Supporting efforts to preserve Hindu culture and traditions, including religious practices associated with Bhuta, can help strengthen Hindu beliefs and spiritual identity. This may include support for festivals, religious ceremonies, or religious institutions that play an important role in preserving religious heritage. Involving Hindu communities and families in Bhuta-related religious practices can help strengthen collective beliefs and understanding of their existence. This may involve activities such as puja, offering ceremonies, or worship of Bhuta in the context of festivals and religious ceremonies.

Encouraging Hindus to feel and experience Bhuta's presence in their daily lives can help strengthen their faith. This can be a spiritual experience, personal reflection, or involve religious practices that acknowledge the existence of Bhuta. By taking these steps, Hindus can be empowered to better understand, appreciate, and practice their beliefs in Bhuta and the religious practices associated with them. It is important to create a supportive environment for Hindus to express and strengthen their religious beliefs and identity.

If some or most Hindus do not believe in Bhuta, this could be a variation in Hindu beliefs and practices that is part of the diversity that exists within the religion. If many Hindus do not believe in Bhuta, practices and rituals associated with Bhuta may become less popular or neglected within the community. This could have an impact on religious traditions and traditional ceremonies related to respect and offerings to Bhuta. The lack of belief in Bhuta can give rise to different theological interpretations among Hindus. Some may adopt a more rational or scientific view of the world, while others may choose to focus on other spiritual or philosophical aspects of Hinduism.

Hindus who do not believe in Bhuta may tend to focus on religious practices and rituals that focus more on other aspects of Hindu belief, such as the worship of deities or the practice of meditation and yoga (Klostermaier, 2010). Belief or distrust of Bhuta could be one of the factors influencing the formation of religious and group identities within the Hindu community. This could result in diversity in religious understanding and practice among subgroups within the Hindu community.

If belief in Bhuta declines significantly among Hindus, a potential decline in Bhuta worship and veneration could also occur. This may result in changes in the religious and cultural life of the Hindu community as a whole. However, religious beliefs and practices are personal and individual experiences, and each person has the freedom to choose their own beliefs. Within the framework of the diversity of Hinduism, a variety of beliefs and practices are accepted and respected, and Hindus of varying faiths remain an inseparable part of the broader Hindu religious community.

2.3 Respect for the Universe

Hindu theology teaches the importance of respecting the universe and all creatures in it. The Maburu ceremony involves respecting natural forces, such as earth, water, fire, and wind, as well as various creatures such as animals and plants, as they are thought to have spirits or energies that need to be propitiated. In the Maburu or Bhuta Yadnya tradition in the Panjer Traditional Village, Denpasar City, respect for the Universe plays an important role. One of the main aspects of Maburu is the reverence and offerings to the Bhutas, which are spiritual entities believed to inhabit the universe. This reflects an appreciation for the supernatural dimensions of the universe and a belief in the existence of invisible entities (Giddens, 1994).

In addition to reverence for Bhuta, Maburu practice also involves offerings to physical natural elements such as water, earth, fire, and wind. It reflects an appreciation for the forces of nature and the cycles of life that these elements represent. Maburu practices also emphasize the importance of maintaining ecological balance and the sustainability of the universe. Through offerings and rituals, the people of Panjer Traditional Village show their appreciation for biodiversity and the natural environment that nurtures life. The Maburu or Bhuta Yadnya tradition in the Panjer Traditional Village, Denpasar City, has a strong correlation with ecological balance and sustainability. Maburu practices include honoring and offering to Bhuta and natural elements such as water, earth, fire, and wind. This reflects recognition of the importance of maintaining ecological balance and respecting biodiversity and the natural environment (Klostermaier, 2010). There are several verses related to the concept of environmental conservation as follows:

*Pitaham asya jagato mata dhata pitamahah,
Vedyam pavitram omkara rik sama yajur eva cha.*
(Bhagavad Gita, 9.17)

Translation:

I am the Father of this world, its Mother, its Supporter, its Grandfather. I am Knowledge, Destroyer, Protector, Most Pure Knowledge, AUM, Vedic Rig, Sama, and Yajur too (Radhakrishnan, 1927).

This sloka emphasizes that the universe is a manifestation of God, and therefore, we must care for it with wisdom and reverence. In this context, Lord Krishna states that He is the origin of everything in this world, similar to the role of a father who

gives life and protection. She also calls herself mother, because mothers provide a place for life to develop, and she is the one who provides support for all creatures, just as a grandfather provides direction and wisdom.

God is the source of supreme knowledge, enlightening knowledge, and the source of all knowledge in the universe. He is a source of wisdom and spiritual enlightenment. Here, "destroyer" refers to God's role in maintaining balance in the universe by destroying everything that is obsolete or unhealthy, thus making room for the new and better to emerge. God is the protector of all creatures. He protects them from danger, misery, and darkness, and gives them protection on their journey to spiritual enlightenment. It emphasizes that the knowledge given by God is the most holy and pure, because it brings awareness of the true truth and guides the soul towards enlightenment (Klostermaier, 2010). Thus, this sloka describes the attributes of God which encompass everything in the universe, as well as His role as protector, giver of knowledge, and destroyer of all imperfection.

Prithivim matarim upasprikshya dharayannam vedyamayam puram.

Yat te dhareshv apashyam pura janayan devyasya sanyanishu prishthatah.

(Atharva Veda, 12.1.12)

Translation:

Embracing the Earth from below, stand in reverence for the Earth that feeds, the vast and strong Earth. We have seen the place where the Earth rests, the birthplace of the Deva, in Her bosom (Klostermaier, 2010).

This sloka invites everyone to care for and respect the Earth, for it is the source of life and birthplace for all creatures. "By embracing the Earth from below, stand in honor of the Earth that feeds, the earth that is broad and strong." In metaphorical language, "hugging the Earth from below" describes an attitude of respect and recognition of the existence of the Earth as a source of life that feeds all creatures. This emphasizes the importance for us as humans to respect, care for, and protect the Earth in a responsible and conscious manner.

"We have seen the place where the Earth rests, the birthplace of the Deva, in His bosom." This refers to the spiritual awareness that Earth is not just an inanimate object, but also the birthplace of all life. "The place where the Earth rests" indicates the existence of the Earth as the foundation for everything that exists in this universe. "Birthplace of the Devas" refers to the belief that the universe is home to various gods or spiritual forces, and the Earth is a lap or protector for them. Thus, this mantra invites us to have a deep respect for the Earth as the source of life, as well as to realize our spiritual connection with the universe. This reminds us of our responsibility as humans to maintain the balance of nature and protect the environment where we live.

The Maburu tradition shows an awareness of humanity's dependence on the universe and the need to maintain ecological balance to ensure survival. This includes respect for natural resources obtained from the surrounding environment. The Maburu ceremony can also provide an opportunity for the community to preserve the natural environment around them. This can involve activities such as cleaning and caring for local environmental areas as part of the preparations for a ceremony or as an act of response to the existence of Bhuta and the universe.

The Maburu tradition shows respect for natural cycles, such as the seasons, weather changes, and life cycles involving agriculture and food production. It helps maintain ecological balance by respecting and following nature's rhythms. The Maburu tradition is also part of the cultural and spiritual heritage of the Panjer Traditional Village community. By maintaining and practicing these traditions, people maintain a deep connection with the natural world, strengthen their cultural identity, and encourage stewardship of the natural environment. Through Maburu practices that center on respect for nature and Bhuta, the Panjer Traditional Village community can indirectly promote ecological balance and sustainability. These practices strengthen a harmonious relationship with nature and recognize humans' dependence on the surrounding environment for survival and well-being.

Yo veda adhyantham vetha guham pravishtam param.

Puranam adhyathma sastram chathu vidham brahma.

(Rig Veda, 10.191.2)

Translation:

He who knows about the creation of the world and understands the invisible and hidden places is the true one who has known puranic, actional, philosophical and spiritual knowledge.

This mantra highlights the importance of spiritual knowledge in understanding the complex relationship between humans and the universe, and how we should maintain and care for it. This mantra contains deep meaning of spiritual knowledge and highest wisdom. "He who knows the creation of the world and understands the invisible and hidden places is the true one": This indicates that God or the supreme spiritual entity is the source of everything that exists in this universe. He had extensive knowledge about the creation of the universe and understood everything that could not be seen or understood by the human mind (Richards, 1985). This confirms that God is the source of all things and has a deep understanding of the universe.

"Who has known puranic, actional, philosophical and spiritual knowledge": This underlines that God has complete knowledge of all aspects of life and existence. "Puranic knowledge" refers to classical and oldest knowledge, which includes teachings about creation, existence and the role of humans in the universe. "Action" refers to knowledge of how the universe operates and how the

laws of karma work. "Philosophy" highlights the understanding of the nature of existence and the meaning of life. "Spiritual" indicates an understanding of the spiritual dimension and God's presence in our lives. Overall, this mantra states that God or the highest spiritual power is the source of ultimate knowledge and wisdom, encompassing everything from the creation of the universe to the nature of human existence and the spiritual dimension. It invites us to reflect on and honor the profound wisdom and understanding that true spiritual entities possess.

Bhumirapo analo anilo nabha, kham samudravarnavah.

Adhityah chandrama maruta, desho jagat sarvamatishthati.

(Yajur Veda, 36.17)

Translation:

Earth, water, fire, wind, sky, space, light, moon, sun, stars, and everything in this universe is in Him.

This mantra describes the unity of the universe and how all natural elements are united in the existence of God. This mantra describes the concept of the unity or existence of God in everything in the universe. "Earth, water, fire, wind, sky, space, light, moon, sun, stars, and everything in this universe": This is a list of the various elements or elements that make up this universe, including everything visible and invisible, from physical elements to spiritual existence. Earth, water, fire, wind, sky, and space are the basic elements that make up the physical universe, while light, moon, sun, and stars are part of the broader structure of the cosmos (Richards, 1985).

"Existing in Him": This indicates that all these elements not only exist within the universe, but also exist within the existence of God or Brahman. This confirms the concept that God is the source of everything, and everything exists in Him. This reflects the understanding that the universe is a manifestation of God's existence. Thus, this mantra teaches the concept of the unity and existence of God in everything in this universe. It reminds us of the close connection between the universe and spiritual existence, as well as the importance of honoring and appreciating our connection to this greater existence (Hobsbawm, etc., 1992).

Maburu practices help maintain a harmonious relationship between humans and the universe. This is reflected in appreciation and offerings to Bhuta and natural elements as a form of expression of gratitude and recognition for the gifts given by the universe. Apart from that, the Maburu ceremony also functions as a request for protection and blessings from the universe, Bhuta, and other supernatural powers. This shows awareness of humanity's dependence on the universe and the desire to coexist in harmony. Through respect for the Universe in the Maburu tradition in the Panjer Traditional Village, the Hindu community there practices their religious values while maintaining ecological balance, a harmonious relationship with nature, and gratitude for the gifts of the universe.

Ecological balance has undeniable importance for humans for many reasons. A healthy and balanced environment supports human health. Clean air, clean water and fertile soil are important factors in maintaining human physical and mental health. Poor air quality, polluted water, or degraded soil can cause various diseases and health problems. A healthy and balanced ecosystem is important for the sustainability of the food system. Plants, animals and other organisms play a role in providing food for humans. Disruption or imbalance in the ecosystem can disrupt food production and threaten food security (Richards, 1985).

Ecological balance supports the availability of natural resources that are important for human life, such as wood, clean water and other raw materials. Maintaining ecosystem sustainability helps maintain the availability of these resources for future generations. A balanced ecosystem has the natural ability to mitigate the effects of natural disasters such as floods, landslides or storms. Rainforests, swamps, and coral reefs, for example, can act as natural barriers that absorb water and energy from storms and floods.

Human relationships with nature have a significant impact on psychological and emotional well-being. The presence of beautiful nature, biodiversity and a clean environment can improve the quality of life and provide a sense of comfort and peace. Ecosystems such as forests, oceans and swamps play an important role in regulating global climate by absorbing carbon dioxide and producing oxygen. Disturbances in these ecosystems can contribute to uncontrolled climate change and have negative impacts on humans. Ecological balance, therefore, is not only important for immediate human well-being, but also for the survival of the planet as a whole. Protecting and maintaining ecological balance is a shared task that requires active participation from all parties.

Respect for the Universe is the main goal of the Maburu (Bhuta Yadnya) tradition in the Panjer Traditional Village, Denpasar City. The Hindu community in the Panjer Traditional Village has a deep belief in the importance of maintaining balance and harmony with the universe. They believe that the universe, including Bhuta and the natural elements, is a manifestation of the Divine presence that is worthy of respect and appreciation. Maburu practice aims to maintain ecological balance by respecting and caring for the natural world. Respect for Bhuta and offerings to natural elements such as water, earth, fire and wind is a way to acknowledge the contribution of the universe in supporting human life and maintaining the balance of the ecosystem.

The Panjer Traditional Village community is aware of human dependence on natural resources and the environment around them for survival. Respect for the universe through the Maburu tradition is a way to recognize the importance of maintaining ecological balance for the sustainability of human life. The Maburu tradition is part of the cultural heritage of the Hindu community in the Panjer Traditional Village. Through these practices, they maintain a deep connection with the universe, preserve ancestral traditions, and pass on religious and sustainable values to future generations.

Maburu practice also functions as a request for protection and blessings from the universe and Bhuta. This shows awareness of humans' dependence on the universe for their life and existence, as well as gratitude for the gifts given by the universe. Thus, respect for the Universe is the main goal of the Maburu tradition in the Panjer Traditional Village because it is a reflection of spiritual beliefs, ecological concern, respect for human dependence on nature, preservation of cultural heritage, and aspirations for the protection and blessings of the universe.

2.4 Seeking Protection and Blessings

Apart from maintaining natural balance, the Maburu ceremony is also often carried out to ask for protection from bhuta who may be disturbing, as well as to obtain blessings and prosperity for the community and family. In the Maburu tradition (Bhuta Yadnya) in the Panjer Traditional Village, Denpasar City, seeking protection and blessings can be done through several steps and practices that involve interaction with Bhuta and the universe. One of the main ways to seek protection and blessings in the Maburu tradition is through offerings and respect to the Bhuta. This may involve ritual offerings of flowers, incense, food, and drink to the Bhuta as a sign of respect and a request for blessings (Richards, 1985).

Special prayers and mantras are often said during Maburu ceremonies as requests for protection and blessings. Priests or spiritual leaders may lead these prayers while asking for Bhuta's protection and blessings for a prosperous life. Maburu ceremonies can also involve rituals of self-purification and protection from bad influences. This may take the form of a sacred bath, burning incense, or the use of sacred symbols to ward off negative energy and bring protection from Bhuta. In addition to external practices, seeking protection and blessings also involves spiritual awareness and a strong mental presence. People who follow the Maburu tradition may focus their attention and thoughts on the presence of Bhuta and the universe as part of their search for protection and blessings. In the Brihadaranyaka Upanishad 1.3.28. stated as follows:

*Tvameva Mata cha Pita Tvameva Tvameva Bandhu cha Sakha Tvameva
Tvameva Vidya cha Dravinam Tvameva Tvameva Sarvam mama Deva Deva.*
(Brihadaranyaka Upanishad, 1.3.28).

Translation:

You are my mother, you are my father, you are my brother, you are my friend, you are my knowledge, you are my treasure, you are my everything, O Lord of all gods.

This mantra describes an intimate and trusting relationship between humans and God, as well as a request for His protection and grace in all aspects of life. This mantra is an expression of worship in Hinduism that emphasizes the intimate relationship between the worshiper and God. "You are my mother, you are my father": In Hindu tradition, God is often considered "my mother" and "my father" because He is the creator and protector who gives life to all creatures. This shows the love and protection given by God to mankind like a mother and a father to their children (Richards, 1985).

"You are my brother, you are my friend": This describes the close relationship and friendship that exists between the devotee and God. Devotees consider God as a brother and friend who always accompanies and provides support in every step of life. "You are my knowledge, you are my treasure": God is the source of supreme knowledge and priceless treasure. Devotees realize that all knowledge and possessions come from God, and they are grateful for these gifts.

"You are everything to me, O Lord of lords": This is the recognition of the existence of God as everything in one's life. God is considered the greatest of all gods and powers, and devotees worship Him as supreme. Overall, this mantra reflects the deep sense of dependence, gratitude and love that the devotee has for God. This shows recognition of God's existence in every aspect of life and a request for His protection and grace (Hobsbawm, etc., 1992).

Adhering to the religious teachings and values taught by the Maburu tradition is also an important part of seeking protection and blessings. Adherence to religious teachings helps build a harmonious relationship with Bhuta and the universe, which in turn can bring blessings and protection. Through these practices, the people of Panjer Traditional Village can seek protection and blessings from Bhuta and the universe in the Maburu tradition. This quest reflects spiritual awareness, adherence to religious teachings, and respectful interaction with the universe in an effort to achieve a life of prosperity and harmony. A mantra often associated with protection is the Gayatri Mantra.

*Om Bhur Bhuvah Swaha Tat Savitur Varenyam
Bhargo Devasya Dhimahi Dhiyo Yo Nah Prachodayat*
(Rigveda, 3. 62. 10).

Translation:

Om, Earth, Atmosphere, Heaven, The Holy One, The One Who is Worthy of Worship, The bright shining light of God, We meditate on Him, May our minds be blessed and guided.

The Gayatri Mantra is one of the most important sacred mantras in Hinduism and is believed to have the power to provide protection, wisdom and enlightenment to devotees. This mantra is revered as a manifestation of Goddess Gayatri, the personification

of the Sun and the source of knowledge. "*Om Bhur Bhuvah Swaha*": This is the opening of the mantra, where "Om" is the primal sound or sound of the universe, which symbolizes the highest consciousness or Brahman. "*Bhur, Bhuvah, Swaha*" refers to the three *lokas* or levels of consciousness: Earth, Atmosphere, and Heaven, which represent the spiritual and physical layers in the universe.

"*Tat Savitur Varenyam*": This is the main part of the mantra, which refers to *Savitur*, the Creator or God who illuminates the universe. "*Varenyam*" means revered or respected. So, this passage emphasizes the importance of worshipping or honoring the God who inspired light into the universe. "*Bhargo Devasya Dhimahi*": "*Bhargo*" means luster or brightness, which refers to the divine light of God. "*Devasya*" means from God. "*Dhimahi*" means we reflect or observe. So, this section invites us to reflect on God's divine light that shines in the universe.

"*Dhiyo Yo Nah Prachodayat*": "*Dhiyo*" means mind or intelligence. "*Yo*" means Yang or He. "Well" means us. "*Prachodayat*" means to encourage or lead. So, this section is a request to God to guide or encourage our thoughts towards wisdom and enlightenment. Overall, the Gayatri Mantra is a request to God to grant protection, wisdom and enlightenment to the devotee. This mantra is used in meditation and worship practices to strengthen the spiritual connection with God (Richards, 1985).

The Gayatri Mantra and the Maburu Tradition (or Bhuta Yadnya) have a quite unique relationship in the Hindu spiritual context, especially related to the concepts of protection and worship. The Gayatri Mantra is believed to have the power to provide protection from all kinds of dangers and disturbances, both physical and spiritual. This mantra is often recited as part of daily spiritual practice to invoke God's protection, wisdom and enlightenment. The Gayatri Mantra directs the devotee to contemplate the divine light of God that inspires the universe and leads the mind to wisdom and enlightenment.

The Maburu tradition or Bhuta Yadnya is a ritual or ceremony carried out in Hinduism to glorify and propitiate spirits or spiritual entities that are believed to inhabit the universe. In this tradition, these spirits are considered to have the power to influence human life, both positively and negatively. This ceremony aims to glorify them through honor, worship, and offerings. The relationship between the Gayatri Mantra and the Maburu Tradition is that the Gayatri Mantra is often used as part of ceremonies such as Bhuta Yadnya to ask for protection from negative forces or spirits that are thought to influence human life. In this context, the Gayatri Mantra is recited as a prayer or protective mantra that asks for God's help to protect oneself from interference from spirits or other forces that may be detrimental. Thus, the Gayatri Mantra can be considered an important part of ceremonies such as Bhuta Yadnya which aims to provide spiritual protection to the devotee.

The Maburu or Bhuta Yadnya tradition in Hinduism is believed to provide protection for Hindus. Through the practice of Maburu, Hindus make offerings and honor the Bhuta, a spiritual entity believed to have power and influence in the universe. This respect is believed to be able to obtain blessings and protection from Bhuta, as well as strengthen harmonious relations with the unseen world. Rituals in Maburu often involve spiritual purification and requests for protection from negative influences and dangers, both from the physical and supernatural worlds. Respect for Bhuta and related religious practices can be considered a means of gaining spiritual protection. Other spells related to protection are as follows:

*Om Tryambakam Yajamahe Sugandhim Pushti Vardhanam
Urvarukamiva Bandhanan Mrityor Mukshiyā Maamritat.*
(Rigveda, 7. 59. 12).

Translation:

We worship Tryambakam (the Three Eyes), Who has a fragrant odor, Who promotes growth (of life), Like a spider breaks the thread (of its web), Deliver us from death, And grant us eternal enlightenment (immortality).

"We worship *Tryambakam* (the Three Eyes)": *Tryambakam* is one of the names for Lord Shiva, who is often represented with three eyes, which symbolize the aspects of creation, maintenance, and destruction. In this context, the mantra acknowledges the existence and greatness of Lord Shiva who has extraordinary powers. "That which has a fragrant odor": "*Sugandhim*" refers to a pleasant fragrance or fragrance. This can be interpreted as a positive attribute of Lord Shiva who spreads goodness and spiritual fragrance in life.

"That which promotes growth (of life)": "*Pushti Vardhanam*" highlights the power of Lord Shiva to strengthen and prolong life, both physically and spiritually. This shows His role as the preserver and supporter of life. "Like a spider cuts the threads (of its web)": This is a metaphorical comparison that shows the sharpness and intelligence in breaking all attachments and connections of the material world, as a spider nimbly cuts the threads of its web. In a spiritual context, it represents liberation from death and the suffering of the material world.

"Free us from death": A plea to be freed from the cycle of birth and death, which is a spiritual goal in Hinduism. It indicates the desire to achieve immortality or freedom from the cycle of birth and death. "And grant us eternal enlightenment": A request for eternal spiritual enlightenment, which transcends the boundaries of time and space, and brings awareness of infinite existence or eternity. Overall, this mantra is a prayer for protection from Lord Shiva, also known as "*Mrityunjaya*" or "Destroyer of Death", to obtain protection, spiritual growth, liberation from the cycle of birth and death, and eternal spiritual enlightenment.

The Maburu tradition strengthens Hindus' connection to the universe and the spiritual entities that inhabit it, including Bhuta. By maintaining balance and harmony with the universe, Hindus are believed to be able to obtain natural protection and blessings that come from the presence of Bhuta and other spiritual entities. Through the practice of Maburu, Hindus strive to maintain balance

and harmony in their lives, both spiritually and materially. This balance is believed to bring protection from negative forces and bring blessings in everyday life. Hindus who follow Maburu traditions often have a belief in the law of karma, where their actions have corresponding consequences. By engaging in good religious practices, like Maburu, they hope to receive protection and blessings as a result of their positive actions. Thus, the Maburu tradition is considered to provide protection for Hindus through offerings, respect for Bhuta, spiritual purification, maintaining balance with the universe, and belief in the law of karma. It is an integral part of Hindu religious practices aimed at achieving spiritual and material well-being in life.

III. Closing

The theological aspect of the Bhuta Yadnya Maburu tradition, namely rituals that are rich in spiritual and religious meaning for the Panjer people. Through theological analysis, it can be concluded that this ritual is not only a traditional ceremony, but also has deep roots in local religious beliefs and practices. Theological studies of this tradition reveal the complexity of the relationship between Hinduism and traditional Balinese beliefs. The Bhuta Yadnya Maburu ritual reflects the combination of elements of Hinduism with local beliefs in spirits and natural forces. This illustrates the adaptation and syncretism in religious practices that enrich and strengthen the spiritual connection of the Panjer people with the universe. Apart from that, this research also highlights the role of this tradition in maintaining ethical and moral values in society. The concepts of karma and dharma, which are central principles in Hinduism, are reflected in the implementation of the Bhuta Yadnya Maburu ritual, which teaches the importance of balance and harmony in the relationship between humans, nature and the spiritual world.

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