THE EXISTENCE OF BHUR BWAH SWAH TEMPLE IN SERAYA VILLAGE, KARANGASEM SUBDISTRICT, KARANGASEM REGENCY (HINDU THEOLOGY PERSPECTIVE)

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Abstract

The purposes of this study were to discover the background of change of a temple's name to Bhur Bwah Swah temple, the temple structures, and the conceptual framework of the theology of Bhur Bwah Swah temple. The theories used to investigate the problems were phenomenology and structural functionalism theory. This research was qualitative research. The location of the research was Seraya village, Karangasem Subdistrict, Karangasem Regency. The technique of determining informants was purposive sampling. Data collection techniques were observation, interviews, and documentation studies. The data analysis technique used was qualitative descriptive. The results of the study were 1) the background of change of the temple's name to Bhur Bwah Swah temple was based on historical foundations, administrative foundations, and spiritual foundations. 2) The structure of Bhur Bwah Swah temple consisted of three temple locations unit, namely: Bhur Loka temple consisted of three regions/mandala, namely nista, madya and utama mandala. In madya mandala, there were 2 (two) pelinggih apit lawang. In utama mandala, there were 7 (seven) pelinggih. Bwah Loka Temple consisted of 2 (two) mandala, namely nista mandala and utama mandala. In utama mandala, there were 2 (two) pelinggih namely pelinggih gedong and pelinggih padmasana. Swah Loka temple consisted of three mandala. In nista mandala, there were 2 (two) pelinggih apit lawang. In madya mandala, there was bale pesanekan, and in utama mandala, there were 7 (seven) pelinggih with various worship concepts. 3) The conceptual framework of the theology of Bhur Bwah Swah temple, namely: worship of God Saguna Brahman, Ninguna Brahman, Tri Murti, Tri Purusa, and Tri Loka.

Keywords: Existence, Bhur Bwah Swah temple, and Theology.
I. INTRODUCTION
The pattern of behavior of Hindus life is based on five fundamental beliefs, named Panca Sradha, they are: 1) Believing in the existence of Brahman/Almighty God), 2) Believing in the existence of the Soul/Atma in all beings), 3) Believing there will be results/rewards for each deed, believing in repeated births/rebirths, and 5) Believing that anyone will unite with God as the ultimate goal of human life. The phenomenon of Hindu religiosity, although according to the same beliefs, sometimes possesses a distinctive vision since religious behavior is further influenced by the mindset, socio-cultural, and culture of the local community. So it can be asserted that the cultural aspects of supporting religious activities cannot be insulated from the lives of Hindus. Linked to culture, Bustanusin (2006: 35) remarks culture is a whole human life that is patterned and acquired by learning or inherited into the next generation in the minds, feelings, and hearts in the form of actions. Likewise, the Hindu ceremony as a Hindu religious activity has a different external appearance in accordance with the creativity, taste, and intention of humans that develop in society, and passed down from generation to generation. Temples are part of Hindu ceremonies.

Hindu temple is a form of religion that necessitates getting great attention and arrangement so that they can be conceded in terms of their meaning and function in society. Structuring the temple in Bali occurred after the arrival of Dang Hyang Dwijendra. The existence of temples in Bali is assorted based on their characteristics. Titib (2003) further stated that based on the function designated by the community, the temple could be grouped into 1) General temples, 2) Territorial temple, 3) Swagina temple, and 4) Kawitan temple.

The phenomena that subsist despite the temple has been systematized yet in reality in Bali, it still encountered problems associated to the arrangement and there are still numerous temples that have not been detected clearly related to status, history, function in the community, so that the study concerning this point is highly needed to obtain a clear concept of understanding regarding the existence of a temple in Bali. It does not generate temple dysfunction. One of the studies will be conducted related to the existence of Bhur Bwah Swah temple with the title "The Existence of Bhur Bwah Swah Temple in Seraya Village, Karangasem Subdistrict, Karangasem Regency (Hindu Theology Perspective)."

Bhur Bwah Swah temple deserves to be studied with several assumptions, namely, 1) Viewed in terms of the name of this temple, it is very unique and different which represents the third ruler of the world, namely the underworld/Bhur Loka, the middle world/Bwah Loka and above world/Swah Loka, 2) this temple holds a history of its own name, before, the temple named Bhur temple called the Buar Buaran temple, the Bwah temple named Pasar Agung, and the Swah Loka temple named Pucak Sari Gunung Kembar temple, 3) In terms of the name of Bhur Bhwah Swah, there are no similarity perceptions in society, they still possess pros and cons; 4) From the change of the name of the temple, in reality, there are more and more Hindu
people who come to the temple. 5) In terms of position/function of the temple, it is estimated that this temple has the same function as the Luwur temple of Lempuyang, that is the temple of Sad Kahyangan Jagat; since this temple is a twin hill from the temple of Luhur Lempuyang; 6) here, there are various pelinggih, relics, and symbols as a theological study, 7) this temple owns a single name but has a different area/mandala, 8) the height of the temple of Swah Loka is higher than the temple of Luhur Lempuyang so that Swah Loka temple is called Luring Lempuyang (above/higher than Pura Luwur Lempuyang, 9) in Bwah Loka temple in ancient times, there were two adherents of different religions who performed religious rituals, namely Islam and Hindus.

From some of the assumptions above, this temple is very feasible to study, with the aim of being able to uncover conceptual cases of theology through symbols, pelinggih, and existing relics, it can provide clues to understand the status, function, existence, and arrangement of temples clearly. Then, it will be used as a material/contribution to knowledge related to the collection of temples in Bali.

In this study, three formulations of the problem were raised, namely: 1) What is the background of change of the temple's name to Bhur Bwah Swah temple in Seraya Village, Karangasem Regency? 2) What is the structure of the Bhur Bwah Swah temple in Seraya Village, Karangasem Regency? 3) What is the Conceptual Framework of Theology of Bhur Bwah Swah temple in Seraya Village, Karangasem Regency? The theories used to dissect these problems were Phenomenology theory, Structural Functionalism Theory, and Symbol theory. The type of research was qualitative research. The research location was in Sraya Village, Karangasem District, Karangasem Regency. The technique of determining informants was purposive sampling. Data collection techniques used were observation, interviews, and studies documentation. The data analysis technique was qualitative descriptive.

II. METHOD

This study is a qualitative research located at Bhur Bwah Swah temple in Seraya Village, Karangasem Regency. The purposes of this study were to discover the background of change of a temple's name to Bhur Bwah Swah temple, the temple structures, and the conceptual framework of the theology of Bhur Bwah Swah temple. The theories used to investigate the problems were phenomenology and structural functionalism theory. This research was qualitative research. The technique of determining informants was purposive sampling. Data collection techniques were observation, interviews, and documentation studies. The data analysis technique used was qualitative descriptive.

III. RESULTS AND DISCUSSION

3.1 The Background of Change of the Temple’s Name

The background of change of the temple's name to Bhur Bwah Swah temple was based on several foundations, namely the historical foundation, administrative foundation, and spiritual foundation, to get a clearer understanding, below is the following analysis.

Historically, the temple name changes to the Bhur Bwah Swah temple can be revealed through the results of
interviews and based on Usana Jawa and Usana Bali. This temple was built by a hunter who got lost in pucak bukit called Swah Loka temple and finally, he got an instruction to construct temples in three locations, namely at the base, middle, and top. These are other names of Bhur, Bwah, and Swah. So, it is right that this temple is called Bhur Bwah Swah temple. According to Jro Mangku Kembar, he stated that:

Bhur Bwah Swah temple was built in 1982 by a half yard of the Sega Village located in the north of the mountain, this village is recognized as a hunter, from one of the extravagant hunters who get instructions to build temples in above, in the middle, and in the base of the hill or called Bhur Bwah Swah. In Pucak Bukit, it was discovered several relics, in the form of joints, kepeng money, endong trees and black water/tirtha in a bottle and this holy water/tirtha is called tirtha pingit. Pucak/Swah Temple is now built with building materials from a PC (sand mixed with cement). By remembering the location of the building on the Pucak Gunung, it is extremely challenging to deliver building materials to the pucak so that all the building materials were sprinkled by Tirtha Pingit as the inheritance. As a result, all the materials were light and easy to carry to pucak to build the Pelinggih/Stana. After the temple building was formed, then the Seraya Village came to agree to be mutually exclusive/possess each other Pucak/Swah temples, and Desa Seraya contributed money to the end of development, and together took responsibility for the temple ceremony and maintenance, and held the first ngenteg linggih ceremony in 1983. In 1997, the construction of the Bhur Bwah Swah temple received assistance from the Governor and regent of Karangasem and pelinggih was built with material made of black granite. Before being introduced by the name of the Bhur Bwah Swah temple, pucak temple was called pucak sari temple, the temple in the middle was called the madya temple, and the base temple was called bwar-bwaran temple. In 2004 the three temple locations were advanced by the name Bhur Bwah Swah temple. (Interview with Mangku Kembar, March 2nd, 2017).

Manut Usana Jawa Usana Bali purana wit hana Dewa inggih punika:
The meaning:
This is the Javanese tattwa purana and Usana Bali respecting the origin of usana. God exists in the name of tri loka/three worlds, namely Hindu origin in Usana Bali. There is no other Sang Hyang Pasupati. He performs on the sacred mountain of Mount Mahameru, in the middle of the mountain there is a world called medanggana, a place of remembrance of Dewa Gana, Rsi Gana, Widyadara, Widyadari, Yaksi-Yaksi Gandarwa-Gandarwi, tirta pingit, Gangga Sindhu, Pawitra, originating from the earth of pedangkeling proper for the washing/bathing of the Gods, Rsi, and Sewa Sogatha. It is stated that payogan Sang Hyang Pasupati was in the mountain of Mahameru surrounded by beautiful lotus flowers with 9 colors. Then born the son of bethara, they are Sang Hyang Panghulu Puspita, Sang Hyang Putra Jaya munggah Gunung Agung, and Sang Dyesta Puspita. Hyang Gni Jaya stays in Pucak Belibis, Sang Ari Puspita Hyang Jagat Wati stays in Batur mountain called Dewi Danu, Utara

Based on the description of Usana Bali and Usana Jawa, it is clear that each mountain is a holy place and utilized as a place of worship the Gods such as Sang Hyang Pasupati which stays in pucak Mahameru, Hyang Gni Jaya stays in Pucak Belibis, Sang Ari Puspita Hyang Jagat Wati stays in Batur mountain called Dewi Danu, and so on. So from the information, it is true that the one who passed the temple of Swah Loka was Hyang Gni Jaya and called the temple Pucak Bisbis, it was not quite right for the name Pucak temple to be in the middle of the mountain. The name for the Pucak Bisbis temple is none other than the Swah Loka temple and is a series of other temples under it as stated in the construction of the Pucak Bisbis temple. This usana also strengthened the belief in the Swah Loka/Pucak Bisbis temple as the venue for Hyang Gni Jaya. Pucak Bisbis Temple does not stand alone and is a whole series with temples in the middle, and the lowest/basic temple, then on the basis of sorting the lower, middle, and upper part of this temple originate the name Bhur Loka as the basic temple name called pura Bwar-bwaran, Bwah Loka as the temple in the middle, and Swah Loka as the temple of pucak bisbis/pucak sari.

Administratively, the name of this temple is listed in the decree of the head of the Karangasem Regency. It was revealed that before this temple called Bhur Bwah Swah, this temple had several names, namely Pucak Sari Temple Gunung Kembar, this name was stated in the Decree of the Karangasem
Regent Number 292 of 2009 and Number 775 / HK / 2014 concerning the Establishment of a Construction / Rehabilitation Committee Pucak Sari Gunung Kembar Temple in Seraya Village, Karangasem District, Karangasem Regency. The name Pucak Bisbis temple is mentioned in the Pucak Bisbis temple planning plan in Karangasem Regency. In the title of the building spatial planning, it is called structuring the Pucak Bisbis temple in Karangasem Regency, but inside it is discussed the plans for several temple units, namely Swah Loka, Bwah Loka, Bhur Loka, Taman Beji Pingit temple. These three temples (Bhur Bwah Swah) were formerly called bwar-bwaran temple, as the temple of Bhur Loka, madya temple as Bwah Loka temple, and Pucak Sari Gunung Kembar, as the Swah Loka temple. So the name of the Bhur Bwah Swah temple has been outlined in the planning of the Pucak Bisbis temple arrangement in Karangasem Regency.

Based on the spiritual foundation, that the name of the temple is not the personal will of the group but based on the meditation process carried out by Mbah Cokro and Hyang Heru who organized the lives of Hindus in Java / Mount Semeru area in 2001, According to Jro Mangku Leo before the name Bhur Bwah Swah temple, it was previously preceded by a 43-day meditation process by Mbah Cokro in Bukit Seraya. The result of the meditation was the emergence of a name change to the Bwar-Bwaran Temple which was under the Seraya Tengah hill is called Bhur Loka temple, Dasar/Madya temple in madya Seraya Tengah hill is called Bwah Loka temple and Pucak Sari temple, a temple in Seraya Tengah hill is called Swah Loka temple, the three temple positions become a single unit called Bhur Bwah Swah Loka temple. This is in line with Usana Jawa and Usana Bali which are located in the temple of Pucak/Swah Loka is the Hyang Gni Jaya.

According to Ida Pandita Mpu Maha Dharma Tanaya Griya Giri Kesuma Jumeneng Seraya, seen from Gods which stays is in the Bhur Bwah Swah Loka temple, there are three manifestations of God namely God as the creator (Brahma), as the caretaker (Wisnu), and as the fuser (Siwa) occupying the area vertically namely the lower world, the middle world, and the upper world. So the name of the temple being the Bhur Bwah Swah Loka temple is very relevant for this temple as well as a symbol of the lower world, the middle world, and the upper world, as well as the union of Tri Kahyangan Jagat, namely Brahma, Wisnu, and Siwa in a vertical position, worship God Brahma in Bhur Loka, worship God Wisnu in Bwah Loka and worship God Siwa in Swah Loka.

3.2 The Structures of Bhur Bwah Swah Temple

Bhur Bwah Swah temple consists of three temple locations to become a single name, each with its own structure, for the structure of the Bhur Bwah Swah temple is as follows.

Bhur Loka temple consists of three mandalas, namely nista mandala, madya mandala, and utama mandala. Before Bhur Loka temple, there was Taman Beji temple, in madya mandala there were 2 (two) pelinggih apit lawang, and in utama mandala there were 7 (seven) pelinggih, and worship to several deities, namely worship of Hyang Pasupati, Hyang Brahma/ibu pertiwi,
Ratu Biang Agung, Hyang Putrajaya, pengelurah and ratu rambut sedana.

Bwah Loka temple consists of two mandala, nista and madya mandala, in utama mandala there are two pelinggih, one pelinggih gedong to worship Ratu Ayu melanting, and one pelinggih padmasana to worship God Wisnu.

Swah Loka temple consists of three mandala, namely nista mandala, madya mandala, and utama mandala. In nista mandala, there were 2 (two) pelinggih apit lawang, worship of Sang Kala Ngadeg and Sang Kala Ngandang. In madya mandala there was a Bale Pesanekan, and in utama mandala there were 7 (seven) pelinggih, Pelinggih Pepelik/Paruman, Pelinggih Pengelurah the place of Ratu Sapuh Jagat as pepatih, Pelinggih Padmalingga is the position of Hyang Gnijaya, Hyang Gnijaya is not as a persona but He is a human being of God with His manifestation as Dewa Brahma. Pelinggih Padmalingga is the place of Ida Sang Hyang Sunya. He gave the gift of life to all beings, Pelinggih Padmasana Agung is located at the position of the Northeast facing the Southwest before Shiva Pasupati. Shiva Pasupati is a manifestation of God who becomes soul to every creature. The two pelinggih facing South are Pelinggih Padmasari which is a place to worship Dewi Danu. Dewi Danu is a manifestation of God as Lord Wisnu, and Pelinggih Padmacapah is a place of worship to Hyang Putrajaya.

3.3 The Conceptual Framework of Theology of Bhur Bwah Swah Temple

Based on the results of observations/research conducted at the Bhur Bwah Swah Temple there is a divine conceptual framework of Theology, namely, there is the concept of worshiping the One God, the One God is called by many names. The concept of worship to God Saguna Brahmman is God who is active. There is the concept of worshiping God Ninguna Brahmman (God without activity and cannot be thought and reached by the human mind. He is worshiped by His manifestation as Sang Hyang Suñya Mertha., There is the concept of unification and worship of Dewa Tri Murti in one temple, Brahma as the creator, Wisnu as the caretaker and Iswara as the fuser, and the concept of worship of Dewa Tri Purusa Siwa (God in virtual influence), Sadasiwa, (God with activity) and Paramasiwa (God without activity). The concept of worshiping the God Tri Murti was reflected in a debutant Bhur Bwah Swah temple namely Dewa/Hyang Brahma who was worshiped through pelinggih Gedong, Hyang Brahma also referred to as the Ratu Biang Agung and Mother Earth. He is called by various names, in fact, He is one/single. God Wisnu is worshiped at Bwah Loka Temple through pelinggih Padmasana which is right next to pelinggih gedong Ratu Ayu Mas Melanting, Dewa Wisnu is further worshiped with His manifestation as the Dewi Danu who is in Swah Loka Temple. At Bhur Loka and Swah Loka Temple, there was the worship of Lord Siwa Pasupati. In Pura Loka Temple, God Siwa/Iswara was worshiped by worshiping Hyang Gnijaya.

At the Bhur Bwah Swah Loka temple, there are 17 names of the God. From the various names of God that exist, besides worship in religious activities, also have their respective
duties and functions according to His characteristics, in realizing the welfare of mankind. The Bhur Bwah Swah temple possesses religious functions, the function of Integration/internal and external unification of Hindus, and the functions of sports. According to Ida Mpu Acarya Nanda, functions are in accordance with the name God/Ida Betara at Bhur Bwah Swah Loka temple, including: Ida Sedahan/Rambut Sedana and Ratu Ayu Mas Melanting as a symbol of God's manifestation in giving waranugraha in the form of fortune, luck, success in business and so on, in the condition that God is active in giving the blessings, protection, and welfare of mankind called God Saguna Brahman. Saguna Brahman and Siwatma are Gods in a virtual influence that is the soul of all beings (Pemda Provinsi Bali, 2003). Lord Saguna Brahman resulted in a reciprocal relationship between the creator and his creation through yadnya. In the book Bhagawagita, it is mentioned, as follows.

_Istan bhogan hi wo dwa_
_Dāsyante yajna bhawitah_
_Tair dattan apradayaibhyo_
_Yo bhunkte stena eva sah_

*(Bhagawagita III.12)*

Gods take care of various necessities of life. When the Gods are satisfied with the implementation of the yajna (sacrifice), They will provide all the needs for you. But people who enjoy those blessings without offering them to the Gods are actually thieves.

The Nirguna Brahman concept of God's worship is found in Bhur Bwah Swah Loka temple. This can be seen from the God in the Swah Loka temple, which is called Sang Hyang Sunya Merta. The name of God as Sang Hyang Sunya Merta is a form of God as Nirguna Brahman, God who is in the empty world and is not accessible to the human mind but still gives life to the survival of humanity. The Nirguna Brahman concept of God is also realized in the worship spells of Ida Pandita/Sulinggih in the process of piodalan ceremonies, including the worship of kramaning sembah, the God of Nirguna Brahman/without activities worshiped at the last quail, with the mantra "Om dewa suksma parama acintya ya namah swaha" which means worshiping God who is subtle, supernatural, and unreachable to human thoughts and feelings. Thus in the Bhur Bwah Swah Temple, there is the concept of God Nirguna Brahman worship. God Nirguna Brahman is an empty picture of God without activity (Pemda Provinsi Bali, 2003). With the worship of God from the non-activity of Nirguna Brahman to the activities/Saguna Brahman then God is also worshiped in the form of Tri Purusa namely Siwa, Sadaswi, and Paramasiwa. God is also worshiped as Tri Loka, namely Bhur Bwah Swah. Based on the concept of understanding the Gods in the holy place/the temple of Bhur Bwah Swah, people will be able to increase their sradha and devotion to Ida Sang Hyang Widhi Wasa. Pudja (1999: 5) explains how it is necessary for someone to study about God, as in the following description.

Learning about God is very necessary to understand God, as seen from the eyes of the language or the words and thoughts of the observer. Thus, it will be avoided the wrong understanding insofar as the understanding of God is
distinguished from things that are not God. A seeker (sadhaka) will determine the purpose of his prayer to God appropriately and reduce errors as the use of different languages (Acharyānanda, 2015: 207).

3.4 The Conceptual Framework of the Theology of Balance

The conceptual framework of balance can be viewed in the process of achieving the Bhur Bwah Swah Loka temple. Before reaching the temple, everyone must pass three temples called Batu Sangiang temple, Batu Metulis temple, and Taman Beji temple. Based on the analysis of the relics that exist in each of these temples, it turns out to have a very specific meaning, namely, in the Batu Sangiang temple, there are relics of Batu Sangiang in the form of the sharpener to sharpen the knife and the main worship to Ida Dukuh Sakti. This contains symbolic meaning that the Pemedek who will enter the Bhur Bwah Swah Loka temple receives the first waranugraha in the form of sharpening the mind of God with his manifestation as Ida Dukuh Sakti. After that, at the Batu Metulis temple, there are large flat stone relics containing the symbol of the virgin "+" sign "+" as a forerunner to the swastika symbol inside Hinduism, it is believed to be a sign of life safety/balance. So that the people who come are depicted as symbols that have a waranugraha in the form of balancing "thoughts and feelings" or getting intellectual intelligence (IQ), emotional intelligence EQ), spiritual Intelligence (SP) or enlightenment. This is in line with the concept of learning that must be able to get these three bits of intelligence.

In the verses, tapa, brata, yoga, and samadhi are forms of discipline and physical self-control, as a means of realizing the existence of God Almighty, with tapa, brata, yoga, and samadhi, people can achieve longevity, unification, obtaining self-control, intelligence, purification, and enlightenment. All these elements are implicit in the process of achieving the Bhur Bwah Swah Loka temple. Based on the symbol of the existing form of mind intelligence, the balance of feeling, spiritual bodily purification, salvation, and life welfare, an enlightened soul will arrive at a long life. It is because in the process of rising towards the temple there is sacrifice/yadnya, self-control, karma, and devotional service, there is a concentration of mind/samadi. So that the process of achieving the Bhur Bwah Swah temple can be assumed as a process of spiritual ascension.

IV CONCLUSION

The existence of the Bhur Bwah Swah temple is increasingly surviving in Karangasem since it is supported by numerous scientific capitals, namely: the name of a unique and new temple, the temple's location that challenge the terrain in hilly areas, adequate temple structures which can lead to discoveries, namely: the change of temple's name being the Bhur Bwah Swah temple was based on several foundations, they are; the historical foundation, administrative foundation, and spiritual foundation. Temple structure has each of the clear bulkheads, such as nista, madya, and utama mandala. There is a conceptual framework to worship the God Saguna Brahman (God who performs the activity) and God Nirguna Brahman (God without activity, cannot be thought and is not reached by the human mind.)
He was worshiped in his manifestation as Sang Hyang Suñya Mertha. Unification and worship of God Tri Murti, Brahma as the creator, Wisnu as the preserver, and Iswara as the fuser. Worship to Dewa Tri Purusa Siwa (God in virtual influence), Sadaswiwa, (God who performs the activity), and Paramasiwa (God without activity) and worship of Tri Loka, namely Bhur Bwah Swah.

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