THE PHILOSOPHY OF SPIRITS PURIFICATION IN THE RITUAL ENTAS-ENTAS IN WONOTORO VILLAGE AS THE IDENTITY OF THE TENGGER COMMUNITY

Turita Indah Setyani
*Universitas Indonesia*, turita.indah@ui.ac.id

Titik Pudjiastuti
*Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia*, titipuji@yahoo.com

Rias Suharjo
*Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia*, rias.suharjo@gmail.com

Mamlahatun Buduroh
*Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia*, mamlahfuadi@gmail.com

Mu’jizah Mu’jizah
*Badan Riset dan Inovasi Nasional*, mujizah555@gmail.com

See next page for additional authors

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THE PHILOSOPHY OF SPIRITS PURIFICATION IN THE RITUAL ENTAS-ENTAS IN WONOTORO VILLAGE AS THE IDENTITY OF THE TENGGER COMMUNITY

Authors
Turita Indah Setyani, Titik Pudjiastuti, Rias Suharjo, Mamlahatun Buduroh, Mu’jizah Mu’jizah, and Dwi Rahmawanto

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ABSTRACT
This paper examines the Ritual Entas-entas as a purification ceremony for spirits in Wonotoro Village, Tengger. The ritual originates from a manuscript believed to aid in purifying the spirits of deceased family members. This ritual has been passed down orally. However, the manuscript serving as the reference for the ritual can no longer be traced. The issue is, how the sustainability of the Ritual Entas-entas in Wonotoro Village, Tengger? The research aims to demonstrate that the Tengger community possesses a collective memory strength and high adherence to traditional rules as part of everyday religious practice. The research utilizes ethnographic methodology along with the theory of collective memory from the Javanese religious perspective to address the problem and validate the research objectives. Initial findings indicate that: 1) The Ritual Entas-entas in Wonotoro Village is an oral tradition derived from written tradition; 2) The Ritual Entas-entas is a collective memory highly believed to possess the power to facilitate the purification of one's spirit to return to the Almighty Creator, thus it is deemed essential; 3) The Tengger community demonstrates a high level of devotion to the Almighty Creator. From these findings, it can be concluded that the Tengger community, particularly in Wonotoro Village, retains relevant ethnoscience to this day.

KEYWORDS: Ritual Entas-entas; the philosophy of spirits purification; Desa Wonotoro Tengger.

INTRODUCTION
The Tengger people are an ethnic group or indigenous population residing in the highlands or mountainous regions of Tengger, Bromo, and Semeru in East Java. To this day, the Tengger people continue to practice their traditional rituals as part of their beliefs. However, according to a source, Mr. Bambang Suprapto, since the requirement to fill in the religion column on identity cards (KTP) during the Orde Baru era, they have adopted officially recognized religions. At that time, most of them chose Hindu Dharma Bali, as
it still had connections with certain elements of ancestor worship and aligned with their rituals and beliefs. Meanwhile, others chose Buddhism, and some residents in the lower slopes adopted Islam and Christianity. Despite adopting these religions, they continue to live in the Tengger way and practice their traditional beliefs and rituals passed down from their ancestors based on written sources or manuscripts\(^1\).

One of the written sources, a stone inscription first discovered in the year 851 Saka (929 AD), mentions that a village named Walandhit, located in the Tengger mountain region, was a sacred place inhabited by *hulun hyang*, people who dedicated their lives as servants of the deities. A second inscription found, also from the same century, states that the inhabitants of this area practiced worship oriented towards Mount Bromo and worshipped a deity named Sang Hyang Swayambuwa, or, as known in Hinduism, Deity Brahma. Information about Deity Brahma related to Mount Bromo is found in the *Tantu Panggelaran*\(^2\) manuscript.

The written sources found in Tengger, in the form of lontar manuscripts, are kept by the community in poorly maintained conditions, not properly utilized, and some members of the community even regard them as talismans\(^3\). Based on an interview with Bambang Suprapto (2023), the ancient manuscripts, most of which are still written on lontar, are indeed highly sacred, stored, and owned by shamans (traditional elders). These manuscripts are used in Tengger community ceremonies during specific times and activities, but they cannot be seen by the public, except for photographs brought by him. Therefore, they cannot be cataloged or digitized\(^4\).

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\(^1\) Interview results with Bambang Suprapto (a traditional healer and spiritual leader in Tengger who is also the chairman of PHDI - Indonesian Hindu Dharma Society in Tengger) were conducted on June 24, 2023, in Wonotoro village, Tengger.

\(^2\) *Tantu Panggelaran* (a 15th-century Hindu-Buddhist manuscript) describes the god Brahma as a blacksmith deity who descended to earth and resided on Mount Bromo.

\(^3\) Statement by Edi Iriyanto (Head of UPT Museum Mpu Tantular, East Java Department of Culture and Tourism) at the Museum Collection Seminar on "Efforts to Preserve Ancient Tengger Manuscripts" held at Mpu Tantular Museum, Sidoarjo (https://jatimpos.co/pariwisata/4008-selamatkan-naskah-kuno-suku-tengger-disbudpar-gelar-seminar).

\(^4\) The interview with Bambang Suprapto was conducted on June 24, 2023, in Wonotoro village, Tengger.
According to Bambang Suprapto (2023), one of the important manuscripts used as the main reference for the execution of various traditional Tengger community rituals is titled *Serat Rengganis*. This manuscript is made of lontar leaves, with text written in Javanese script and language, primarily related to purification ceremonies and offerings to ancestral spirits and deities.

*Rengganis* is one of the Javanese stories that emerged at the beginning of the introduction of Islam to Java. It tells the story of Dewi Rengganis, the daughter of a priest from Mount Argadipura, who was once a king reigning in the country of Jamineran. He abdicated the throne when his wife passed away and then retreated to the mountain to live in seclusion and meditate, becoming a priest on the mountain with his daughter. As a result, Dewi Rengganis enjoyed meditating from a young age, becoming a powerful woman who could fly without anyone knowing.

The story then recounts that Prince Kelan met Dewi Rengganis, who loved the flowers in his garden. During this encounter, Prince Kelan fell in love and wished to marry her. However, Dewi Rengganis set a condition: she would marry him only if he also took as his wife Princess Kadar Manik from the land of Mukadam. The story later intertwines with the tale of Umar Maya in the *Serat Menak*. According to Poerbatjaraka (1952: 111–119), the source of the Rengganis story originates from the *Serat Menak Kartasura*.

However, in this article, the origin of the Rengganis story is not the focus. Nevertheless, an important piece of information conveyed is that the Rengganis story known in Tengger serves as a reference for various community rituals.

![Figure 2: Rengganis Manuscript in Tengger](Documented by Bambang Suprapto, Tengger)

The rituals that continue to this day and remain the foundation of the Tengger community's beliefs include Kasada, Yadnya Karo, Unan-unan, Entas-entas, and others. However, this article focuses on the Entas-entas Ritual. Etymologically, the word *entas-entas* comes from the Javanese word *entas*, which has the following meanings: 1) ditulungi supaya mentas 'helped to rise', digawa mentas ‘brought up’, 2) dipitulungi (saka ing reribed, bebaya) ‘helped of difficulties or dangers’ (Baoesastra Djawa, 1939:122). In the context of the Entas-entas Ritual, the term can be understood as helping to rise, lifting, or elevating. Generally, the Entas-entas Ritual in Hinduism aims to liberate the ancestral spirits from the bonds of sin so they can return to Sang Hyang Widhi Wasa
The ritual is a series of death ceremonies conducted 1000 days after the death of a Tengger resident to elevate or purify their spirit. This purification process is a sacred act performed to cleanse the ancestral spirits, allowing them to continue their journey to the spirit world peacefully and without obstacles. The Tengger people believe that the 1000th day marks the time when the spirit is released back to the Almighty (Sang Hyang Widhi Wasa).

The ritual is performed by a legen assisted by two supporting shamans. The legen chants a mantra for approximately 45 minutes in front of the children representing the deceased family members. The chanted mantra originates from one of the manuscripts stored in Tengger, although the specific manuscript used as a reference is unknown. Nevertheless, it can be stated that the rituals performed in Tengger have a strong foundation based on manuscripts, both in terms of the ritual execution and the mantras used. Here are some photos of manuscripts, which cannot be shown directly as they are still considered very sacred.

Figure 3:
Lontar Manuscripts Collection in Tengger
(Documented by Bambang Suprapto, Tengger)

Based on the background above, the Entas-entas Ritual represents the beliefs and philosophy of the Tengger community regarding life after death. It also illustrates the connection between the physical and spiritual worlds, thereby shaping and reflecting their cultural identity.

Previous research related to the Entas-entas ritual includes studies conducted by Jati Batoro (2011) from the Biology Department, Faculty of Mathematics and Natural Sciences, Brawijaya University. Batoro researched the biodiversity of plants and animals used in the Entas-entas Ritual and found that there are 30 types of plants and 6 types of animals, including 3 species of mammals and 3 species of birds. Meanwhile, Firdaus, Elvin Nuril, et al. (2022), and Muhammad Irvanul Abidin, et al. (2023) have conducted anthropolinguistic studies with different focuses. Nuril and his team specifically studied

5 In Javanese culture, it is called nyewu
6 Legen is a spiritual figure or elder in the Tengger community known as a Tengger Priest. They play a central role in conducting, organizing, and leading religious rituals/ceremonies, including the Entas-entas procession.
the lexicon of plants on the Petra doll, whereas Abidin and his team researched the meaning and philosophical values of the tools and offerings used in the Entas-entas Ritual.

In contrast, the research by Daniel Fajar Panuntun, Jimmi Pindan mute, and Lisdayanti Anita Mangalik (2020) utilized the Entas-entas Ritual tradition to communicate Christ to the Tengger community to carry out their religious mission using a model of imaginary Christian apologetics dialogue. This research aligns with the study conducted by Anak Agung Ketut Patera, et al. (2023), which also relates to communication. However, Patera revealed that intense communication or interaction occurs among the participants during the ritual. The committee and the pinandhita (priest) direct and lead the ritual, emphasizing that the core of the ritual is believed to be the unification of atman (soul) and Brahman (the ultimate reality). On the other hand, the role of this communication is to raise awareness about the sacredness of the Entas-entas Ritual, which aims to perfect the souls of ancestors so that their atman can unite with Brahman, thus preserving and maintaining the tradition.

Similarly, Rubi Supriyanto's (2021) research shares similarities with Patera et al. (2023), though with different terminology, stating that the Entas-entas Ritual aims to perfect the atman/soul of the deceased so they can achieve moksha (liberation) or eternal realm (nirvana). Additionally, Supriyanto concluded that there are educational values of Hindu religion within the Entas-entas Ritual practiced by the Tengger community in Ledok Hamlet, Kayukebek Village, Tutur Sub-district, Pasuruan Regency.

In contrast to the four studies conducted by Hidayati (2013), Kusumadinata AA. (2015), Putri (2020), and Utami (2022), these four pieces of research reflect the diversity of approaches and focuses in understanding the Entas-entas Ritual from various perspectives: cultural identity, enculturation processes, spiritual and social meanings, and adaptation within the context of local Hindu communities in different regions of Indonesia, particularly related to the Tengger community.

Hidayati (2013) explores the use of mantras in the Entas-entas Ritual as part of the Tengger community's identity, focusing primarily on the role of myths and the use of mantras to strengthen their cultural identity. Meanwhile, Kusumadinata AA. (2015) reviews the process of enculturation in the Entas-entas culture, Praswala Gara, and Pujan Kapat in Probolinggo Regency, aiming to uncover the local social system, including inter-ethnic interactions influenced by these ritual practices.

Differing from these, Putri (2020) focuses on the deep and significant meaning of the Entas-entas Ritual for the Tengger tribe in Podokoyo Village, Pasuruan Regency, in the context of their spiritual and social life. Utami (2022), on the other hand, highlights the existence of the Entas-entas Ritual in Kumendung Village, Muncar Subdistrict, Banyuwangi Regency, to delve into how the ritual persists and adapts within the context of the local Hindu community's life using a Hindu theological approach. Her research found that the Entas-entas ritual is performed to purify the souls of ancestors or the jiwatman, elevating them to the status of Dewa Pitara.

However, Utami's research has been critiqued by Patera et al. (2023), who argue that the implementation of Entas-entas is not within the pitra order but already exists within the Dewa Prastitta order. This indicates the elevation of Pitara to the level of the Gods. Nonetheless, Utami's research still shows that Entas-entas is at the Pitara level, whereas in reality, it has already attained a more sacred and perfect form.

Overall, previous studies have not deeply examined the philosophical meaning of the purification of the souls of the deceased in relation to the timing of the ritual and its significance as the identity of the Tengger community. Although Hidayati (2013) has discussed the identity of the Tengger community, her focus was more on the role of myths and the use of mantras. Similarly, Putri's (2020) research on meaning did not delve into
the philosophical significance of the purification of the soul itself, which is central to the identity of the Tengger community.

Therefore, the research question of this study is: how does the philosophical meaning of the purification of the soul in the Entas-entas Ritual in Wonotoro Village, Tengger, become the identity of its community? The aim of this study is to prove that the Entas-entas Ritual is important for the Tengger community, especially in Wonotoro Village. Additionally, this research aims to enhance the knowledge from previous studies and provide a foundation for future research.

To address the research problem and achieve the study's objectives, a descriptive qualitative method will be used, incorporating an ethnographic approach and literature review within the perspective of Javanese religion. The ethnographic approach is employed to understand the culture of the Tengger community, particularly the Entas-entas Ritual in Wonotoro Village. The literature review serves to complement the supporting references for the research. The Javanese religious perspective is utilized to interpret the symbolism of the Entas-entas Ritual.

The data collection techniques include non-participatory observation, interviews, and documentation. Non-participatory observation is used to observe the Entas-entas ritual in progress, particularly as performed by the Tengger community in Wonotoro Village on June 24, 2023. The interviews employed in this research are unstandardized, allowing the researcher to explore minor details that might be missed during initial observations. This approach also permits follow-up questions during the interview. Therefore, the interviews are conducted as open interviews, closely related to the chosen unstandardized interview method. Besides these techniques, documenting the Entas-entas ritual in both visual and audiovisual formats is crucial.

The data used in this research is the Entas-entas ritual performed in Wonotoro Village, Tengger, on June 24, 2023. The sources of data include the participants, the procession, and the offerings in the Entas-entas ritual.

RESULTS AND DISCUSSION

The writing of this article is based on the implementation of the Entas-entas Ritual held in Wonotoro Village, Tengger on June 24, 2023. The ritual participants were quite numerous, with approximately 30 people involved, including 28 children representing the deceased families, one legen, and two assisting shamans. Additionally, each family of the deceased was present.

During the ritual, the children were bare-chested, sitting in a U-shape formation, holding an unbroken length of white cloth over their heads, facing the legen who recited the mantras, accompanied by the two shamans. In front of them were offerings used in the ritual, including pisang raja (a type of banana), ricikan (offerings), bamboo containing rice and the names of the spirits being honored, dolls (petra7), paper money, and cigarettes placed in clay containers (see Figures 4 and 5).

7 Petra is a symbolic form of the reappearance of the spirits of deceased family members.
Overall, the children who were bare-chested, sitting side by side in a U-shape formation, holding an unbroken length of white cloth over their heads, facing the *legen*, along with the offerings and clay containers used in the ritual, each hold their own philosophical meanings. These philosophical interpretations refer to religiosity from the perspective of Javanese religion.

The bare-chested children can be interpreted as newborn babies who are not yet clothed, still in a state of purity or emptiness, having nothing, including no knowledge. As mentioned in the *Tantu Panggelaran* text:

“*Pinatmokën pwa hulih hyang Brahmā Wisnu magawe manusa, ... Mānak taya, maputu, mabuyut, mahitung, munihanggas; ... Ndah tanpa humah taya lanang wadwan mawudawuda haneng alas, manikēsnikēs hanggas, apan tan ana pagawe*”
"Humans created by Hyang Brahma and Vishnu were brought together... Then they had children, grandchildren, great-grandchildren, and so on; ... They had no homes, men and women were unclothed, living in the forest, covering their bodies because there was no craftsmanship, nothing they could imitate; ... They spoke without understanding their own words, were unaware of feelings; they ate any leaves and fruits they found; such was the behavior of humans in ancient times." (Text of Tantu Panggelaran in Pigeaud, 1924:58)

This passage highlights the primitive and innocent state of early humans, emphasizing their lack of knowledge and worldly possessions, like the bare-chested children in the ritual. The meaning above can be interpreted that babies are in a state of innocence or emptiness, or pure/sacred. Meanwhile, the presence of bare-chested children is tasked with guiding the spirits of deceased family members. They act as pure intermediaries in this ritual, demonstrating sincerity and willingness in carrying out their duties. This manifests the belief that each spirit they guide returns to a pure state, as they were when they entered the world—unclothed, bringing nothing, and without knowledge. Philosophically, this can be explained based on pupuh pangkur, verse 14 in Serat Wedhatama:

Sajatine kang mangkono,
wus kakenan nugrahaning Hyang Widi,
bali alaming ngasuwung,
tan karem karamean,
ingkang sipat wisesa winisesa wus,
mulih mula mulanira,
mulane wong anom sami

This state is indeed a gift from God, returning to the realm of emptiness, not confined by the material world, which is characterized by dominance and control. Returning to your origins, therefore, O young ones,

Referring to the verse above, it can be understood that everything and this state is a gift from God (sajatine kang mangkono, wus kakenan nugrahaning Hyang Widi). Therefore, to return to your origin (mulih mula mulanira) is to return to the realm of emptiness (bali alaming ngasuwung), which is the divine realm. This can only be achieved by detaching oneself from worldly life, not being confined by the material world (tan karem karamean) to be free from all desires to dominate (ingkang sipat wisesa winisesa wus).

By releasing or freeing oneself from all attachments to the desire for domination, possession, and ownership, one gains awareness of the essence of emptiness. The essence of emptiness is the beginning of human creation, owning nothing, without clothing,
without knowledge, like a newborn baby, returning to zero, returning to purity. It is akin to the state before the universe was created so that humans can achieve self-awareness that bears witness to emptiness (sejatine ora ana apa-apa sing ana kuwi dudu), that all ownership returns to the Supreme Owner (mulih mula mula nir). This idea is reinforced by the symbolic long, unbroken white cloth held above the heads of each child. The white cloth symbolizes purity and innocence. The long, unbroken white cloth represents that purity and innocence will continually connect the human soul with the Supreme Being, never severed, eternal. Thus, the long, unbroken white cloth held high above the children's heads symbolizes that this connection of purity and innocence is the highest and deepest bond between humans and the Supreme Being.

For Hindus, the Entas-entas ritual signifies the journey of a person's soul (atman) back to Brahman (Sang Hyang Widhi Wasa) after death. Therefore, Hindus believe that the Entas-entas ritual is a heritage from their ancestors, representing the soul's journey towards eternal release or the path to eternal happiness (Media Hindu Edition 34.2006:14).

This ancestral heritage is crucial for the young participants in the ritual to understand and internalize. It aligns with the nature of the children participating in the Entas-entas ritual, who are tasked with guiding the souls of their family members. As mentioned in the pupuh pangkur, verse 14 of Serat Wedhatama: mulane wong anom sami. Their role is to liberate the souls trapped by ego and the desire for possession that still cling to the deceased's spirit, allowing them to return to purity (the essence of emptiness) and ultimately to the Supreme Being (mulih mula mulanira). These young individuals must possess this awareness to continually fulfill their duties for their departed family members.

However, the task of the bare-chested children is "assisted" by the Legen, a 'spiritual figure or Tengger elder/priest' (see Figure 4). In the context of the Entas-entas tradition in Wonotoro Village, Tengger, the role of the Legen in reciting mantras carries profound and significant meaning in the execution of the ritual. The Entas-entas ritual itself is part of the Tengger community's belief in their ancestors' spirits, which are believed to provide protection and blessings. The Legen's duties while reciting the mantra include:

1. welcoming and summoning the respected ancestral spirits. The mantras recited by the Legen aim to open a channel of communication and invite these spirits to be present at the ritual.
2. honoring tradition and respecting ancestors. In Tengger culture, the Entas-entas ritual represents a profound respect for their ancestors, who are considered spiritual protectors and guardians.
3. maintaining the purity and authenticity of the ritual. In the context of local spirituality, the words in the mantra possess the power to connect the human realm with the spirit world, ensuring that the ritual process is carried out accurately and effectively.
4. preserving the continuity of tradition and cultural heritage. By performing this task, the Legen not only continues the physical practice of the ritual but also ensures that the values and beliefs of previous generations are maintained and passed down.

Overall, the task of the Legen in chanting mantras during the Entas-entas ritual in Wonotoro Village, Tengger, holds deep significance as an expression of respect for ancestral spirits, maintaining the sanctity of the ritual, and preserving the continuity and authenticity of local cultural traditions. This authenticity is believed to be rooted in the sacred texts that are still revered and kept in the homes of the traditional elders (as stated
The formation of the children sitting side by side in a U-shape, bare-chested, facing the Legen (see Figure 5) carries several meanings. Symbolically, the U-shape can represent a vessel for holding spiritual entities, but it can also symbolize a lap or protection, indicating that they are in the embrace and under the spiritual protection of the ancestral spirits honored in the Entas-entas ritual.

During the ritual, the spirits of deceased family members are represented by petra (dolls). In Wonotoro village, Tengger, the petra dolls are made from leaves and flowers, along with the names of the spirits being honored, paper money, and cigarettes, all placed in a clay container (see Figure 6).

The Petra dolls have a connection to the ancestors or ancestral spirits. As previously explained, in Tengger beliefs, ancestors play a crucial role as guardians and benefactors for their descendants. Through this ritual, they seek blessings and guidance from the ancestors so that their lives may always be in a good state, and the spirits of their deceased family members can reunite with Sang Hyang Widhi Wasa. Thus, the Petra dolls in the Entas-entas ritual are not just physical objects but also deep spiritual symbols for the Tengger community. This aligns with Abidin et al. (2023:209), who state that the Petra dolls serve as reminders and reflections of human life because birth, life, and death are not within human control. However, humans can perform good deeds to ultimately achieve immortality.

Image 6:
The Shape of Petra in Wonotoro Village, Tengger
(Research Team Documentation, June 24, 2023)

Additionally, the Entas-entas ritual and the presence of Petra dolls play a significant role in solidifying the cultural identity of the Tengger community. The importance of the Entas-entas ritual extends beyond religious practice; it is also a part of cultural heritage that must be preserved and passed down to future generations. The participation of the ritual practitioners strengthens the social bonds among the village inhabitants. They unite in collective activities to maintain their traditions and beliefs, fostering solidarity and togetherness among them.

Besides the practitioners, symbolic devices, and Petra dolls mentioned above, the offerings also hold significant meaning in the Entas-entas ritual. The offerings used in the ritual include items such as pisang raja (king bananas), bamboo containers filled with rice, and the favorite food and drinks of the deceased family member's spirit (see Figure 7).
In Javanese culture, pisang raja (king bananas) hold symbolic meaning as a representation of greatness or high aspirations. This symbolism stems from the association of pisang raja with royalty, as seen in Javanese wedding ceremonies where the bride and groom are symbolized as king and queen for a day8. Therefore, in the Entas-entas ritual in Wonotoro Village, pisang raja is regarded as a symbol of strength and power, both physically and spiritually. This aligns with the view of Abidin et al. (2023:206 & 212), who state that pisang raja symbolizes authority, drawing from the analogy that a king is a ruler, and a king is often associated with a throne as his seat. Thus, in the offerings, pisang raja serves as a throne for the spirit of the deceased during the 1000-day commemoration.

In the Entas-entas ritual, the use of pisang raja (king bananas) serves to strengthen the ritual and ensure that its spiritual goals are achieved powerfully and effectively. Thus, in the Entas-entas ritual in Wonotoro Village, Tengger, pisang raja is not merely a physical object but carries profound symbolic meaning in the spiritual context, representing that the spirit has taken its throne as a king (Sang Hyang Widhi Wasa). Similarly, the symbolism of bamboo filled with rice reflects that bamboo represents the deceased person, while rice symbolizes the wealth they possessed. The offerings of drinks and favorite foods of the deceased family members are presented as a form of respect to the ancestors (Abidin et al., 2023:208).

Based on the overall philosophical meaning of the Entas-entas Ritual in Wonotoro, Tengger, it represents a process of spiritual and social transformation for its participants, passed down through generations. This transmission is done orally from parents to their children, based on the collective memory of the community. Participants are expected to achieve a deeper understanding of Javanese cultural values and enhance the moral and spiritual qualities that form their identity. Referring to the symbolism found in the Entas-entas Ritual, it is evident that the participants possess a profound spiritual understanding of the traditions and cultural values they uphold. In other words, the ritual is not only a formal ceremony but also a means to strengthen the cultural identity and spirituality of the community.

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the Tengger community.

Culturally, the Entas-entas ritual has become a key identity marker for the Tengger community and an integral part of their cultural heritage, preserved and passed down from generation to generation. This reflects the Tengger people's awareness of the need to continuously maintain their ethno-scientific knowledge regarding their relationship with nature and their ancestors.

Spiritually, the ritual holds significance in ensuring that the purification of ancestral spirits allows them to transition peacefully and without hindrance to the eternal realm, where the atman merges with Brahman. This purification process reinforces the belief in the importance of cleansing and releasing spirits still bound to the physical world. Additionally, by upholding the belief that through this ritual, the balance of nature and the spiritual life of the community is strengthened.

In its entirety, the purification of spirits in the Entas-entas ritual illustrates the complexity of the belief systems and spiritual practices of the Tengger community. This complexity integrates the values of daily life, the relationship between humans, the universe, the spirit realm, and Sang Hyang Widhi Wasa as a unified identity and spirituality of the community, in accordance with the sacred texts that are still preserved and revered.

CONCLUSION

The Entas-entas ritual for the Tengger community, particularly in the village of Wonotoro, is believed to be an essential ritual for purifying the spirits of deceased ancestors so they can reunite with the Creator or Sang Hyang Widhi Wasa. This belief is orally passed down by the village elders, based on sacred texts they preserve. These texts are highly revered and not accessible to everyone. The elders impart their knowledge of the Entas-entas ritual from memory, based on readings from these texts done long ago. Therefore, the Entas-entas ritual in Wonotoro can be considered an oral tradition rooted in written tradition (manuscripts). In other words, this ritual is a collective memory that is strongly believed to have the power to purify a person's spirit, enabling it to reunite with Sang Hyang Widhi Wasa, making its performance essential. This is evidenced by the philosophical meanings contained in the ritual, including those related to the participants (children, legen, and two supporting priests), the seating formation, the continuous white cloth, the petra dolls, and the offerings used.

This situation arises because the Tengger people have a strong belief in Sang Hyang Widhi Wasa. Consequently, they have deep obedience to continually perform the Entas-entas Ritual. With such strong belief and deep obedience, the Entas-entas Ritual becomes an integral part of their identity. In other words, it can be stated that the Tengger people, particularly in the village of Wonotoro, possess an ethnoscience that remains relevant because the Entas-entas Ritual continues to be practiced to this day.

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Tantu Panggelaran (naskah Hindu abad ke-14). Di dalam naskah ini Brahma, yang juga dikenal sebagai Dewa Api, digambarkan sebagai Dewa Pandai Besi yang bertempat di gunung berapi Bromo. Lihat juga Robert W. Hefner, op.cit hal. 25.