

Meaning The Various Forms Of Belief In Past And Modern Society.

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Abstract

In the principle of trust there are two underlying elements, namely humans as believers and those they believe in. Rites in community traditions have noble value for the survival of mankind. If humans can understand it properly, then these values will manifest character traits, so that it can become the basis for the growth of wisdom. In the history of human belief that goes back thousands of years, only a few recorded developments in belief systems in the supernatural, namely dynamism, animism, polytheism, henotheism and monotheism. Beliefs in dynamism and animism are beliefs that are considered to be the beginning of human beliefs. Until now, these beliefs are still embedded in various levels of society. Although that belief is not like primitive society, however, the phenomena and practices are still similar. Therefore, this research will discuss the meaning of each type of belief. This research is classified as qualitative research, The method used is literature study by using various library references in the form of books and scientific articles then carry out analysis, think critically-scientifically, and attempt to carry out theory based on the variables that have been observed.

Keywords: Belief, Dynamism, Animism, Polytheism, Monotheism

1. Introduction

Humans basically need a form of belief in supernatural powers. This belief will give birth to a system of values to support human culture. These values are then institutionalized in traditions that are passed down from generation to generation and bind members of society who support them. Therefore, traditions are very difficult to change and if they do change, it is very slow. In the principle of belief, there are two underlying elements, namely 'humans as adherents of belief and those they believe in'. In religious life, at every step there is almost a series of rituals. The rituals in the traditions of society have noble values for the survival of mankind. If humans can live it correctly, then these values will manifest in moral traits, so that they can become the basis for the growth of wisdom. However, on the other hand, the meaning of rituals in society is increasingly less valuable, even seeming contradictory. In fact, if examined, many dimensions of belief grow and develop in traditional communities (culture), both directly and indirectly, providing positive implications for human survival and environmental continuity (Nasution, 2024)

In the history of human belief that has been around for thousands of years, only a few developments in belief systems in the supernatural have been recorded, namely dynamism, animism, polytheism, henotheism, and monotheism. Dynamism and animism beliefs are beliefs that are



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considered to be the beginning of human belief, until now these beliefs are still inherent in various levels of society (Ni'am, 2024).

Although the belief is not like a primitive society, the phenomena and practices are still similar, for example asking for help from a shaman when sick and wearing certain rings/objects to avoid various disasters. There are two theories about the development of human beliefs. The first theory says that human beliefs were initially very simple and modest, moving towards higher beliefs in accordance with the development of civilization. This theory was pioneered by EB Tylor, which is more similar to Darwin's theory of evolution. According to him, natural and social development moves from lower forms to higher and more perfect forms, from simple to more complex (Turama, 2020). The most primitive human belief system is dynamism and the highest is monotheism. The second theory argues that the first human belief was pure monotheism, but because of the journey of human life, this belief became blurred and was entered by animism and polytheism. (Bolle. 1987:296).

In the end, there is no longer any belief in the One God. This theory can also be called degradation because at first nature was created in a complete and perfect state, over time it corroded and finally destroyed. Like a new cellphone that comes out of the factory, all the components inside are in good condition and ready to use. However, because the cellphone is always used, its components wear out and its body is scratched or cracked, so that over time it is damaged and cannot be used as usual. The two theories above, besides having advantages, also have several disadvantages.

Remembering the theory of evolution put forward by EB Tylor has not been proven in history that the first human belief was dynamism and animism. It is true that this belief belongs to a primitive society, but does that mean that modern society does not behave like them. In fact, modern society also still believes in objects that have supernatural powers and they use them for certain purposes. Tylor was too influenced by the theory of evolution, so he did not realize that the old is always worse than the new. In fact, this is not always the case. In fact, it could be the other way around, the old can be better and purer than the new that has been polluted. The theory of degradation, besides having advantages, is also not free from disadvantages. This theory does not see the empirical reality that creatures are generally born imperfect. For example, a newborn human cannot do anything. His organs are still weak and not functioning optimally. Only after a few years later the organs develop and are perfect and then decline again. The human belief system in the supernatural can be analogized to the development of his body (Hanifah, 2019).

To bridge the two theories, a middle ground can be taken, namely acknowledging the evolution of belief in the supernatural, but also that belief sometimes experiences certain changes, both changes towards perfection and decline. Therefore, the line of change that is suitable to describe this theory is not ascending, like the theory of evolution, nor descending, like the theory of degradation (Wargadinata, 2021). However, it can be in the form of a spiral and also in the form of a circle. The direction can also be vertical and horizontal. What is clear is that the theory acknowledges changes in the belief system of mankind. The concept of changes in the belief system in the supernatural is very important because one of the main teachings of religion is about the existence of a supernatural substance that is intangible and tangible, which in Hindu teachings is called Nirguna Brahman and Saguna Brahman.

2. Method, Data, and Analysis

This research is classified as qualitative research with the type of literature study research. The author utilizes various library references in the form of books and scientific articles, then through the stages of critical-scientific thinking, the author analyzes them and then attempts to theorize based on the variables that have been observed.

3. Results

Dynamism and Animism

Primitive societies live in simplicity in various aspects of life, both in material aspects and in aspects of belief. In principle, their lives depend on the nature around them because nature is their only

source of life. Therefore, for them, nature is a very dominant factor. However, on the other hand, the nature they long for is sometimes unfriendly. The water that they have always considered very beneficial for life suddenly brings disasters, such as floods, which cause landslides. The land that has always fertilized plants suddenly shakes and destroys property, and not a few even claim human lives. Such things are what give rise to a belief in them that nature has its own power.

The power is invisible and wild, but has an influence in their lives. In certain societies, the power is overcome in various ways. In ancient Egypt, the flooded Nile River was considered an angry river spirit. To persuade the spirit not to be angry, the most beautiful girl was sacrificed. From here arose the belief that every object around humans has mystical power. The society that adheres to this teaching gives various names to the supernatural power. The Malays call it *mana*, the Japanese *kami*, the Indians *hari* and *shakti*, the Pygmies in Africa *oudah* and the American Indians *wakan*, *orenal*, and *maniti*. In the science of religious history and comparative religion, the supernatural power is usually called *mana*. In Indonesian it is called *tuah*, (Gregor. 1960:45).

For the next writing, the author will choose one of the words that are more often used in the world, namely '*mana*'. *Mana* has five characteristics, namely powerful, cannot be seen, does not have a fixed place, is basically not necessarily good and not bad, and sometimes can be controlled, sometimes cannot be controlled. *Mana*, thus cannot be seen, what can be seen is its effect. *Mana* is no different from the current/power in electricity. The current is invisible, but its effect is clear, namely light. *Mana* is found in everything that has a big effect and that attracts attention. Wood that cannot be burned has *mana*. A lion that has extraordinary strength has *mana*. Humans also have *mana*, such as an officer who always wins in war and a genius child. People like this have *mana* and are respected at the same time. Moreover, people who have *mana* during their lifetime, after they die, they are worshiped so that their *mana* can help the worshiper. (Nasution, 1991:46). So, *mana* is found in various objects, but *mana* is not permanent. This means that an object that has *mana* does not always have *mana*. *Mana* can disappear from an object and vice versa, another object that does not have *mana* can gain it. If an object that usually has *mana* no longer produces magical effects, it means that *mana* has left the object. If an object that usually has no effects suddenly produces an effect that attracts attention, then *mana* has come to the object.

Where is a hidden power and whoever is considered capable of mastering it will certainly get an honorable position in society. Mysterious energy radiates from an object/thing that has *mana* that can be transmitted to someone: that person can also channel it to objects and humans. Therefore, for people who have *mana*, it is highly expected that the power is used to help society. However, it is not uncommon for *mana* to be used for things that bring danger. (Nasution, 1991:47)

Because *mana* has good and bad effects, primitive societies try to control *mana*. However, some *mana*, such as river currents or the sun, are difficult to control. As for those in humans and animals, they are relatively easier to control. Not everyone can control *mana*, only certain people can control it, such as shamans and witch doctors. Shamans are considered capable of collecting various *mana* in a certain object, such as animal horns or *keris*. Objects like this are called fetishes (magic objects). Fetishes can be powerful weapons to fight enemies and can also be used to fertilize the soil. The goal of humans in religions that have a dynamic understanding is to obtain as much *mana* as possible. The more *mana* a person has, the more guaranteed their safety. Conversely, the less *mana* they have, the easier it is for them to be in danger. In addition, *mana* that cannot be controlled and which is dangerous to humans must be avoided. Only shamans are allowed to approach dangerous *mana* by reciting mantras or performing certain ritual movements. For ordinary people, *mana* like this is called '*taboo*' (abstinence), such as eating certain fruits for women. Because, if eaten, it will bring danger to the person who eats it. Taboos also exist for individuals, especially tribal leaders and especially the head of the tribal leader. Therefore, the head of the tribal leader is the highest taboo. It is very dangerous to touch any part of the tribal leader's body, especially his head. Even the carpet he has walked on is also considered taboo. Those who violate this taboo will experience immediate disaster unless they apologize. (Nasution, 1991:25)

However, fetish or taboo is a symbol because there is something desired behind it, such as victory behind a sacred *keris* and security behind a tribal chief's clothes. As in today's society, primitive

societies that believe in supernatural powers in objects believe that the object is not the goal, but what is behind the object is the goal. Therefore, objects are symbols and only certain objects have symbols to lead them to the desired goal. In the thinking of primitive societies, the difference between the spiritual and the material is not so clear, as we understand it now. Therefore, it is very difficult to conclude whether primitive beliefs, such as fetishes, while taboos are beliefs in the powers that exist in nature or spirits. To see the difference better, it is also necessary to explain animist beliefs.

Animism

Animism comes from Latin, *anima* which means soul or spirit. For primitive people, all nature is filled with countless spirits, not only humans or animals, but inanimate objects also have spirits, such as bones or stones. So, animism is the understanding that all objects, both living and non-living, have souls/spirits. The understanding of spirit in primitive people is not the same as the understanding of spirit in modern understanding. They have not yet imagined spirits that are immaterial. Therefore, according to them, spirits consist of very fine matter. The nature of this spirit is that it has a form, age, and is able to eat. For the Bantu people in Africa, the spirit must be fed like humans. For the Andaman Islanders, the spirit has long legs and arms, but its body is small, goes hunting, eats pigs, dances and sings. For the American Indians, the spirit rises to the sky as a cloud when someone dies. (Nasution, 1991:27)

According to primitive society, spirits have power and will, feel happiness and sadness. If angry, they can endanger human life. Therefore, their willingness must be sought and if possible, efforts must be made to keep them from getting angry. The way to persuade the spirit not to get angry is by giving offerings in the form of food or making sacrifices to it. In animist beliefs, spirits wander in all directions without a destination. Ancient Arabs believed that the spirit of a person who died in bed left through the nostrils. As for those who died on the battlefield, their spirits exited through spears that were stuck in their bodies. Ancient Jews believed that the soul was made of a subtle substance and could leave the body at any time. Therefore, sorcerers hunted for wandering souls to 'trade'. They wrapped the soul in a handkerchief and then sold it to a sick family. At that time, Jews believed that a sick person could be cured by inserting another person's soul into their body. However, not all sorcerers commercialized the spirit. Some only collected spirits to give to people in need for free. This is no different from a hospital that has a blood bank. (Gregor, 1960:48).

EB Tylor argued that primitive religion arose from this animism. According to him, there are four stages of the process that animism must go through to be recognized as a primitive religion. In the first stage, primitive society fantasized about the existence of ghosts (ghost-sou) of the dead who could visit living people. It is these ghosts that disturb living people. The second stage the soul reveals itself. The third stage, the belief arises in society that everything has a soul. The fourth stage, from the soul there is something that stands out, like a big tree or a strange rock. Finally, the most prominent of all was worshipped. (Hady. 1986:32).

Harun Nasution distinguishes between primitive religion and revealed religion from the aspect of a person's response to the supernatural. According to him, primitive religion originates from fear of objects that have supernatural powers. Revealed religion does not originate from fear of supernatural powers, but love. Therefore, according to him, from the response of fear arises the concept of worship, while from love arises worship. Furthermore, from that response forms the behavior and way of life of the community concerned. (Nasution, 1991:11). Mac Gregor argues that, although primitive beliefs are different from religion, both have similarities. In animist societies, Gregor said, the function of witches is very important, namely to control wild supernatural powers. Meanwhile, in religions with increasingly pluralistic societies, this task is carried out by priests. In addition, animist societies also recognize substances that are beyond the control of human abilities. A person cannot live alone to meet his needs, such as food. He is very dependent on nature and other people to obtain these foodstuffs, even though nature is not always friendly. Fires, floods, and earthquakes destroy his hopes. Therefore, there must be a power outside of nature that needs to be tamed and at the same time feared. Here, Gregor said, adherents of dynamism and animism acknowledge the existence of supernatural powers that control nature. (Gregor, 1960:50).

However, the beliefs of animist society are not systematic and absolute. The spirits in nature change, according to their needs. Therefore, they are not like theology which only focuses on the Absolute Being. Primitive society is very relative in its behavior and way of thinking. Because, it could be that at one time a certain object is feared and worshiped. At another time, the object is no longer feared and worshiped because it is considered to no longer have supernatural powers. Religious experts argue that dynamism emerged before animism. In dynamism there is no belief in the spirits of the dead who can establish friendships with living families. Meanwhile, such beliefs only emerged in animism. From animism it then increased to polytheism, from polytheism to henotheism and finally monotheism. (Nasution, 1991:28).

Dynamism and animism beliefs, although aimed at primitive societies, still exist among people living in the era of globalization and advanced technology. Many people in our society still believe in shamans to easily get positions or wealth even though their education is quite high. Shamans are still considered as figures who still have 'mana' and who can control the supernatural powers that roam around humans. Therefore, their function is to tame evil and utilize good. It's just that the term shaman is currently experiencing a softening of the word (euphemism), namely paranormal. Paranormals are considered to be of a higher rank and have a "positive" connotation than shamans because they provide explanations of events that occur using the theory of 'cause and effect.

Polytheism

Belief in supernatural powers that escalates to belief in spirits is called animism. Animism underwent several stages of development. Initially, animists believed that all objects had spirits. Then, of the many objects, some have spirits, some are strong and have an influence on nature. The object that is considered the most powerful is then used as a symbol of worship and worship. The spirit which is a symbol of worship is finally given its function and is given a name according to that function. The names of these functions are called gods, such as Agni is the god of fire and Adad is the god of rain in Babylonian belief. From this description it can be said that belief in gods comes from animism. (Gregor, 1960:58).

In addition, they also believe in human spirits. The spirits of ancestors who are considered powerful are respected so that they are safe in their work. The spirits of ancestors are tiered, there are spirits of the head of the family and spirits of the chieftain who are higher than other spirits. Because these spirits are highly respected and at the same time are places of support for asking for safety. As a symbol of worship is taken by the chieftain. The spirit of the strongest spirit in an object, in humans the strongest and most influential spirit is used as a symbol of safety. So, it can be said that the spirits of ancestors are a power in their lives, especially the spirits of the chieftain. The highest spirits, both those originating from objects and ancestors, rise to become gods and God. The difference between spirits and gods is the difference in degree of power and position, while their functions are the same. Gods are more powerful, higher, and noble, their worship is more common than spirits. Spirits are considered not as powerful and noble as gods and their worship is limited to one or several families. Regular worship of spirits and in a certain way can rise to become gods. There are many gods, according to their respective duties. In a dynamic society, nature that has power beyond human power is worshipped and feared, such as the sun and river currents. Whereas in a polytheistic society, belief is no longer directly in the object, but the abstraction or function of the object that is feared and worshipped. Therefore, belief in various gods emerged according to their respective functions. There is a god whose job is to illuminate nature, called the god Ra in ancient Egyptian religion. There is a god whose job is to bring rain called Indra in the Vedic religion and Donnar in Ancient German religion. There is a god who determines good and bad luck for humans called the goddess Fortuna in Ancient Greek religion. This goddess distributes good fortune or good fortune to those she wants. The Greeks at that time tried to win the heart of the goddess Fortuna so that their lives would be blessed with good fortune. (Mangoenrahardjo, 1976:89).

However, the number of gods in polytheism is smaller than the spirits worshipped in animism. In polytheism, the function and nature of the gods are clearer than the spirits in animism. Moreover, the spirits in animism do not yet have a fixed personality and their form is still vague. The dense forest has

a spirit, but what and how the spirit is is unclear. Fetish has a spirit, which can bring good and evil. Spirits in this case do not yet have their own characteristics and personalities. This is different from gods who already have personalities. The nature of the sun god (Ra) is to illuminate nature, as well as the wind god who blows the wind. Therefore, a spirit that is worshiped continuously and continuously can increase in status to become a god. Initially, the gods in polytheism had almost the same position. However, due to several things, over time some of them had a higher position than the other gods. In ancient Egypt, each region had its own god. Ra was the god of Heliopolis, Amon the god of Thebes, Orisis the god who came from the Delta, and Ptah the god of Memphis. At one time in Egypt, the god Osiris, his wife Isis, and his son Horus were considered the venerated Trimurti gods in Egypt. (Nasution, 1991:29).

In the Vedic religion there are three revered gods, namely Indra (the god of fierce forces in nature, such as lightning and rain), Mithra (the god of light), and Varouna (the god of natural order). In the Vedic religion they are considered to have a higher position than the gods Prithivi (the god of the earth), Surya (the god of the sun), and Agni (the god of fire). In Hinduism there are also three revered gods, namely Brahmana (the god of creation), Vishnu (the god of preservation), and Shiva (the god of destruction). Brahmana is the highest god according to Hinduism. The assumption of the existence of this highest god also exists in the beliefs of the Ancient Greeks. They consider Zeus to be the highest god. Zeus lives on Mount Olympus. According to Greek mythology, before the god Zeus was born there were already gods in Greece, but they did not have a clear identity and were still in a period of chaos and did not have a permanent place to live. Zeus is the god who changed the previously chaotic situation into a calm one. Zeus was considered by the Greek people at that time to be the king of the gods and humans. His power was very great, if he moved his head, the universe would tremble. (Mangoenrahardjo, 1976:16).

Polytheism, although glorifying one god or three gods, does not mean that other gods are no longer recognized. These gods are still recognized, but not as noble and high as the main god. These lower gods are still needed when facing special things, such as asking for rain from the rain god when the dry season comes. In polytheism, there is a conflict of duties between one god and another. Such gods do not always cooperate. For example, the god of drought can be in conflict with the god of rain. Therefore, polytheists, when asking for rain, do not just pray to the god of rain, but must also pray to the god of drought so as not to hinder the god of rain. For someone who is not used to this belief system, it seems troublesome. (Gregor, 1960:58).

Another problem that arises in polytheism is when there is an injustice or a major disaster in the world. Polytheists will be confused about where to complain and ask for justice because there are many gods and sama-sarma for example, so they have power. When an earthquake occurs, the gods cannot be blamed because it is part of their actions. The god of the earth has the right to move so that earthquakes occur in several places.

Moreover, if nature is partly controlled by justice and partly by chaos and justice, it means that nature is a mixture of chaos and justice. This cannot be accepted by common sense because nature is like an egg which is a complete unity. An egg cannot be said to be partly rotten and partly good. If even a small part of the egg is rotten, then the egg as a whole cannot be said to be good. Universal nature is like the egg, namely it cannot be said to be partly good and the rest is evil. If there is a part that causes evil, then nature as a whole is also evil. God, in polytheism can increase and decrease. A polytheist when he sees something strange he will say, "Oh, a new God has appeared!" In a polytheistic society, something mysterious is immediately deified. Polytheists who work in factories, some worship machines and students, some worship the tools used in the laboratory. And when the incident is no longer strange and has no effect on life, then God has gone and been replaced by another. The rainbow, in ancient Greek society was first considered a goddess angel who was bathing. Then it was no longer considered an angel, but only as an ordinary natural phenomenon. These kinds of things are both amazing and troublesome for people who are not used to living in a polytheistic atmosphere, (Gregor, 1960:58).

Due to such difficulties, more advanced societies seek a more comprehensive explanation. They try to find beliefs that do not cause conflict within themselves. Belief in one god/God

(henotheism/monotheism) can solve this problem. Belief in one God automatically eliminates the power of the gods who are equally powerful. The rules that exist in nature are made by one source, so it is impossible for one rule to conflict with another. Prayer in monotheism is not as complicated as in polytheism. Monotheists, if they want rain, they only need to pray to one God, while in polytheism, they need to pray to the rain god and also the drought god. From the explanation above, there is a logical sequence of the development of the human belief system. Starting from those who believe in objects that have supernatural powers, then the object has a spirit, the spirit is tiered and the highest is worshiped. Regular worship of spirits increases to gods, and among those gods there are the most glorified. Such sequences describe at the same time the development of human thought from relying on objects, changing to various functions and finally limited to only a few functions. Finally, the function lies in the highest and most perfect. This is what then exists in the belief system in Henotheism and Monotheism.

Henotheism and Monotheism

Henotheism is a belief that does not deny the existence of many Gods, but only recognizes one God as the God who is worshipped. For people who think more deeply, the polytheistic belief system is not satisfying. Therefore, they look for a belief system that is more reasonable and at the same time satisfying. Belief in one God is more satisfying and acceptable to common sense. From here, a school of thought arose that prioritizes one god from several gods to be worshipped. This God/God is considered the head or father of the other Gods. For example, Zeus in ancient Greek religion or Brahmana in Hinduism. (Bhaktiar, 2005:72). The understanding of the main God in a religion can increase to the understanding of a single God. This means that the main God is one God, namely the God for the nation for one nation. Thus the God of the city and the God with various functions are lost. One God in such a concept does not mean monotheism because this understanding still recognizes the different Gods of other religions. This understanding is called henotheism or monolatry. The one God is no different from the president who has several privileges among the other gods. Usually this one God is used for national interests, namely to unite the nation and strengthen the spirit of nationalism. (Gregor, 1960:60).

Henotheism. In the past in different eras, people will find a religious belief that is the same as the religion in the Vedas, namely the expression of a very old belief in the Aryan civilization, where according to this belief God is worshiped as the One in the Many and the Many in the One, this belief mainly describes an attitude that resembles the culture of monotheism and polytheism. The similarity with monotheism is in terms of experiencing God as the One. With polytheism in terms of experiencing gods or goddesses, this belief recognizes many gods and goddesses. Often there is a combination with several gods. However, henotheism is different, both from monotheism and polytheism. Its gods are not the same as those found in the monotheism of the Semitic people, also the gods and goddesses are not clearly described and are not given individual characteristics as in polytheism. The specialty is that each god is experienced as the Almighty. In reality, henotheism appreciates God in general and this appreciation does not change even though the gods being worshiped change. (Maswinara, 2000: 20).

Henotheism is also held by the Jewish community. Yahweh is the God of the Jewish religion and is its national God. but is not the God of all nature. When the Jewish community was still in the animist stage, they worshiped spirits and then the gods. Then came the eloh (God) from Mount Sinai named Yahweh. Yahweh is considered the national God and eliminates other Gods. (Nasution, 1991:32).

The theological understanding of the Jewish religion emphasizes God who is national in nature, causing a sense of arrogance in them. They are the only ones who are the greatest and smartest compared to other nations in this world because they are descendants of a great God. Moreover, with such theology they assume that God Yahweh is the one who always wins in wars against the Gods of other nations. The Gods of other nations are still recognized in henotheism, but are no longer equal to the highest God. From this theological concept, the Jewish nation from the past to the present seems arrogant when dealing with other nations. This is because they feel that they are the descendants of God who always win in wars. In the Qur'an, the Jewish nation/Israelites are a nation that often protests the Prophets.

However, it must also be recognized that the majority of Prophets after Prophet Abraham are descendants of the Israelites. There are two possibilities. First, because the Israelites are too arrogant and naughty, so they need to be given more prophets. Second, because the Israelites are loved by God according to their confession. The second seems inappropriate because God always inflicts disasters on them in the form of punishment. Thus, the first option remains. The next understanding of henotheism is monotheism. If the foreign Gods who were considered enemies or rivals were no longer recognized and only one God remained for the entire universe, then such a belief was called monotheism. According to some religious experts, the Jewish religion which was henotheistic could develop into monotheism. Yahweh was then considered another religion. Yahweh's victory over his enemies was not considered God, but only Satan. Yahweh was then not only considered more powerful than the Gods so that the national God, but the God who created the universe and the God of all mankind. Yasea 44/6 says, "I am the first and I am the last, there is no God but Me. To advance to monotheism, polytheism does not always have to go through henotheism. In the 14th century BC. Pharaoh Amenhotep IV made Aton (the sun god) the only God for all Egypt. Other gods, such as Amon and Osiris were no longer to be worshipped. In the end, Amenhotep considered Aton not only the God of the Egyptian people, but the God of the entire universe and for all humans. From this it can be assumed that polytheism can advance to monotheism, without going through henotheism. (Mayer, 1950:394).

From polytheism and henotheism, Hinduism developed towards monotheism, a view that firmly acknowledges that there is only one God, namely Brahman as the Absolute. "Ekam Eva Adwityam Brahman" (only one God, no second). (Raka, 2000:6).

Conclusion

The development of human religion from dynamism to monotheism must be seen in terms of the history of human civilization and thought. People believe that behind all events there is a supernatural power that controls it. At this stage there are three levels, namely first, the most humble or primitive stage. When someone assumes that all objects are alive (animism). Second, the stage of polytheism, namely when someone abstracts the function of the spirits into certain groups. Third, monotheism, which is the highest stage of this level. If described starting from those who believe in objects that have supernatural powers, then the object has a spirit, the spirit is tiered and the highest is worshiped. Regular worship of spirits increases to gods, and among the gods there are the most glorified. Such sequences describe at the same time the development of human thought from relying on objects, changing to various functions and finally being limited to only a few functions. Finally, the function lies in the highest and most perfect. This is what then exists in the belief system in the religions of Henotheism and Monotheism. From this understanding, various forms and names of religions will develop in more modern life.

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