INTERNATIONAL SEMINAR

TOLERANCE AND RELIGIOUS PLURALISM IN SOUTH EAST ASIA
THE FACULTY OF RELIGIUOS AND CULTURAL SCIENCE (FIAK)
UNIVERSITAS HINDU INDONESIA (UNHI-DENPASAR)
2 OCTOBER 2018

PROCEEDING BOOK

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INTERNATIONAL SEMINAR ON
TOLERANCE AND PLURALISM IN SOUTHEAST ASIA

THE FACULTY OF RELIGIOUS AND CULTURAL SCIENCE
UNIVERSITAS HINDU INDONEISA
2 OCTOBER 2018

International Seminar

on

TOLERANCE AND PLURALISM IN SOUTHEAST ASIA

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Universitas Hindu Indonesia (Unhi) Denpasar

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Editors
I Putu Sarjana, I Putu Sastra Wibawa

Peer Reviewers:
I Ketut Ardhana, Restu Gunawan, I Gusti Ngurah Aryana, I Wayan Subratha

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CHAIRMAN'S PREFACE

Om swastyastu,

Dear colleagues, eminent scholars, honored guests.

It is a great pleasure indeed for me to welcome you to the International Seminar on Tolerance and Pluralism in Southeast Asia, organized by the Faculty of Religion and Culture Science Universitas Hindu Indonesia in collaboration with The Society for Indonesia Historian.
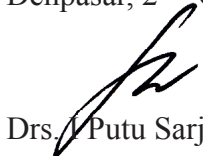
I am very happy and grateful that many distinguished scholars and researcher have come from both home and abroad to share their knowledge and experience in intercultural issues in Southeast Asia. I would like to take this opportunity to express my deep appreciation for Dr. Hilmar Farid, The General Director of Culture of Coordinating Ministry for Human Development and Culture of the Republic of Indonesia, for honoring us a keynote speech for this seminar. I also wish to give special thanks to Mr. Manohar Puri, the Director of Swami Vivekananda Indian Culture Centre, Dr. Emmanuel Calairo from De La Salle University-Dasmariñas and the delegates of National Historical Commission of the Philippines, Dr. Ian Christopher B Alonso, Dr. Fernando A. Santiago, and Dr. Jonathan C. Balsamo, and Dr. Darlene Machell Espena from School of Social Sciences of Singapore Management University. Thank you for taking the time to fly to Bali for this occasion. I must also mention and thank Prof. I Ketut Ardhana the Chair of Yayasan Pendidikan Widya Kerthi, and Dr. Restu Gunawan of the Society for Indonesia Historian for their invaluable help and advice that made all things possible.

The International Seminar: Tolerance and Pluralism in Southeast Asia will address 4 issues namely (1) Religious Pluralism, (2) Ethnicity, Identity, and Multiculturalism, (3) History and Conflict Management, and (4) Local Wisdom, Arts, and Heritage Cities. It is quite amazing to see participants from various fields of science joining together on subject ranging from science to senses. There are 30 papers to be presented on this seminar, those have been categorized into four specified topics as mentioned above. With the various fields of papers, I am sure the noble purpose of the seminar, which is to maintain tolerance and pluralism in Southeast Asia, will be achieved.

Finally, it has been your registration and coming which allows numbers of scholars come together. The kindest support of Rector of Universitas Hindu Indonesia, Prof. I Made Damriyasa, and the marvelous job of committee team deserve a big applause for this great seminar. Forgive us if there are any inconveniences during the seminar, and we would like to thank all participant for their respective contributions. Hopefully, you will have the most productive times of interesting and stimulating discussions. Thank you very much.

Om santih, santih, santih, Om

Denpasar, 2nd October 2018

Drs. I Putu Sarjana, M.Si.
Chairman
Dean of The Faculty of Religious and Cultural Science, Unhi

REMARKS FROM RECTOR OF UNHI

Om swastyastu

It gives me great pleasure to extend to you all a very warm welcome on behalf of Universitas Hindu Indonesia and to say how grateful we are to all participant who has accepted our invitation to convene this International Seminar on Tolerance and Pluralism in Southeast Asia. It is an opportune time to renew contacts and discuss problems of mutual interest with delegates from countries of the region.
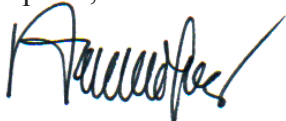
Indonesia, especially Bali, has been a model of tolerance and cultural pluralism for a long time through several points of history. Bali's richness of tradition with a variety of challenges due to globalization and modernization has made Bali a very interesting research object. This is very beneficial to Bali for sure and it is our duty to accommodate the researchers' papers.

There is a big number of papers will be presented at this seminar which held on this precious moment, hosted by Universitas Hindu Indonesia. The greatest academic issues that will be discussed in this forum are about tolerance and pluralism in Southeast Asia. Through this seminar, we enriched and expanded the accessible information on the intercultural studies.

As the host, we consider that the attendance of participants and speakers to this seminar, both from local and board, exactly illustrating the nuances of pluralism. These nuances will attract us into the atmosphere of unity in diversity as directed by Pancasila, Bhinneka Tunggal Ika. We sincerely hope that this seminar could be an academic discussion for scholars from various fields of interest, and get the noble goal. And I would like to thanks to all participant for their kind participation and to the committee for a great job.

Om santih, santih, santih, Om

Denpasar, 2nd October 2018

Prof. Dr., drh. I Made Damriyasa, M.S.
Rector of UNHI Denpasar

CONTENT

Hindu Rituals In Bali:
Contemporary Theology Perspective

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Abstract

Modernization and globalization bring drastic changes to socio-religious aspects, especially in relation to the ritual activities of Hindus in Bali. Hindus, as an inseparable part of the global community, have unwittingly entered into the scope of modern society which is almost never separated from the influence of materialist, capitalist, consumerist and hedonic lifestyles. So that what is developing today is the various forms of artificial ritual realities, and various material cultures and their accompanying lifestyles which actually contradict the nature of the ritual itself as a sanctification of the soul. Today's religious ritual activities have developed into a space of soul indulgence, through various forms of sign, image, style, illusion, prestige, lifestyle, and charm of objects offered in them. Ritual activities that should be obsessed as a way of spiritual climbing, in fact, prioritize the physical appearance personally in material packaging. The implication is that devotional activity through its yad ritual which actually has a sacred-transcendental dimension quickly changes and presents a profane-theatrical dimension. Through interpretive descriptive qualitative studies according to contemporary theological perspectives, supported by analysis based on references to several theories such as Religion, Phenomenology, Motivation, and Dramaturgy theory, it is clear how Hindus in Bali in carrying out religious obligations through bhakti activities, have deconstructed the ideal concept of yadnya (offering) into the material-physical presentation frame in the context of staging. The results of his interpretation, the religious activities of Hindus are more visible as a stage of consumerism on the stage of the ritual, ceremonial nuances, takes place in the style of festivals, carnival style, and certainly requires capital capital. As a result, the fundamental aspects of sraddha (faith) and bhakti (taqwa) which should be sterile from the influence of contemporary modern lifestyles are in fact eroded as well as their religious orientation from religiosity becomes more towards the reproduction of identity.

Keywords: Hindu ritual, perspective, contemporary theology

Introduction

The more distortion of the prevalence of the noble values of life is the first sign of the outbreak of secular reality which Wilson (in Turner, 2003: 115) said was a significant erosion of religious values in the social sphere. Many case examples can be revealed, all of which illustrate the contradiction between das sollen as a value obsession in conceptual text with the reality of the core that is contextually so paradoxical. Conceptually it always seems ideal, but when moving to a contextual level, it must be admitted, the joy or excitement of Hindus in carrying out religious obligations, is more dominantly done through material-based (rituals) events, not oriented to the Tattwa (philosophy) field as a spiritual ascent. , which in daily life should radiate through Susila in the form of superior behaviors based on the guidance of Hindu ethics.

Strengthening the above statement, Puspa (2015) in his article entitled "Reinterpretation of the Effectiveness of Religious Practices in Hinduism in Bali", stated: "in carrying out the religious teachings of Hindus (in Bali) through the path of karma and devotion so that the emphasis is in ritual and symbolic form compared with understanding and knowledge and philosophy of religion. Thus Hinduism is seen by many as a religion that emphasizes expressive forms more than religion in the sense of knowledge or tattwa.

The same view was put forward by Utama (2015), in his journal article entitled "Religious Ritual: Irony in the Middle of Euphoria", that: "... one of the characteristics of Hindu religious diversity in Bali which is very easily

observed is the high intensity of rituals. In an agrarian society, this is legitimate considering the amount of free time used to prepare religious ritual interests. The situation is now changing from an agrarian society that is communal in nature towards industrial society which tends to be individual. The current problem is the high intensity of religious rituals that require a lot of time and funds, dealing with the postmodern lifestyle which is marked by the increasingly loosening role of traditional institutions. This can happen because postmodern society is said to be experiencing a situation called schizophrenia.

By Piliang (2003) what is called schizophrenia describes a world, in which passion, excitement, and pleasures flow nonstop towards the direction he likes, without being able to be controlled by ego so that the world of reality is now shaped by instinctual drives. humans are no longer controlled by the ego. The question is, why does the implementation of religious rituals at this time tend to be euphoria that puts forward hedonic, consumptive and narcissistic desires? This condition needs to get the attention of the religious community, so that religiosity is not allowed to move away following desire. If this continues, religion for the community is no longer something that is liberating but a burden that is shackled especially materially.

The above reality, must be admitted can not be separated from the strong influence of the flow of modernization in the era of globalization, which simultaneously helped distort all established order which in the past had been ideal-conceptual, but now moves quickly and tends to develop in situational-contextual direction. This condition finally manifested itself, when Hindus carried out ritual activities as a manifestation of devotional service, inevitably infiltrated the influence of a more impressive contemporary lifestyle as an effort to build reproductive identity rather than strengthen religiosity.

Discussion

Discussing the topic of "ritual activity", must first be understood first the meaning of the katan. Referring to Poerwadarminta (1986: 26) in the Big Indonesian Dictionary, explained, the word "ritual activity" consists of two words, namely "activity" which means: (1) activities; (2) busyness While the word 'ritual' kb, meaning 'religious ceremony' (Echols and Shadily, 2002: 488). So the "ritual activity" meant here is "all activities or activities, carried out by Hindus, relating to the conduct of religious ceremonies, as part of the practice of yadnya", which is conceptually carried out with sincerity and selflessness, addressed to Ida Sang Hyang Widhi Wasa / God and all of His manifestations (Dewa Yadnya), also to the Rishis (Rishis Yadnya), the ancestors (Pitra yadnya), humans (Manusa Yadnya), and nature (Bhuta Yadnya).

Associated with studies from the perspective of 'contemporary theology', is a combination of two words namely 'theology' (theology) kb (-gies), meaning 'science of religion', or knowledge of divinity (concerning the nature of God, the basis of belief in God and religion, especially based on in the holy book) (http://kbbi.web.id/teologi); and the word 'contemporary' (contemporary) kb, among which means' contemporary ', or today (Echols and Shadily (2002: 143).' Contemporary 'can also be interpreted' at the same time; during; time; in the present (present); today (http://kbbi.web.id/contemporary).

Contemporary Theology, which is meant here is to understand the science of religion which describes the knowledge of God and its teachings, especially those related to the practice of ritual activities in the present era, which cannot be separated from the influence of modern views based on the empirical rationalistic-based critical paradigm. Contemporary Theology was developed by Karl Barth (1919), also called historically critical Modern Theology, which considers that humans have matured and "free to think without sanctions or direction from outside the human self (authority outside the human self). So no wonder if Modern human motto is: "dare to use your own understanding" based on the principles of rationalism, empiricism, materialism, idealism and existentialism.

Relevance with the discussion of the topic of this article, that the ritual activities (yadnya) of Hindus, especially in Bali today tend to reduce the sacred obsession in the context of "theology" (sraddha), which should move towards deepening in order to achieve spiritual awareness based on a sincere heart without selfless, but in fact it has been polluted by "ideology" (market), with empirical rationalistic calculations, including; relying on capital (capital), prioritizing the appearance of personal (physical) based material that is all artificial (artificial) and full of desire "consolation" (obeying pleasure), so that it seems far from the intention of "pengluhuran" (achieve calm, peace and happiness).

What then appears when ritual activities take place, is a kind of bhakti performance or performance complete

with the atmosphere of excitement, nuances of joy and passion for fun. As a result, the atmosphere of devotional activity through its yad rituals which have a sacred-transcendental dimension quickly changes and presents a profane-theatrical dimension. While bhakti's obsession with spiritual climbing finally bounced off, and fell in the material-social court. The manifestation can easily be observed, the activity of the Hindu community performs in a setting similar to the stage of consumerism on the ritual stage, complete with various behaviors (some) Hindus who are increasingly narcissistic with hedonic motives, so that it feels even further away from the intention to build religiosity or spirituality, with the desire to reproduce contemporary identity as part of the modern human lifestyle.

Observing the phenomena and reality above, further clarifying understanding, how the influence of modernization and globalization in the context of the life of modern society, including Hindus, has revealed its shape in a contemporary lifestyle that tends to be consumeristic materialistic. Consumeristic itself is a manifestation of the spirit of capitalism which emphasizes the use of material in the form of capital. On that fact, Rendra (in Adlin, 2006: 300) indicated that, religion, subculture values and traditions were apparently destroyed by global capitalism, of course with the philosophy of money, which later gave birth to hedonism and narcissism.

Along with that, changes in the economic base increasingly grow and spread to the lifestyle of consumerism society developed by capitalism, as part of the lifestyle of modern society, which is defined as the consumption society in all-material packaging (Ritzer, 2007: 108). Including what is currently engulfing Hindus in the midst of a touch of modernity, including the growth of openness, plus a life orientation that begins to move towards material and efficiency and time utility, supported by the desire to breathe and enjoy the era of freedom, the nature and the individualistic character of contemporary Hindus can quickly adapt while adopting consumptive lifestyle patterns in carrying out their various obligations.

The problem now, behind the phenomenon of ritual activity in the era of increasingly secular contemporary civilization, has implications in the form of a shift in value orientation that should emphasize substance (tattwa) and essensi (susila), but what happens and develops prioritizes the appearance of material (ritual packaging) This phenomenon is what Sugiharto (in Adlin, 2007: 5) calls a modern situation, where the main paradigm is body / matter and mind. Prioritizing the body and matter produces a culture of consumerism. Whereas the priority of the mind gives birth to science and technology. In such situations, 'spirit' (soul) is excluded, and what is put forward is how to "have" more (to have), not how I "become" someone who is more qualified and more meaningful (to be). The Spirit, who is more concerned with "being", does not get a place. Even if you get a place, the current religious rituals are mixed with the celebration of consumerism.

Not surprisingly, Puspa's analysis (2015) concluded that there had been a shift in Hindu ritual activities, that: "Today, what develops is various forms of artificial ritual reality, and various material cultures and accompanying lifestyles that are contrary to the nature of the ritual itself as a soul cleansing room. Religious ritual activities, on the other hand, have developed into a space of soul indulgence, through various forms of sign, image, style, illusion, prestige, lifestyle, and charm of objects offered in them. . The breeding of commodity culture, imaging culture, and lifestyle in consumer society or schizophrenic society, has led religious ritual activities into the commodity universe or ritual commodification ".

The view that is not much different is stated by Utama (2015), in his journal article entitled "Ritual Religion: Irony in the Middle of Euphoria", that:

"... one of the characteristics of Hindu religious diversity in Bali that is very easily observed is the high intensity of rituals. In an agrarian society, this is legitimate considering the amount of free time used to prepare religious ritual interests. The situation is now changing from an agrarian society that is communal in nature towards industrial society which tends to be individual. The current problem is the high intensity of religious rituals that require a lot of time and funds, dealing with the postmodern lifestyle which is marked by the increasingly loosening role of traditional institutions. This can happen because postmodern society is said to be experiencing a situation called schizophrenia.

Regarding schizophrenia, Piliang (2003) describes as a world, in which passion, excitement, and pleasures flow relentlessly towards the direction he likes, without being able to be controlled by ego so that the world of reality is now shaped by human instinctive not controlled by the ego. Image and signs flow at high speed in the media, and in it madness, it arrives at a point where it does not leave a trace of any meaning for the improvement of meaningful human life. Humans are swept away in the madness of the sign, in the madness of the trend, in the madness of lifestyle, in the madness of prestige, in the madness of the tempo of change, without the chance to internalize the

values contained in these signs. The jungle of desire and the sign creates humans with a "split self".

This condition in the postmodern view is not a condition of "abnormalities" but rather as a "self-liberation movement" or "desire revolution" from various rules of family, society, state, even religion. The fundamental source of conflict in this new world is basically no longer an ideology or an economy, but a culture. Culture will sort out humans and become a dominant source of conflict.

The problem now, Utama (2015) added, the emergence of the tendency of euphoria in ritual activities so that it seemed narcissistic, consumptive and hedonic. This condition naturally caused serious problems, especially for disadvantaged groups. Their position becomes very dilemmatic, if they have to perform rituals to follow the current situation, they feel unable, but if they do not carry out religious rituals following the developing nuances, they will feel guilty feelings, because they have not been able to carry out rituals which are religious obligations.

The question is, why does the implementation of religious rituals at this time tend to be euphoria that puts forward hedonic, consumptive and narcissistic desires? This condition needs to get the attention of the religious community, so that religiosity is not allowed to move away following desire. If this continues, religion for the community is no longer something that is liberating but a burden that is shackling especially for economically disadvantaged people. "

Apparently, modernization and globalization really have brought drastic changes to socio-religious aspects, especially with regard to Hindu ritual activities that inevitably move in the midst of the current swirl of contemporary civilization. Hindus today, as an inseparable part of the global community without realizing it have entered the scope of modern society which is almost never separated from the influence of the materialist, capitalist, consumerist and hedonic lifestyles in the physical-material-financial package with capital capital in the form of material (money , goods) as a driving motor.

As a result, the fundamental aspects of the Bhakti concept that should be sterile from the influence of modern lifestyles seem undeniably eroded as well as the order of its noble values, especially in the case of ritual services which should be obsessed as a spiritual ascent, but the fact is that it prioritizes the physical appearance personally. and material. Based on the perspective of contemporary theology, it is clear how Hindus in carrying out the duty of devotional service through rituals, have reversed their ideal concept of mayad into the context of material-physical presentation, which is like holding a performance on a ritual stage, ceremonial nuances, festival style, carnival style , kolosol capital, and certainly requires a capital budget that is not small and involves many actors, whether purely based on the concept of Bhakti or otherwise more driven by the spirit of reproducing identity rather than strengthening reilgiositas.

Even though referring to the results of Donder's dissertation research (2013: 513-515) with the title "Logical Interpretation of Some Performing Hindu Rituals", clearly stated:

"Ritual is a tool and not a final goal of human being. The final goal of human life is self-realisation, that is, unity with God. Ritual is an important part of religion, especially in the Hindu religion. Because of the rituals' importance, the rituals have survived for so long, but many people still misunderstand the Hindu rituals; and this misunderstanding is due to their ignorance to the rituals, they never wanted to know properly about the rituals. Differences in religious practices mark the different phases of religious growth in every religion. They evolved according to the evolution of human understanding of God. These are because there are rites, rituals, customs, celebrations, ceremonies, observances, etc. in the teachings of Hinduism according to different temperaments, capacities and inclinations. That is because the teaching of the Hinduism gives vast and varied choice to the devotees. But all practices aim at guiding the devotees towards truth from untruth (asato mā sat gamaya), from the darkness of ignorance to the light of knowledge, and to guide from death to immortality (mṛtyor mā amṛtam gamaya).

Sukarma (2007), in an article entitled "The Yadnya As A Local Genius Welcoming Multicultural Society" also argues that in the last two decades Hindu society has undergone many changes. If viewed from the perspective of religious sociology, the change becomes natural as a characteristic of a dynamic. First, it is increasingly apparent that changes in religious institutions relate to the more rational and formalism of religious life. Community rationalism is evident from the swift demands for contextual interpretation of religion, while religious formalism can be observed from the black and white division of religious institutions.

Second, changes in socio-religious institutions tend to be in the direction of strengthening social status. This relates to the nature of religious formalism mentioned above. Indeed, every ritual implementation cannot be

separated from the context of the rite as legal status. The ceremony is used as a media to affirm social status and formalize, both status and religion.

Third, in the contradiction between rationalism coupled with materialism and spiritualism paired with ritualism there will be a process of attraction. This is an important problem that is being experienced by the Hindu community in Bali. Because they will always be faced with efforts to rationalize, universalize, and clarify aspects of religion. But without realizing it the action has cut the instincts of religious institutions and art. The choice will increase and the people will be faced with a conflict of interest between rationalism and spiritualism.

The basic statement that can be quoted is that religious matters, including those related to their yad activities, especially in the form of rituals, will always be an interesting study material, not only to be understood but also discussed and even debated, when the position of rationalism deals with spirituality or religiosity. The ritual activism which is actually oriented to the realm of sipirituality or religiosity, now in the era of increasingly secular contemporary civilization, has naturally been demoted to context to be rationalized, so that it can be understood and lived logically according to the empirical reality of contemporary Hindu (people's) people's lives. appears as an reproductive identity identity.

 Furthermore, Wikana (2010) in his book entitled "Reconstructing Hinduism, Reuniting Distorted Vedic Philosophy", through the introduction of his writings, was stated, that there are three major problems experienced by Hindus, namely: (1) a lack of understanding of the Vedic teachings which become the holy book ; (2) internal intolerance among Hindus; and (3) complaints about religious practices (rituals). Related to this article, the issues related to ritual activity are described by Wikana:

"... that many Hindu friends who live in cities complain about various kinds of religious rituals (yadnya) that must be carried out with a number of costs (money) that are often not affordable by their financial abilities. If people of other religions can reach God with empty-handed prayer (without offering), why should we spend millions of rupiah in ritual fees to reach the same God?, Once they complained. While the young generation who are intelligent and contemplative, ask: "Are the Vedas that become holy books of Hindus really teach such complicated rituals (yadnya) that we cannot carry out in a big city like this?".

Thus the problem was raised by Wikana, who according to him if no solution was found immediately, more and more Hindus would turn to other religions, especially those who lived in big cities. According to Wikana, it turns out that many ritual practices (yadnya) carried out by Hindus in the Kali era are now called modern, not in accordance with the rules / instructions set by the Vedas because they are based on distorted Vedic teachings.

Wikana added, it turns out that the Vedas do not teach and instruct Hindus to carry out rituals (yadnya) of religion that are complicated, expensive, difficult to implement and troublesome in today's times. The Vedas actually encourage Hindus, anyone and anywhere to carry out sankirtana-yajna as the easiest, cheapest and most lively method but the most effective way to get closer to God at the time of Kali-Yuga now.

A more straightforward presentation was put forward by Sukarsa (2009), in his book entitled "Cost of Balinese Human Ceremony". It was described through the preface: "Traditional and religious ceremonies in Bali are a festive, not only about human, natural relations, with Ida Sanghyang Widhi Wasa. Because of the excitement, the ceremony became an opportunity to show off. Through the ceremony, admiration is shed and allowed to flow, the ceremony is the center of the crowd which is always awaited. In Bali, organizing ritual ceremonies is not only a necessity but also a necessity. For that money and abundant material must be spent, time and energy must be sacrificed. From minute to day, day to week, month to year, there is no missed ritual ceremony that has become a direction and change in Balinese human behavior. All finally leads to one thing: the totality of surrender.

What is recorded in a contemporary perspective related to the ritual activities of Hindus in Bali, apparently contradicts the nature of ritual. That the ritual activity itself is actually a symbol of the philosophical level (tattwa) into the practice of yad which is expected to be implemented into the ethical order (susila). Like plants, the tattwa element (the substance of the teaching) is the tree, the ritual practice (the element of matter) is the flower, while the moral aspect (essence) is the fruit. Thus, each implementation of the yad is said to be successful (sidhaning don) if the actual ritual practices are still in the "skin" (outside / packaging) can continue to enter the "core" (meaning) and then actualized through behavioral forms which illustrates that there has been an improvement in "si-me-mo-ri", namely the flourishing of social care, the occurrence of mental improvements, moral morals and finally reaching the top of spiritual awareness.

Conclusion

It was realized that the ritual was not a goal, but only a way where every Hindu was obliged to pass it. Because it is not a goal, Hindus should not stop in the middle of the road to ritual activities, but continue their journey to and reach the top of spiritual awareness. However, the ritual is a path of spiritual ritual climbing, no longer bound by things that are still materialist-based, let alone dominantly influenced by capitalist understanding, consumerist lifestyles and narcissistic or hedonic motives.

In fact, through ritual activities it is expected to stimulate the movement of devotees towards the achievement of obsession in building religiosity or strengthening spirituality which may transcend religion itself which in practice still plays on the material level. What is displayed by Hindus in Bali in contemporary ritual activities, from the perspective of Contemporary Theology can be said to be further away from the effort to build religiosity or spirituality, what happens is the strengthening of the desire to reproduce identity through the appearance of various forms of religious style, image or image to be obtained along with the prestige attached to the people. Thus the concept of religious devotional service through ritual activities of Hindus is present, no longer moves on the basis of faith (sradha) but has led to contemporary devotional practices, which tend to follow a modern lifestyle that seems increasingly secular.

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Contesting Religious Beliefs: The Experience of the Cham in Vietnam

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Abstract

Studies on Islam and Muslims in Vietnam are indeed very interesting to be understood and shared with other Muslims in the region. Historically, the Cham communities in Vietnam have converted many times from Hidhuism to Buddism and to Islam. Today, the Cham communities are often associated with Islam, but this does not mean that they are all practicing the same rituals. Even though they have different beliefs and orientations, the interactions among the Cham in their own community is still in harmony. I will argue that the different of ethnic identities and religious orientations among the Cham in Vietnam have been influenced by their interactions with outsiders and their transnational networks. This study tries to capture the religious orientations among the Cham in Vietnam and how they maintain their harmonious livelihood and social interaction in the community. Furthermore, this study takes a qualitative approach through observation, in-depth interviews, and review literature. The observation and in-depth interview was occurred in May-June 2014 in Ho Chi Minh City and Phan Rang Province in Vietnam.
Keywords: Cham, religious beliefs, transnational networks, Vietnam

I. Introduction

Cham people in Cambodia, Vietnam, and Malaysia are often associated with Islam, indeed Islam has become their core identity. However, Cham people in Vietnam have experienced a religious coversion for many times from Hindhusim to Buddhism and to Islam. Together with Hinduism, in around 4th century, Buddhism was introduced to Champa; the port-cities of Champa where the places where the pilgrims stopping by during the monsoon, in the late 7th century, the Chinese pilgrims Yi-Jing noted that some branches of Hinayana were believed here; from the 8th to the 10th centuries saw the gradual expansion of Mahayana.

In Vietnam, Islam was introduced to the Cham – one of fifty four ethnic groups. According to many legends and inscriptions, the Cham familiarized themselves with Islam as early as the tenth or eleventh centuries. It is also recorded in some historical documents of the Song Dynasty (China) that Islam appeared in Champa in the late tenth and early eleventh centuries. However, only after the historical events of Champa's decline in the middle of the fifteenth century did Islam become visible in the Cham community[2].

At the first, Islam blended to the Cham community through culture and tradition, as time went by Cham people related with Muslims from other countries and accepted Islam from Arabia as the right Islam, therefore they changed their tradition to follow Arabian culture. This condition is still debatable among Cham Muslim communities in Southeast Asia, particularly in Vietnam since many old people still believe that old Islam is better than Arabian Islam. They believe that their culture and tradition must be preserved, rather than replaced by Arabian customs.

This study will examine the contestation of religious belief among the Cham community in Vietnam. At first, this study explores the history of Islam in Vietnam. Besides, to understand the dynamic of Islam in the Cham community means that this study deals with the past and present condition of Cham community regarding their Islamic orientation and their perspective on Islam. Moreover, the dynamic of Islam orientation of Cham could not be separated with their networking to Cham people in Southeast Asia and Cham people around the world. The argument of this paper is that the different of ethnic identities and religious orientations among the Cham

2 Nguyen Thanh Xuan. 2012. Religions in Vietnam. Hanoi: The Gioi Publishers

in Vietnam have been influenced by their interactions with outsiders and their transnational networks since the access and networking among Cham around the world develop and strengthen.

This chapter is divided into four parts. The first part deals with a history of Islam in the Cham community. The second part examines the evolving dynamic of Islam in Cham communities. The third part discusses Islamic networking and contestation of religious belief of the Cham. The last part considers future prediction of the Cham in Vietnam

II. History of Cham in Vietnam in relation to Islam Influences

The Cham are a Malayo-Polynesian ethnic group in Vietnam. They have a culture and language that bear great affinities with peoples from Malaysia, Indonesia and the Philippines. They were the earliest inhabitants of the area of Southern Vietnam. Champa, the kingdom of the Cham, existed from 700–1471 A.D was composed of the five territories Indrapura, Vijaya, Kauthara, Panduranga, and Amaravati.

Based on 1989 statistics, approximately 131,282 Cham live in Vietnam. They are the descendents of Champa, an Indian-Hindu kingdom that, centuries later, was heavily influenced by Arabic-Islamic culture. Buddhism also made its way into Champa, but was confined to the royal circle during the reign of King Indravarman II (c. 896-905). Historically, the Cham were divided along religious lines: Hindu and Muslim. The Muslim population is subdivided further between the Cham Banis and the mainstream (Sunni) Cham Islam. The Cham population is concentrated mainly in the lowermiddle and southern parts of Vietnam. In the middle part, they live scattered in the Phan Rang and Phan Ri regions. In the southern and southwestern parts, they live in Tay Ninh, Chau Doc, An Giang, Ho Chi Minh City, Long Khanh, and Binh Phuoc cities. The Cham Banis and Cham Hindus only reside in Phan Rang and Phan Ri. There, the Cham Banis make up about onehalf of the Cham population, while the remaining half is Cham Hindu. However, in the south and southwest, all of them follow mainstream Islam[3].

- Islam Appears in Champa

As mention previously, Islam entered Champa during the tenth century based on a Chinese record: "There were many water-buffalos that lived on the mountain (in Yin Li) (Huber, 1903)[4]. They (the buffalos) were not used to cultivate the land but as sacrificed objects to the gods. When the water-buffalo was killed, they invoked the name 'Allahu Akhar.' Moreover, Aymonier found this paragraph in the record left by an anonymous historian of Champa:

In the year of the mice, a man who attributed himself to Po Auloah (Allah) worked for betterment and perfection of Champa. But the people became upset. He then submitted himself wholly to God, migrated to live in the holy land of Mecca. Later, he returned to the kingdom in the reign of the king whose name is Ouloah (Allah) that ruled the land from 1000 to 1036.

This paragraph was carved, along with its Sanskrit translation, on two stones found by an archaeologist working along the coast of middle Vietnam. One stone was dated 1039, and the other between 1025-35. The writings on both stones mentioned Muslims, but indicated that they were foreigners who stayed along the coast in the middle of present-day Vietnam. Most of them were traders and builders who formed their own communities with a spiritual leader and a man who led the prayers, whom they called emüm (imam). Based on archaeological artifacts and historical data, some historians have concluded that Islam entered Champa perhaps as early as the tenth century.

Meanwhile, Nakamura (2008:8)[5] defines the first existence of Muslim communities was in 8th century, located in South Central, Vietnam (CIAS Discussion Paper No.3, p. 8). Nakamura argues that Islam in Vietnam, especially in the coast line of central Vietnam was brought by Middle East traders along the silk road of the sea to China. At the same time, Musa (2004) states that Islam in Vietnam was brought by India and Persia traders. (islam in Indochina, p. 48). However, Nakamura also contends that during French colonialisation, many Indians traders that brought Islam to Vietnam. The evidence could be seen from two beautiful mosques in Ho Chi Minh, built by the

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3 Ba Trung Phu. The Cham Bani of Vietnam. Accessed from https://religiondocbox.com/Islam/70316706-The-cham-bani-of-vietnam.html on September 16, 2018

4 E. Huber, "Note sur un témoignage de l'islamisation du Campa," Annales des Song (1903).

5 Nakamura. 2008. The Cham Muslims in Ninh Thuan Province, Vietnam. CIAS Discussion Paper No. 3. In Islam at the Margins: The Muslims of Indochina. Edited by Omar Farouk and Hiroyuki Yamamoto. Kyoto: Center for Integrated Area Studies

Indian Muslim community. However, the first mosque in Ho Chi Minh City called Masjidir Rahim was built by a Malaysian and Indonesian Muslim community.

From interview with Cham scholars in Vietnam, Han[6] states that there was an inscription in Jawi word that explain Islam has already introduced in Champa Kingdom around 9th and 10th century in Phan Rang. However he mentions that it does not mean that Cham people also convert to Islam. Furthermore, Han[7] contends that after the decay of Champa Kingdom in 1832, the majority of the Cham people immigrated to Cambodia, Thailand, and Lao PDR. Some of them who are fishermen migrate to Malaysia and Indonesia. In Cambodia, the Cham lived among the Malayan community (with the same Malayo-Polynesian languages) who followed Islam. Therefore, they were gradually converted from Brahmanism to Islam. These Cham people later came back to their native land and tried to persuade the rest of them to leave Brahmanism to follow Islam. However, since the Cham at that time were still under the great influence of the remnants of matriarchy and Brahmanism – their main religion, this Islamic prpagation gained very few results. As a result, half of the Cham people here still followed Brahmanism. This condition is different to the Cham people who immigrate to Malaysia and Indonesia because they seems lost their identity as Cham. As time goes by identify themselves as Malay and do not have eager to back to their ancestor land[8].

As the result of differences in geographical location, missionary context, living conditions and level of exchange with the outside world, first and foremost the Islamic world, two different Cham communities following Islam were formed. They are divided into two main groups: one, the Muslims living in Ninh Thuan and Binh Thuan provinces in south-central Vietnam, known as "the Old Islamic Group," "Cham Bani," or "Bani"; two, the Muslims living in An Giang, Tay Ninh, and Dong Nai provinces around the Mekong Delta, as well as in Ho Chi Minh City, known as "the New Islamic Group," "Cham Islam," or "Islam" (see Table 1). There are considerable differences between the two groups in terms of religious practices: the Cham Bani are strongly influenced by local and traditional customs and beliefs and have incorporated elements of Brahmanism and ancestor worship. They also have no contact with the wider Islamic world, while Cham Islam is Sunni Muslim and has maintained contact with the Islamic community through pilgrimages to Mecca or studies abroad in such countries as Malaysia, Indonesia, and Saudi Arabia (Yoshimoto, 2012)[9]. From the description above, we can categories the religious beliefs among the Cham community in Vietnam:

1. Cham Ahier or Cham Jat (Original Cham)

Hindu was the first religion adopted by the Cham since the establishment of the Champa Kingdom. Hindu temples are known as Bimong in Cham language, but are commonly referred to as tháp "stupa", in Vietnamese. The priests are divided into three levels, where the highest rank are known as Po Sá, followed by Po Tapáh and the junior priests Po Paséh. There are approximately 50,000 Cham Hindus now in Vietnam. Cham Hindus mainly are living in Ninh Thuận and Bình Thuận Provinces. interview with scholars in Ho Chi Minh City, Van Dop[10] states that the traditional Cham group live in the mountain areas, Binh Dinh and Phu Yen province. They usually do not have religion but life with tradition from their ancestor. They are around approximately 20,000 Cham people there.

2. Cham Bani

Cham Bani has been degraded and become unorthodox due to the influence of local manners and customs over the religion, including Brahmanism's beliefs and the matriarchy. This situation has resulted in incorrect Islamic awareness. Similarly, Yoshimoto (2012) also revealed that they are strongly influenced by local and traditional customs and beliefs and have incorporated elements of Brahmanism and ancestor worship. They also have very limited contact with other Muslims outside Vietnam.

The Bani live predominantly in Vietnam's Bình Thuận and Ninh Thuận and Bình Phước Provinces. The estimated population of Cham Bani is around 40,000 people. However, more recently, many Cham Bani have converted to Islam. Krisna, one of young Bani, explains that Cham Bani has a place worship for Bani followers, which called sang magik. This place is only open in the Ramadhan month in Islamic calendar. In addition, Krisna states that Bani is a mix of Islam and tradition, which they can put the responsibility to do shalat to imam in his family. Every

6 Interview with Samad han, 13 Mei 2014 in his office.
7 Interview with Samad han, 13 Mei 2014 in his office.
8 Interview with Samad han, 13 Mei 2014 in his office.
9 Yoshimoto. Y. 2012. A Study of the Hồi giáo Religion in Vietnam: With a Reference to Islamic Religious Practices of Cham Bani. Southeast Asian Studies, Vol. 1, No. 3, December 2012, pp. 487–505 487. Kyoto Universoty: Center for Southeast Asian Studies
10 Interview with Phan Van Dop, 14 Mei 2014 in his office.

family in Bani has one representation as imam. However, nowadays, many young Bani do not follow the religious practices, such as fasting (puasa) and pray (shalat) and even eat pork that probidden in Islam. The interesting fact is, eventhough they are not religious, but most of them will come back to their ancestor land in the Ramawan and do traditional rites[11].

3. Cham Islam

In the mid-11th century, Champa become a busy commercial port, a bridge of trade in the region. Muslim traders from the Arabian Peninsula and the Middle East were the first to bring Islam to Champa. Until the 15th century, Champa was not only a trading center for Muslims in other countries, but also an ally of other Islamic communities in Southeast Asia. By the 1670s, the bulk of the population, including the Cham royalty, were Muslim.

Islam in Cau Doc, Ho Chi Minh, Tay Ninh, and Dong Nai seems to be contrary to that in Ning Thuan and Binh Thuan in may aspect. The religious activities here are orthodox and eventful. The islamic canon laws and rituals are fully obeyed. I particular, the Islamic community here has connections to the Islamic world through their pilgrimage to Mecca and they send their children to schools in Malaysia, Indonesia, and Saudi Arabia. These actions have helped Islam to remain relatively intact. In the past, Chau Doc was considered to be a miniature version of Islamic world in French dominated Indochina. From the Islamic center of Chau Doc, Islamic education has been spread widely, even to areas like Cambodia.

Since the emergence of converts to Sunni Islam in the 1960s, another religious group has developed: Cham Islam. Cham Islam is usually described as followers of Hồi giáo mới in Vietnamese, which means "new Islam," or Cham biraw in Cham, which means "New Cham." According to previous studies, "New Islam" began to emerge in the 1960s, when some of the Cham Bani were exposed to the practice of Sunni Muslims in places such as Saigon (now Ho Chi Minh City). Realizing that their own religious practices were not authentic, they began to aim for purer Islamic practices (Nguyễn 1974, 272; Nakamura 1999, 104). After their conversion, the converts abandoned ancestor worship and, with the aid of the Islam Community, built mosques in their villages (Dohamide 1965, 56; Yoshimoto 2010, 243). This group brings a new Islamic orientation among Cham which is commonly found among Islam around the world.

Table 1. Muslim in Vietnam

	Islam (Cham Islam), New Islam	Bani (Cham Bani), Old Islam
Branch	Sunni	Bani
Place of living	An Giang province, Tay Ninh province, Ho Chi Minh City, Dong Nai province, Ninh Thuan province	Ninh Thuan province, Binh Thuan province (old territory of Panduranga-Champa)
Authorized organizations	Ho Chi Minh City Muslim Community Representative Committee (1992~) An Giang Muslim Community Representative Committee (2004~)	Bani Religious Leaders Council (2006~)
Population	25,000	41,000
Places of worship	41masjid, 19 surao	17 thang mugik
Religious clerics	288	407
Religious features	Islamic rules and rituals are fully observed; pilgrimages to Mecca; networks with Malaysia, Indonesia, and Saudi Arabia	Strongly influenced by local, traditional customs and beliefs and incorporated elements of Brahmanism and matriarchy; no pilgrimages

Source: Yoshimoto, 2012

III. Transnational networks and Islam diversity in Vietnam

The Cham people had established extensive and intense webs of relationships that encompassed activities in the economic, religious, cultural, and political spheres throughout maritime Southeast Asia. Moreover, The Cham of Southeast Asia was not completely isolated from other areas of the Islamic world. As mentioned earlier there were contacts between the Cham of Vietnam and Cambodia with their religious brethren in the Malayan-Indonesian

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11 Interview with Krisna, 15 Mei 2014 in his university.

world. In addition, some of the Cham travelled to the Middle East in order to be exposed to the Islamic traditions in that region. In so doing, they began to bring back to their home countries Islamic beliefs and practices that eventually shaped the indigenous forms of Islam in their regions (Scupin, 1995)[12].

The Malayan and Malaysian Islam have a great effect on Cham Muslims. Although there are not many Malayans living amongst Muslim in Chau Doc, their influences is still significant in many ways, from social structure to religious activities. In the past, the Koran was read in Arabic but recited in Malay. Islamic dignitaris and Koran teachers were mostly Malays. Most religious publications were also imported from Malaysia. Even the new religious movements were under the influence of the new religion movement in Malaysia. However, the influence of the Malays on Islam in different areas are not equal, being deepest in Chau Doc, but less profound in Ho Chi Minh and Dong Nai (Nguyen Thanh Xuan, 2012).

The Muslim Cham have greater economic and social statuse because of the economic links they have with other Muslim countries such as Malaysia, Indonesia, and some countries in the Middle East. According to Bjorn Blengsli in an article entitled "Trends in the Islamic community", pointed to the existence of Arab charities such as the Om Al Qura Charity Organization and the Islamic Heritage Society that have set up schools and mosques around Cambodia, including opportunities to study abroad or perform the pilgrimage to Mecca. However what was more significant was that the Muslim Cham rode on linguistic, cultural, and historical affinities with peoples of the "Malay world". The Cham capitalized on the perception of Malaysian government that the Cham were "cousins" of the Malays. The interview with "Yusuf" will highlight the some features of this. Through such perceptions the Muslim Cham garnered a greater degree of economic opportunities in such countries than they could have if they were Hindu Cham. Therefore the Cham, following the logic of the Instrumentalists, used their ethnicity to further their interests, socio-economic survival being one of them (Effendy, 2007).

Samad han states that there are a lot of funds from Cham muslim around the world to Cham people in Vietnam, in regard to scholarship, mosque building, pilgrimage, etc.[13] Yusuf bin Sulaeman is one of Chams who got fund to do hajj trip from UEA. He explains that every year, around 40-50 Cham people in Vietnam do pilgrimage to Mecca with funds from UEA through mosque community[14]. Vietnam's largest mosque was opened in January 2006 in Xuan Loc, Dong Nai Province; its construction was partially funded by donations from Saudi Arabia. Moreover, Dewi argues that there are lots of funds from Muslim organization from Cham in Vietnam, for example IDB (Islamic Development Bank) gives scholarship for graduate and postgraduate degree[15].

The networkings are not only about religious matter, but also in terms of socio-economic. Mohamed Effendy Bin Abdul Hamid (2007) states that the Cham have established transnational networks in pursuing economic, cultural and political purposes all around Southeast Asia. In support, Samad Han contends that the relation among Cham in Southeast Asia has dominated by trading. They have great networking with Cham in Cambodia, Malaysia, and Indonesia, especially on Muslim wear, including clothing, headscarf, mukena, etc. Many of Cham outside Vietnam share financial capital with Cham in Vietnam to open halal restaurant, sell Muslim wears and open travel agent[16].

According to Effendy (2007) [17], the Cham use "religious layer", or the perception of other Malay-Muslims of their "Muslimness", allowed the Cham the ability to participate in the social networks, establish personal relationships and engage in certain processes within pre-dominantly Malay Muslim countries, such as Malaysia and Indonesia. He found that that the Cham, especially the Muslim Cham (while the majority are Muslims, some Cham are Hindu), had been using their own ethnic passport for some time now in countries such as Malaysia and Indonesia where they travel to mostly for work, study and business. There are large Malay-speaking and predominantly Muslim populations.

Networking among Cham Muslim is not limited only in Southeast Asia, but all around the world. One of the example is Abdul Halim bin Ahmad, uncle of Ysa Tam study Islam in UEA and when Vietnam got freedom on 1975, he got offered to choose his citizen and he prefer to choose as US citizen. Now, he teaches Islam there and

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12 Interview with Krisna, 15 Mei 2014 in his university.
13 Interview with Samad Han, 13 Mei 2014.
14 Interview with Yusuf bin Sulaeman, 13 Mei 2014.
15 Interview with Dewi, vice konsulat KJRI, 14 Mei 2014
16 Interview with samad han, 13 mei 2014.
17 Mohamed Effendy Bin Abdul Hamid. 2007. Revisiting Cham Ethnic Identity in Vietnam and Cambodia: The Concept of "Ethnic Passport". Unpublished Thesis. Singapore: National University of Singapore

give the scholarship info to their family and fellow in Vietnam. From this story, the networking of Cham is not only from Cham people or Muslim organization in Southeast Asia but also from Cham and Muslim organization around the world.

IV. Conclusion: Future Prediction of the Cham in Vietnam

Muslims are the minority in this predominately Buddhist and Socialist State. Islam was introduced to Vietnam by the merchants and travelers from the Middle East, Malaysia, Indonesia and Pakistan who sailed along the coastal lines and at the same time spread the teachings of Islam to the local people there. These foreign visitors married Vietnamese partners and naturally settled in this new land and very soon, a second generation of Muslims was already evolving in Vietnam. Converts comprise the second largest grouping of Muslims found in Vietnam. These are local Vietnamese who were drawn to Islamic teachings and later on converted to Islam. One such example was the case where an entire community of Tan Bou village in Tan An province was converted to Islam.

Yoshimoto states that some of Cham Bani in HCMC exposed to the practice of Sunni Islam around 1960 by others Cham Bani who came from Malaysia and Cambodia[18]. In support, Van Dop argues that around 1960, there was a man who has finished his study in UEA and live in Anh Giang[19]. He brought the "new Islam" and build different place of worship, which called mosque. As consequence, there were two Islamic groups in Anh Giang since then. Yusuf bin Sulaiman contends that 'new Islam' introduced to some community in HCM after one Bani who has graduated from Malaysia university and 10 years lived in Malaysia came back[20].

Samad Han argues that most of Muslim in Vietnam follows Safii mazhab. However, he also states that some of Muslim extremist try to bring their thought to their homeland, but they got resistance from the elderly[21]. At the same time, Maryam [22] contends that Islam from Arab introduced to her village from Cambodia around 4 years ago. At first, most of the villagers refuse to accept this religious teaching, however along the time many villagers follow this teaching. Although as Cham Muslims they have accepted the teachings of Islam, but they still try to maintain their traditional customs and practices.

"We live together as Muslims in the same community because we have different lifestyle and practices from the other Vietnamese," declared Ismael. "We the older generation must also be careful not to lose our Cham cultural heritage," he added.

Ysa Tam, head of Islamic representation in Ninh Thuan, states that around 1960, many Cham Bani convert to Cham Islam. Most of them are Cham Bani who work in Cau Doc. They saw religious practices that different from their rituals and believe that this is the 'right' Islam[23]. Since then, many Chams in Vietnam believe that 'New Islam' is 'The Right Islam', and they have to follow it.

'The Right Islam' means they have to follow the five pillars of Islam: 1) Shahadah, the declaration of faith, stating there is no god but God, and that Prophet Muhammad (pbuh) is the messenger of God); 2) solat, the five daily prayers; 3) zakat, the personal taxes paid during Ramadan and on wealth, and shadaqah, charity; 4) sawm, Ramadan fasting; and 5) haj, the pilgrimage to Mecca. The latter is mostly observed by those who are financially and physically able to do so[24]. Besides practicing the five pillars of Islam, Cham Muslims observed other important Islamic religious festivities and other aspects of Cham culture, including Eid-ul Odha (Islamic New Year), Mawlid (Muhammad's Birth Day), and ziarah (visitation to the grave of religious figures and their loved ones). The funeral ceremony is important for Cham Muslims. In Islam, it is imperative that the ceremony, along with ritual prayers for dead bodies, be prepared in a religiously appropriate manner so that the dead bodies can rest in peace[25]. In addition, they new Cham community build their own mosque and Qur'anic school where religious teaching is given in Arabic and Malay.

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18 Yasuko Yoshimoto*, study of the hoi giao religion in Vietnam, p. 491.
19 Interview with Phan Van Dop, 14 Mei 2014.
20 Interview with Yusuf bin Sulaiman, 13 Mei 2014
21 Interview with Samad han, 13 Mei 2014
22 Interview with Maryam, 17 mei 2014.
23 Interview with Ysa Tam, 18 Mei 2014
24 an oral history of cham muslim women
25 an oral history of cham muslim women

Educational Values of Hinduism in Disability Children Through Dance Art Learning at SekarDewata Studio, Serongga Village, Gianyar District. Gianyar Regency.

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ABSTRACT

Child, is a gift, gift and blessing that is revealed to the Almighty to a family who longs for his presence. A healthy child, a smart child, a good child is desired by the figure of a parent. But this hope is not fully in accordance with reality, where many parents give birth to a child who has more gifts because of the lack he has that cannot necessarily accepted by his parents, the child is a child with a disability or a child with special needs.

Disability is an inability of the body to perform certain activities or activities such as normal people in general which is caused by conditions of inability in terms of physiological, psychological and structural abnormalities or anatomical functions, formerly disability was better known by people as disabled

Disability (Disability) for some people is a serious problem and can hamper ideals and activities. The problems faced by people with disabilities are not just psychological problems such as low self-esteem, feeling inadequate and helpless, self-closing and not confident in socializing.This is certainly encouraging dance studios in Gianyar Regency to accept students with disabilities. Gianyar which is the City of Art, there is even a jargon that Gianyar is a warehouse of art, certainly a wise and wise thing when trying with certain methods to be able to provide skills to children with disabilities. So that the social function of children with disabilities can be optimized, especially in the learning process there is an investment in the value of Hindu religious education in the fields of Tattwa, Susila, and Ceremony. Tattwa which is a philosophy in religious life includes wisdom, morality about ethics and also the character in life, and ceremony which is a reflection of actions in religion.

In this study, the one studied is 1) why planting the values of Hinduism education for children with disabilities through learning in the classroom) 2) how is the strategy of cultivating values of Hinduism education through learning dance for children with disabilities? What are the implications of the process of cultivating the values of Hindu religious education through the learning of dance? The theory used to dissect the formulation of this problem is phenomenology theory, structural functional theory, and behaviorism theory. The method used is a qualitative method with qualitative research rules.

The results of this study are 1) the reason for choosing dance as a means to plant the values of Hindu religious education is seen from social reasons, cultural reasons, economic reasons. the type of dance and the level of difficulty, the learning method 3) The resulting implications are in the field of tattwa, morality, and ceremony.

Keywords: Value planting, Hindu Religious Education, Disability Children, Studio

I. Introduction

Child, is a gift, gift and blessing that is revealed to the Almighty to a family who longs for his presence. A healthy child, a smart child, a good child is desired by the figure of parents, this hope is not fully in accordance with reality, where many parents who gave birth to a child who has more gifts because of lack of possessions that are not necessarily acceptable by his parents, the child is a child with disabilities or a child with special needs (wasik, 93: 2015).

Disability is an inability of the body to perform certain activities or activities such as normal people in general which is caused by conditions of inability in terms of physiological, psychological and structural abnormalities or anatomical functions, formerly disability was better known by people as disabled.According to WHO, disability is an inability to carry out certain activities or activities as normal people do, which is caused by conditions of loss

or disability both psychologically, physiologically and structural abnormalities or anatomical functions. Disability is the inability to carry out certain activities / activities as normal people are caused by conditions of impairment related to age and society (Glossary of Organizing Social Welfare, 2009).

Disability (Disability) for some people is a serious problem and can hamper ideals and activities. Problems faced by people with disabilities are not only psychological problems such as low self-esteem, feeling unable and unable to be defenseless, self-closing and not confident in socializing, often they get different treatment when they are in the community. This is certainly the wrong attitude shown by people with disabilities, this happens because of a lack of understanding for people with disabilities about themselves and their environment, because in fact they have the same rights as normal people in general.

Disability and community views are two interrelated, but different things. The community has a different view of the disability around them. Generally, people assume that the existence of these disabled people is a troublesome thing. There are those who consider their existence as a family disgrace, the cause of the problem, to the curse of a sin, which in turn further discourages disability from the community.

This is certainly encouraging dance studios in Gianyar Regency to accept students with disabilities. Gianyar which is the City of Arts, there is even a jargon that Gianyar is a warehouse of art, certainly a wise and wise thing when trying with certain methods to be able to provide skills to children with disabilities. So that the social function of children with disabilities can be optimized, especially in the learning process there is an investment in the value of Hindu religious education in the fields of Tattwa, Susila, and Ceremony. Tattwa which is a philosophy in religious life includes wisdom, morality about ethics and also the characters in life, and ceremonies which are a reflection of actions in religion.

II. Discussion

The reason for choosing the Planting Value of Hindu Religion in Children with Disabilities Through Dance Art Learning at SekarDewata Studio. Children generally have physical and intelligence development at each stage of development, but not with children with disabilities. So that in its development to instill the value of Hindu religious education there are several reasons including:

1. Social reasons

Humans besides being individual beings, also act as social beings. As social beings, humans are required to be able to work with others so that a peaceful life is created. According to Aristotle, social beings are zoon politicon, which means that humans are predestined to live in a society and interact with one another. From the above understanding it can be concluded that humans will not be able to live alone because between one human being and another human beings depend on each other or need each other, in the viewpoint of Sumantri sociology (39: 2015) where in sociology pay attention to, among others, everyday events. someone forms and gives meaning to other people through regular or repetitive actions. Where the action is called social interaction. Children with disabilities are one of the structures of society where in their daily activities they also experience social interaction but with the limitations they have so that their lives can interact.

Other important functions The social system influences human behavior, because in a social system values and norms are included in the rules of behavior of community members. In every social system at certain levels always maintain the boundaries that separate and differentiate from the environment (Agusta, 74: 2015). As one form of the existence of children with disabilities is able to carry out norms that apply in the community, so that they are able to be accepted in the life of the community. In addition, in the social system found mechanisms that are used or function to maintain the social system. The social system is a number of activities or a number of people who have reciprocal relationships and in society there is also a social system where each social unit that is sustainable and has its own identity and can be distinguished from other social units can be seen as a social system. So it is important for children with disabilities to be able to adapt to their social environment. Especially active activities that were held in groups in their trainers sought to introduce children to their social environment and were able to adapt to each other. Thus the child will begin to recognize the social environment with the components that apply in it.

2. Cultural Reasons

Humans in their daily life will not be separated from culture, because humans are creators and users of culture

itself. Humans live because of culture, while culture will continue to live and develop when people want to preserve culture and not destroy it. Thus humans and cultures cannot be separated from each other, because in their lives it is impossible not to deal with cultural results, every day people see and use culture, even sometimes it is realized or not humans destroy culture. The close relationship between humans (especially society) and culture has been further revealed by Melville J. Herkovits and Bronislaw Malinowski, who argued that cultural determinism means that everything contained in society is determined by the culture of the community. (Soemardjan, Selo: 1964: 115). One of the cultural elements of the Gianyar community, especially in Serongga village, is that art includes dance, the existence of the community in the arts has taken place from generation to generation, this culture is certainly easily accepted by the community.

Then Herovovits viewed culture as something superorganic. Because culture has been passed down from generation to generation, it still lives. Although humans who are members of the community have changed because of birth and death. Furthermore, cultural elements can be seen from the abstract to the concrete by Kluckon in Agusta (77: 2015): culture is a complex that includes religious systems, art, knowledge systems, social organizations, economic systems, technological systems, and languages. In other words, culture includes all that is obtained or learned by humans as members of society. The cultural system of art is also widely dominated by the teachings of religion, in Balinese dance the elements of religion provide a strong enough dominance, so it is very relevant to be taught to children with disabilities as a value of Hindu religious education.

3. Economic reasons

According to the term, the word economy comes from the ancient Greek language oikos which means family, household and nomos are rules, rules, laws. Etymologically or in language, economic understanding is the rule of the household or household management. In everyday life, economics is very necessary in meeting needs, therefore the economy is one that is very important in human life. In addition, the economy as a tool to measure the level of progress in a country, whether economic conditions are good or deteriorating.

The assumption of people who view children with disabilities as weak people will certainly close their opportunities to be able to increase their inner potential that can improve their economy. In other words, learning of dance art also strives to provide them with skills as provisions for the future. Seeing the gianyar area as a tourism area will also have a positive impact on them. This is what makes the educational foundation in secondary schools a form of social concern and form of responsibility (Wasik 94: 2015). With the skills they have, they hope that they will not be underestimated, especially in the economic field, they have been able to financially and independently.

Strategy of Planting Hindu Values on Disability Children through Learning Dance in SekarDewata Studio.

Since publick Law 99-457, the federal Preschool Early Intervention Program Program Act of 1986, which extends rights and services to children, young children and preschool children with disabilities and their families, opportunities for children to attend school increase extraordinary, (wasik, 93: 2008). However, the implementation of formal schools is still very limited and its customers are difficult to reach. So that people who have a concern for children with disabilities try to make an effort of concern by establishing a frightening dance as a form of planting the values of Hindu religious education

One important factor that must be considered even though children with disabilities are often left in development or following an unusual developmental path, they grow and change like all children (wasik, 93: 2008). So that the instructor is trained at sekardewata trying to understand the condition of the child and provide skills in addition to developing skills that are already available to the child. So that there are several strategies taken, including:In providing dance learning, of course the dance trainer in the studio will also identify the needs of the participants. Yasmin (74: 22011) recognizes the characteristics of learning in this very important way to make it easier for teachers to provide appropriate services to the child. SekarDewata Studio has several students that fit their needs, among others, a. Tunagrahita (Mental retardation) a person is said to be mentally retarded if his intelligence is clearly below average and takes place during development and is hampered in the adaptation of behavior to his social environment. b. Tunalaras (Emotional or behavioral disorder) Tunalaras are individuals who experience obstacles in controlling emotions and social control. c. Speech Deafness (Communication disorder and deafness) Deaf people are individuals who have obstacles in hearing both permanent and non-permanent. d. Blind (Partially seing and legally blind) Blind people are individuals who have obstacles in vision . e. Physical disability Tunadaksa

is an individual who has a movement disorder caused by a congenital neuro-muscular and bone structure disorder, illness or accident, including celebral palsy, amputation, polio, and paralysis.

After analyzing the participants of the studio, the trainer will determine what dance will be given, the selection of this dance is based on the level of difficulty and complexity of the dance. Dance learning is based on a number of methods including: Communication is communication conducted by trainers to participants where communication is carried out in learning dance with hand sign language that represents each dance movement. , Direct Intruction Direct instruction is a learning method that uses a step-by-step approach that is carefully structured in instructions or commands. Lessons are delivered little by little in a form that is easy to understand so that the child achieves success at each stage. Peer tutorial is a method where children are paired with other children who have more levels with their partners. This method is done with the aim that smarter children will teach those who are lacking. With these methods the coach plays an active role in learning by inviting children to always communicate, providing activities that can develop the potential of students with the help of providing instructions continuously or providing concrete examples so that students with these three differences can receive learning even in one class with different needs.

Implications of Planting Values of Hindu Religion in Children with Disabilities Through Learning Dance in SekarDewata Studio.

The word value means "traits or things that are important or useful to humanity" (Poewardarminta, 1985: 667). In terms of religious values that need to be heeded in community life. Initially used in the association of human life to regulate harmonious relationships in an effort to create daily survival, as children who have special needs must be given assistance to be able to develop these values.

Hinduism is a very complex religion in which every teaching contains important teachings in life. To get the knowledge of Hinduism in its entirety and correctly it can be prepared through three basic principles of Hinduism, namely Tattwa (philosophy), Susila (Ethics) and also the Ceremony (Ritual).

a. Tattwa Education Value (Philosophy)

The word tattwa comes from the Sanskrit language which can be translated by truth and reality. Where in the lontars in Bali the word Tattwa is used to tell the truth itself. In general the notion of tattwa is a human view of the world as a whole which includes human views and the nature of divinity. Hinduism is a religion that believes in divinity or truth (Tattwa) that truth is in accordance with what is mentioned in the book Bhagavad Gita Chapter VII, sloka 6:

Etadyoninibhutani
Sarvanityupadharaya
Ahamkrtsnasyajagatah
Prabavahpralayastatha

Meaning:

Know that both of these (precepts and souls) are the content of all beings and I are the origin and melting of this universe (Pudja, 2005: 187).From the quotation, it can be seen that all the creatures in the universe have a source of birth, God is the cause of the origin of nature and its contents, as well as for Him who is here again. God in creating human beings through triangles.

Since humans are born, the purity and purity of the body has been influenced by karma wesana life, especially doing good. Atma is swabhawa as mahat, namely the highest mind realm, is the original consciousness of Sang hyangWidhi (cetana), so that humans have supernatural powers and reflect feelings of peace, peace and super-selfish qualities. Whereas the spirit has self-respect as budhi namely intelligence, knowing, understanding, thinking and wisdom. According to the philosophical view regarding the change of nature of the human mind with the function to classify and determine all good decisions, precisely because of that, to be able to improve self-purity, from various things. Tattwa embedded in children with disabilities through learning dance art strives to restore self awareness about the nature of the soul, through movements contained in Balinese dance seeks to harmonize the mind with the hope of achieving the purity of the child's soul. Through the learning of dance, children with disabilities better understand the meaning of life, this is demonstrated by their enthusiasm, not easily give up and despair, with their skills more confident in community life.

b. Education Value of Susila (Ethics)

The word susila comes from the Sanskrit language which consists of two syllables, namely "su" which means good, noble while sila means behavior or attitude and norms, which implies polite, polite, rules, orders and norms. (The compilation team of the Big Indonesian Dictionary). So morality implies that the norm is good which shows attitudes toward fellow religious norms or orders that come from revelation or the words of Ida Sang HyangWidhiWasa.

Therefore, humans always have the ability to analyze everything that is good and bad for themselves. Therefore, in this life humans are required to be able to regulate themselves to behave. The aim of this moral education is to foster harmonious relationships between families, which shape society with society, and between communities and their own environment. Moral education is a form of state of knowledge which contains about prohibitions and orders to do something. Humans will not be separated from good and bad thoughts, but it is hoped that humans can think well and correctly according to the teachings of Hindu religion.

The rules of decency or ethics bind every Hindu in his association in society, such as how to dress modestly, do not speak harshly, do not fight and other things that can damage morals. For children with disabilities with their shortcomings, they always provide a separate world for them. The socialization carried out is very limited, learning Balinese dance art leads them to be able to develop their social sensitivity which may be difficult in their family. The learning of the world tries to train them to be able to practice their behavior (morality). So that they are able to cooperate, help and respect each other, which they had never understood, through learning Balinese dance they were able to foster such moral attitude.

c. Value of Ritual Education (Ceremony)

The ceremony is a teaching concerning the procedure of carrying out religious ceremonies. In reality the most prominent community in Bali is the implementation of the ceremony in its original form. In the implementation of any ceremony, the effort cannot be ignored, especially in the implementation of religious ceremonies. The term upakara is often equated with understanding. Upakara comes from two words, upa and kara. Upa which means to connect with, and kara, which means action or work. So upakara is everything related to deeds and work. In general, upakara is a form of material from a ceremony Hinduism in Bali is also called banten / bebantenan (Mas Putra, 1982: 18).

Based on the explanation above, it can be explained that the implication of the value of ritual education on children with disabilities is how they are able to give an offering to Ida Sang HayangwidhiWasa through the dance series. They are also students to further enhance their knowledge, abilities, and skills in making ceremonial facilities so that self-confidence grows in its presentation, because understanding of aspects in the implementation of a course needs to be put forward so that uapakara and its procedures are inseparable from the provisions contained in us suci Veda, other Hindu susatra-susatra and local community traditions.

Conclustion

Disability (Disability) for some people is a serious problem and can hamper ideals and activities. The problems faced by people with disabilities are not just psychological problems such as low self-esteem, feeling unable and unable to be defenseless, self-closing and not confident to hang out in the midst of people's lives even some of them want to end their lives, because often they get different treatment when he is in the midst of a society that makes them suffer from life with their circumstances, they are even in contempt and doubtful whatever they do. This is certainly the wrong attitude shown by people with disabilities, this happens because of a lack of understanding for people with disabilities about themselves and the environment, because in fact they have the same rights as normal society in general.

In their abilities they also have the same abilities as other children, but in developing and honing their abilities, special strategies and methods are needed so that learning can run optimally. In enhancing and instilling the values of education in the Sekardewata Hindu Religion through learning through the arts, trying to instill the values of Hindu religious education, this is done because in Balinese dance art the elements of Hinduism education are also included.

In its implementation, socially training in Balinese dance is organized by sekardewata able to practice the social attitudes of children with disabilities where the interaction with children can foster sensitivity to the environment, culturally, dance is more easily accepted because it has existed for generations and its existence in community life

still awake. The implications of disability children are better able to understand the nature of life is not easy to give up, enthusiasm to live a life, and not feel inspired. In social life, children are easier to control emotions, understand mutual respect, and replications in ceremonies for children with disabilities are able to attend ceremonies through Balinese dance art offerings.

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Chinese Community In Multiculturalism Context In The North Bali

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Abtract

The article aimed to analyze the existence of Chinese ethnic in North Bali who lived harmoniously with another ethnic such as Bali, Jawa, Bugis, Madura, and Sasak. The harmonious as representation of life diversity (multiculturalism). The study of social phenomena is carried out with a qualitative approach from the perspective of cultural studies. The Data were collected through interview, observation and document study and analyzed by critical social theories includes Bourdieu's practice theory , Foucault's power / knowledge theory, Habermas communication theory, etc. The results showed that (1) there was an adaptive attitude; (2) THK as a guideline for behaving; (3) The development of local wisdom values; (4) cross-ethnic marriage (amalgamation); (5) There was power and capital games; (5) Historical experienced; and (6) the existence of external forces that have an interest in creating a harmonious social life. These six things become triggers or caused the a harmonious life in North Bali. Thus, the principle of multiculturalism life was effective and mindful.

Keyword: Chinese community, Multiculturalism, North Bali

A.Background

North Bali is the area of Buleleng Regency, the capital city of Singaraja. Singaraja is the capital city of Lombok Bali Residency during Dutch Colonial in 1882 and after independence days became the capital of Sunda Kecil includes Bali, NTB, and NTT. However, since 1958 it became the administrative of some area, namely Bali province with the capital city of Denpasar (see Aryana, 2000). Meanwhile North Bali in the royal era is called Den Bukit. This area during the kingdom had a very famous port until the nineteenth century, namely Pabean Buleleng beside other natural ports (Agung, 1989). Therefore, North Bali in particular is an open area. There were a lot of ethnic besides Balinese ethnic which can be seen empirically by the diversity of the people who inhabit in North Bali. The evidence of pluralism is historically and archeologically proven by the existence of various historical or archaeological remains (Ardika, 1989).

The relation between Bali and the outside world continues to occur and is strengthened throughout the history, in various life activities that is coloring the life of Balinese people generally and especially the North Bali peoples in cultural (ritual), economic and political activities (Agung, 1989). The Diaspora occurrence of various ethnic entities to Bali due their openness to outsiders is not surprising that there were certain ethnic cultural identities and were often exclusive in one particular arena (place). In North Bali, there were various toponyms or designations, such as "Chinatown" (Kampung Cina), which is near Pabean Buleleng. In addition there were Jawa village, Bugis Village, Arab Village, and so on. The existence of certain villages ethnic has sociological motive and political security which use to maintain the ethnic identity and create a sense of security in interacting with the social environment.

The presence of Chinese ethnic in North Bali cannot be separated from economic factors, especially from Hokian clans to develop their skill ethic in the commercial trade and this clan was the most successful in the commercial trade (see Aryana, 2017). They came to North Bali because in this area there was a center of economic activity around Pabean Buleleng. This appropriate with statement of Koentjaraningrat (1982) who explained that Chinese people generally settled in areas of economic activity such as markets and ports, it started from several centuries in ancient port cities such as Aceh, the Malay Peninsula, the north coast of Java, and other regions in Indonesia, which already have a group of Chinese traders.

The existence of Chinese ethic in Bali played a very important role and was close to the power of Balinese Kings which were given them a special authority to take care of ports and plantations. Geertz (2000) explained that since during 19th century the Chinese ethnic named Subandar Singkeh Cong, was given the authority to solve coffee plantations problems in Pupuan-Bali by the king of Tabanan (see Aryana, 2017: 165-167).

Generally, the presence of Chinese ethnic to Bali and North Bali particularly enrich the treasures of Balinese

culture in various aspects, such as stories, architecture, and sculpture (see Sulistyawati, 2008; 2011; Aryana, 2017: 121) and in Pabean Buleleng and standing majestically Chinese ethnic places of worship known as the Ling Gwan Kiong Temple (now known as the Tri Dharma Worship Place) around it which was established in 1873 AD and the Seng Hong Bio Temple was founded in 1937 AD (Tan Kok Bing: 2005). It was admitted that from the beginning of its presence to the archipelago, it had indeed caused various problems in terms of their reluctance to integrate with local communities because of their ancestral lands (Hendarti: 1975; Burhanuddin: 1988).

However, empirically it was very paradoxical with what is happening in Bali, especially in North Bali that Chinese ethnicity can live in harmony with other ethnicities so that multicultural life goes well. It can be seen that there are cross-ethnic marriages and runs without problems. Likewise, there are Chinese who become stakeholders in the Pakraman village and become administrators in the traditional institutional structure. They also recognized that the Chinese ethnic group maintained their ethnic identity.

This phenomenon is interesting to study by researcher such as Sulistyawati (2008): "Integrasi Budaya Etnis Tionghoa ke Dalam Budaya Bali." Geriya (2008): "Pola Hubungan Antaretnis Bali dan Tionghoa dalam Dinamika Kebudayaan dan Peradaban". Purna (2008) in the Jurnal Penelitian Balai Kajian Sejarah dan Nilai Tradisional entitled: " Pengaruh Kebudayaan Tionghoa dalam Pembentukan Identitas Budaya Spriritual Bali: Sebuah Model Integrasi Budaya ". Wirata (2000): Integrasi Etnis Tionghoa di Desa Adat Carangsari, Petang, Badung, Bali". Sutjiati Beratha, Ardika, and Dhana (2010) entitled: " Dari Tatapan Mata ke Pelaminan Sampai di Desa Pakraman: Studi tentang Hubungan Orang Bali dengan Orang Cina di Bali". Sulistyawati (2011) as editor entitled: Integrasi Budaya Tionghoa ke Dalam Budaya Bali dan Indonesia: Sebuah Bunga Rampai.

 Ardika (2011) entitled: "Hubungan Komunitas Tionghoa dan Bali: Perspektif Multikulturalisme". Yudha (2014) entitled: Perubabahan Identitas Budaya Etnis Tionghoa di Desa Pupuan,Pupuan, Tabanan. . Meanwhile, for national and international level, academics discussed the problems and existence of Chinese ethnicity, as was done by Koentjaraningrat (1982), entitled: "Lima Masalah Integrasi Nasional". Emil Salim (1983) in a Workshop on Strengthening Unity and National Unity, entitled: " Membina Keselarasan Hubungan Pri - Non-Pri ". M. Sa'dun (1999) entitled: "Pri - non-Pri Mencari Format Baru Pembaharuan"

A study by Onghokham (1983) entitled: "Rakyat dan Negara". Bloomfild (1986) entitled: "Di Balik Sukses Bisnis Orang-Orang Cina". Leo Suryadinata (1988) in his work entitled: "The Culture of the Chinese Minority in Indonesia (Kebudayaan Minoritas Tionghoa di Indonesia)". The work of Jennifer Cushman and Wang Gungwu (1991) entitled: "Perubahan Identitas Orang Cina di Asia Tenggara".

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Based on the literature review above, it can be said that the monumental research or study from national and international researcher related to explain a lot of issue about the existence of Chinese ethnicity, both in Indonesia and outside Indonesia, with all the problems faced by Chinese ethnic, very dynamic in the commercial trade.

Besides, the literature above proven that no one has specifically discussed the harmonious life in different interethnic relations in North Bali. Thus, this paper will focus on the harmonious life of the Chinese ethnic

community in North Bali based on the multiculturalism doctrine.

Theoretical Review

Harmony is synonymous with harmony (Poerwadarminta, 1982: 347). Harmony also means a balance between various aspects of a life system. In Hindus theory which practice by Balinese ethnicity, it is strongly upholds the balance and harmonization values that known as the Tri Hita Karana (THK). In addition, harmony also means living in harmony which draws as situation that is in a state of harmony, calm, and peace without conflict and opposition, united in the sense of mutual help. Therefore, harmony means eliminating bad signs of in the community or between individuals so that social relations remain in harmony and goodness.

Thus, the word harmony described as the state of peace in everyday life, which in the concept of Hindu peace is the same as "santih". Therefore, each ethnicity certainly has a doctrine of harmony in each social life. In addition, the doctrine should always uphold the values of mutual cooperation or help each other help among ethnic groups.

Tarigan (2011) stated that to not view each ethnic group as a complement to other different ethnicities and to be able to enrich one another and other ethnic groups, the person must be free from dogma as a winning ethnic group that outperforms all other ethnic groups in terms of all aspects. For this reason, we should develop the plurality and togetherness in accordance with human principles as social beings.

Thus harmony is something that is aspired (idealized) by everyone or in social life. As known, the harmony is not only create by "given" (given or received) but also formed through a process that is long enough or formed through a long history and needs to be fought for. Therefore it is necessary or important to study more deeply how the process of forming a harmonious relationship in this heterogeneous society.

The importance of multiculturalism education is based on empirical data that the growth of intolerant viruses that lead to radicalism are actually threatening harmonious life in our country which is in fact very pluralistic. The existence of intolerant behavior in certain individuals may not be willing to accept differences and lack respect for diversity itself so that the essence of multiculturalism cannot be focused in monoculture society life but also multicultural. Therefore, it is very important to develop awareness of all parties to be able to carry out the principle of multiculturalism in relating to other parties. Thus becoming a necessity of harmonious life can be created and well maintained.

One of the critical social theories that is currently being used to analyze the social life in society known as Bourdieu's theory who explained that a harmonious relationship in a particular social entity does not rule out the possibility because there is a capital game that called Bourdieu and if necessary or possible play the four capital (economic, social, cultural, and symbolic) in an arena (domain) carried out by dominant ethnic or majority to still be able to dominate such as the views of Gramsci ethnic minority. For example, Chinese ethnic as minorities ethnic and majority ethnic groups (Balinese ethnic) remain in a supraordinate position so that minorities ethnic remain in a subordinate position so that they do not feel pressured likes natural situation. Balinese ethnic as a majority of ethnic group will also play habitus in the realm or arena with its symbolic capital so that consensus or harmony can still be maintained (steady). Based on the description, it is expected to get a portrait that a harmonious life in a different social entity can be build in a harmonious and balanced relationship to create a harmonious life.

In multiethnic and multicultural societies, such as of Chinese and Balinese ethnic in the field, research study (see: Aryana, 2017) although it is recognized by naked eye, it is found that there were some differences of ethnicities and will cooperate in a particular social activity although those ethnic is egalitarian and respects one another. This is based on Foucault in Bertens (2014: 310-316) view who explained that power is everywhere so that wherever a social relationship , it can always seen the power nuance and between those who are related or interacting there will be mutual effort or dominate.

Thus in a relationship of two or more different ethnicities such as in North Bali, can coexist and interact with peace or harmony which help by relation power games. Usually those who are controlled often get treatment from the controlling group, is called as dominant group who gives a discriminatory, hegemonic, and even physical violence treatment. However, in the interethnic interaction life in North Bali, the majority of Balinese ethnic did not show such a thing, so it is necessary a further research about true creation of a harmonious relationship without the elements commonly carried out by dominant ethnicities (majority) towards minorities.

Harmony as a social necessity can also be formed through education both traditional and modern education through formal education (schooling). Traditional education can take place in a family called informal education and in a non-formal society. In family education (informal) and education in the community (non-formal) is given

by parents and community leaders about various things related to local wisdom as known as ethnopedagogic. Through this ethnopedagogic, knowledge will emerge to maintain harmony for the next generation. Therefore education is essentially idiologization, which describes as the process of understanding an ideology through critical education, and explained by Foucault who viewed the needs a normalization process that gives an ideal picture and which is not ideal (good-bad). The next process is an internalization which means implementing what is considered good things to do and keeping away from the bad (bad) things. Internationalization can be done well by doing self discipline (body). Through discipline or self discipline will facilitate social control so that balance or harmony can be realized.

Besides, Foucault also argued that a person who has knowledge will have power at the same time. It is because power can be everywhere (omni present) and power can be formed productive things through negotiations to achieve harmony or consensus. This view also needs to be proven through research on whether Chinese people in North Bali play their capital in contestation field to maintain their respective positions which cause harmony to survive until present. Whereas, referring to the views or theories of Talcott Parsons, namely Action Theory (Upe, 2010: 115-126) termed by Parsons with AGIL (Adaptation, Goal, Integration, and Latent Pattern) described that the stability of society still exists (harmonious) if meet functional requirements. Based on those prespective, it is deemed necessary to study whether the theory applies in North Bali, which has also maintained a harmonious relationship between Chinese ethnic and Balinese ethnic.

The review of this topic is also considered very important to be done based on the all the assumption which explained as a set of values and / or norms that are used as guidelines to act by the people which is not internalize praxis in maintaining a harmonious life in multi-ethnic and multicultural societies especially local wisdom value that has been forgotten from studies related with social life in society. Thus, this paper is important to be carried out in order to explore local wisdom value that survive and develop in an ethnically diverse community (in multi-ethnic-multicultural communities) so that it can be used as a reference for dissemination and socialization to conflict area which triggered by ethnic differences throughout Indonesia, so that harmony can be maintained in accordance with the motto "Bhineka Tunggal Ika/Unity in Diversity" and multiculturalism doctrine.

The study in this paper is about the importance of ethnicity which used to get a portrait or illustration of why is in North Bali can be created a relatively stable harmony while outside Bali is very paradoxical. Besides, from this study is expected that there will be findings in the form of formulas or rule to prevent interethnic conflicts and things that are not desirable in order to manage the existing of plurality.

The author's viewed that this study has become increasingly important and interesting to explore in the midst of the emergence of national disintegration and the fragility of the sense of national unity lately which has become a national issue or problem, especially regarding the issue of interethnic integration, highlighted from the perspective of cultural studies. In addition there is the desire of the author to follow up on what was synthesized from Galtung (1988) views, who said that human life today is full of violence that requires intensive countermeasures using an adequate approach. Thus, in this study is expected to produce and find a formula to realize the motto "Bhineka Tunggal Ika/Unity in Diversity" and the doctrine of multiculturalism in the life of nation and state by using the approach as expected by cultural studies that called as a multidisciplinary approach both postmodern and poststructuralist.

Thus, the harmony referred in this paper is a harmonious life between two or more different ethnicities, but can coexist peacefully or harmoniously so that Chinese and other ethnic groups in North Bali are given space to express their traditions, rituals, and their equal trust (equal).

Based on the explanation above, in this article the main issue discussed is why Chinese ethnic lives harmoniously side by side with other ethnic groups in North Bali?

C. Research Methods

This study used descriptive qualitative method with critical ethnographic approach in cultural study perspective. The data were collected through in depth interview, observation, and document study which were, then analyzed with an interactive analytic model using the critical social theory to produce a critical ethnography. Some theories were used which included Pierre Bourdieu's theory, Antonio Gramsci's hegemony theory, Foucault's power discourse theory, Habermas' education theory, and other theories relevant were used eclectically.

D. Discussion and Result

The multiethnic community in North Bali consists of Balinese ethnics as the majority group and Chinese ethnics as minority group, but in interaction both can interact harmoniously enough. However, it is not yet known for sure that both ethics always showed egalitarian attitude or respect for one another. This is based on Foucault's perspective (Bertens, 2014:310-316) who stated that power is everywhere (omnipresent), that in the social relation context, there is a power nuance and efforts to rule the other groups or to hegemonize anyone who has knowledge and at the same time power can be led to achieve productive thing through negotiation or consensus in a harmonious life.

In the social relation context, one can always find game power in which the majority group hegemonies the minority group. This statement is supported by findings in the field which showed that Balinese ethnics always become leaders in the community organization structure, both officially and customarily. Meanwhile, the Chinese ethnics were only as members. If a Chinese is a leader, they did not get position as the number one in the organization structure. Similarly in social organization sector, that it in Banjar Adat, although the Chinese ethnics are Hindus too, Balinese ethnic always become ritual leaders (pemangku) or (pemucuk) at Tri Kahyangan of the local village when a ritual is held while the Chinese take the position of the companion.

Following is a further description of various reasons that support the development of a harmonious relation between Chinese ethnics and Balinese ethnics in North Bali that was selected as the object and subject of this study.

1.Historicity of Chinese ethnics

a.   Diaspora of Chinese ethnics

The arrival of Chinese ethnics in Indonesia, including in North Bali, Bali has a very long history. According to Poerwanto (2005:39-47), Chinese ethnics migration from their country (China) is called Huaqiao (migrating Chinese ethnics) to various regions in south east Asia, commonly called Nan-Yang (South Sea). While according to Wang Gung Wu (in Setyaningrum, 2004:182-185) the diaspora (spread) of Chinese ethnics started a long time before the western colonialism era in South East Asia. At least there are 4 migration patterns of Chinese ethnics, namely (1) as labors (Huagong), (2) as traders (Huangshang), (3) as migrants (Huaqiao), (4) as descendant of Chinese migrants who migrate to other places (Huayi). The four patterns of Chinese ethnics migration have different characteristics and special histories.

Mang Mu Chinese ethnics diaspora movement (Setyaningrum, 2004:184) was caused by many factors, among others, as the effect of marginalization of a group of people socially and politically, as the effect of suffering caused by the limitation of the geographical condition of the original place, which made them lack of natural resources. According to her, most of the Chinese migrants came from Fujian province, Guangdong, and Hainan with less fortunate geographical conditions, that is, less fertile but has a very dense population. It was this condition that caused the spread of Chinese ethnics who left their original place and built hope in the new place, especially in North Bali include Temukus, around Pabean Buleleng, and Sangsit.

The relation between Balinese and Chinese was estimated to have existed in early centuries, based on an archaeological find in the form of bronze mirror in Sarcophaga in Pangkung Paruk, Seririt, Buleleng. After being identified, the bronze mirror came from Han dynasty era. In the first century, according to Ardika (Sulistyawati, ed., 2011) that contact or the relation between Bali and China has existed since the seventh century or tenth century, based on the find in an excavation at Blanjong site, Sanur in the form of ceramic objects as the heritage from Tang dynasty era. An increasingly more intensive relation between Chinese culture and Balinese culture in various forms, like in stories, architecture, carving art, etc, is described by Sulistyawati (2008:1-157; 2011:1-146).

Talking about the existence about Chinese ethnics in North Bali, up to the present, it has not been known for sure because of lack of sources, especially written sources. However, based on the result of search of spoken sources through interviews with people who were regarded as people who know about the presence of Chinese ethnics in Nort Bali, information was found that Chinese ethnics came first into Bali (Pupuan village) in 1820s. That event was initiated by the arrival of Kang Ik Khim, who came from Ko Puei village, Lamuan district, Chuanciu regency (Nan-An), Hokkian/Fukkian province from Hokkian tribe who had the ability to trade (Huanshang). This news was famous in Bali and firstly he landed at the area around Kuta and was adopted as a servant in Badung kingdom.

As the servant of the King of Badung, when there was a meeting at Puri Denpasar, the King married Kang Ik Khim to Ni Cengkeg, a daughter of Jro Bandesa Tonja, who also was at the meeting at that time. After the wedding, Khim asked for permission to the King to migrate to another place. The place of his destination was what is now called Dharmasabha, then moved to Tabanan kindom and last stayed in Pupuan village (see Aryana, 2017).

In 1900s and 1920s, the wave of the arrival of Chinese ethnics was dominated by Kang clan (shee). This is logical since the people who opened North Bali area were from Kang clan and in Chinese ethnics kinship system members of a clan have to help each other. Most of the Chinese ethnics from Kang clan were traveling traders (tengkulak) from the port of Buleleng. The Chinese ethnic also plays an important role in the opium trade in Pabean Buleleng owned by the Buleleng Kingdom. The ability in the trade world owned by Chinese ethnics in North Bali by playing economic and cultural capital so that this ethnic group is increasingly prominent in the field of economic life. The establishment in this economic field up to now has caused this ethnicity to play its role and influence the power held by ethnic Balinese.

b. The Characteristics of Being Chinese in National Political Frame

The existence of Chinese ethnics during the Old Orde era was really in a discriminated condition. The chasing and expulsion were the consequences of the anti Chinese political implementation in 1956. The effort to nationalize foreign companies led to the effort to marginalize Chinese business people in the national economy. In this era, most of Indonesian called Chinese ethnics "China" which is actually dislike by the Chinese ethnics because it is considered to humiliate them. However, the authorities who had political power which could not evade Chinese elite in economic negotiation. This became the factor which caused the local people to resent Chinese ethnics.

On the 14th of May 1959, the government of Indonesian issued Government Regulation No. 10 of 1959 which stipulated that all small trading businesses owned by foreigners at the village level were not given permission any longer after the 31st of December 1959. This regulation was actually meant for Chinese small business people who mostly had and run trading businesses at the village level including in Temukus village and Sangsit. The policy had an impact on the presence of Chinese ethnics nationally. It was noted that more than 100.000 Chinese left Indonesia.

Especially, in the location of the study, information was found that by the issuance of this regulation (PP No. 10/1959) ten of Chinese ethnics in North Bali left this village for Surabaya city and some of them returned to their original country, China. This step was taken because the situation was less conducive and they were afraid in maintaining their life based on the trade sector.

The national political constellation in the form of making PP No. 10/1959 effective, caused the structured exposure of Chinese ethnics ineffective in North Bali. Their harmonious relation has been developed since the arrival from the beginning of the 20s century became an effective social adhesive. Small problems did occur but they did not cause the breaking of the relation which led to conflict.

In addition to the policy stipulated in PP No. 10/1959 above, the government (ruler) who had power hegemonized the Chinese ethnics by issuing the government regulation again (PP No. 20/1959) as the implementation of Act No. 2 of 1958 which came into effect on 11th of January 1958 on dual citizenship agreement between the nation of Indonesia and the Republic of Chinese People.

In PP No. 20/1959 is stated that all Chinese in Indonesia have to choose firmly and in writing whether they became Indonesian citizens or kept on becoming Chinese citizen. If they choose Republic of Chinese people citizenship, they automatically lose their Indonesian citizenship. In PP No.10/1959 it also regulated that all Chinese age 18 or who are married are obligated to choose their citizenship in writing which is accompanied by letter of self-identity and family. Meanwhile, those who have not yet been 18 or who are not yet adult (still children) are allowed to choose after they are grown up.

The issuance of the regulation caused confusion and bipolarization in Chinese ethnics life in Indonesia. Some wanted to remain Indonesian citizens and some wanted to return to Chinese citizenship. In the location of study, the Chinese ethnics who selected their ancestor citizenship (China) left North Bali. While those who selected Indonesian citizen stayed in North Bali such as Sangsit, Temukus, Bonganchina Dapdap Putih, and they felt that those villages were regarded by them as their second place of origin. This finding also indicates that Chinese ethnics loved their village very much and they regarded Balinese ethnics as their own brothers and sisters so that this led to a harmony.

Change of authorities from the Old Order regime to the New Order regime did not bring hope for the Chinese ethic from the practice of the discrimination politics which is racial, which is more severe than the previous era. This caused the stigma of the involvement of Chinese ethnics in the September 30, 1965 aborted coup. The attitude of the authorities (government) which was hegemonic and repressive made it difficult for the Chinese ethnics in Indonesia and who have chosen to be Indonesian citizen. The New Order government regulation on Chinese ethnics can be seen in some cases, namely (1) the issuance of policy of special marking on the identity card for Chinese ethnics. (2) the prohibition of Chinese ethnics to become civil servants and army, and (3) the prohibition for the Chinese ethnics to own land in the rural area. This policies are of course very discriminative to the Chinese who had become Indonesian citizens and violated the human rights.

Especially about the prohibition of the Chinese to own land in rural areas. The finding in Temukus village showed that there was Meliwis ketchup company which build by Siaw Fik Sing (alm) in 1939 and still continue by his son namely Husin Sudarta until present.

The government (the authorities) of the New Order managed the life of the state and the nation   in an effort at improving it   so that political, economical and social stabilities were created. This effort needed a military support. The support of military force was used by the authorities as an instrument to achieve their goal. Hence, every movement done by certain actors or agencies which could threaten   the stabilities conceptualized by the authorities was oppressed and even eliminated based on a consensus that had been reached. Therefore, the New Order era was designed to build a patrimonial state.

In an effort to materialize the expectation, the New Order government on the 7th of June, 1967 issued a policy through a circular letter on "Major Policies as the Explication of Chinese Problems which states that the Chinese ethnics who have good willingness will get a guarantee of security and protection over their lives, ownership and businesses likes Meliwis ketchup company in Temukus village.

Since the 1990's era before   the development of Reformation Era in Indonesia, it seems that the life of the Chinese ethnics, who formerly in the New Era regime suffered from the limitation of liberty in   developing their cultural creativity. However, since the Reformation Era in 1998 started to be dynamized by being given so great an opportunity with the cancellation of the discriminative regulations or policies by the Reformation Era authority , in this case Gus Dur, with the issuance of the Presidential Instruction (Inpres) No. 6 of 2000 on the 17th of January 20000 with the cancellation of Presidential Instruction (Inpres) No. 14 of 1967.

The pioneering effort of Gus Dur turned out to be continued by his successors, such as President Megawati Sukarno Putri who decided that the Chinese New Year would be celebrated as a national holiday, based on the Presidential Instruction (Inpres) No. 19 of 2002 on the 9th of April , 2002 and in the era of President Susilo Bambang Yudoyono (SBY) Confucianism was recognized as an official religion. Thus the official religions are Islam, Christianity, Protestant, Hinduism, Buddhism, and Confucianism.

The change of authorities followed by the changes of policies made by the authorities who had power in the Reformation Era brought an implication which was significant enough to the life of the Chinese in general and those in North Bali in particular. This was proven by the fact that with the issuance of the regulation that was decided by the authorities , the position of the Chinese in started to improve in that they started to be brave to show their existence as one of the people who also have a position although they belong to a minority group in the presence of the majority group of the Balinese ethnics. In addition, this evidence by some activity such as Klenteng renovation in Pabean Buleleng (Ling Gwan Kiong) as Tri Dharma worship place includes Tao, Konghuchu, and Buddha. Besides, there was culture attraction namely Barong Sai and they also build Barong Sai community which had cross-ethnic membership.

2. Tri Hita Karana as Hegemonic Ideology

Balinese ethnics has an ideology, that is, Tri Hita Karana (THK) which contains the local genius values and is made the guideline for life in maintaining   balance and harmony in life, or the harmony between Human and God (Parahyangan), the harmonious relation between   human and the environment (Palemahan) and the harmonious relation between human and fellow human (Pawongan).

In North Bali, in terms of social structure, Balinese ethnics has a high class position as the majority group or the native inhabitants (wed).While   the Chinese ethnics has a low class position as the minority group or migrants (tamiu). The implementation of the THK was then specified in awig-awig of the desa pakraman that contains   things allowed and things prohibited to do by all the members completed with sanctions if there is

a violation.

This statement is supported by information given by Nyoman Wijana (58) that:

In living their life in Desa Pakraman Pupuan community is harmonious in accordance with awig-awig desa pakraman which contains Tri Hita Karana values so that each member (krama) tries to obey the regulation in awig-awig and is ready to be fined if he or she violates the regulation as specified in Pararem (interview, 1st of March 2017).

It was also stated that in writing awig-awig, all members, including the Chinese meet in a meeting (Paruman Desa) to discuss the substance of the awig-awig. In the awig-awig there is the decision about the organizational structure of Desa Pakraman and Prajuru of Desa Pakraman position is filled by Balinese. Therefore, the Balinese or the majority uses and interprets Tri Hita Karana as an ideological instrument to get support from the Chinese in order they participate in maintaining the harmony of life among the inhabitants of North Bali. Therefore, THK can be called a hegemonic ideology to create a harmonious relation in the life of North Bali community.

One of the values in THK is Pawongan value that teaches every person to develop and maintain a harmonious relation among themselves including in this case the Chinese who are also involved in the writing of awig-awig in Pupuan village as regulated in the awig-awig of Desa Pakraman Sangsit (2017:51-61) about Sukertan Tata Pawongan, that decides that anyone who violates or does not obey what has been agreed will be sanctioned with a fine according to Pararem (in sekala term) and another sanction (in niskala term) by holding a certain ritual depending on the kind of the violation and the person in question in a certain place like a temple the location where the violation occurred.

There are sanctions in awig-awig which actually show a power game which causes all the members (krama of Desa Pakraman) both Balinese and Chinese to obey or implement the regulation in the life of the community of Sangsit village, so that their life will become safe and peaceful towards a harmony.

3.The Local Genius Value of Menyama Braya

A harmonious relation or orderly relation will be achieved not only through standardizing, but also by philosophical justification of differences as reflected in the concept of "Rwa Bineda" and the adage "Desa Kala Patra", that is, the process of binary position elements, that is, two different entities and the recognition of cultural relativism according to the condition of space, time, and human creativity in responding to the condition being faced.

In North Bali, including in Sangsit village and Temukus village, there is a local genius in the form of paparikan which says "belahan pane belahan paso, celebingkah beten biu: ade kene ade keto, gumi linggah ajak liu". It means 'there is such a thing because the world is very large, with a big population and people differ one another or they even can differentiate socially, both vertically and horizontally' (Atmadja, 1999:6).

Balinese ethnics also hold on to the teaching of "Tat Twan Asi" which states that the Hindus or Balinese ethnics have to develop a harmonious, peaceful, and tolerant behavior in treating others without discriminating religiously or ethnically.

Hinduism which is practiced by Balinese ethnics in some village which had Chinese ethnics in North Bali is a peaceful religion because it recognizes that God is one, but is called in many names (Ekam Sadwiprah Vadanti). There is also a concept that all people are members of one family (vasudana kutumibakan) and Balinese ethnics loves peace as proven by the fact that every Hindu (Balinese ethnics) after praying always says Om Shanti Shanti Shanti Om which means peace at heart, peace in world and always peace.

On the other hand, the philosophy used as the basis by the Chinese ethnics which come from Buddhism, Taoism , and Confucianist (Yudohusodo, 1996:270). In that context, Taher (1997:19) states that the three relations make Chinese ethnics have a very strong foundation in the formation of behavior and attitude in their everyday practice. Buddhism teaches peaceful life; Taoism teaches everyone to prioritize family's interest over his or her interest and a big family is the basic structure of the social community life. On the other hand, Confucianist teaches everyone to respect parents and ancestors which make a person have good morality, and does not waste his or her life and becomes a member of society which has a cooperative attitude toward other people. Chinese ethnics, like Balinese ethnics, has local genius as what is said by Hariyono (1994:48) in accordance with Confucianist concept about "Te" which means love peace or harmony. The Chinese descendants have the teachings that contain social genius that can be used as the basis for thinking and behaving.

Another cultural value which is the same or equal owned by all ethnic groups in Sangsit and Temukus village in North Bali is to prioritize the principle of mutual respect. According to Hariyono (1994:44) the principle of respect serves to show that everyone in behaving, both in speech and attitude, has to show a respectful attitude to other people according to their hierarchy and status in the society. The principle of respect contains the meaning that all interactions or relations in the society occur are regulated hierarchically and the orderliness is more valuable than oneself. Thus, every person is obliged legally to maintain and actualize his or her self according to the hierarchical organization.

The attitude of respect in Balinese ethnics which is based on the teaching of Tat Twam Asi causes interactions in the heterogeneous society to run well so that people can prevent themselves from a tension that can cause conflict both openly and latently in the society. On the other hand, Chinese ethnics with their Confucianist teaching of "Li", which contains politeness value, like to pay respect to the old, because for the Chinese, age can give value, dignity, and superiority to all things including institution and personal life (Hariyono, 1994:49).

The findings in the field showed that brotherhood (menyama braya) is practiced by both ethnics in Sangsit village and Temukus village by mutually maintaining harmony and empathy for other people in everything including in sadness and in happiness, which occurs in every ethnics and at the same time avoids an antipathy and hostility attitude. This attitude was stated by Gede Mahayasa (54 th) of Temukus village stated that:

"Whenever a sad event happens in one of the two ethnic groups (Balinese and Chinese ethnics) and especially when they are neighbors, then the two ethnic people will visit the house of the death to show their sadness by bringing something that they can afford and even in the event the appropriate time for funeral has not yet come, they will keep on guards in turns (magebagan)(interview, 23th of Januari 2017).

The statement from the informant showed that Balinese ethnics through Bendesa Adat plays a power game to hegemonize the Chinese ethnics, both in an happy event and a sad event, thus they use their knowledge or symbolic capital to hegemonize in order to preserve and maintain the tradition in North Bali. The creation of harmony is caused by the fact that each ethnics has social genius that is used as a formula for action in accepting and showing tolerance toward differences.

Hence, it is interesting that the two different ethnic groups who are different in some points and principles can unite and mutually accept the differences to orient themselves to the harmonious life. In line with this, Nasikun (2014:77) states that the creation of interethnic or inter-group integration can occur because between them there is an agreement or consensus about fundamental cultural values. In this context, there is an agreement about harmonious life between the Chinese and Balinese in the same place, that is in Temukus village and Sangsit village which is of course based on the agreement and understanding between the two ethnic groups with different religions, histories, and ideologies, etc. in a social life.

Thus, Chinese ethnics in actualizing themselves are always based on their ancestors' teaching, as has been explained above, then Balinese ethnics in North Bali also have the teaching of life which is not less important in the community social life in realizing a harmony so that orderliness in interaction with other groups can be maintained and they try as hard as possible to prevent riot and intergroup conflicts in any manifestation in a certain place or are.

4.Inter ethnics Marriage (Amalgamation)

Inter ethnics marriage (amalgamation) or mix marriage is also one of the factors that support the creation of inter ethnics harmony in North Bali. The development of interethnic marriage continues to the present day and the interethnic relation become closer in the kinship bond although the husband and the wife have different cultural backgrounds. In everyday context, interethnic marriage (amalgamation) in Temukus village and Sangsit village of North Bali can be used as the media of communication to make the relation between people of different ethnics backgrounds become closer as to integrate them into a group of the same interest although they cannot develop into a homogeneous group. However, at least interethnic marriage can be used as an important pillar for the creation of harmony in North Bali. The amalgamation found in some couple such as Nengah Wirya Kusuma (60) with Dina Wati (55), and I Gusti Putu Eka (50) with Roosmini (40)

The story about interethnic marriage above indicates the importance of the relation and social relation in the life in Temukus village and Sangsit village. The marital relation becomes media to develop an interethnic solidarity in North Bali and even conversion into a religion in the marriage occurs to stabilize the relation between the two

families. The conversion into another religion indicates the game of spiritual power capital in an effort to maintain the marital harmony. Even, the role of power is legally protected by a provision in marital Act No. 1 of 1974 that states that a marriage is legal if it is done by people of the same religion. This was stated by Mr. Wirya Kusuma (64) as follows.

His wife who came from Chinese ethnics converted into a religion of her husband, that is Hinduism. However, before the act was effective, in 1970s many interethnic and inter religious marriages were held (interview, 18th of February 2017).

In an inter ethnics marriage, the cultural negotiation process occurs to maintain and at the same time support the realization of a harmony in a community. This model of marital relation also occurs in Temukus village and Sangsit village, and has taken place since long time and given birth to Chinese crossbreed generation in North Bali. The crossbreed shows more about the Balinese character behavior because of the adaptation of the local environment in which they interact with people of other ethnics especially Balinese. Based on personal characteristics, it is easy for them to integrate and they do not show differences but develops tolerant attitude toward the creation of harmonious life.

The inter ethnics marriage caused the appearance of a bond in a community that is called brotherhood relation (menyama) between the family of the husband and the family of the wife in North Bali which is called "Penyamaan". Thus, family does not only function as means of developing a relation between the husband and the wife, the children and the parents, but can also be viewed as an interfamilial social network or community (Goode, 1985:63). Thus, amalgamation can also be regarded as one of the reasons that cause the realization of harmony.

An interethnic marriage also causes the development of relation, social networks among family members and can form the feeling of moral responsibility among people in the village which can strengthen the cohesiveness of the community in North Bali. Then, in the marriage, the married couple become social group members of the community so that cross-cutting affiliations develop (Atmadja, 1999:8; Nasikun, 2014:77).

The finding in the field showed that Chinese ethnics who happened to live closer in the same Banjar Dinas with Balinese ethnics, of course, will adapt socioculturally and make the Chinese have good competency in the local language and culture. This competency can also be regarded as a very important means in the occurrence of interethnic social relations in Temukus village and Sangsit village ,and at the same time has a great potentiality for the attainment of a harmony and even a social integration.

Thus, the social group formed as the effect of the interethnic marriage is not only based on the locality or administrative village, both at Desa Dinas level and at Desa Pakraman level or Banjar Adat level, but cannot also be separated from the regulations made by the government such as the regulation that orders Chinese crossbreed children to be sent to the same school as the other ethnic children . Similarly, a t policy made in an organization (sekaa) or collective self-supporting group like Sekaa Teruna Teruni (STT) for the Chinese ethnics in North Bali.

Through this organization there is great opportunity to develop communications among each other to integrate one and another without considering the ethnic background and differences in religion and culture, but instead, to ignore them to develop cooperation and equality to facilitate the attainment of common goals. Thus, the interethnic life of the Chinese and Balinese ethnics in North Bali who live in the same social arena makes it difficult to avoid overlaps and cross relations which make mutual exchanges a reality which ends up in reducing exclusiveness based on ethnicity, religion, and culture.

E.Conclusion

Based on the discussion above, some points can be concluded: there are various reasons behind the harmonious life of Balinese and Chinese ethnics in North Bali. They are: (1) Balinese and Chinese ethnics make THK the guidelines in behavior; (2) the two ethnics develop local genius values on brotherhood; (3) the brotherhood value is strengthened by the events of inter ethnic and interreligious marriages between the two groups; (4) there is a capital game played by both groups to win the contestation in the field or to maintain each position to develop a balance as reflected in harmonious life; (5) the development of the feeling that they are on the same boat caused by past experiences makes them agree to live side by side, and (6) there are external parties such as state and government with the interest in the development of a harmonious life among the two groups.

Suggestions

1. This research should be followed by further research to solve the problem of limitation of the present research in various ways, especially by extending the study area of Chinese ethnics presence in Bali to enrich the study of ethnicity as one interesting topic in culture studies.

2. Policy makers have to continue developing and maintaining the inter ethnics harmonious life in the pluralist and multicultural community to realize the unity an unification the nation and state in facing the globalization era today.

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SYEKH SITI JENAR AND DANGHYANG NIRARTHA:
Historical Relation of Islam and Hindu
in Java and Bali

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Abstract

There have not many studies that have been done in relation to the historical links between Hindu and Islam in the historical context. However, the historical ties, it is not only traced back in the written sources, but also oral sources or folklore that developed in the Javanese and Balinese historical tradition. This can be viewed from religious figure that played by the Wali Songo and one of them was Syekh Siti Jenar that related to the religious figure of Danghyang Nirartha in the context of dynamics of Hindu and Islam in Bali. There are some significance questions that will be addressed in this study. Firstly, to what extend the relationship between the historical relation that occurred between the Wali Songo figure and the Dang Hyang Nirartha? Secondly, how can we view the religious perception of both religious figures? And thirdly, how the impacts of those relationship in the context of diversity in relation to the various religious beliefs not only in the present time, but also in the future times. These are some questions that will be examined in the context of the role of Islamic religious figures, Syekh Siti Jenar and Danghyang Nirartha in which Dang Hyang Nirartha is believed to install the Balinese religious and cultural foundation in Bali untuil at the present time.

Key Words: Islamisation, Hinduisasion, Wali Songo, Syekh Siti Jenar, and Dang Hyang Nirartha

I. Introduction

Through all of this time, the religious dynamics of the society have been seen a separate view point, eventhough the spreading of Hinduism or Indianism, Islamism, Christianity and other religious believes in fact are sustainable historical processes even in the mainland and the archipelago of Southeast Asian regions (Dahm and Ptak, 1999). It can be seen in the context of the understanding on how historical dimension is closely connected between the past, the present and the future. It can be said that if the understanding or paradigm or viewpoint that has not seen historical events as continuity, then we can loose the fragmentation of historical episodes and loose the unity of meanings, especially in the context on how a society, that has the value of Bhinneka Tunggal Ika, can be understood more deeply.

This understanding is very significant in the middle of multicultural society, differentiate in the context of understanding diverse religious believes with its tradition, language, and ethnicity. That is why the understanding of diversity in the search of similarity into harmonious and peaceful society is important.

It is not surprising if the effort to understand multicultural society can be seen from the historical and migration viewpoint, because the effort to search for unity in diversity can be done, if the historical perception and migration process can be understood correctly in the context to give the correct historical judgement.

Therefore, in the context of Islamic and Hindu historical relations in Indonesia, it can be seen as an effort for searching unity, besides their other historical relations, that is why this perspective can give a significant contribution, so that the development of Indonesia as nation-state can be strengthened in recent days.

This paper is sought to juxtapose the historical relations between Islam in the context on the role of Wali Sogo or in the relation with Syekh Siti Jenar and one of his student, named as Danghyang Nirartha; or in the Javanese

perception called as Ki Danghyang Nirartha. For this purpose, firstly, I will explain a short description of Islam in Java; secondly, the differentiation and similarity between Wali Songo and Syeh Siti Jenar that is related with Ki Danghyang Nirartha; and thirdly, the attempt for better understanding in the relation of the concept multiculturalism. These are the problems that will be discuss in this article is to gain better understanding on how far is the relation between Islam and Hindu in Bali, especially between Syekh Siti Jenar and Danghyang Nirartha.

II. Islam and Wali Songo

The development of Islam in Indonesia generally is related with the role of significant groups, such as the merchants, that it is not surprised that the nucleus of Islamic development was started in the coastal areas, especially North Coastal of Java, such as Banten, Cirebon, Demak, Pajang, Jepara, Tuban and the surrounding areas. The similarity happened in Sumatra, such as Aceh, Padang, Palembang in Western part of Indonesia and some regions in Sulawesi, such as Makassar, in Maluku that is Ternate, Tidore to name different region in Eastern part of Indonesia.

If the Islamic existence had been developed, then it reached to the rural areas that the possibility for the process of cultural acculturation could intensely happened with the mixture of local tradition. This process can be seen from the form of 'meru' in some mosque in Java, such as Kudus or mosque in Bayan, North Lombok. The process of cultural acculturation can be seen in Pegayaman, Region of Buleleng until now. In this recent time, these regions become the center of Islamic development in Bali.

In the process of Islamization, the role of merchant was important to attract local people converting to Islam. Not only in the group of merchants, the royal group of local kingdoms also interested to alter themselves into Islam. This is the Islamic propagation that easily spread not only in the common people, but also traditional governmental bureaucrats and modern bureaucrats in recent times.

In the past, there were not so many discussions on how far was the role of Wali Songo in the Islamic propagation in Indonesia. Nevertheless, only in recent times there was an awareness to recognize the role of Wali Songo in the Islamic propagation as a historical fact. This can be translated that the publication of Islamic Encyclopedia, consists of 7 parts, cannot find the information of Wali Songo. In other word, the discussion of Wali Songo will be eliminated from the academic discussion because their existence is not included in the Islamic Encyclopedia (Agus Sunyoto, 2017).

It means that their role was painted by diverse mythological stories, besides other folklores that still exist until now, especially in Java. For example, the role of Wali Songo that consist of Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Gunung Jati, Sunan Drajat, Syaikh Siti Jenar, Sunan Kudus, Sunan Muria, and Raden Patah. Maybe because of the various stories that encircling them, then it is influencing the difficulties on the process of writing the academic history. Myths are varying between the one to another detached from the right or wrong information that contains them.

For example, among the nine members of Wali Songo, there are no record on the agreement of the existence of Syekh Siti Jenar, that in several sources are related to Ki Danghyang Nirartha, as Mpu that has significant influence in the context that Kingdom of Majapahit was the biggest Hindu Kingdom in Nusantara that located in East Java (Read: Sidemen, 2010). In the Javanese society, there is an assumption that among the members of Wali Songo did not accept the existence of Syekh Siti Jenar, even he was not included into the group of nine Walis. There is no clear explanation about this matter. Even though it can be said, that between them, there is a disagreement in the religious practice that Syekh Siti Jenar had been done that was contrary to the practice of other Walis. Moreover, Syekh Siti Jenar has been known as his intelligence in the religious sphere, but his perspective of Islam considered as different, or deviate from the other Walis.

Even, according to the local tradition that has been developed stated that, when Syekh Siti Jenar died, his grave was filled with dog's dead body. For the validity of this story, it should be analyzed further with the recent historical method. This is maybe one of the reasons why the historiography of Wali Songo is still taken carefully for decreasing the subjectivity that is still appear in the historical sources, because of the limited written sources that existed and the various myths that has been around in the Javanese society other areas, such as Bali.

III. Wali Songo, Hinduism, and Dang Hyang Nirartha

It has been known that the Hinduism and Islamism process were spread peacefully in Nusantara, although in some aspects, there was a wave of social and cultural conflicts. With the attention that has been given for the role of Wali Songo, it appears that the study of Wali Songo has been increased. This change can be given for the understanding of what happen, where there is few information about historical relation that has been done between Islam and Hindu, especially in Java and Bali.

According to history of Java, it is stated that between the member of Wali Songo, there is an exclusion in the role of Syekh Siti Jenar. He is considered as an outsider in the group of nine Wali, because of he had different view about Islamic values according to their akidah. Meanwhile, Syekh Siti Jenar was emphasizing the approach of Sufism, tasawuf, and myths. As it is known, that the origin of Wali Songo were not all of them come from Nusantara, but also from the overseas that had different cultural background, such as Sunan Ampel came from Campa in Southeast Asia. Therefore, it is not surprising if Campa's tradition influenced significantly in the Islamic religious practice in Nusantara.

The record of Islamization in Southeast Asia in general, were strongly influenced by the development of mazhab Syafi'i than other mazhab, such as Imam Malik, Imam Abu Hanifah, and Imam Ahmad bin Hanbal (Susatyo Budi Wibowo, 2017: 216), that commonly were developed in the Arabian region. Compare to the existing mazhab, it seems that the development of Syafei'i are tolerance with the mixture between Islamization and local tradition and local culture. In this case, through the process of Islamization, it can be done by acculturation and assimilation with the local culture. It has been known that nine Wali had played an important role, that started from north coast of Java, even before the collapse of Majapahit kingdom, the process of Islamization had been started. For example, on how the effort of Sunan Ampel, as the oldest Wali, had successfully conducted the Islamization from the kinship system, marriage within the family members of Majapahit kingdom.

It can be imagined, that the Islamization was proceeded before the collapse of Majapahit kingdom, where the mixture of social and cultural relation had been done by Sunan Gunung Jati, Sunan Muria, Sunan Ampel Sunan Giri, Sunan Bonang and other Sunan by an artistic form, such as puppet shadows, arts, buildings, etc. Nevertheless, there was social change in a non-sporadic way, but by a slow process that after the Dutch cam in Indonesia, the changes could be seen in the society.

It had been known that there was internal conflict between the descendant of King Kediri and Singasari and resulted the establishment of Majapahit Kingdom as Hindu kingdom in Java in 1293 AD. It is not surprising, if there is a statement that Majapahit kingdom (related to Demak kingdom) was in the opposite side with the descendant of Kediri kingdom. In the region of Kediri kingdom, there was a believe that the adherents of Buddhism were in a significant number (Zimmer, 2011: 4, 467), especially in relation with Budha Tantrayana, that one of the leader, Buto Locaya, criticized the Islamic policy of Sunan Bonang (Agus Sunyoto, 2017: 241). It is not a wonder that in the region of Kediri has been known the story of Calonarang. Meanwhile, in Majapahit developed Shivaism as the branch of Hinduism. In this time, there was already a conflict between Kediri and Majapahit.

It is not a wonder also, when Sunan Bonang – a son of Sunan Ampel (Agus Sunyoto, 2017: 244) – Islamized the people of Kediri to fight against their own people (as Kafir), so that there was an attack from Sunan Bonang to the region that did not want to be Islamized. Even it is mentioned, because of this conflict, Sunan Bonang ordered to destroy the artefacts of Hindu-Buddhism in Kediri. It can be said that Islamization was violently done by Sunan Bonang with the group of non-Islamic society. Therefore, it can be said that with this conflict, until now, there are many artefacts that has been destroyed.

In the issue of Islamic propagation, it can be said that not only in the bottom of cultural sphere of the society, but in the upper level - especially it relates to the structural change in the relation with political understanding of government after the establishment of Demak kingdom in north coast of Java (Cf. Bawa Atmadja, 2017). The historical records show that there was a historical connection between Majapahit and Demak, so that it can be said, after the collapse of Majapahit, the process continued in the form of Demak kingdom. Indeed, there are not many detailed news explain the relation between Demak and Majapahit. Indeed, there were stories in the historical sources that linked the two kingdoms, Demak and Majapahit, between Syekh Siti Jenar and Dang Hyang Nirartha.

According to the oral tradition, the member of Tarekat Akmaliyah named that Syekh Siti Jenar (or Syaikh Lemah

Abang) was the son of Queen Cirebon. Nevertheless, there are some debates of where Syekh Siti Jenar came from. According to Susatyo Budi Wibowo (2017: 226) that quoted Kyai Haji Muhammad Sholikhin (2014: 122-123), stated that Syekh Siti Jenar began to study Islam. Then he studied Hindu and Buddhism. When he was five years old in 1431, he and Syekh Datuk Kahfi studied Islam in Giri Amparan Jati hermitage. He studied Nahwu, Sharaf, Balaghah, Ilmu Tafsir, Musthalah Hadits, Ushul Fiqih, and Manthiq. In his development, Syekh Siti Jenar had been given a task to propagate Islam in Java.

Fifteen years later, he went out from the hermitage and started to study sufi and Sangkan Paran Dumadi. It means that this was the perfect knowledge to gain from sense of concern. Susatyo Budi Wibowo (2017: 227) added that, according to the Serat Wirid as a bible of Javanese mysticism that the concept of Sangkan Paraning Dumadi consist of Asaling Dumadi as the beginning of a form, Sangkaning Dumadi contains the meaning of where and how it was developed. Purwaning Dumadi is the beginning of a form, and Tataraning Dumadi means the dignity of a form and Paraning Dumadi is the direction of a development. Addition to this, according to the manuscript of Negara Kretabhumi, the missionary endeavor of Syekh Lemah Abang was developed rapidly and followed by many of his scholars that occupied the high rank in the society. This resulted an anger from Sultan Demak named as Trenggana marah, because Syekh Lemah Abang supported his pupil, Ki Kebo Kenongo to build a kingdom in Pengging (Agus Sunyoto, 2017: 325). However, the effort of Syekh Lemah Abang continued, and it was followed by the opening of hamlets called as Lemah Abang that spread from Banten to Banyuwangi (Agus Sunyoto, 2017: 316).

The role of Arya Damar had been known as the Duke of Palembang in 15th Century (1440). In Bali, Arya Damar was an important role in choosing the Kings of Bali. However, the question should be: Was Arya Damar in Bali the same person with Duke Arya Damar in Palembang? From some sources that has been written by Agus Sunyoto, titled as Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah, stated that there are some explanations stated on how acculturation can be the process of Islamic propagation. From the assembly, Wali Songo discussed on how Syekh Siti Jenar did the Islamic propagation.

Syekh Siti Jenar studied Sufism, tasawuf and mysticism, especially that related to Hindu-Buddhism that had been studied in Pajajaran, West Java related to the Catur Viphala teaching, teachings that had believed as the heritage Prabu Kertawijaya from Kingdom of Majapahit. In the teaching of Catur Viphala, it emphasized firstly Nihsprha as a condition where there is no more desire that human being want to achieve. Secondly, Nirhana means someone no longer feels haning a body. Thirdly, Niskala is a process where the soul will meet the One in a process of amalgamation. Fourthly, Parma Laukika, is "the highest level that is free from any kind of condition, no characteristic, and overcome Me" (Susatyo Budi Wibowo, 2017: 27—228).

Bawa Atmadja added, that Islamic mysticism which had been taught by Syekh Siti Jenar relates to the philosophical thinking of God and his creation. It means that the people have their characteristic of human being and Divinity. Therefore, there is no differentiation between human being and divinity. According to this statement, the life of human being is not only close to the divinity, but also become unite with God, that can be named as Manunggaling kawula-Gusti (Jumbuhing kawula-Gusti). According to Bawa Atmadja, that the teaching of Syekh Siti Jenar have a meeting point with Hindu teachings about Upanisad, that stated God (Brahman) immanence with the nature (macrocosmos) and the body of human being (microcosmos), that has been known as Atman or Moksha. Syekh Siti Jenar named this concept as Manunggaling kawula-Gusti, that the human being is released from this mortal world. Therefore, Moksha is an ideal goal in Hiduism, where human being is being freed from the process of reincarnation (Bawa Atmadja, 2017: 27, lihat juga Zoetmulder, 1990).

Many students were interested by the teaching of Syekh Siti Jenar, not only from Java island, but also from another region in Nusantara. Among the students of Syekh Siti Jenar (or Syaikh Datuk Abdul Jalil), there was Ki Danghyang Nirartha (Agus Sunyoto, 2017: 323). It was not stated clearly about the role of Ki Danghyang Nirartha in this meeting with Syekh Siti Jenar. It must be known that among the member of Wali Songo, only Syekh Siti Jenar had a different perspective of Islam. This is caused by the reason that Syekh Siti Jenar did not fully dominated by Islamic teaching, but also teachings of Hindu-Buddhism. For example, the application of padepokan as a system of Islamic teaching that became the educational system of pondok pesantren (Islamic boarding school). There is a successful aspect to formulate the religio-socio-cultural values in the Hindu-Buddhism society with Islamic values, that relates with monotheistic value of Siva-Buddhism (adwayasasthra) and Islam that was brought by Sufism.

However, because of different perspective between Wali Songo and Syekh Siti Jenar, it was stated that Syekh Siti Jenar was punished and sentenced to death in Sang Cipta Rasa mosque in Keraton Kasepuhan. After he buried in Anggaraksa, the grave of Syekh Siti Jenar had been destroyed and replaced by dog's body. But, there was a story that the body of the dog became a jasmine flower and it has been known as Pamlaten (Agus Sunyoto, 2017: 331). Meanwhile, the written history of Central Java stated that Syekh Lembah Abang was executed in Demak mosque. His body also was replaced by dog's body. It has been said that the conflict among Sultan Demak and Syekh Lemah Abang related to the support of Syekh Lemah Abang according to the establishment of Pengging kingdom.

It is understood, why the source of Keraton Kanoman Cirebon narrates that the followers of Syekh Lemah Abang who came from Pengging were being chased by Sultan Demak, and in the end they received protection from Sunan Gunung Jati in Cirebon. Agus Sunyoto (2017: 344) quoted from the book of J. L. A. Brandes titled as Pararaton, (1920), stated that after the death of Sunan Ampel as a sunan or the oldest wali from a santri, took a decision to attack Majapahit that had the basis power in the inland area. There was an effort for Sunan Kali Jaga to avoid the war, but it seemed not successful. It can be understood because Sultan Demak, named as Bintara, had shown loyalty to Majapahit with the distribution of a tribute.

With the failure of persuasion that was given by Sunan Gunung Jati, therefore one figure of Demak mosque, that was Prince Ngunding, united with other santris attacked the city of Majapahit. The soldiers of Majapahit, led by Mahapatih Majapahit that was known as Gajah Mada. Bawa Atmadja (2017: 20--21) explains that there was a reason why Raden Patah did not want to have a war with Majapahit, because the last King of Majapahit, Prabu Brawijaya V, was his own father. Nevertheless, because of the strong support from Sunan Bonang and Sunan Giri, in the end Raden Patah did the attact. In that time, Prabu Brawijaya run away with his follower, Noyo Genggong and Sabdo Palon, where the escape was planned to go to Bali for asking help from King Gelgel, Klungkung in Bali. However, Sunan Kalijaga could chase them in Blambangan and persuaded him to cancel his trip to Bali. Its purpose was to avoid the bloodshed that would happened, and Prabu Brawijaya V accepted Sunan Kalijaga's opinion not to go to Bali and also propagated to Islam. Despite that, his followers were against to propagate to Islam, because for them, Hindu-Buddhism was the suitable religion for their society. It was stated that Javanese people were not appropriated to propagate their beliefs to a religion that was not from Java. The group of Pande, who had the ability to produce weapon and skill of war, was chased and thrown away to East Java and Madura. Because of the lost of Majapahit, the number of Pande were increased to escape to Bali (Bawa Atmadja, 2017: 18, 21--23).

In that war, the santri soldiers could be defeated by Gajah Mada's soldier in Tuban. However, in the second attact, the soldiers of santri Demak led by Prince Ngudung. Meanwhile, the Adipati of Majapahit under the supervision of Prince Terung, that was helped by Ki Kebo Kenongo or King Pengging Andayaningrat and his son Kebo Kanigara, were presumed to have blood relation with Gajah Mada (Bawa Atmadja, 2017: 25). It was stated that the crown king of Majapahit Arya was defeated, it also happened with Adipati Klungkung from Bali, Adipati Terung and two other Muslims that deicated themselves to Majapahit. To raise the opposition against Kesultanan Demak, there must be a counter ideology that can fight against Islamic ideology from Kesultanan Demak. Therefore, Ki Ageng Pengging or King Pengging Andayaningrat studied to Syekh Siti Jenar, that famously known as his teaching of Manunggaling Kawula Gusti, or jumbuhing kawula-gusti, that he became as a figure of Sufism, mysticism, and a Javanese mystic teacher in Java (Bawa Atmadja, 2017: 25).

This is a story before the end of Majapahit kingdom that was attacked by santri from Demak and the involvement of Adipati Klungkung from Bali. Addition to this, according to the relation of Islamism and Hinduism, it can be seen that the Islamic propagation in Java influenced the mixture of cultural acculturation. This can be seen to the relation on how the Islamic process that emphasized the cultural acculturation that had been done by Syekh Lemah Abang or Syekh Siti Jenar to their 40 students. Among these students, there were Ki Bisana, Ki Wanabaya, Ki Cantulaka, Ki Pringbaya, Ki Lothang, etc. (Bawa Atmadja, 2017: 25).

One of Syekh Siti Jenar or Syekh Lemah Abang's pupil was Ki Danghyang in the process on the meeting of other wali in Java. From that meeting, it was stated that there was a similar perspective between Syekh Siti Jenar with Ki Danghyang Nirartha that gave a description that there was a relation accorting to religious values, although Syekh Siti Jenar emphasized the Islamic values and Ki Danghyang Nirartha stressed the value of Hinduism and Shivaism. In Bali, Ki Danghyang Nirartha has been known as several names, such as Pedande Sakti Wawu Rauh

(the newcomer of Holy Priest), in Lombok he named as Pangeran Semeru, in Sumbawa he was known as Prince Sangupati. Because of the increasing process of Islamization, in the era of Dalem Watu Renggong, there was a desire to protect Hinduism from the Islamization. Even in Kidung Pamancangah, it was stated that there was a messenger from Mekkah (or it was believed he came from Demak named as Ki Moder), tried to Islamized Gelgel kingdom under the authority of a King called Dalem, as the biggest kingdom in Bali (Gora Sirikan, 1957: 125).

Ki Ageng Pengging had been said that he had a friendship with Syekh Siti Jenar's pupils, to fight in a form of political and religious opposition to Kesultanan Demak under Raden Patah. For Raden Patah, this was a serious thread for his kingdom. However, Ki Ageng Pengging who was said to fight against Kesultanan Demak, was betraying Majapahit. In the end, the opposition ended with Pancatandha Terung chopped of the head of Sunan Kudus, Ngudung. It was stated that the santris swarmed over Adipati Terung and many were dead with borrowing the dead body of Sunan Ngudung (Agus Sunyoto, 2017: 350). In 1478, after Majapahit collapsed and was taken by Demak, it stated that Majapahit were propagated to Islam. This is the reason why there was no religious center of Hindu-Buddhism (Bawa Atmadja, 2017: 23).

From mentioning the name of Pedande Sakti Wawu Rawuh, it can be said that he was not a Balinese that was born in Bali, but he was Javanese that had been stated in the meeting of Wali Songo in Java. It was not known certainly on how far the relation of Danghyang Nirartha with the Islamic religion in Java? In 1500s, Danghyang Nirartha came to Bali to teach Shiwa Siddhanta (Sidemen, 2010: 61—64). Danghyang Nirartha has been known as the actor of spreading Hinduism after Majapahit came to Bali and based its religious power in the society.

There was an opinion if someone wanted to see the process of Hindu development in the Majapahit era in East Java, it can be seen from the Hindu development in Bali nowadays. There are many perspectives about the role of Danghyang Nirartha when he spread Hinduism in Bali. Nevertheless, on how the relation between Islam and Hinduism that had been happened when he was in Java and his relationship with Wali Songo, it needs to be further analyzed. It is unknown that there is still a practice of Hinduism and Islamism in the local cultural acculturation, such as puppet show, architectural combination of Hindu-Javanese culture. Dang Hyang Nirartha chose not to Islamized the society, but he intensively propagated the Shiwa Siddhanta religion.

He also continued to teach Hindu-Javanism in Bali. For example, about the concept of mandala that came from India and was practiced in Java in the era of Majapahit (cf. Eiseman, 1988). Within this concept, Bali was being strongly propagated into Hinduism with the conception of building sacred temples in every direction (mandala system), such as Sad Kahyangan. In this statement, it has been shown that Danghyang Nirartha strengthened the position of Hinduism in the Shiva Siddhantaism in Bali. Even he was stated to be married with four women that gave birth to influential elites, not only in the socio-cultural problems, but also to the economic and political issues in Bali.

IV. Conclusion

From the above description, it can be concluded that before the era of Majapahit, there was an Islamic process. Even the Kesultanan Demak had a historical relation with Majapahit. Even though there was a diverse perspective between Islam and Hinduism that had been seen from the clash of Hindu-Java culture and Islamic culture. However, it can be said that the Islamic process was acculturated without erasing the cultural values of Hindu-Java in the era of Hindu kingdoms.

The differentiation of religion can be seen in a perspective on the members of Wali Songo that had a diverse opinion among its members. It can be said that the teachings of Wali Songo is influenced by the prspective on how to look at these two religion. As a result, there was a dynamic process in the development of these two religious believes. For example, the role of Syekh Siti Jenar and Danghyang Nirartha that can be seen on how the discourse of Hinduism that were still applied in the society were distracted by the development of Islamism in Java, Bali, and other part of Nusantara.

These are the story of Wali Songo that was influenced by many perspectives about the origin of their actors, and it could not be released from the role of Syekh Siti Jenar. According to the other member of Wali Songo, the origin of Syekh Siti Jenar has not been known. There was a perspective that they came from West Asia, lived several years in Malakka, and went to Java. In Bali, one of his pupil, Danghyang Nirartha, has been known as the actor

who placed the basic foundation of Balinese culture.

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CATHOLICISM IN THE CONTEXT OF HARMONY IN BALI

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Abstract

The issue of religious diversity has recently discussed in the new order period that stressed the government policies in the context of economic growth and stability for more than 32 years. These developments affected the issues of harmony in the postmodern Indonesian society. In which there were many some conflicts between the ethnic and other ethnic groups that have different religious beliefs. However, the new wind emerged since the fall of the new order has influenced the dynamics in Indonesian society in the reformation period started in 1990s. Therefore, there are some significant issues that are need analysed in the context of reformation period, firstly why the new order regime controlled strongly the religious life in the Balinese society. Secondly what kinds of responses that emerged on how the Balinese Catholics anticipated the religious issues. Thirdly what kind of contribution that can be contributed in order to maintain the diversity Balinese society in the Indonesian state? Based on Pancasila ideology. From this question it will be expected to have more understanding of the concept on unity diversity in the post-modern Indonesia.

Keywords: New Order, Catholiscm, harmony, reformation era and multicultural Bali society.

I. Introduction

Balinese society is a multicultural society, where various ethnicities and religions are in a safe and peaceful community life. Safe and peace is the key to sustainability in a multicultural society (Ardhana, 2011). This concept has actually been guaranteed since the State of Indonesia was declared to be established by its founding fathers since August 17, 1945, even the Dutch colonial government seemed to understand how diversity in the Dutch East Indies began to be realized when its reign in Indonesia. In Bali, this policy is known as Baliseering. Why is Indonesia declared a country that has diversity in ethnicity and religion? This question is inseparable from the experience of the founders of the nation who experienced their bitter periods under colonial rule, so that they were banished to their exile away from power in Java.

Nationalist leaders like Soekarno understood the meaning of a difference. He gained a lot of experience when he was thrown away and had to live with other ethnic and religious groups. This makes it a valuable experience in setting up a single, diverse country.

Soekarno, for example, when he was in Ende, East Nusa Tenggara, he experienced how he had to get along with other groups of fighters who had different religions, Catholic and Christian, and could understand his religious practices in the context of political dynamics in Indonesia in his colonial era (See also: Viswanathan , 2017) This inspired his thinking, and when he was at his disposal many asked him how he would behave if he wanted to establish an independent state, free from Dutch colonial rule (Ardhana, 2018). It is especially related to the question, how is the attitude if an independent state is formed, while his biological mother is a Balinese born in Singaraja, in North Bali. From this question he realized the importance of a country that can protect a diverse, peaceful life and can live side by side happily.

This is the basis of Soekarno's thought which, when viewed from the Dutch colonial policy at the

time, did not seem to be much different (Ardhana, 2017). The Dutch hope that they do not want Bali to be changed from its cultural character (Covarrubias, 1986). This is what is known as the *Baliseering* concept, where the Dutch during their control in Bali must not force their will to Christianize Bali. However, the Dutch could not prohibit various attempts at Christianisation or the spread of Catholicism which had actually taken place long ago in relation to the arrival of the Portuguese and Spanish in the 16th century. But, some historical records of the development of Catholic religion or mission that occurred in the 17th century (1635) did not seem to be successful in Bali, because at that time the kingdom in Bali, especially in Gelgel or in Klungkung was reaching the peak of its power.

However, it seems that gradually the dynamics of the spread of Catholicism cannot be stopped, because various activities of religious dissemination are carried out based on conformity with life in local communities. This is where it is interesting to examine this problem, because the dynamics that occur with Catholicism seem to strengthen the diversity that occurs in relation to multi-cultural communities in Bali in particular, and in Indonesia in general.

This study will discuss how the contribution of Catholicism is in the process of forming a multicultural society in Bali. By focusing on the first few questions: in relation to the meaning of multi-cultural society, second, how the dynamics that take place with Balinese culture and thirdly, how the impact arises in life that emphasizes tolerance and diversity in the frame of the Indonesian state which has a national basis based on Pancasila. Here are some questions that will be discussed in this paper in gaining a better understanding of the existence of a diverse country in Bali in particular.

II. The Role of Religion in the New Order Period

As mandated in article 29 of the 1945 Constitution, the issue of religious freedom is regulated. This is the mandate of the law on guarantees to regulate the issue of religious freedom. This becomes important in relation to understanding the concept of multicultural society that should be understood in the context of migration and the history of Balinese society.

The concept of multicultural society is understood as a concept in which the recognition of individual rights in the life of the nation and state. The state guarantees this freedom, especially in relation to the position of individuals who are recognized by the state. This is where the importance of diversity in Balinese society is important. In this connection, it should be understood how the socio-cultural and economic relations occur between dominant groups that tend to be hegemonial and the culture of minority community groups. Balinese people who are generally Hindus as the majority group, compared to other non-Hindu community groups as a minority group (as a reference, see cases of ethnic Balinese and Chinese relations in Tabanan-Bali, Aryana, 2017: 434). Even though in the sociological level there are relations between the majority and minority, in reality the relations that occur can be managed well without having to downplay the meaning of minority groups in the development of human civilization.

The Catholic community in Bali as one of the minority groups in addition to other ethnic groups who are Muslims, Christians, Buddhists, Confucians and so on, seem to have a certain place in the migration process and Balinese cultural history. This is closely related to the historical dynamics that occurred long before when Western influences began to emerge in the archipelago in general, and then in some regions such as Bali. Compared to other regions where the influence of dominant Catholic religions such as Maumere, Sikka, Ende on Flores Island and others in East Nusa Tenggara, it can be seen in the Balinese region that first gained Hindu influence, the existence of Catholicism in this region is not as intensive as the region in Nusa East Southeast. This is because in that region Indian and Hindu cultural influences have not entered in depth, although in some historical sources the slightest influence of Majapahit's influence in the region.

Ethnic groups that adhere to Catholicism cannot be separated from such history, especially in the context of ongoing migration related to the atmosphere of the times and possible political situations. For example, in the spread of Catholic and Christian religions, it appears to have something to do with the movement of the community because of the profession and the need to employ them as employees in colonial times such as other soldiers and employees. Gradually experience the development process and

then cannot be separated from the need for a community that can accommodate the interests of this group in the life of society and state. Then, there were pockets of people in the newly inhabited territory and the construction of the church became a necessity to meet the Catholic community in Bali. That is why the Catholic churches that were built cannot be separated from the context of Bali's historical processes in the past, whose existence can be observed now (about the atmosphere of the past Bali see: Covarrubias, 2012).

In the New Order era, the order of life living side by side got a good place. The policy of the New Order government at that time emphasized national stability and economic growth. Thus, the presence of national stability allows a sense of stability among multiethnic religious people. That is why in the New Order era acts of intolerance could be dammed and not to surface. This means that the government and the state have been present in the dynamics of religious communities in Indonesia.

In the developments that occur indeed the Catholic community can adopt and adapt to the character of the Balinese community living in Hinduism. Not only in the matter of philosophies and religious ideologies that are put forward, but the religious practices carried out are also adjusted to the conditions of the local community. Not surprisingly, there was a cultural acculturation between Balinese who embraced Hinduism and other ethnicities who were Catholic. Not only at the level of non-physical culture (intangible culture), but also with a tangible culture such as the building of church architecture for example that adapts to the cultural conditions of Balinese people. For example, the appointment of Hindu-style decorations or decorations in Catholic churches in Bali, such as the architecture of the Catholic Church in Denpasar, shows the process of adopting local culture. This is one of the important things related to cultural accommodation that is taking place in Bali. (Ardhana, 2014)

There is an understanding that it wants the adoption of local culture in the context of the spread of Catholic religion in general, as well as those found in Bali. This allows synergistic social cohesion, so the Catholic religion that developed in Bali appreciates local content such as the concept of Godhead where there is no sharp debate between Hindus and Catholics (Cf. Eiseman, 2000). Almost nothing surfaced about understanding the rise of radicalism among Indonesian Catholics.

III. The Fall of the New Order and Catholic Development in Bali

The New Order during its reign in Indonesia could be seen as an Order that prioritized the strengthening of a sense of unity among religious people in Indonesia. There is almost no sound of separatist movements that want a weakening of state power that puts forward national stability. During the New Order era, a sense of security and stability was emphasized, so that various activities that were intolerant in nature could be controlled by the government. This is interesting, considering on the one hand the state is present in regulating harmonious religious life even though they are different in belief, but on the other hand it can stem the nature of radicalism which often surfaces which is not only caused by religious factors, but also by economic interests and politics that is veiled in a movement that calls religious movements.

Because of the strong central government, it can be said that there is a lack of attention to the minority group, so that the gap to conduct a demonstration does appear together with the majority and other minorities who actually do not emphasize anti-majority centralized and authoritarian. This seems to get fresh angina, especially after the era before the end of the New Order's rule. Until finally the end of the New Order in 1998 which was followed by various demonstrations demanding the need for regional autonomy and given equal attention to the lives of minority groups in Bali and other areas which during the past administration seemed to be ignored by the central government.

IV. Religion and the State in the Context of Harmony in Modern Bali

History notes that the arrival of Catholic community cannot be separated from its role in relation to the coming of other ethnicities and religions in Bali which contributed to the formation of a multicultural society. Indeed, at first, the adherents of the Catholic religion came from other ethnic groups in Bali.

However, gradually, not only ethnic groups outside Bali adhered to Catholicism, because in the subsequent dynamics of history there were other ethnic groups such as the Balinese themselves who had begun to embrace this religion.

It can be said that it was not only the development in the colonial period, post-independence, and even in the modern era their contribution was felt in the process of nation building in attaching diversity as a concept that was needed in the life of the nation and state today. Many developments that occur with the formation of the Catholic community cannot be separated from the migration process that took place in Indonesia in general. The historical relations that have taken place continue to be good between the Catholic community in Bali and the Catholic community outside Bali. For example, community groups that embrace the Catholic religion of Badung Regency such as in Tuka or in other places, for example, have good social cohesion with the local community. where they are.

The New Order era was replaced by the Reform Era which demanded improved patterns of interfaith life. Especially after the issue of regional autonomy was put forward since 2001, the dynamics of religious life can be better regulated to organize relations in a single, diverse country in managing the diverse lives of religious people. This seems to later experience the direction and dimensions of the lives of the various religious religions in increasingly clear rules, because the discourse of the religious state is later confirmed not in Indonesia. This means that even though the majority of the population in Indonesia is Muslim, Indonesia is not a religious country that is still rippling in that direction, even though it does not get the same enthusiasm among religious people in Indonesia.

The position of regulating the existence of religion has been regulated by the government and various interfaith communications have begun to be implemented intensely. This is very significant in relation to the existence of Bali which is known by the majority of Hindus as being able to show their identity not as a monocultural society but as a multicultural society. Bali with a region that is not so wide, but the data shows its diversity is expected to bring up and strengthen the discourse of diversity as a basic principle in the field of religion that must live side by side in harmony, not only among Balinese people, but also non-Balinese. (For reference, see: Windia, 2004) This is also to remember how Indonesia as a large country with a diversity of population, tradition and religion is expected to apply the life of Pancasila not only as a theoretical state ideology and also applicatively in the lives of its people.

V. Conclusion

Bali in particular, and Indonesia which is not a monocultural society, but as a multicultural society. Ethnicity and religion have played a role in the formation of a multicultural society. Although the majority of the Balinese population are predominantly Hindus, on the level of their lives there are other ethnicities and religions that are formed because of the long migration and history.

In carrying out their daily lives, both the majority and minorities can live in harmony and peace in the building of a unified nation state. A concept like this is implemented in stating social relations between religious communities in Bali so that national values can be maintained and maintained in the life of a pluralistic society. Thoughts like this are highly expected especially how to care for the life of the nation and state, so that Indonesian discourses will not exist in the future it can be disputed with the maximum effort to maintain the historical ties that have been intertwined in the past, present and future.

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HERITAGE CITY OF GIANYAR AS THE MEDIA OF CULTURAL DIPLOMACY

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Abstract

In building culture-based tourism we should realize that culture is a process of internalizing values that have been going on for a long time in society. The awareness that tourism in not only a commercialization of cultural values should be realized by the actors who works in that sector. So far, Gianyar Regency has an important role in implementing cultural-based development in Indonesia. The support from the local government also contributed greatly to introducing the local wisdom of the local community. The Regent of Gianyar is one of the Heads who is active in inviting academics, the private sector and the local community to utilize regional assets such assubak, Balinese dance, handicraft, and other cultures to develop and disseminate uniqueness and excellence heritages of Gianyar on a local, national and global scale. Through a qualitative descriptive method study, the authors describe Gianyar's diplomatic effort to promote its heritage to people in Indonesia and also abroad.

Keywords: cities of heritage, culture heritage, local wisdom, diplomacy media

1. Introduction

The city is an area with high population density. City dwellers have diverse economic levels, heterogeneous cultures, more individualistic and materialistic lives. The city has a more modern atmosphere, and becomes the center of government and business. People come to the city to look for a more decent living. But with the increasing number of people who are urbanizing, it has an impact on the physical condition of the city and its citizens. Not everyone can live well in the city. Citizens who can control economic resources become elite class, then followed by the middle class who fill a large part of the city population and the proletariats who try to survive with minimum income. The activities of these three groups can cause problems to the city, including the problem of garbage, pollution, slums, density of community settlement, traffic jam and other things.

Increasingly uncontrolled urban development with increasing number of residents, hotels, modern shopping centers, and slums makes the city chaotic. City observers think that it is necessary to organize the city so that the city is not only an inanimate object without meaning but city has the soul like the soul of life, then the idea of making a heritage city arises. Heritage city means that urban development does not only prioritize business and commercial purposes, but it is accompanied by the preservation of historical buildings which have important meaning to the history of the city's development. Protection and preservation are not only carried out for historic buildings, but also for the natural and environmental conditions of the city. City conservatin is growing rapidly and attracts various disciplines. This starts from the concern that the city must have an identity by not only accommodating economic interests but also appreciating the role of culture.

Gianyar as a city in Bali with significant economic growth understands that modernization and development pressure can erode cultural heritage. The Government of Gianyar responds by maximizing all of its stakeholders to keep the city's assets both physical and non-physical. These assets relate to the identity of Gianyar as a city of art. To make its position stonger in global arena, Gianyar also proposes itself as a member of OWHC (Organization of World Heritage Cities). This organization is a forum formed by mayors and regional heads of heritage cities that have at least one world heritage site that is recognized by UNESCO. After following a rigorous selection, finally Gianyar was chosen as a member

of OWHC. By becoming a member of OWHC, Gianyar has a forum for diplomacy to other OWHC members to introduce the peculiarities of Gianyar. In addition, tobe a OWHC member, Gianyar should continually build positive image to the another OWHC member that Gianyar is seriously preserving, developing and exploring the richness of their cultural heritage. Besides, The Government of Gianyar is also doing some actions to attract tourists who have been interesting in visiting the heritage city. Therefore, through this research, it will be discussed further about the Gianyar heritage city as a media for cultural diplomacy.

2. Research Methods

This study used descriptive qualitative method. The primary data obtained through in-depth interviews with expert staffs, the Gianyar Cultural Service's staffs and art activists. Secondary data were obtained through library sources, including documents (books and magazines) which explains the participation of Gianyar in Organization World Heritage Cities (OWHC). The data collection techniques carried out by using in-depth interview with key informants and documentation techniques from written sources. The analysis of data was carried out using descriptive analysis techniques. At this stage the primary from interviews are combined with secondary data derived from supporting documents. Data analysis uses theoretical framework from cultural diplomacy and cultural heritage. Furthermore, the results of this analysis will be presented qualitatively.

3. Finding and Discussion

Gianyar as a heritage city has the potential inheritance consisting of natural heritage, cultural heritage and saujana heritage. City of art carried out by Gianyar because there are various types of art thrive in this area. Many monumental artworks were born, ranging from painting, dancing, and art. This identity is used as the spirit of the development of heritage city of Gianyar. The unique cultures which most of them are coming from artworks makes Gianyar different from other heritage cities. The beginning of Gianyar's revitalization as a heritage city began with the appreciation of three types of Balinese dances as World Cultural Heritage namely wali dance, bebali dance and bebalihan dance. The dances include in Wali dance are Sanghyang Dance, Rejang Dance; Baris Upacara Dance. Then bebali dance are Gambuh Dance, the drama of Wayang Wong Dance and Sidakarya Dance, and the last dance is bebalihan dance are Barong Ket Dance, Legong Dance and Joged Bumbung Dance.

The city of Gianyar shows its concern to revitalize the city and increase cultural activities. At the 245th anniversary of Gianyar in 2016 Gianyar, it declares its wish and preparation as a member of world heritage city. JKPI's decision based on Decree number: Skep / 04 / RakernasII / IV / 2011 strengthen the status of Gianyar as Heritage City in Indonesia along with five other regency/cities in Bali which are: Denpasar, Gianyar, Karangasem, Buleleng, Bangli. After making a submission to Quebec, Canada and through a rigorous selection, then on April 12, 2017 Gianyar holds the title as a member of OWHC. Currently there are 280 members of OWHC. In Indonesia there are three cities become members of the OWHC, which are Surakarta (2008), Denpasar (2013), and Gianyar (2017) (Tina. 2017). After held the status as a member of OWHC, it becomes a good bargaining power for Gianyar to increase visits of tourists who have recently begun to be interested in visiting areas that maintain their cultural heritage. As a heritage city, Gianyar has a number of inheritances that can be grouped into three, namely: cultural heritage, natural heritage and saujana (mixing natural and cultural) heritage. Most of heritage in Bali are located in Gianyar. To be included in the list of cultural heritage recognized by UNESCO is determined based on the values of excellence (Outstanding Universal Value) (Ardhana.k: 2016).

Most of cultural heritage possessed by Gianyar are located along the Pakerisan and Petanu Watersheds and in the villages between the two rivers. These villages are Pejeng Village and Bedulu Village. The cultural heritage found in the two villages are hundreds of statues. The statue are stored in temples and are purified by the community so that their existence are very well maintained (Geriya, et al, 2013, in Bharata, 2015). Cultural heritage in the Pakerisan River are Pura Tirta Empul (Tampaksiring), (Goris, 1954 and Damais, 1955, in Ardika, et al, 2013), the Mengening Temple (Tampaksiring), the Gunung Kawi Cliff Temple (Tampaksiring), the Kerobokan Cliff Temple (Pejeng), the Measuring-Size Temple

(Pejeng), Tebing Tegallinggah Temple (Bedulu), Bitra relief (Gianyar), and ends at the Masceti Temple in Masceti Beach (Blahbatuh). Whereas in the Petanu River the cultural heritage site is Gua Gajah. It was the alcuturation between Hindu and Buddhis. They are the legacy of the Warmadewa dynasty. Other important cultural heritage around the Pakerisan and Petanu watersheds are temples namely Pagulingan Temple, Tirta Empul Temple, Mengening Temple, and Gunung Kawi Temple. In addition to cultural heritage, Gianyar also has a saujana heritage, namely subak, which are Subak Kulub Atas, Subak Kulub Bawah, and Subak Pulagan which currently holds satutus as a World Cultural Heritage (WBD) (Government Of Gianyar, 2012: 6).

To maintain its title as a world heritage city, Gianyar is not only preserve the tangible heritage but also the intangible one, which are, Balinese language, ancient Javanese language, kawi language, sanskrit language, religious ceremonies and rituals, ways and systems of worship, nguopin tradition (gotong royong), the tradition of corpse burial, mapeed tradition, makiis tradition, knowledge of traditional medicine, traditional building methods, traditional technology, literary arts (kakawin and kidung), performing arts (dance, percussion, puppet arts, and theater arts), fine arts (traditional building art, sculpture, and painting), and others.

The Gianyar] Government realizes that the preservation of tangible and intangible heritage must be supported by other efforts to introduce the uniqueness and superiority of Gianyar in the national and international spheres, so that the government of Gianyar conducts cultural diplomacy through international activities including participating in the International Conference on National Trust (ICNT) with bringing an expert team and convey art mission to Birmingham. The Gianyar elected as the host of ICNT Conference in 2017 (Official Site of the Gianyar Regency Government. 2015.). This is an opportunity for Gianyar to introduce the potention of its cities and cultures to ICNT members. The aims of holding this event was to give a good impression to representatives from OCHW members so they can bring information when the back their countries about the cultural wealth possessed by Gianyar so afterwards can increase the interest of tourists entering Gianyar.

Gianyar had already got and award from UNESCO for subak as a World Cultural Heritage in 2012 in the city of Pitsburg, Russia. This network with UNESCO opened up opportunities for Gianyar to develop its image as City of Literature, City of Gastronomy (culinary), City of Music, City of Fashion, City of Crafts, Film City. This is a media for Gianyar to enrich its creativity and develop their culture through literature, culinary, handicrafts, traditional music, fashion and even reaching the film industry.

Hold a title as a member of OWHC gives many opportunities for Gianyar for tourism development and opens some destinations that have not received special attention before. Besides the problems of infrastructure can be solved because tourists need good infrastructure to make their vacation become comfortable, especially the problem of access, facilities and package of tourist destination to the areas which are never had been touched before. Besides developing the infrastructure, the activities carried out by Gianyar as a diplomatic step as members of OWHC are writing publications concerning heritage cities, attending OWHC activities every year and hosting some events had by the OWHC. It can be the a good chance to tourism promotion (Gianyar Regency Government Official Site, 2015).

Publication becomes one of the important elements that need to be carried outas OWHC member. This is because with the publication, more and more people in the world know about how the government and the people of Gianyar treat their cultural heritage. The more publications are carried out, the existence of the city of Gianyar as one of the world's heritage cities is increasingly confirmed. Through various kinds of research, and academic activities to maintenance and protect of assets owned by of Gianyar, diplomacy become the components in disseminating information to the world that Gianyar is worth to be an OWHC member.

Gianyar rgovernment also has a cultural heritage magazine published twice a year. Through this magazine, various thoughts about cultural heritage preservation continue to be explored by the drafting team. Many thinkers and researchers participated in popularizing Gianyar's assets through this magazine. From 2017 several editions of published magazines have been published and its continuation of publication becomes the concern of Gianyar to introduce the cultural wealth of Gianyar to the world. Then government of Gianyar also has a team of experts who help to explore the cultural treasures of

Gianyar. The various activities are doing by them such as helping to prepare for international seminars, making regular workshops, doing capacity building, as well as the preparing the terms of reference for the Gianyar as heritage city. In addition to strengthening the concern of Gianyar as a member of OWHC, there are many cultural activities held by the government such as a thousand metres of painting competition, satay lilit competition, ang many more art activities to support the image of Gianyar as an heritage city (Short-term Work Plan of the Pusaka City Expert Group of Gianyar Regency, 2016)

The Government of Gianyar in collaboration with the Udayana University, Faculty ,of Cultural Sciences Cultural Studies Doctoral Program held an international seminar on a series of National Working Meeting VI Jaringan Kota Pusaka Indonesia (JKPI) in Gianyar. The seminar entitled "Living in the Sustainability and Harmony: Managing the Cultural and Natural Heritage for Prosperity" took place at the Gianyar Cultural Center, Tuesday (4/18). The seminar was attended by 58 regencies/cities throughout Indonesia who were JKPI members with speakers from the President of the Municipal Council of Cross Perai (MPSP) YBhg. Dato 'Maimunah Mohd Sharif and the Directorate General of Culture of the Republic of Indonesia, Ministry of Education and Culture, Dr. Hilmar Farid. The seminar was officially opened by the Deputy V of the Coordinating Ministry for the Republic of Indonesia's Human and Cultural Development Division, Ir. I Nyoman Shuida, M.Sc.

Besides Balai Pelestarian Pusaka Indonesia (BPPI) together with Government of Gianyar hosts the 17th International Conference of National Trusts (ICNT). The Government of Gianyar highlights in Bali's past and present cultural heritage conservationin Gianyar. Bali has advantages from the mixing of its customs and culture. Hindu becomes the religion that gives the deep essences to Balinese arts and lifestyle. Therefore, Bali must be balanced between heritage conservation and tourism. Because if is not maintained, we just wait for the local wisdom to recede.

4. Conclusion

The development of Gianyar as a City of Heritage has the aim to raise awareness of community that Cultural Heritage is the important element of Balinese life. Empowering cultural heritage as capital and sources of creative economy is the task of stakeholders. Because when people do appreciate its heritage, it give the impact to people characters such as, the act of loving, preserving and developing the heritage and cultures owned by Gianyar. Every people can be good actors to open the network locally and abroad to introduce the culture and heritage. When they have a wide networking, ability and spirit to preserving and introducing the culture, they are become the agent of cultural diplomacy. The government of Gianyar assisted by people of Gianyar routinely formulates ongoing efforts related to activities that support the label of Gianyar as the world heritage city. Among them are doing art activities, making good publications through books published and containing various types of cultural heritage of Gianyar city, and regularly publishing magazines from year to year. Besides that, Gianyar also became the leader of JKPI's VI National Working Meeting and the host of ICNT which took place in 2017. The routine cultural activities were also conducted in the Gianyar to expand information about the cultural heritage owned by Gianyar. Finally, guided and planned travel arrangements can provide an overview of the historical flow and development of the cultural heritage of Gianyar so that the whole aspects of cultures owned by Gianyar can be introduced to local, national and international communities.

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CRITICAL HISTORY CONSCIOUSNESS: INDONESIAN RUMMAGING DESIRE AND LUST IN ACQUIRING FOREIGN CIVILIZATION (IN THE PERSPECTIVE OF LOCAL WISDOM)

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ABSTRACT

This study aims to understand the Indonesian fragile character when they come face to face with the "imported religion" and foreign civilizations that spread throughout the archipelago. This study uses the cultural studies approach, so that it largely dismantling the stability in the life of the nation and state. The method used in the study is abstraction (meta-analysis), by comparing various critical thoughts constructed trough critical studies. The results of the study are Indonesian ancestors were Malays-Austronesia who already had religious system of worshiping ancestral spirit, four older brother "nyama pat", and super natural power. The introduction of foreign religions system tempted the desire of the Indonesia to acquire it but soon to forget his own religion. Science and technology is a new civilization adopted from the western culture. Thus, Indonesian should not feel inferior if they are not able to acquire the product of the western culture, but they should be ashamed if foreigners are practicing Indonesian local genius well. The development of science and technology and western civilization should not dominate Indonesian civilization (ngudi kesempurnaan to ngudi kewicaksanaan). The character of Indonesian become inferior and unfit for developing the country because of the unfiltered adoption of foreign culture. The unfiltered adoption of foreign culture causes the Indonesian personality and character eroded to the root. Colonial discourse is full of hegemony, lust and desire debauchery, because of lack critical consciousness Indonesian became peanut which forget their own nutshell, abandoning humanity, civilization, and their national identity. Thus, it is necessary to develop critical consciousness in education, by developing exemplary, devoted, and friendly nature and serving. It is very important to understand the critical history of the nation that has been oppressed by colonial discourse. The understanding of critical national history is a filter in receiving foreign influences, so that the nation character is not fading away. The desire to follow foreign civilization in the form of culture, social system, system of ideas / religious system is expected not to eliminate Indonesian identity.

Keywords: Critical History, Indonesian, and Local Wisdom

I. Introduction

Indonesian is prioritizing physical development than character building. The technology invention and physical development since the 7th century until the Indonesian independence has found their magnificence (Cf. Sztompka, 2008:13). Borobudur, Prambanan, Monas, Semanggi bridge, Sosrobahu and airplane developed by the Indonesian engineers have been well acknowledge by International community. Nation figure such as Soekarno, BJ Habibie and Cok Raka Sukawati are the patron for the technology development. However, the nation character is becoming fragile and inferior after it comes face to face with the foreign culture. The history of the nation character is interesting to be studied, is the nation character influenced by its past colonialism and feudalism? or the cultural value system always exhibits its desire to enjoy foreign goods and culture and abandon its important belonging. Soekarno realized the weakness of his nation character, but none his successor paid substantial effort to build the nation character. They even use the issue only for political purpose which consistently used before

the general election (Lacan, 2009). Based on the background, the problems can be formulated are as follows: "why the Indonesia are becoming fragile after their encounter with foreign culture, and why do Indonesian accept every new change brought by the foreign culture and willingly abandon their culture, how is local wisdom role in relation to the nation issue? The objective of this study is to develop critical history consciousness that prioritizing 'Locally manufactured product/local genius/ Balinese religious system and selectively acquiring imported product/culture which can weaken the nation character.

II. Critical Approach

Historically, the critical approach has two different schools (1) cultural study (Bermingham school) (2) Critical theory (Frankfurt school). The approaches are to straighten out the world view of the Indonesian in achieving their independence goal. Western post colonial hegemony is unconsciously becoming the way of life for the nation leader, even its current meaning is stronger than the colonialism itself (Cf. Anom. 2011). Critical thinking openly question the existing thought by creating new counter-thought to be contested on the academic work. Even though the new counter-thought posses less power than the existing though, the power struggle continues to rage. Power relation, economy, prestige, sexual libido and other interest are rewritten into multicultural society (Parekh, 2012; Tilaar, 2007; Watson, 2000). Giddens (2010) sees the relationship between the agent-time-and structure which share the same concept as desa-kala-patra. Marx dialectic thinking is developed primarily to understand the political and socio-cultural of the society. A.Gramsci strongly opposed Karl Max. He believes that hegemony does not occurs exclusively on the economic, but it also persist in social discourse which affect the human desire that in turn influences the behavior of the society (Barker, 2004:48). Discourse uses language as a dominative and repressive apparatus of the ruling class. Meanwhile, Jean F Loytard perceives that hegemony as language game, in political discourse language game is responsible for the formation of social reality (Hall, dkk, 2011:265; Barker, 2004). Therefore, language represents the contestation of social reality discourse (Santoso, 2012:24). The contestation is kind of counter ideology trough language-expressed thinking. M. Foucault mentions that the language archeology and genealogy and its method creates new consequence in history. History is actually the development of "system of thought" which determines how the knowledge is practiced at a given time. Genealogy is talking about erased and added value on the archeology and discourse, so critical history in Foucault view is talking about archeology and genealogy (Parchiano,2012:165). Hegemonic properties of the western post colonial discourse is confusing, thus there is a need of critical thinking to dismantle it (Hardiman, 2003:18). Other thinkers also try to dismantle the colonial hegemony which is largely based on the power, economy and new types of colonialism (Martono,2016;Haryatmoko,2010; Robinson, 2006; Suryawan, 2005). Balinese (oriental culture) have already developed their own way of life for arranging community. The concept of rwabhineda, tri hita karana, the concept of triangga, nyatur and other indigenous concepts have already been part of the Balinese life [1], the foreign influence is harmonized into part of Balinese way of life. In it application, it is often found that foreign culture packed as local culture or vice versa. Concerning this phenomenon, there is urgent need to develop critical thinking to counter the domination of foreign culture, therefore the distinction between local and foreign culture is clear. The local and foreign culture are tried to be put together eclectically to get an enlightening critical consciousness (Anh, 1984:92). The method used to answer the questions is mostly abstraction (metaphysic). It greatly depends on the understanding of the writer upon article, research, and other writing. It is moral duty of the writer to ensure the truth of the work academically. Facts are gathered from the data of artifact, sociofact, and religiofact, and other data from the social science which is worth considered. The artifacts are both tangible and intangible which can only be understood by comprehending the social system, religious system, and the changes that happens over period of time (Endraswara, 2006; Kuntowijoyo, 2004; Burke,2011:125; Purwanto, 2006:10)

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1 Mimicry and hibridity are the concept of postcolonial developed by H.K. Bhabha (Martono,2016).

III. The Indonesia Identity That Tempts The Desire

Indonesia is multicultural nation and want to unite under the same language, though and action but the desire to unite is tempted by the desire to outperform western in science and technology lead the Indonesian to forget their valuable local genius. Indonesian is well known for their exceptional local genius, but they begin abandoning them because of their desire to acquire the advance foreign culture which is totally different from the eastern culture orientation. Indonesian often fall to the believe that western culture is better than their native culture. Westerners are appreciating the eastern cultural orientation because they simply do not have one. Unfortunately, Indonesian often uses the understanding and result of the research conduct by foreign researchers used against their own nation, as if the work of foreign researcher and tinker is better than Indonesian (Said, 2010). Western and eastern culture are totally different. Western culture seeks to cultivate nature while the eastern focus on enriching the character. In other word, western civilization is "ngudi-kewicaksanaan" meanwhile eastern civilization is "ngudi kesampurnaan/manuggaling kaula gusti" (Endraswara, 2011). As an opposing direction, western culture points toward earth and eastern culture points toward sky. But, Indonesian should not fall to chauvinism as the Balinese local genius of rwabineda has tough to harmonize the two opposing thing to get better life (Anh, 1984:65). The local genius of trihita karana lies on the harmonious relationship between human and God, human and human human and human and their environment. Undiksha is pioneer in implementing local genius of tri hita karana in its vision as orientation for future development. Alumnus of Undiksha are expected to perform their role based on their expertise on their daily life. The concept of God-human relation (THK1) bears the fact that the Indonesian ancestor is Malay Austronesia and already has indigenous religion, so Indonesian who believe in foreign religion must not leave their true identity as an Malay Austronesia. Indonesian is a united nation but there are other races exist in Indonesia they are actually a migrant who come to Indonesia because of various factors. The trace of megalithic religious system can be seen on the artifact, such as ligga-yoni, manhir, punden berundak, fondusha, tahta batu, sarcophagus, and the believe of sacred tree and big rock. The megalithic artifacts are dedicated to (1) worship ancestral spirit; (2) worship sang catur sanak, and (3) worship nature supernatural power [2] (Pageh, 2009). The desire to acquire the foreign religious system made the Indonesian leaving their indigenous religious system. Therefore, the foreign religious system is blindly accepted, and then the indigenous religion is classified as idol (Sregig, 2014:76). The trihita karana based social system is put aside but the foreign system is praised. The fact that chauvinism of the foreign religious system often forgets the existence of Indonesia identity, in adopting social system Indonesia is often leaving their own social system. The influence of Indian religious system along with its believe of feudalism, paternalistic, and the concept of devaraja overpower the concept of manusa pada and ulu upad native to Balinese religious system (Pageh, 2018; Anom, 2011). Christianity from the west which feature humanity is above all takes the form of human right, individualism, rationalism, science including democracy and other government system dominates the eastern cultural system. The new religious system makes the Indonesian questions their indigenous religious system and at last abandon it. New though in Indonesian such as democracy, science, exemplary, services are hard to be implemented. Recognition of human right, rationalism, individualism, and multiculturalism are entering Indonesia Recognition of human right, rationalism, individualism, and multiculturalism are also entering Indonesia (Hardiman,2011; Lickona, 2014). New though has been used as ius positum to develop new Indonesia with totally new collective consciousness. The old culture such as corruption, practice, theater state, and polygamy takes the other form in society. Post colonial Indonesian are stuck. Thye are now in the middle of crossroad, politically they are the result of western colonialism but their true identity is eastern civilization, as a result they fall back to the "zeitgeist and cultuurgebudenhaid western civilization. This has been troubled Indonesia the most in finding their nation identity (Thompson, 2015; Haryatmoko, 2014). The man-nature relationship as it is commonly used in the tagline "go green go clean' live only under political purpose but people never reflect it in their life. The western culture is exceptionally good at preserving the nature even though they have not explicitly acknowledged the tri hita karana concept. Unfortunately, Balinese is now abandoning their sacred land which is crucial in implementing the system of save the

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2 Religion is seen antropoogically as megical power outside of the human body

word, go green and clean, hard work and animal welfare. The manipulation leave the concept is done by rationalization and justification. The Balinese only accept thing that fulfils their lust which brings them to psychologically and mentally handicapped nation. The President of Indonesia Republic Joko Widodo has already acknowledged the importance of the nation character building by creating "mental revolution' movement, which need to be supported. The Application of THK can be applied in every aspect of social live, started from individual (Dwipayana,2003:53; Wiana,2003: 263).

IV. Tempting Desire Trough Critical Consciousness

Consciousness is divided into tree (1) naïf consciousness, (2) mystic consciousness and (3) critical consciousness Martono (2011). Critical consciousness is based on the critical theory. Everything is open for critic to find its genuine truth by releasing it from power, economic, prestige, and politic. Therefore, there is no need for critic-phobia (Haryatmoko, 2014; Taitel, 2004:155). The ability in receiving critic is the maturity measurement. Mystic consciousness is implemented trough dogma, sacredness, and revelation (Abdullah, 2010; Snow, 1963:39). Meanwhile, receiving common sense without questioning is called naïf consciousness. Everything is about choice, there is tendency of the rules to force their followers to follow their want because they think themselves are good (Crouch, 1999:21; Sorensen,2003). It can be said that rules are blinded by their power and lust and begin to abandon local genius. Only the critical thinking can limit the spread of mystic and naïf consciousness. Trough the lenses of critical consciousness it can be said that the Indonesian are now in the middle of the crossroad of their nation and state life (Budiawan, 2010:vii; Lickona, 2014). In other word their idealism are now shifting as follows: (1) their power are exceeding Dutch colonial [3], (2) they become religious fanatic individual [4], (3) shift their believe from monotheism to moneyteism[5] , (4) they are away from macrocosms (5) prestige overpower the humanity (6) they are engaging pseudo democracy and (7) they serve community as a mask of their dark intention as a feature of Kaliyuga epoch [6] (Pageh, 2018). A psidio society is hard to change but trough the critical education there is always way to maintain the true identity of Indonesian (Widja,2017:25; Philip Erick,1973; Atmadja, 2010; Putra, 2017:317). The socio-cultural critical approach originates from ngudi kesampurnaan hidup (local genius) are potential baseline for the development of Indonesian character building. The true spirit of character building has turned away to the other ideology; therefore the nation grows under different civilization. This causes the obscurity of the Indonesia Character Building. As a result, Indonesian stands in the middle of intersection and become mediocre nation. Indonesian points their orientation toward western culture but still holding part their oriental believe. Elite still maintain their (ascriben status/achievement statui) as an example, elites resist "manusa pada' democracy concept they tend to choose the comfort of feudalistic and paternalistic. It can be said that rulers in paternalistic society becomes patron in local genius based democracy [7]. Indonesian has lost their patron therefore they seek for patron abroad. Politician, statesman, religionist, litterateur are now asking and learning trough google and becoming western culture oriented trough the use of e-mass [8] (Darma Putra, 2017:317; Atmadja, 2018). Indonesian is paternalistic and feudal society therefore they always need patron in their life. It is ideal for Indonesian to build nation character from the elites down to ordinary people. The most commonly democracy found is the one that is based on the self true truth as found on the Hindu mythology [9] (Suarka, 2017:145; Wisnumurti, 2008).

V. The Implication Of The Critical Conscious History

Indonesian needs mental revolution to develop collective consciousness of their spirit of nationality.

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3 In fact bureaucracy is conducted as a superior directive style

4 New religion believer in Bali are more fanatic than believer from the place of birth of the religion

5 Sesari (money given at the ceremony)is the measurement of the religious faith

6 Epoch division in the "cakra mandiling' a long dure time ciclus, each epoch is influence by before and next epoch relatively

7 The power is not only about top leader but omniscient in every aspect of human life

8 The concept of 'catur guru" has changed to 'panca guru "and google become the fifth teacher.

9 Elites is not only the political rules party but also persist in every aspect of social structure

Indonesia has developed their own religious system that is Nusantara religious system which dated back from the megalithic time. Indonesian does not need to worry about their animism and dynamism believes which been newly formatted and substituted by the new religion[10] . Foreign culture keeps degrading the indigenous believe even though Indonesian hardly objects to leave it because the indigenous believe has already attached to them (Pujaastawa, 2017: 297). The Indonesian-Indian ideology encounter force the Indonesia to marginalized their indigenous religion. Indonesian consider their native religious system as tradition as seen in Bali, and it is juridical that the it is just part of culture not as religion[11] . The encounter of the western and oriental culture, particularly after the spreading of colonialism, bring the native cultures are used as hegemonic apparatus for its own people. Lack of critical thinking in receiving western civilization brings the colonized nation, including Indonesian subject to hegemonization as the discourse often fall to weaken the colonized nation (Said:2012 dan 2010). Therefore, in global education and competition the critical thinking and consciousness is highly needed in order to dismantle the western thinking which its hegemonic exist in Indonesian post colonial life (Damsar, 2011; Martono, 2011:142). From the above explanation it can be said that Indonesian are clumsy in adopting western culture, actually they do not need to be clumsy, they only need critical consciousness adopting western culture. Western civilization is opposing Indonesian in understanding happiness. It now can be understood that "ngudi kewicaksanaan" is the key of the oriental civilization in 'ngudi kesempurnaan". Therefore, it can be said that the core value of the two civilizations are opposing each other. Western civilization and eastern civilization can not be compared apple to apple, this is the essence of the multiculturalism (Ardhana, 2017:203; Maliki, 2000). Borobudur and Prambanan temple are technologically advanced structure, but Indonesian neglects their advance civilization when it comes to face to face with foreign architectural design. It also happens in Bali, Balinese abandoning their asta kosala-kosali system in building house. It system proves itself to produce earthquake resistant building (Dwijendra, 2009:5-6). The Dutch colonial influence and turns the Balinese indigenous architectural system to concrete structure which is vulnerable to the earthquake. Indonesian archipelago lies on the circum pacific and circum mediterrania which is earthquake-prone zone but the Indonesian are shifting their architectural design from wooden structure to concrete structure which is not earthquake resistant. Today's trend is moving toward the western made technology, leaving the indigenous technology which has already proved its effectiveness in creating good life for the nation. Indigenous Balinese architectural structure is earthquake safe structure, but modern structure potentially buries its dwellers (Redig, 2017:111). Indonesian must look at Japanese as a role model of the development which wisely use technology according to the innate environment. "Desa" refers to place where the architectural structure is build, 'Kala' denotes time which in turn determine the "patra" the existence of the architectural structure. However Indonesian only understands concrete structure for its longevity but never measure its corrosion factor weakening the structure of the building. They will only acknowledge the weakness after the earthquake which brings down burying people (Thompson 2015; Cf. Wilber, 2012. The 'patra' of the architectural structure is formless before bringing it alive through the procession of 'melaspas' the spell for mlaspas is "urip ikang taru...". The spell for concrete structure would be 'urip ikang beton..." therefore the architectural structure is not exist (Setiawan, 2017:81; cf. Titib, 2003). Western patroned-rationale results in "ngudi kesampurna" as it is based on western though therefore Indonesia is becoming 'beger/belog ajum' nation (Endraswara, 2011:153. Getting new concept, idea, or system Indonesian often perceive theirs useless and soon abandon them. Abandoned old concept, idea or system is soon replaced by 'new history' of the collective experience. History is crucially needed to encounter the challenge of the global competition (Ardhana, 2017:185; James Fentress and Wickham, 1992: 87). Indonesia must learn from their ancestors who have already inherited religious system, social system, traditional house, and temple which already based on the desa-kala-patra. This in turn can evoke the nation character of kinship and respecting older generation. However the term 'traditional' is opposed with the term 'modern' which is always considered better (Cf.Mulahern, 2010:204).

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10 New religion is moneytheism and marketheism labelled as animism and dynamism
11 The indigenous religion is always perceived as idol and suspected to become new religion

VI. Conclusion and Suggestion

The Malay Austronesia has already developed their religious system through worshiping ancestor, four sibling and Mother Nature supernatural power. The introduction of new religious system tempted their desire to abandon their own religious system. The lust of "bongan/belog ajum" overrates the truth constructed by foreign culture. Science and technology are new culture adapted from the western civilization (Parchiano, 2003). Foreigners who acknowledge the Indonesia local genius better than Indonesian is true mockery to the nation. Acquiring science and technology from the foreign culture without any critical thinking will only degrades the Indonesia character. I hope to develop critical thinking and looking back at the nation history to filter the foreign influence to maintain the nation character and identity. The desire to adopt foreign culture should not eradicate the Indonesia identity.

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JAVANESE CHRISTIAN TRADITIONS
IN VILLAGES DIVERSITY CONTEXT IN JAVA

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Abstract

Until now, there are very limited discussion in the context of local perpectives on how religion has played a major role in the Javanese villages. However, there are some other perspectives that can be viewed form their oral tradition. This is very significant in order to compare with other European sources. Understanding of Christian dogma which came from western, was affected by local culture. People in more identical rural area which has stronger Javanese culture, perceive the Christian dogma as acculturation of Javanese Christian. Tolerance of javanese philosophy towards other religions (e.g. Moslem, Hindu) proves that it can receive dogma of Christian in harmonic combination form with Javanese culture. In this case, zending as broadcast institution of Christian Protestant was very important in transfering new dogma through local culture application. Furthermore local congregation were included in world organization called church.
 Therefore, some pertinent questions that need to be addressed in the paper. Firstly, how the local people understand the available sources that already written by the European particulary by the mission activist ? secondly : what kinds of impacts that can be learnt from those sources? And thirdly, how can we understand the meaning of the local perspective in order to have a better understand of the Christian in the Javanese villages.

Keywords : tradition, Christianity, diversity, Javanese villages, Javanese culture, church

Introduction

There is an assumption that the Christianity is identical with the Western World. Historical reality illustrates that governance in running this religion institutional organization cannot be separated from the vision of Western culture. The church as a form of organization or community institution that adheres to Christianity (Protestantism) is also constructed in accordance with the concept of Western thought, the place where Christianity was developing. Regarding this, one of the duties or functions of the church was to introduce and disseminate Christian teachings to other parts of the world that had not embraced other religions, through what was called evangelism or Christianization. According to Christianity the task of spreading or preaching Christian teachings is a command of God that must be obeyed by the church.

The colonization of Europeans / Dutch in the Dutch East Indies in the 19th century became an important way for evangelism in Java. Zending is an evangelistic institution to Java, which was formed and coordinated by the Gereformeerd church in the Netherlands, namely the Netherlands Zending Gereformeerd / NZG (Muller Kruger, 1966: 66-67). The dynamics of evangelism in Java that had been carried out in Java around 1815 were influenced by the political and economic interests of the colonial government. The large expenditure to finance the Diponegoro War in Central Java in 1825-1830 led to the desire of the colonial government to refill the deficit state treasury through the policy of implementing the cultuurstelsel in Java. For this reason, calm and safe conditions are needed. Evangelism activities were feared to shake the "Islamic world" in Java, which in turn would disrupt order and security. Therefore until 1850, evangelism in Java coordinated by NZG from the Netherlands was very limited. However, that does not mean that the Christian tradition in Java has stopped completely.

Adherents of Christianity at that time were mostly in cities, such as Semarang, Surabaya and Batavia (Jakarta), and the majority of them were not local Javanese. Some of them were colonial government employees, and Dutch priests served their rochaniah interests in the church. These pastors are organizationally included as evangelical members of the NZG church in the Netherlands. Because

formally zending organizations had not been permitted to do their work in Java, they worked individually to evangelize rural areas. People like Emde, Coolen who worked in East Java, Mrs. Phillips and Bruckner in Central Java and Mr. Anthing in West Java and Batavia was a zendeling (zending envoy who worked as an evangelist) who worked informally. The new Zending was allowed to return to work in Java after the 1950s.

In the villages in Java at that time Islam was really strong, but in more remote areas Islam was syncretistic with the domination of Javanese tradition called kejawen (Clifford Geertz, 1960: 11-15). In the Kejawen region, the goal of evangelism was carried out. The problem laid on how the elements of the Kejawen tradition, which had mysticism, were able to adapt the teachings of Christianity rich in Western (Dutch) culture. In addition to the oral tradition of religious education, it was also done with an understanding of the Gospel written by Dutch people. The question here is how the Kejawen community interpreted Christian teachings written in the gospel, so that they were convinced that religious teachings influenced by different cultures were in line with their hopes and desires. On the other hand, the conceptual way of thinking of rural communities in Java in looking at the micro and macro cosmos became important to understand with a local perspective. All of that needed to be done in order to know what they wanted from the Christianity in giving more meaning to their lives without forgetting their cultural ties. In this social context, the dynamics of Christianity in Java showed the dichotomy of Javanese and Western-style Christianity.

In urban areas in Java, the Western-style Christianity tradition was more dominant than in rural areas. The vision that defined religious teachings through local traditions collided with the vision that defined textual religious teachings from the gospel. The dynamics of the history of evangelism in villages in Java showed more vivid colors towards the end of the 19th century. Textual understanding of the Gospel / Bible, wrapped in Javanese tradition was a new color of Javanese Christian life in rural areas. The implementation of the consensus model from the way of managing conflict according to Claessen (Claessen, 1974: 24) will make it easier to see the problems of the tradition of Christianity in villages in Java.

The Role of Zending / Dutch in Villages in Java

The role of Zending in the life of Javanese Christianity was very huge. The process of Christianization which experienced many obstacles could eventually form a Javanese Christian community or congregation, which implemented textual teachings of the Gospel, without leaving at all some Javanese identities behind. This was a form of compromise in the way of evangelism which was then zending performed to avoid chaos which might actually hinder evangelism efforts. This was in accordance with the provisions of the zending on evangelistic methods which basically suggested that the zendeling performed their duties in a flexible, ethical and clever manner in any conditions and situations. Evangelism duties included the fields of education, medical, book publishing, and translation of the Gospel called colportage (D. Pol. VDM, 1922: 239).

Compromising zending policy between the two styles of Javanese and European Christianity, began in the village of Ngoro, East Java when Emde, a German pastor, tried to evangelize eople from Ngoro who worked in Surabaya in a European style. In general, the new Javanese Christians were domestic servants who worked for Dutch families. Because Christianity was considered to be European origin, the new Christians were also required to follow European / Dutch customs. They were required to cut their hair, change their sarong with trousers, release their kris, they could no longer watch puppets, listen to the gamelan and hold salvation because it was considered infidel. This extreme policy was challenged by Pastor Coolen. Coolen was born to a Dutch father and his mother was a daughter of Javanese nobility. From his mother he inherited Javanese cultural traditions so he understood Javanese puppets, music and dance. The pastor also worked to evangelize people in the Ngoro village area by using the Kejawen custom. For example in the Sunday service the reading of the holy verses of the Gospel was interspersed with Javanese songs accompanied by gamelan.

Besides that, Christian prayers were said through zikir (memorizing) and rapal (reading or chanting). Some of the examples above show that there were differences in the style of evangelism between Emde

and Coolen. Emde combined Christianity with Western culture. On the contrary Javanese cultural customs were Coolen's character to teach Christianity to people in the village of Ngoro, East Java. In this way Coolen was able to Christianize other people from the village of Wiung. In turn this difference resulted in divisions among Christians in Ngoro. Western-style Christian citizens were expelled from this region, and opened up land in other regions namely Mojowarno. At the same time the pastor of the zending priest Jellesma helped coordinating the congregation in Mojowarno led by a Javanese Christian, Paulus Tosari. This zending messenger took the middle path between Western and Javanese styles. For example, Javanese Christians did not have to cut their hair short, they were even allowed to wear headbands. Until now the church (church members) in Mojowarno run the Christian tradition based on the Gospel textually, without having to leave the Javanese culture behind.

While working in Java, zendeling (emissary zending) Jellesma in addition to successfully Christianizing more than 2000 people, also opened a People's School and educated a number of young men to become school teachers and also as church teachers. Together with Paul Tosari he established the "poor barn" which was the rice collected by the congregation to donate to the needy people. Jellesma also published Gospel books and a collection of gospel songs in Javanese. These are some of the zending strategies in evangelization in Java, which seemed to target more people who were already able to read and write (J. Verkuyl, 1973: 12). The next period after 1864, under the leadership of J.Kruyt, the influence of zending in developing the Javanese Christian tradition grew stronger. They considered themselves to be teachers who guide the Javanese Christian Community towards the independent and universal Christianity. This was only achieved in the 20th century.

The Christian tradition in Central Java was not much different from East Java. Christianity in this place splitted into Western-style Christianity taught by the Dutch in Semarang, and the Javanese style introduced by Christian Javanese from Ngoro and Mojowarno. In the midst of these conditions the delegation of the zending institution came and took over the leadership of the Javanese Christian congregation. Only in Central Java they did experience more conflict than in East Java. The unification of the two forms came into being in the 20th century. The pattern of Christianity which was syncretized with Javanese aspects in this region was introduced by a Javanese evangelist who often meditated in Mt.Kelud, Kyai Ibrahim Tunggul Wulung and later by Kyai Sadrah Surapranata in Rembang and Purwareja regions (South Central Java). The kyai title showed the title of respect for someone who was regarded as a religiously knowledgeable person. For them the Gospel is "ngelmu" which could be explored through rapal (reading or chanting) and dhikir (memorizing), and did not need to be interpreted literally, and had a mystical secret meaning that was realized in the mind of the believer (H. Kraemer, 1938: 165) Despite being a Christian, the Javanese must remain Javanese, and not imitated Dutch customs. Even Sadrah identified the Jews (Jesus as the son of his people) with Java, and the language of the Jews was Javanese. The Gospels were also written in Javanese and had been revealed to Sadrah (I.Iswanto, 1974: 70-71).

This implied the recognition that language as part of Javanese culture was higher than Western / Dutch culture because Jesus whom he called Ratu Adil was born from a Javanese cultural environment. Thus the Javanese customs such as the earth alms which carried out the rituals were complemented by offerings which must not be abolished. However the meaning of the offerings was no longer related to the old beliefs, but was interpreted by the Christian nature. Initially opposition from Bieger's zendeling involved government intervention to arrest Sadrah. But in 1882, under his successor zendeling Wilhelm, zending again showed a compromise attitude. Wilhelm, who was quite good in Javanese language, tried to guide and cooperate with Sadrah to bring the Javanese Christian congregation to textual understanding of the Gospel (Coolsma S, 1901: 172).

Meanwhile the dynamics of the Christian tradition associated with zending works in West Java / Batavia took place with fewer challenges, although in the West Java / Sundanese region the Christian tradition was interpreted as "knowledge", such as "ngelmu" in East Java and Central Java. This happened because from the beginning Mr.Anthing, a zendeling who also served as a government official in Batavia, carried out a careful and prudent approach. The West Java / Sunda region was given the freedom to implement the style of its Christian tradition, while he temporarily focused more on evangelism in

Batavia in 1861, and succeeded in forming congregations among others in the Kampung Sawah area. Later many Christian leaders in the Pasundan Church came from a church in Batavia.

The description of the Christian tradition in the Javanese village in the 19th century was pioneered by several people who carried out individual evangelism. The new zending institute began to work in 1860. In the countryside / inland, in that year there were already many Christians due to the individual evangelism. The Christian congregation generally had a clear Javanese / local Christian tradition. Along with the operational permit from the government, zending became definitely as their guardian, trying to reduce the kejawen element in it.

Christianity In The Multicultural Community Context

Understanding the concept of multicultural according to the vision of Christianity is the existence of love, kindness, equality and salvation that will be given to all humans without any exception. In the Gospels, written in Galatians 3:28 that all men coming from various tribes, nations and social classes are united in Christ. The essence of the concept is very identical with the current view of multiculturalism in which the point is to grow enthusiasm to avoid prejudice, discrimination and marginalization among members from different communities of ethnicity, race and religion. In other words, the principle of multiculturalism can be understood as a form of recognition of cultural diversity, encouraging a concern so that marginalized groups are integrated into society, and the community accommodates the differences in their respective cultures, therefore peculiarities in their identity are recognized (Haryatmoko, 2010: 70). So the keywords are compromise and tolerance in diversity.

The principle of Christianity which is identical with the concept of multicultural today, shows there is a hope that the actualization of Christianity in social life gives contribution in creating peace of the nation and the world. For that reason, it is important to understand how the relationship between the gospel as a Christian guide to the church and multiculturalism. In the Gospels it is told that through the Roman occupation, the nation Israel / Jews must live together and associate with other nations, such as: Persia,Greek and Roman. Even the teachings of Christianity which always emphasize the healing and help given by Jesus to the Roman soldiers, and a Palestinian woman, shows that the concept of multiculturalism already existed since the tradition of Christianity was born (http://adeherianto84. blogspot.com/2016/06/gereja-dan-multiculturalism.html). The contribution of Christian civilization in the formation of Modern Western thoughts in the discourse of globalization now constructed the concept of multiculturalism,

Multiculturalism in Church Life

The compromising policy of zendingin in Javenese villages in the late 19th century showed there was an awareness that recognizing and accepting Javanese customs and culture which was equal to Western culture, which was a form of implementation of the teachings of Christianity mentioned in the gospel. The Javanese themselves at that time actually had the habit of mutual cooperation (gotong royong) which was a reflection of multicultural ideas, so they refused Western imitation of Christianity because it was considered to demean their Javanese tradition. Christian Community led by Sadrah in South Central Java continued to carry out the slametan ceremony, a ceremony where people pray together for the spirits of the deceased, carried out consecutively on day 3,7, 40, 100 and 1000 (L. Adriaaanse, 1889: 377-378). This tradition is still up to now continued to be carried out in Java both in the village and in the city. Some Christians still carry out this tradition, at least hold the ceremony on day 3 or until day 40.

The Javanese tradition of nyekar (visiting family graves) now, is not yetabandoned by Christians. The 'spreading flowers' ceremony on the members' tombs family, while praying for common salvation, reflects the form of Javanese tradition who still respect their ancestors, even though they have embraced Christianity. Accompaniment of music gamelan in the liturgy (church ceremony), songs sung in Javanese language as well as Javanese traditional clothing worn by the congregation at each service on Sunday in the church are still done in some Javanese Christian churches (for example in Mojowarno East Java). Today there are several Christian schools and hospitals in Java accepting students or non-Christian

patients, for example Bethesda Hospital in Jogyakarta. Some of the picture above describing the teaching process in the church emphasizing the nature of love, kindness, equality and safety that will be given to all humans without exception. Essentially it shows the form of implementation from the aspect of multiculturalism. One of the phrase from the Gospel of Galatians 3:28 is that all people who come from various tribes, nations and social classes are united in Christ. This shows the role of the church as a deep Christian institution teaching the congregation / people to continue to integrate with other community members who have different social backgrounds. In the history of Christianity, the most important thing is how to get closer to God and carry out the mandate accordingly with the law of love and equality in the gospel (http://adherianto84.blogspot.com/2016/06/gereja-dan-multikulturalisme.html).

The church as a Christian community emphasizes to its congregation to not discriminate anyone just because of the background of the tribe, nation,culture, social class, different view of life. There are several main points underlying the church in implementing its teachings in the world social life, namely avoiding primordialism, ethnocentrism and discriminatory attitudes which are contrary to the teachings of the church and the gospel. The most important point is togetherness, solidarity and peaceful coexistence in difference. Generally the church in Indonesia / Java is a church built in the middle of a congregation consisting of various ethnic groups, cultures, customs, and geography.

The church is open to diversity. Among Christians, multiculturalism is not a problem that must be contested. Even inside inter-religious relations, multicultural principles seem to be well understood by Christians. On Christmas Day (commemorating the Battle of Jesus Christ) in December Christian community also invites other people, as a form of appreciation for them. Conversely Christians will come to meet the invitation of Muslims who celebrate their big day, like Eid feast. In Mojowarno village, East Java, Christianity is interpreted as Javanese cultural customs, also by creating harmony and balance in diverse society life.

The realization of the principle of multiculturalism in the dynamics of church life can be seen from the fact that the church in Indonesia / Java has various members ethnicity, culture, language and area. The church also adopted several elements of local culture including in the liturgy of worship. Local songs, music and habits can be adopted in order to enrich the understanding of the Christian faith. Various church services are intended for the general public regardless of region, culture, customs, social class and religion. Examples are services in Hospitals, Advocacy Teams, Schools and Universities Christians on Java. Church studies or cultural studies are conducted to dig back elements of local culture that are feared to decline. Implemented among others by publish Bible translations, and spiritual songs into Javanese.

Church Role In The Global Java World

As a global process, globalization is a process narrowing the distance of social relations in the world, so that an incident in a place will quickly affect the other places. This process will force all people in developing sophisticated communication technology. Some of the characteristic of globalization is that all institutions are in one good world system of government,economic, trade and social politics. Besides that, the process of democratization goes on aspects of human life because in the system of globalization there is a freedom. Technology of information and knowledge are a necessity, so education must encourage human beings in creating and thinking.

In a globalized Javanese world,human resources needed are those who have international insight,international communication, free, unbound, holistic thinking, systemic and interdisciplinary, and are able to work in an organization. The Javanese church must not be exclusively thinking, which assesses and conducts a policy based more on its vision or perspective (Java) itself, without regards to the conditions and interests of others. Mindset of the Dutch colonials who thought that Dutch Christianity was the best and true, it is no longer relevant nowadays which demands thought oriented to appreciation, respect, recognition and cooperation with them which is different from us (https://dongants.wordpress.cm/2006/07/06/peran-gereja-menyongsong-globalisasi/).

Through the church as a church organization, all social and humanitarian activities religious churches in Java contact each other, interact even integrated in one destination with churches or other

institutions in the region of Indonesia and even abroad. Church have broad access to collaborating with outside institutions country, so this makes it easier to exchange experiences and knowledge to strengthen themselves to face the swift influence of globalization. Church dynamism is reflected by the attitude and behavior of the congregation in facing challenges, world problems and spirituality. Dynamic faces the challenges of globalization, and does not consider globalization as a scary thing, but more as a challenge to church dynamism,so that the church remains focused on services that contribute to others human or to God. So the church is an integrated thing carries out its activities based on work programs that are in tune with dynamism.

Conclusion

The Gospel is the source of Christian teachings carried out by Westerners / Dutchmen to rural communities in Java. It was initially interpreted as a form of traditional camouflage Javanese culture in Christianity. The gospel that is believed to be the word of God is becoming teaching materials. It turns out that the village community in Java cannot understand at that time (19th century), there were still many who could not read and write. On the other hand, Dutch people who considered Christianity to be identical with their culture, judge it is a form of deviation from Christian teachings. This difference in perception resulted in stagnant Christianization among rural Javanese people. In turn it raised awareness of zending to take a stand to compromise of Javanese Christians. Some elements of Javanese tradition, such as tembang (Javanese songs), the accompaniment of Javanese music / gamelan was united in Christian ceremonies / worship in church. The most important thing is that Javanese Christians were able to interpret the nature of teaching Christianity, among others, the teachings of love among all humanity, and the confession of Jesus as their savior.

The policy towards the Javanese Christian acculturation was expected to increase a better understanding of Javanese cultural traditions. This effort is materialized in the form of translating the Gospel into Javanese, and mastering the Javanese language more deeply by the Dutch zendeling. Zendeling who mastered Javanese were able to communicate and interact with rural communities in Java. Eventually evangelism / Christianization efforts succeeded. Besides that relations and coaching to the Javanese Christian community could take place well.

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TRADITIONAL HOUSE TOLERANCE IN PINGGAN VILLAGE, KINTAMANI, BANGLI: RITUAL AND SOCIAL CULTURE ASPECTS

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Abstract

Pinggan Village, Kintamani, Bangli, Bali is one of the ancient villages in Bali, located behind Mount Batur and below the Penulisan Hill. This village is flanked by hills above the Penulisan Hill and below it is also a transverse hill. It seen from the shape of its village that is hilly.

The population still shows the identity of Bali Mula (Made, Nyoman), there almost no quarter group (Majapahit influence). The livelihood system of most of the population is mostly rice field farmers, fields including planting chili, tomatoes, carrots, cabbage, squash, vegetables and others.

The shape of the house is still traditional with bamboo roofs, walled bamboo, wood, asbestos or tile, but lately there have been changes. The system of customary marriage (ritual) peace (madik) which prioritizes worship at home and in the temple of Dadia. The holy day includes kajeng kliwon, anggara kasih, tumpek keliwon following the Balinese calendar.

Keywords: traditional house, Pinggan vilage, kaja-kelod, sanggah karang, mutual cooperation.

1. Introduction

The geographical location of Pinggan Village, Kintamani, Bangli is in the mountain where the land system is hilly. There is a Penulisan Hill on it, which also has a Hindu temple called Penulisan Hill Temple. Pinggan Village is still downward from the Penulisan hill to the east (valley). Viewed from the village, there is a highway but it is dead end. There is another way also heading to Singaraja (Tejakula).

Seen from the topography, the land in this village is hilly, so are the hills around it. There are village temples and wantilan, elementary and junior high schools. The society levels in the Pinggan Village are mostly jaba (I Made, Nyoman). Most of the livelihoods of the people there are farmers, traders, laborers, teachers, employees of the housing and others.

Seen from the house where they lives, in one yard there are two families, which consist of father and child families. If there are three families, the third family will be made a house in another place by mutual cooperation. In one yard there are several houses. Usually the one that is still intact is two houses facing the front facing each other, which lived by the family of father and his child.

1.1 Ritual / Ceremony Aspects

The direction of holiness for the people of the village is kaja-kelod (north-south) north means holy and south means not holy / sor. North is indicated by the Penulisan Hill (north) and southern valley (sor) because Pinggan Village is below located (sor). The holy place of the Pinggan Village community is in each yard each house which has a sanggah cucuk called sanggah karang that made of wood, in worshiping Lord Wisnu it is used for daily worship. There is a sanggah (holy place) which is merajan / a place of worship with family member (called dadia) located in the middle of the family (resident's house) which serves group worship. There is Pelinggih Dewa Dalem in the upstream area only if they have twins and

die. There are bale banjar, wantilan, and village temples. The grand ceremony for the people in Pinggan Village includes kajeng keliwon, angarakasih, and tumpek keliwon. For the full moon and tilem there are ceremonies and offerings in the village temple. Galungan and Kuningan are very simple, there are only canang rituals in merajan (banten danda), tumpeng alit (ajumanipeneh), and kukusan.

The mutual cooperation system is still strong in terms of rituals, social work (community service), ngayah (obligations that must be carried out without strings attached). Mutual cooperation when there are ceremonies and ngelawar (cooking food made of a mixture of vegetables and minced meat), and help making homes for the new families.

1.2 Aspects of Tradition and Marriage

Marriage models in families in Pinggan Village are a men can marry a women from the same village or from the outside of the village. A women live in men's homes after marriage, in one yard there can only be two families, that are father's family and family children. It is not permissible in one yard to live three families, so if there is a third family in the family, a house must be made in another place. Ngerorod and melegandang marriage is not permitted. Marriage that is highly favored is that both families agree or marriage between a man and a woman are happy to accept it.

1.3 Aspects of Community Work

In Pinggan Village, the dry rice fields (moor) in Denpasar area are called abian subak which are planted including corn, tomatoes, onions, vegetables, chili, cabbage, coffee, long beans, cloves, and others. Agricultural organizations are called subak tegalan because it is no needs water at all. There are a number of people who are employees of the village office, some teenagers work in cities such as in Nusa Dua Hotel, there are traders, laborers and others. Aspects of mutual cooperation are still strong in this village, such as ehen making a family home, when there is a marriage ceremony, when someone death and others. There are already modern facilities in this village, such as televisions, cell phones, motorbikes, cars and other transportation.

2. Suburban Village Ethnology

This data is sourced from village's profile reports. Pinggan Village, Kintamani, Bangli, Bali, 2013. Ethnology includes natural and community potential, water resources, public space / parks, human resources, traditional houses, village government institutions, economic institutions, customary institutions, government institutions, transportation facilities, communication facilities, and village potential.

2.3 Potential of Nature and Society

The distance from Pinggan Village to Bangli is taken in one hour, the distance of the city to the district is 12 km and the distance from Denpasar (province) is 40 km. The family ownership of 100 families, ownership of each family between 1.5 - 5 ha as many as 30 families. Land in the village planted with chilli covered 30 ha, onions 21 ha, houses 10 ha, lime 10 ha, there are 5 ha protected forest and 2 ha damaged. The life of the people mostly are as the breeders by raising the cows as much 2.500, 70 pigs and 5.000 chickens. The availability of animal feed is 10 ha, fields are 15 ha, livestock products are marketed to the animal market, or sold through middlemen.

2.2 Clean Water Resources

There are 20 water springs in Pinggan Village, 10 dug wells, 50 rain tanks, only one river which sometimes has turbid water.

2.3 Public Space / Parks

The area of the village park is 900 m2, the village land area is 5,000 m2, and the customary land is 1,750 m, so the total area is 1,753,900 m2.

2.4 Human Resources

S1 education / equivalent as many as 35 people and S2 / equivalent is only 1 person. The average margin is as follows:

Job	Male	Female
Civil servant	112	1
Mechanic	3	
Indonesian National Army	12	
Police	5	
Pensionary	2	
Small / medium entrepreneurs	30	
Architecture	1	
Artist	1	

2.5 Roof of Houses

   a) Bamboo roof   200 houses
        Zinc roof   170 houses
        Roof of asbestos 155 houses
        Roof tile   57 houses
   b) House floors
        Land   180 houses
        Ceramic   205 houses
        Cement   50 houses
   c) Home walls
        House walls   310 houses
        Wood   20 houses
        Bamboo   200 houses

2.6 Institutional Potential

Government agencies consist of 7 government officials, including the village head, head of government affairs, head of development affairs, head of public welfare affairs, head of general affairs, head of financial affairs and staff. There is another called village apparatus called BPD, consisting of the chairman, deputy and secretary.

2.7 Economic Institutions

Economic institutions include 1 unit savings and loan cooperatives, consisting of administrators and members of 3 people. Besides that, there are 2 units of gas and oil retailers, 3 people tailor / embroidery business, 3 people electronic servicer, and 5 people traditional massage / treatment.

2.8 Customary Institutions

It is consisting of custom stakeholder and traditional administrators. Types of customary activities include:

a. Customary meeting

b. Customary sanctions

c. Traditional wedding ceremony

  d. Death ceremony

e. Birth ceremony

f. Traditional ceremony of planting

g. Ceremony of processing natural resources

h. House building ceremony

2.9 Security Institutions

It is consisting of 31 civil defense officers and 1 environmental security post.

2.10 Transportation Facilities

Consisting only of 10 trucks.

2.11 Communication and Information Facilities

The number of televisions are 200 units and satellite 20 units.

2.12 Village Potential

It includes corn plants, onions and vegetables.

3. Plan the Road and Shape of Houses in Pinggan Village

The following is a plan for the traditional village house that is still traditional and old and also the village road (see plan 1).

The Pinggan road, lined up from the North to the South of the Perbekel office, Bale Banjar, there is a temple, several houses in one yard, a place of worship in front of the house, sanggah cucukan, the house facing the yard is an alley (small road). This plan is clarified with Figure 1 and Figure 1b
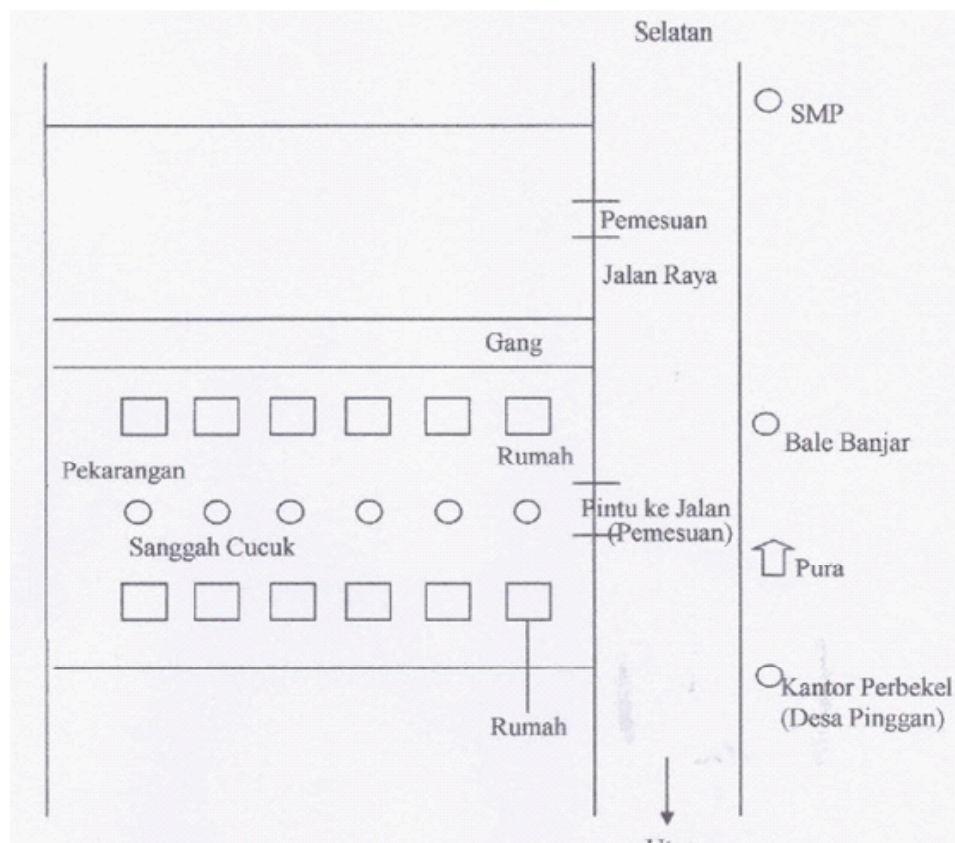
Figure 1. Roads and neighborhoods in Pinggan Village. Pinggan Village which has terraces and looks downhill. On the right and left the houses are lined with walls.
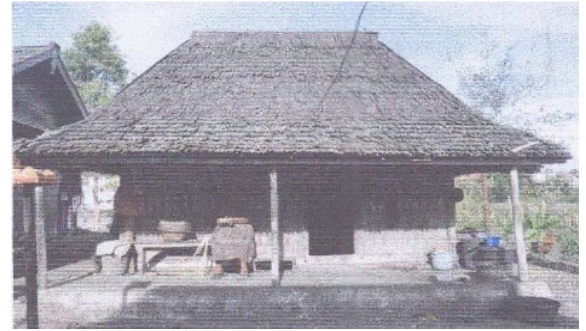

Figure 1b. Bamboo roofs and bamboo walls on traditional houses. One of the traditional houses of the village as prototypical. Saka 6 pillars, gedeg wall and bamboo roof. The house also has a porch and ground floor.

Captions Figure 1 and 1b

In this place there are still original residences that are lined up two-two in large numbers. In this house there is a kinship system between father and son. In one yard there are only 2 houses facing each other, namely for one kinship, namely the family of father and child. Here the whole house is occupied by several families, which have no kinship (father-son). One family has only two houses facing each other in one yard. In one yard there is sanggah (cukcuk) made of wood for yajnya sesa which is located in the middle of the yard.

Generally, the shape of the house is in the form of pyramid. The shape of the house like this model is also found in mountainous areas in Bali, such as in the village of Sekardadi, Bangli. The type of house based on the number of pillars is called Bale Saka 6, Saka 9, Saka 12. Below is a floor plan of Saka 6, Saka 9, and Saka 12.
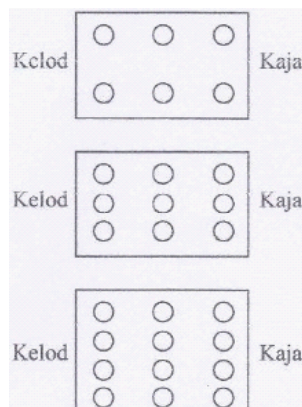
Description of Plan 2

Saka 6 house, lined up with 2,2,2

Saka 9 house, lined up 3,3,3

Saka 12 house, lined up with 4,4,4

Saka house 6 functions for sleeping, kitchen, and holy place.

Saka 9 functions for the kitchen, holy place, sleeping and place to put the dead body before being burned or buried.

Saka 12 is called a complete house because there is a holy place, a bed, a kitchen, place to put the dead body before being burned or buried, and a family place (tamiu)

This is reinforced by the shape of the Saka 6 house

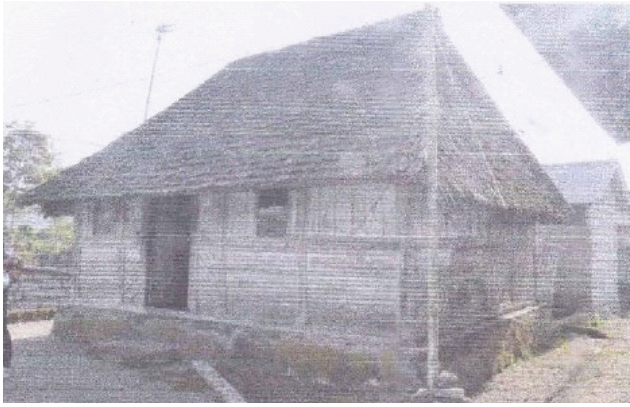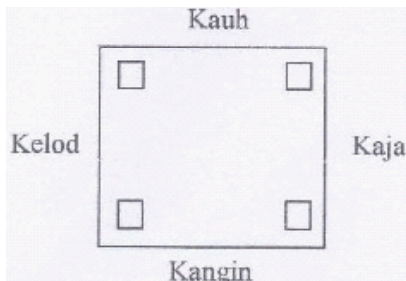(Figure 2) House with a bamboo roof and bamboo walls.

Figure 3. Saka 9 house, House with bamboo roofs and wooden walls

Figure 4. Saka 12 house, House with bamboo roof

Below is the position of the bedroom, kitchen, and place to put the dead body in the house (Bale Saka 12) as follows:

Floor plan 3
Bale Saka 12 is called a complete house, because there is a holy place of kaja kangin (northeast), bedroom kaja kauh (northwest), kitchen place kelod kauh (southwest), place seda (place of corpse) kelod kangin (southeast)
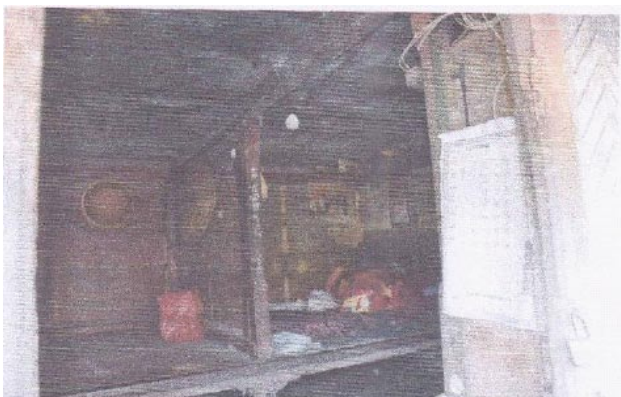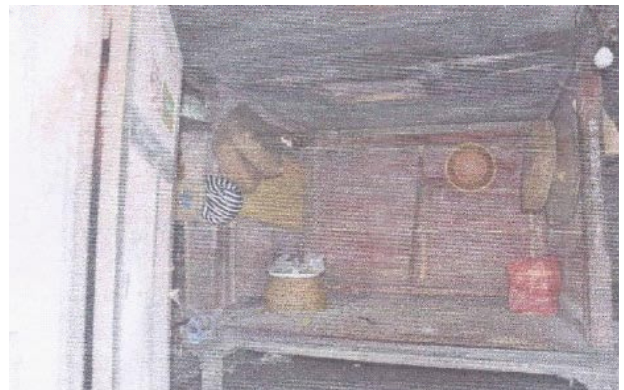

Figure 5. Bedroom

Figure 6. Pray room

Figure 7. Ceiling

Figure 8. Shape of the original house.

Figure 9a. Front view

Figure 9b. Side view

Figure description 9 a b
Front view: Roofs of petung bamboo gedek; Saka wood; Saka 12; 10m length; - 5m height; 5-6 m width; ground floor; there is a porch.

Side view:
From the side of the land there are still around 7 original traditional houses of Saka 6, 9 and 12 in Pinggan Village. The other houses have been modified.

Figure 10. House with bamboo roofs, a zinc porch, and a front wall

Figure 11. House with bamboo roof, zinc emperor, front wall, and zinc roof

Figure 12. House with bamboo roof, zinc and walls

Figure 13. House with bamboo roof, zinc, wall

Figure 14. House with bamboo roof, zinc, wall

Figure 15. Modern house

Home Modifications
- Changes began in the 70-80s, especially the walls and roof. There are houses that are more than a hundred years old. There are around 7 of it.
- Because of the changing times, brick walls were made.
- It's hard to find bamboo and replaced with wood, a roof with zinc or asbestos walls with brick.

Description of the house that has been modified is found in certain parts of the house. Type 1 of traditional houses in Pinggan Village have characteristics below:
- Roof of bamboo
- Walls of wood or partial walls
- Created a wall between the front house (amben)

Type 2 of traditional houses in Pinggan village have characteristics below:
- Roof of zinc / asbestos / bamboo
- There is a wall on the front (amben)
- The back side is fixed / closed

Type 3: Traditional houses in Pinggan village with various changes to the parts of modern house:
- The roof has been changed from zinc / asbestos
- Brick walls / walls are like modern houses (looks only)

The function of the traditional house in Pinggan village can be explained as follows:
1. Social Function
- Meeting place for families of father, wife, children
- Daily activities as social beings
- Residence, kitchen and bedroom
- Shelter and receive guests
- In a broader context, work together in the village and other social activities
- The culture of managing water from its source to homes has 4 people, etc.

2. The function of religion / ritual
- Place of prayer because there is a holy place
- The holy place in natah for everyday (sanggah cucuk)
- Holy place in the house
- Place of death of family members
- There are pelinggih dalem for who have twins and died
- Holy days are like in merajan for extended family relations

3. Economic function
- Economic activities such as storing water with barrel, rice, agricultural products such as coffee, food, Japanese, corn, tomatoes and others.
- Selling agricultural products at the local level or outside the region.
- Selling cattle and pigs.

4. Environmental functions
- The soil is fertile, the air is cool so that various vegetable plants grow well.
- Like mountainous areas, it often rains and fogs.
- Maintenance of cattle and pigs to protect the agricultural ecosystem and its environment.

5. Function of Cultural Transformation
Various traditions and habits in the family are revealed, taught, passed on to children. Also passed on science, socio-cultural systems and rituals from generation to generation.

6. Aesthetic Functions
The house looks overall beautiful, classic and unique from the typical Balinese traditional house of ancient times. It looks like a bamboo roof cut into pieces arranged and neat. The look of the pillars and the walls of the house from bamboo or wood in a simple form (knitted) characterized traditional houses in mountain villages, and their ancient shape.

List of informants
Informants from Pinggan Village

Num.	Name	Age	Job	Origin
1	Parta	26	Farmer	Pinggan Village
2	Wayan Sudipa	33	Farmer	Pinggan Village
3	Made Seden	45	Headman	Pinggan Village
4	Ketut Janji	50	Village Leader	Pinggan Village
5	Nyoman Mustika	33	Farmer	Pinggan Village
6	Mangku Nuja	80	Shaman	Pinggan Village
7	Mangku Sudarma	46	Pemangku	Pinggan Village
8	Winasih	40	Seller	Pinggan Village

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        District   : Kintamani
        City   : Bangli
        Province   : Bali
        Month   : January
        Year   : 2013

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LIVING IN HARMONY: THE CASE OF THE MULTICULTURAL SOCIETY IN DENPASAR, BALI[1]

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Abstract

Denpasar, apart from its native Balinese, has always hosted numerous other ethnic groups. The movements of different groups like Javanese, to Denpasar, have occurred a long time ago and over a long period, giving a reason for specific kampongs like that of the Javanese. The city has developed to be one for a multicultural society with complexity in terms of religions and traditions of each ethnic group residing there. In research in Denpasar, we found that despite such complexity, people are living in harmony where they practise their own religions as well as their traditions. In this paper, I will discuss the way in which a harmonious life has been maintained. In addition, I will also touch briefly on the possible challenges to this harmonious life.

Keywords: harmony, multicultural society, religion, tradition, Denpasar

Migration and the Formation of Multicultural Society

In cities in various countries it is very difficult to find a homogeneous society. Movements of people both translocal and transnational affect the lives of people, especially in cities that have an attraction for migrants. A multicultural society is an integral part of urban development. As expressed by Parekh (1997: 523), now a multicultural society can be found in various corners of the world where the community consists of several different cultural communities. These communities maintain their identities but also try to find common ground to live together as a larger community. For Parekh, the difference between today's multicultural societies and the past is that there are challenges and demands from minorities for equal rights while previously they had accepted the position of subordination. In addition, the power of globalization from the west and multinational corporations is increasingly felt and cultural homogeneity of the nation state has changed (Parekh 1997: 523-4). This means that the demand for equal rights is important because minority groups no longer accept marginal positions. The entitlement to equal rights in the maintenance of traditions and practices of religious rituals is important in a multicultural society.

In Indonesia, movements of people are common, both translocal and transnational. Various reasons for migration are often expressed by social scientists as either because of war, conflict or economic reasons. Citing from Sudibia , Paturusi (2016) describes the economic factors that encourage many migrants to come to Bali. The rapid development of tourism in Bali certainly provides a variety of employment opportunities so it is not surprising that this   is attractive for various communities to try their luck. The reasons for economic inequality are often important in the migration process (Kaur and Metcalfe 2006). Based on the 2010 Census, Denpasar City residents according to the status of

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lifetime migration (meaning that they were not born in Denpasar City) are as follows: Men who were non-migrants constituted 193,369, while migrants constituted 209,897 men; while non-migrant women constituted 179,776 and migrants constituted 205,520 women; for all the non-migrant population, there were 373,172 people while migrants were 415,417 people, in a total population of 788,589.

With many migrants living there, Denpasar has become increasingly a very complex society in terms of existence across religions and ethnicities due to the fact that migrants have varied religious backgrounds as well as being of diverse ethnic groups, Javanese, Madurese, Sasak, Sundanese and Bugis to mention a few. Based on the 2000 Census, in Denpasar City the proportion of ethnic groups was as follows: Bali at 368,143 (69.14%), Java at 120,194 (22.57%), Bali Aga at 364 (0.07%), Madura at 4,138 (0 , 78%), Malay at 694 (0.13%), Sasak at 4,696 (0.88), China at 6,997 (1.31%), Bugis at 954 (0.179%), Sunda Priangan at 3,509 (0.66 %), Batak Tapanuli at 2,187 (0.41%) and others 20,566 (3.86%) with a total population of 532,440 people (Bali Provincial Statistics Agency 2015: 9). Ten years after this, based on ethnicity, the latest data from the 2010 Population Census, an overview of the number and presentation of the Balinese population by Regency / City and ethnic group in 2010, in Denpasar City was as follows: Bali at 514,005 (65.18%), Java at 203,325 (25.78%), Madura at 6,186 (0.78%), Malay at 1,279 (0.16%), Sasak at 8,300 (1.05%), Bali Aga at 2,703 (0,34%), China totaling 8,900 (1.13%), Sundanese at 5,547 (0.70%), Bugis at 1,605 (0.20%), Flores at 4,187 (0.53%), others at 32,552 (4.13%) in a total population of 788,589 people (Bali Provincial Statistics Agency 2015: 11). It is clear that there is a change in percentages in which the Balinese were previously 69.14 per cent in 2000 to 65.18 per cent in 2010. This shows the growing number of migrants living in Denpasar City with various cultural and religious backgrounds.

Based on statistical data in Denpasar City in Figures 2017, Denpasar has a population of 897,300 (Central Bureau of Statistics, Denpasar City 2017), consisting of 458,300 men and 439,000 women. When viewed from religion, the composition is 417,593 Hindus who are the biggest number, while adherents of Islam are 154,009, Protestants 31,355, Catholics 15,129 and Buddhists 14,911 (Central Bureau of Statistics, Denpasar City 2017). Worship facilities are quite widely available in Denpasar, namely 125 temples, 28 mosques, 140 Musholla, 5 Catholic Churches, 86 Protestant Churches and 11 monasteries (Central Bureau of Statistics, Denpasar City 2017). The existence of various religious facilities shows that there is a good policy from the government on places for religious rituals needed by various religious groups. Suaedy (2018) also states a similar view on religious facilities provided in other parts of Bali.

In addition to the Balinese born in Denpasar, Denpasar City clearly has various ethnic groups of religious diversity. For example, many Javanese are adherents of Islam and their arrival in Denpasar can be traced back in history. Suaedy (2018) notes the arrival of the Javanese in the past with Islam rooted among them from the early 14 century when Islam entered Bali through relations with Balinese kingdoms: Gelgel Kingdom, Hindu Majapahit and the Islamic Mataram kingdom (Suaedy 2018 citing from Saidi 2002). In Denpasar there is a Javanese kampong (Kampung Jawa) which shows the long

Plate: Muslim cemetary in Kampong Java, Denpasar
Source: Team on Social Mapping Research in Denpasar 2018
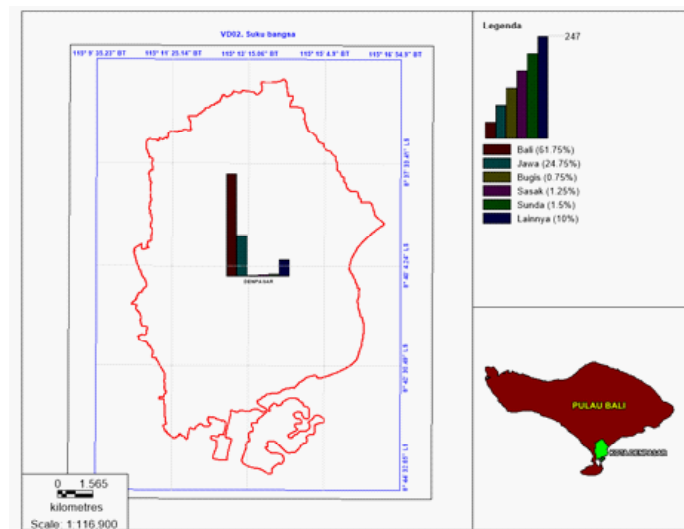
Map 1: Proportion of ethnic groups in Denpasar (n=400)
Source: Primary data of Social Mapping Research in Denpasar 2018
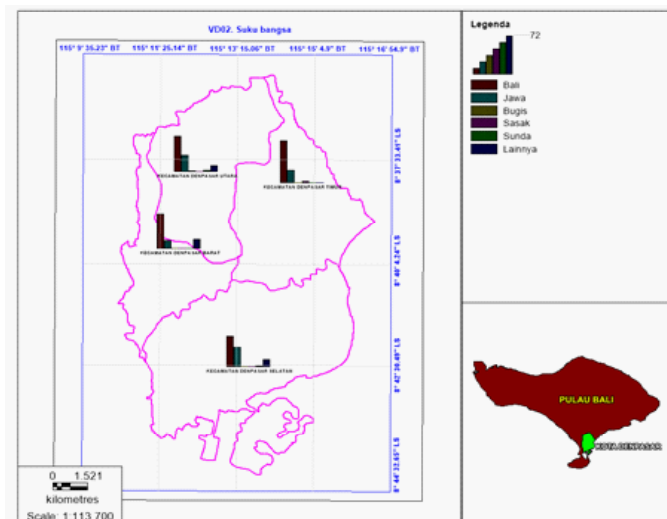
Map 2: Proportion of ethnic groups in four subdistricts in Denpasar (n=400)
Source: Primary data of Social Mapping Research in Denpasar, 2018

presence of Javanese in Denpasar. In Kampung Jawa, there is also a Muslim Cemetary (Plate 1). Ardhana et al (2018: 3) explain about the arrival of various ethnic groups, such as the Javanese in Denpasar and Bali. They (2018: 2-3) report that the construction of Denpasar's multicultural society cannot be separated from its long history and was extant even during the colonial time. The impact of the Dutch Colonial policy in colonies, of relations between natives and foreigners, like Arabs, Indians and Chinese, was felt in Denpasar. In addition, the classification of Balinese people themselves into various groups, nobility, middle class and society in general affect the complexity of society in Denpasar. The migration of various ethnic groups is marked by the existence of various Javanese villages, Kepaon village, Benoa village and Arab villages.

Traditions and Religious Rituals in Denpasar

All ethnic groups have their own cultural traditions. This is as relevant to Balinese who are Hindu and have their unique cultural traditions as to other ethnic groups which have equally kept their cultural traditions as can be observed in Denpasar. In addition to the traditions that are still held firmly, the people of Denpasar who have a diversity of religions also carry out various religious rituals, both individually and together such as in a Pura (Temple) and Banjar for Balinese, mosques or musholla for Muslims and Churches for Christians. In this section we will discuss briefly some traditions and religious rituals of

various ethnic groups living in Denpasar.

In our interview with the King of Puri Kasiman in August 2018, during our actual fieldwork, the King argued that living in harmony is a very important aspect of Denpasar society. He himself, has close relations with many public figures as well as religious leaders from different religious and ethnic backgrounds. Even though he is the King, he does not stay in the core of the Puri (Palace) but in the front building. His reason is to be close to his people and to avoid the big gap between him and them and guests from different groups. People can easily find him and talk to him. When we visited his Puri we could observe his closeness to the people, from different backgrounds, to whom he always listened when they expressed their concerns or problems like financial burdens for religious rituals for Hindus and limited land for Muslims. As the King, a person trusted by different people, he has done many things, including maintaining traditions and assisting numerous people in various ways. The most important matter at the moment, is to find alternative solutions for people with problems in conducting religious rituals either due to financial constraints or limited land. The idea of constructing a place for religious and cultural activities is partly due to the King's concern with the situation in Denpasar where people, regardless of their religious backgrounds, have encountered difficulties in certain ways in practising their religious beliefs. For example, among the Balinese Hindus, the costs of having ngaben (cremation) for ordinary people have become a burden while limited land could also become a problem for Muslims to have a cemetary or to extend it. It is partly due to these kinds of limitations that the notion of building a place for religious activities to assist people with a need, is being discussed seriously, a notion also expected to create harmony among different religious adherents and ethnic groups who reside in Denpasar. He feels it is his responsibility to continue the example of his ancestors who had been looking after the people helping them to live peacefully.

Table 1: Obstacles to holding religous activities, Denpasar 2018 (n=400)

No	Ethnics	Units	Financial	Land Availability	Family	Customary institutions /customary law/ community	Non government party	Government	Adherents of other religions	Others	Total datas
						Factors					
1.	Bali		141	51	44	40	3	1	1	4	200
		%	70.5	25.5	22	20	1.5	0.5	0.5	2	
2.	Jawa		24	31	6	8	0	0	0	3	59
		%	40.68	52.54	10.17	13.56	0.00	0.00	0.00	5.08	
3.	Bugis		0	0	0	0	0	0	0	0	-
		%	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
4.	Sasak		2	1	1	1	0	0	0	0	4
		%	50	25	25	25	0	0	0	0	
5.	Sunda		1	0	1	0	0	0	0	1	3
		%	33.33	0.00	33.33	0.00	0.00	0.00	0.00	33.33	
6.	Lainnya		15	5	7	1	0	0	0	2	23
		%	65.22	21.74	30.43	4.35	0.00	0.00	0.00	8.70	
Total			183	88	59	50	3	1	1	10	289
			63.32	30.45	20.42	17.30	1.04	0.35	0.35	3.46	

Source: Primary data of Social Mapping Research in Denpasar, 2018

Indeed the King's concerns with financial matters was also expressed by Balinese respondents where 70.5 per cent of them pinpointed the financial problems in practising their religious activities. For the Muslims, the limited land has been the biggest worry so those problems of finance and limited land, have become the reason behind the notion of constructing a place for all religious adherents as solution.

Table 2: Sources of solutions in religious activities, Denpasar 2018 (n=400)

No	Ethnics	Unit	Sources							Total datas
			Family	King (puri)	Community	Government	Privates	FKUB	Others	
1.	Bali		141	4	53	21	6	4	12	199
		%	70.85	2.01	26.63	10.55	3.02	2.01	6.03	
2.	Jawa		22	2	22	6	5	3	7	60
		%	36.67	3.33	36.67	10.00	8.33	5.00	11.67	
3.	Bugis		0	0	0	0	0	0	0	-
		%	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0
4.	Sasak		4	0	2	0	0	0	0	4
		%	100.00	0.00	50.00	0.00	0.00	0.00	0.00	
5.	Sunda		2	0	1	0	0	0	0	3
		%	66.67	0.00	33.33	0.00	0.00	0.00	0.00	
6.	Lainnya		18	0	3	4	0	0	1	24
		%	75.00	0.00	12.50	16.67	0.00	0.00	4.17	
Total		187	6	81	31	11	7	20	290	289
		%	64.48	2.07	27.93	10.69	3.79	2.41	6.90	

Source: Primary data of Social Mapping Research in Denpasar, 2018

Table 3: Level of an economic difference among ethnic groups, Denpasar 2018 (n=400)

No	Ethnic	Units	Ethnic groups						Banyak data
			Bali	Jawa	Bugis	Sasak	Sunda	Lainnya	
1.	Bali		185	44	0	0	7	26	247
		%	0.75	0.18	0.00	0.00	0.03	0.11	
2.	Jawa		65	27	1	0	1	12	99
		%	0.27	0.01	0.00	0.01	0.12	0.27	
3.	Bugis		3	1	0	0	0	0	3
		%	1.00	0.33	0.00	0.00	0.00	0.00	
4.	Sasak		4	2	0	0	0	0	5
		%	0.80	0.40	0.00	0.00	0.00	0.00	
5.	Sunda		5	1	0	0	0	1	6
		%	0.83	0.17	0.00	0.00	0.00	0.17	
6.	Lainnya		34	4	0	0	1	12	40
		%	0.85	0.10	0.00	0.00	0.03	0.30	
Total		296	79	1	0	9	51	400	290
		%	0.74	0.20	0.00	0.00	0.02	0.13	

Source: Primary data of Social Mapping Research in Denpasar, 2018

In interviews with key informants in several subdistricts in Denpasar, we were told that people could practise their rituals freely as respect for each other has long been practised by people of different backgrounds in Denpasar.

In terms of keeping cultural traditions, people could practise their traditions, from maintaining cultural heritages, traditional weddings, to potong gigi (tooth filing traditions). In terms of maintaining traditions, based on our FGD in Denpasar attended by the King and his people who are in charge of many aspects of maintaining traditions as well as indepth interviews with them in the Puri, we were informed of many things.

The King, for instance, has supported the establishment of the Perkumpulan Bakti Pertiwi Jakti (BPJ), which is concerned with historical sites. In an interview with one of his people, concerned with heritage sites and Balinese culture, we were told that the man used to be a street artist in 1995 but is now dealing with the attempts to keep up traditions. He told us that he fell in love with Balinese culture so that he dedicates himself to maintaining it. In particular, he is concerned with the heritage sites, including the Puri. He feels very upset if there is any destruction of those sites. He mentioned the abandonment of old temples (pura pura tua). Historical sites are clearly parts of ancestor knowledge. To add to this information from the interview, Bali Post (August 2018, Makin Terancam, Situs dan Ritus Budaya Bali perlu di Selamatkan) also reports that the Organisation Bakti Pertiwi Jakti (BJP) has been preparing to create programs of education for keeping historical sites that are currently being threatened. BPJ was etablished on 15 August 2018 and headed by Bakti Wiyasa. It is preparing its structure as well as educating people on sites and rites (Situs dan Ritus), and evaluating and documenting tanglible and intangible cultural heritages. The head of Bakti expects that the abandonment of old sites and diminishing of old rites can be stopped.

Indeed, the effort to keep traditions, especially Balinese traditions, has been attempted from many directions by many institutions. Puri Kasiman, the case in point, represents people under its authority which has clearly contributed a lot in the process of maintaining Balinese traditions. Keeping the Puri alive and useful for the people are clearly huge contributions from which people can discover how Balinese great traditions have been relearned, thought about and practised in daily lives.

Keeping cultural and historical sites and rites is very important for Balinese people involving a big community as it is not an individual matter. In terms of individual or family matters, we could also find that Balinese in Denpasar continue to maintain many traditions in relation with life cycles, including the tooth filing tradition, wedding ceremonies and so forth. The Muslim community, like the Javanese, also continue to practise their own traditions in the case of weddings and circumcisions to mention two. As do Christians.

Harmonious Life and the Role of Local Wisdom

The harmonious life of the people in Denpasar can be seen clearly because people with different religions and of a variety of ethnic backgrounds do not display frictions. Indeed, in the past, as expressed by Suaedy (2018), there had been suspicions and restrictions of migrants following the Bali bombings 1 and 2. However, this did not last long and the community returned to life as before. This is not surprising given that the Islamic community has been settled in Denpasar for a long time, some even over a number of generations and are not fundamental or radical groups which are actually migrants and few in number. This harmonious life was revealed based on in-depth interviews with various community leaders in several sub-districts in Denpasar in August 2018. In general, they say they have never experienced inter-religious or cross-ethnic conflicts. This harmony can be demonstrated by mutual support when they carry out religious and traditional activities. For example, a Balinese elder from one of the banjars in the city of Denpasar, told about his Javanese neighbour, whose celebrations he attended when the Javanese family held a marriage or a death event. Mutual solidarity has become an inseparable part of life.

Balinese Hindus also do not disrespect the places of worship of Muslims or other religions. Coexistence is the principle held by the people here. Likewise, the elder Bali Balar, a perbekel (village chief) also described the same thing where conflicts that were interfaith and ethnic in nature did not occur in his territory. The presence of Muslim places of worship, is not a problem because the people have been able to coexist peacefully. In general, people of different religions and ethnicities do not

live in ghetto like groups, but side by side. There are indeed Javanese villages, but the people are also inseparable in various activities, such as economic activities. The market, for example, is not dominated by certain groups.

This cross-ethnic harmony is also influenced by the concept adopted by the Balinese. According to an informant:

Balinese will not hurt others. They are more likely to solve problems in their families. Therefore, there is no conflict with outsiders.

Thus it is not surprising that they live in harmony with other ethnic groups who may also be adherents of other religions because of these principles. *Pecalang* (security personnel), not only preserves Hindu religious rituals, such as Nyepi Day, but also maintains other religious rituals when needed. Maunati and Ardhana (2013) also note that mutual cooperation is also very meaningful in creating harmony in a multicultural society in Bali. Gotong royang is maintained in various ways in order to maintain the togetherness of various ethnic groups. The rapid development of globalization requires a balance between traditional values such as mutual cooperation and modern values. Kawakita (1996: 17) writes: "Today's global world remains under the control of the modern European stance of living" (Ardhana 2003: 143).

Maunati and Ardhana (2013) further note that migrants also maintain traditions inherited from their forefathers, such as mutual cooperation that actually belongs to various ethnic groups in Indonesia, including those who come to Bali. In addition, in Bali there is solidarity among various groups and diverse adherents of strong religions. For example, Muslims invite Hindus and Christians to celebrate religious holidays, such as Eid al-Fitr when Hindu women are asked to participate in cooking for the celebrations as a form of appreciation.

At Tanjung Benoa when Nyepi is observed by Hindus, pecalang are appointed from among Muslims so Hindus can perform Nyepi perfectly. The same thing can also be seen when Muslims do takbiran (last night of the fasting month) from the Hindu pecalang who maintain the security of the ritual. This is also accompanied by a reog dance from East Java. This shows tolerance among various adherents of religions and ethnicities in Bali. In another village, on East Loloan, if Hindus and Muslims celebrate religious rituals simultaneously, the village community discusses reaching agreement that satisfies each group so a harmonious life is evident in the village. (Maunati and Ardhana 2013)

At Nyepi on Loloan, especially West Loloan and Ekasari Village in Jembrana, people who are not Hindus, respect the holiday and even participate in organizing it, for example by participating as pecalang. In addition, there have been many marriages between them of people who have other religions from different ethnicities so that it is common if they participate in each other's events of religious rituals (Maunati and Ardhana 2013). In interviews with informants in Denpasar, similar matters were also revealed to indicate the harmonious life across religions and across ethnicities colouring the lives of the people of Denpasar. Similar information was obtained in questionnaire data from 400 respondents the majority of whom said that there was no conflict due to ethnic and religious differences, amounting to 53.8 per cent and 35 per cent answering incorrectly. As many as 76.1 per cent of respondents consider, that if there is a conflict usually it can be reconciled.

According to Arraiyyah (2018), a faith that teaches peace in relations between people is in line with the Islamic expression rahmatan lil alamin. It was explained that ar-Rahman as one of the attributes of God, gave mercy to all people in the world, believers and non-believers. This is one of the cornerstones for Muslims in maintaining good relations, not limited to fellow Muslims, but with fellow human beings. Messages like this need to be taught well through Islamic Religious Education in schools to avoid radicalism that is starting to spread among students.

When there was a symptom of friction like the Bali bombing, in the end the repercussions lasted for only a short time because indeed it was an external element and possibly related to transnationalism. People in Denpasar realized, due to the existence of a long coexistence, the difference between Muslims in general and a few radical people that actually did not live in Bali. The local wisdom contributes to the peaceful and harmonious life from the majority of the Balinese people. So that when there is any disturbance it can heal.
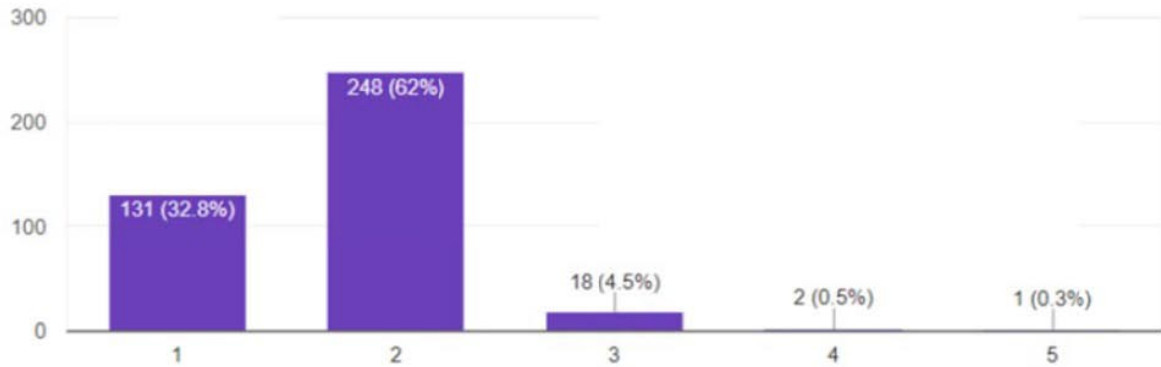
VA07

400 responses

Diagram 1: The need to establish a place for multi-ethnic and religious activities, Denpasar 2018 (n=400)
Source: Primary data of Social Mapping Research in Denpasar, 2018
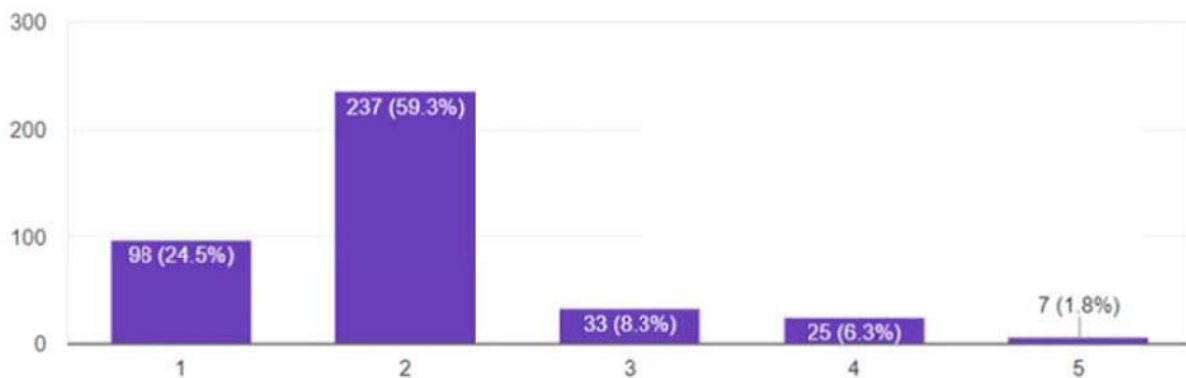
VA08

400 responses

Diagram 2: The agreement for establishing a place to hold collective multi-religious activities, Denpasar 2018 (n=400)
Source: Primary data of Social Mapping Research in Denpasar, 2018

According to Arraiyyah (2018), a faith that teaches peace in relations between people is in line with the Islamic expression rahmatan lil alamin. It was explained that ar-Rahman as one of the attributes of God, gave mercy to all people in the world, believers and non-believers. This is one of the cornerstones for Muslims in maintaining good relations, not limited to fellow Muslims, but with fellow human beings. Messages like this need to be taught well through Islamic Religious Education in schools to avoid radicalism that is starting to spread among students.

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Mutual cooperation (gotong royong) is also one of the local wisdoms in many ethnic groups in Indonesia with different religious backgrounds. This is indeed the characteristic of various ethnic groups in Indonesia, including those who reside in Denpasar, like the Balinese, the Javanese, the Sasak and others. This mutual cooperation activity is also a way to get to know each other and understand the different backgrounds of each other because when we know, we understand others.

As mentioned above, the respondents generally accept the idea of an area constructed for interfaith and ethnic religious activities, it means that they are aware of the importance of peaceful coexistence and do not prioritize the interests of their own groups.

Is it a Daunting Challenge?

The Rise of radicalism in religions: Although there are many different representations of Islam, only a small number could be categorized as radical. The Bali bombings 1(2002) and 2 (2005) were followed by suspicion and tightening of regulations. Strengthening mutual undersatanding: Countering the daunting challenge of religious radicalism; intensive dialogue and interfaith and showing the positive relations to wider society will teach those who are narrowminded to learn and listen and open their minds.

Tracing back from the historical point of view, in Bali people of different religions and different ethnicities have existed for a long time. They live side by side and do not experience sharp rifts in relationships, even if there are small ripples that colour life across religions and ethnicities. Future challenges may include rapid international influences in the religions. For example, we have witnessed the emergence of Islamic radicalism in many countries, including Indonesia. Indeed, in Indonesia, Muslims are not homogeneous entities and there have been many representations of Islam. International influences, especially with the emergence of radical groups, are certainly a challenge for the majority of Muslims who are not radical followers. The challenge is that this group can influence interfaith relations, for example, as with the Bali bombings. Therefore, as expressed above, moderation and tolerance, inclusiveness and respect are an important part in maintaining the harmony that now still colours life in Denpasar.

Apart from this, the government policy and the view point of the majority are equally important in encountering the international influence on radicalism.

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Attachment

Discussion during seminar

During the question and answer section, there was a question on the existing on religius issue from the past that has not been resolved, especially in relation with sound speaker during calling for praying. Another question is in relation with the notion of the future planning of establishing a place for multi-religious rituals. Is this realitic notion or a kind of a day dream.

BALE BANJAR AND ITS IMPLICATIONS ON THE EXISTENCE OF BALI SOCIOCULTURAL COMMUNITIES

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ABSTRACT

Each Pakraman village has several smaller territories which are then called banjar. In their daily lives the banjar becomes the fortress of Balinese society in maintaining their sociocultural identity. In addition, the Banjar is run on the basis of Hinduism which prioritizes the concept of pasuka-dukaan, paros, sagilik saguluk salampanaka sarpanaya. All the activities of the banjar house are centered in a place called the Bale Banjar. The main function of the bale banjar is as a place for the krama banjar to hold sangkep / paruman in addition to traditional and religious activities. However, lately several bale banjar in Bali, especially in urban areas and tourism, have experienced expansion of functions that have economic dimensions. The burdens of the burden of pushing the banjar staff to do business for the banjar so that the manners and banjar would survive in the midst of the dynamics of modern life which were full of competition with new values. The expansion of the Bale Banjar function has implications for: (1) the intensity of socio-religious activities; (2) manners of social interaction; (3) the survival of Balinese culture; and (4) strengthening economic capital of manners.

Keywords: Bale Banjar, implications, socio-cultural existence.

I. INTRODUCTION

Historically, Bali has a community organization system consisting of traditional villages (now called Pakraman Village) and service villages spread throughout Bali. In socio-cultural-religious terms, Balinese people are formed in the container village of Pakraman which is the spearhead of the implementation of customs and Hinduism. Pakraman village is organized with a system of cultural relations of Hindu society through generations in bonds of Kahyangan Tiga (village temples), weakening villages (village land), and pawongan desa (villagers) (Abu in Adhika, 2015: 1). While the official village is a village in its function as a government administrative institution.

Each pakraman village has several smaller territories called banjar. In their daily lives the banjar is a place for traditional and religious activities for the adat banjar (members of the traditional banjar). Membership of traditional banjar is mandatory for people who are married and live in the territorial territory of the Banjar. Residents who live far away can still become members and are bound by the banjar regulations in their home villages (Goris, 1995: 23).

As local wisdom, in the banjar there is a very strong traditional bond that is regulated and organized by traditional rules (Agung in Andhika, 2015: 23), controlled and shaped by a system of values (moral, legal and cultural) that becomes an agreement with the banjar family in question. The Banjar territorial boundary is one of the ties of citizens based on the rule of law called awig-awig made by Krama Banjar. The existence of the banjar is a stronghold of Balinese people in maintaining their sociocultural identity.

The banjar government system by the prajuru (administrators) of the banjar is carried out by promoting Hindu togetherness, peace, and tranquility which is poured into the concept of pasuka-dukaan,

paros, sagilik saguluk salulung sabadaan sarpanaya. According to Meniarta, et al., (2009: 232), the most important principle in the bond of social awareness at the banjar level is grief, because it is the main foundation for activating the whole activities contained in it.

Banjar is led by one or more leaders who can act both inside and outside for the benefit of their citizens and possess material and material wealth. Every banjar (traditional banjar) has a custom banjar as an element of binding citizens to accommodate banjar community activities, especially paruman activities. In addition to functioning primarily as a place to hold sangkep / paruman, Bale Banjar also functions as a place to carry out social, cultural and religious activities or activities that are both profane and sacred. But lately, a number of balar banjars, especially in Denpasar and areas of tourism centers such as Kuta Badung and Ubud have experienced considerable dynamics. Bale banjar not only functions primarily as a place for paruman and also to support government programs, Bale Banjar also uses activities that have economic dimensions.

II. DISCUSSION

2.1 Banjar Conception for Balinese Communities

Set in history, the term banjar is expected to appear in the 12th century. Zoetmulder noted that the word banjar was found in the treasures of Old Javanese literature, as in kakawin Negarakertagama. According to Zoetmulder (in the Old Javanese English Dictionary, 1982: 107), the word banjar means 'line', 'leret', and 'row'. Binanjar means arranging in a row, while banjar means row or row. The word banjar, besides means jajar or lined up to the side, also means group. For example, paying means entering a group of social units in Bali called banjar.

Ardika (in Sarad, 2000: 23), states that the term banjar was only discovered during the Udayana government in Bali. The latest findings in the Julah Inscription also mention the terms banjar. However, it cannot be ascertained whether the keyword is the same as the understanding of the existing banjar. According to Ardika banjar is the result of changes in the term wanua. This change occurred at the end of the rule of Ancient Bali and the entry of Majapahit. Banjar is an independent organization (Triguna, 2011: 144).

The Banjar is led by Kelian Banjar or the head of the banjar which is often also called the top leader or leader in the management of the banjar. There are two types of banjar in the Balinese community, namely the traditional banjar and the official banjar. Customary Banjar is a banjar in its function as a traditional institution, especially with regard to religious social. Customary Banjar-banjar regulates the life order and social behavior of its banjar residents based on the awig-awig prevailing in its Pakraman village (Surpha, 2004: 24-25). Traditional Banjar is led by a clian of customs that are of a social nature (without a monthly salary such as kelian dinas), in charge of managing the fields of adat and religion. All things contained in the traditional village are also in the adat banjar, one of which is a regulation that binds its members.

All banjar krama are bound and subject to the application of the awig-awig pakraman village which is built on the philosophical Tri Hita Karana, three elements that lead to welfare or happiness of life, namely (1) Sukerta religious order, concerning religion or orderly religious life, (2) Sukerta tata pawongan, arranging a harmonious relationship between manners (humans), and (3) Sukerta palemahan, arranging village areas so that a balanced environment is arranged. While the official banjar is led by Kelian Dinas in its function as an institution in government administrative matters (Andhika, 2015: 23).

Usually between one banjar and another banjar has a different structure and number of administrators. According to Surpha (2002: 58), in general the organizational structure of the banjar organization consists of: (1) Kelian Banjar. Each banjar has only one kelar banjar, but there are also banjars that have a representative called Petajuh; (2) The assignment of his duties is to help Kelian Banjar as a clerk. If the number of members of the banjar is small, the extraction function is held by Kelian Banjar; (3) Kesinoman (interpreter), helps kelian banjar especially as a liaison to kelian banjar with its members; (4) Krama (member) of the banjar, which is calculated based on current (small family or batih family consisting of father, mother and child). The management of the banjar in organizing all

of their activities was centered in the Bale Banjar.

2.2 Dynamics of the function of the Bale Banjar

The Bale Banjar in its meaning has a specific function as a communal space for doing sangkep/paruman (traditional meetings), social interactions, chatting, children's playgrounds, pitting chickens, preparing ceremonial facilities and infrastructure, performing arts (dancing, beating, mekidung) practice by banjar residents (Covarrubias, 2014: 62). Along with the development of information technology, urbanization, and tourism, the mindset of the Balinese people has come to experience dynamics, one of which is the way the community views the function of the Bale Banjar.

The Bale banjar does not only function as a meeting place in order to make decisions through the banjar sangkep, but has now undergone an expansion of functions that have economic dimensions. This phenomenon is very visible in Denpasar and tourism base areas such as Kuta Badung, Sanur and Ubud. Despite the expansion of functions, the community persisted that the main function of the Bale Banjar was to hold meetings or sangkep / paruman related to traditional and religious life (Made Meja, 63 years). Through paruman on the basis of the consensus of the main task of the Krama Banjar in carrying out order, peace and harmony in the region can be carried out.

Many important decisions can be made in the Bale Banjar, because the Bale Banjar is not only a place or region but has developed into a civilization. If the Bale Banjar is damaged, neglected, left neglected, or not functioning properly, it will make the civilization and identity of the Balinese people (Balinese Hindu) tarnished. Bale banjar is also a socio-cultural public space where people interact, communicate and engage in cultural education activities. This shows how the banjar with the bale banjar has an important role in governance in Bali today (Andhika, 2015: 21). Banjar is able to become a stronghold of Balinese people in maintaining their sociocultural identity (Sutha, 2001: 8).

Figure 01. One of the banjar bale which is still solid with
its main function (economical dimension)

Like Pakraman Village, banjar is a traditional institution that is characterized by religious social and has an autonomous government (Sirtha, 2008: 11). The number of ritual activities carried out by Hindu communities in Bali, led to the prominent role of the traditional banjar. Since Bali was no longer in puri patronage, it was the banjar that became the cultural space of the people centered in the Bale Banjar. Bale banjar in its history is very functional. This means that the Bale Banjar as a center of activity plays an important role in the journey of the Banjar organization.

According to Wayan Mundi (62 years), one of the banjar staff in the Kesiman area, that in the past there were a lot of banjar people who liked to go to the Banjar either to relax (relax), mining (meeting wirasa / chatting), diverting legan bayu (running hobbies), discussing Regarding the planting season, plant disease pests, running the hobby of magecel (stroking the fighting cock), or just for a place to rest (lie down) after returning from working in the rice fields. These activities are often performed in bale banjar even at night.

Putu Badra (57 years), one of the residents of the Kesambi banjar, stated that in the past, if Krama was already in the Bale Banjar, he said he felt peace of mind. It is said that this is due to the positive vibration of one of the Palinggih, namely Palinggih Ratu Gede Penyarikan which is in the bale banjar

sacred space as an element of Parhyangan. Palinggih Ratu Gede Penyarikan is believed by Krama as a manifestation of Batara Siwa as a sungsungan and protector of members of the Banjar organization.

The simplicity of the previous life is also marked by the simplicity of the form of the Bale Banjar made. Behind this simplicity is stored charisma because it is built on the basis of high togetherness values and certain sacredness. If there is a religious activity in the Bale Banjar, then Krama competes to be able to participate in worshiping or doing something as a sign of devotion and devotion that is done sincerely.

The rapid population growth in urban areas, the high demand for economic space due to the emergence of capitalist economics, has changed the mindset of society and its social actions. Modernization of people's lives stimulates attitudes oriented to the dimensions of practical, effective, efficient, and economical, so that life is articulated in that framework.

An agrarian society into an industrial society with high production demands makes Bale Banjar experience an expansion or functional change of its main function. Bale banjar is not only understood as a space for the formation of social solidarity and internalization of cultural values, but has functioned more broadly with a long-term economic dimension (dual function) (Suardana (2005: 145; and Salain, 2008: 79-80), although not all Bale Banjar in Bali experienced similar changes (Dharmayuda, 2001: 17).

Adhika (2015: 65) states that several Bale Banjars in Denpasar City have developed into other functions, such as a large number of wholesalers 'activities (wholesalers), fruit markets, shops, and doctors' practices. Banjar Titih, Tegal banjar, Banjar Satriya, Grenceng banjar are examples of the many Bale Banjars that are used by traders to sell, including large parking lots like the Banjar Kedaton when certain events such as the Bali Arts Party (PKB).

Figure 02. Bale banjar which has expanded functions

Bale banjar which is used as a savings and loan office is found in Pakraman Sesetan village, Denpasar. From the nine traditional banjar in Sesetan, there are seven banjars which are bale banjar which are used as savings and loan offices. The Ubung Binoh Kelod Banjar, the bale banjar, besides being used as a savings and loan office, is also used as a fitness gym. Bale banjar which is used as a savings and loan office is also found in the Banjar Kayangan Peninjoan.

The situation is more extreme in Banjar Kereneng where the Bale Banjar (first and second floors) is rented to the Agung Salon, so there is practically no gap to carry out social activities in the Bale Banjar. While in the Ubung area there is a bale banjar (Banjar Piakan) with two floors, the first floor was originally contracted for a motorbike show room, now used / contracted by Alfamart (Paramitha, 32 years).

The expansion of the function of the Bale Banjar also occurs in the Badung regency, especially in the tourist area of Kuta. Some Bale Banjar in Kuta, Kerobokan, and Dalung, are not only used for selling souvenirs, they are also used as garage garages by the community. It is still found that there are several Bale Banjar residents used as places for kindergarten / early childhood education. To support government programs, the Bale Banjar in Bali is also used for PKK activities, and polling stations (TPS) during elections.

In the Banjar Kauhan Pakraman Village, Pasinggahan Klungkung, according to kelian banjar I Nengah Sugiartana (45 years), Bale Banjar in addition to functioning as a place for paruman, traditional and religious activities, was also used as a reception place by Krama Banjar. Social ties, including in art, are recognized by the kelurahan of Kauhan, starting to weaken because of the many young people living in cities, and working on cruise ships, while many parents are engaged in activities in agriculture, traders, fishermen, and craftsmen, so that time they are very limited to Bale Banjar.

In Gianyar Regency (Ubud area), several balar banjars are used for selling places, also used / rented to garage cars. However, the Bale Banjar still functions as a center to hold parums, traditional and religious activities, as well as places of cultural education. As in Banjar Padang Tegal, Ubud, Bale Banjar is also used for the tatarias course (IB Gde Darmayasa, 27 years).
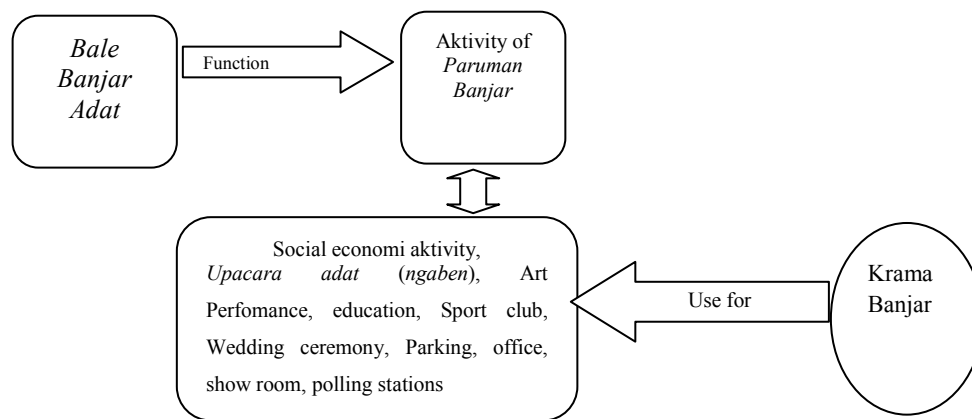

Figure 03. the expansion of the Bale Banjar function

2.3   Implications for Changing the Function of Bale Banjar in Indigenous Peoples of Bali

1). Implicating the Intensity of Socio-Religious Activities

Many religious rituals usually carried out in the Bale Banjar began to be reduced and simplified, resulting in a decrease in the social-religious intensity of the community in the Bale Banjar. Even though Hinduism is a source of value and the soul of the formation of the banjar. This means that all activities in the Bale Banjar are real implementation of the implementation of Hindu teachings, both individually and communally.

Against the Banjar bale that is functioned in a complex manner, its religious social values become disturbed by interests that have economic dimensions. This is getting worse with the inclusion of external factors with the strengthening of the influence of modernization. The change and expansion of the function of the Bale Banjar is often only interpreted as a material space where people move.

The existence of the tri kayangan or village as an absolute condition for a Pakraman village and banjar as a smaller unit from Pakraman village further reinforces the meaning that the basis for the formation of the banjar is religiosity. The use of several spaces in the Banjar bale for economic activities disrupts the activities of the community in carrying out adat and religion. The expansion of the function of the Bale Banjar by the community is in accordance with the view of Giddens (2005: 36), because of the strong influence of global values in the country. This makes the values in the life of the local community undergo transformation towards global values that tend to be materialistic capitalists.

Thus, empowerment of the banjar must begin with increasing the understanding of indigenous manners about the teachings of Hinduism. In this context the Bale Banjar must be able to be a pasraman for Krama to explore and improve sradha and bhakti.

2). Implicating Krama's Social Interaction

The kinship system is one of the pillars forming the structure of Balinese society. Bonds and kinship relationships are shown as meaningful nyama / semeton born from one mother. This kinship system is built in one area of the Pakraman village and the traditional banjar.

During this time the banjar has a very important role to maintain the harmony and patterns of social relations of the Balinese people, which are based on the participant's governance system. The principle of pasuka-grief, equalization, is held firmly in the rewards of both social and religious activities. But changing times has implications for the pattern of social relations in the Bale Banjar. As Durkheim said (Ritzer & Goodman, 2004: 551) that modernity is characterized by a weakening of collective consciousness.

Changes in the way of thinking of modern society that are all practical and economical, have an impact on the changes in social interaction in the Koran Banjar in Bale Banjar. The intensity of the Krama meeting in the form of sangkep began to be reduced because the Bale Banjar rooms had been used for economic business. The social relations that must be established in Bale Banjar do not become a measure of the existence of Bale Banjar as an adhesive for social solidarity, because the community's mindset is economically useful for Bale Banjar.

The desire to make the Bale Banjar as a unifier between the Koran Banjar became summed up and blurred, because the Bale Banjar only belonged to certain people. Starting from prajuru, kelihan, kasinoman and also the head of sub-units at the village level, because they have the kind of sole authority in determining the future of their own banjar.

In ancient times when the Balinese people still carried out work as farmers or agrarian communities, the priority was seen together, starting from irrigation by making a subak system, planting based on agreement with the concept of menyama braya (mutual cooperation system). After finishing working in the rice fields, the banjar house gathered in the Bale Banjar to carry out artistic activities, such as Muruk Megambel (learning to beat), blowing flutes in the afternoon, Mekidung (matembang), and other cultural activities.

But along with the times and the development of work that must be occupied, causing a reduced opportunity for people to socialize in the Bale Banjar. The phenomenon of buying upakara (banten) in modern society is one of the characteristics of the weakening of social bonds and social solidarity that is usually done in the Bale Banjar. This action is carried out on the basis of practicality and economics. Nevertheless, the banjar institution as a traditional organization still exists in the midst of the modernity of the Balinese people.

According to one psychiatric expert LK Suryani, (in http://www.kompasiana.com/budiartha/ 550eda26a33311a92dba82b0/banjar-balai-pertemuan-warga), the weakening of relations and social solidarity of urban communities can affect their psyche. Balinese people with bale banjar should not be affected by mental disorders, because every time the residents of Banjar can do a kind of contemplation, soul catharsis in the sacred place. Suryani further stated that by conveying their unrest they could be free from the burdens of the burden of life, returning from the Bale Banjar to become fresh and get new workers to continue their lives. So if the main function of the Bale Banjar is used as a gathering place for Krama Banjar, the Bale Banjar can be said to be an open space to ease the psychological burdens of the community.

3). Implications for the Defense of Balinese Cultural Arts

The Bale banjar which was originally intended to unite the people lately has become a kind of event for "jor-joran" when viewed from the style and appearance of the bale banjar building to show its existence. More and more bale banjar are found which are designed on two floors. The first floor is usually rented for cooperatives, parking, and selling places. While the second floor is used for meetings, social activities and culture.

In Sanur Denpasar, for example, there is a bale banjar that is built in storied levels complete with sliding glass walls, on the first floor is rented to garage the car. In Kerobokan Kuta Badung there is a Bale Banjar that looks like a villa building. There is also a Bale Banjar that is close to tourism objects

and more capable, built in a gothic style complete with pillars similar to the Spanish style. This shows that the cultural art of Balinese buildings has been reduced.

There is no clear similarity in interpretation of the Bale Banjar building that reflects Balinese culture, art and peculiarities. Some Bale Banjar, especially those in urban areas and tourist centers and have financial capacity, Bale Banjar which was originally to accommodate the complaints of the residents also functioned as a show of prestige between the residents of the banjar and other banjar residents. In conditions like this, the ideal concept of Tri Hita Karana is not easily realized by the indigenous banjar residents, especially in the practical and social system praxis, namely to organize and function the Bale Banjar according to its main function.

The meaning of palemahan is to unite the sacred and profane area of man. If this is understood, then all will agree that the Bale Banjar region is a territory that must be preserved, because it is closely related to human life both as individual beings, social beings, and God's creatures.

4) Implicating Strengthening Krama Economic Capital

Some Bale Banjar in Bali are no longer understood as a space for the formation of social solidarity and the internalization of cultural values by some economically minded communities. Bale banjar is seen as an institution or place to raise as much money as possible. The community strengthens economic capital for the continuity of reward activities. The weight of the burdensome burdens that were felt encouraged the banjar residents to do business with their banjar to bring in money so that the banjar and krama banjar would survive in the midst of the dynamics of modern life which was full of competition and new values.

Banjar Kedaton Denpasar is one of the banjar that managed to manage the bale banjar including the pelaba banjar for rent, especially when holding the Bali Arts Party (PKB), every six months. Banjar Kedaton not only rents pelaba land to parking lots, but also rents bale banjar to traders. These efforts have an impact on the economic well-being of the banjar residents, as well as the other bale banjar which are also being commercialized.

From this description the performance of kelian banjar now is not measured by the extent to which they can carry out their duties well, foster the community and unite the elements of tri hita karana in life, but how much cash is increased by kelian during the management period. So the count is financial. There is a lot of cash which means good, even though it has to sacrifice the Bale Banjar building to be commercialized.

III. CLOSING

The Bale banjar with its main function as a place for sangkep banjar / paruman or meetings for Krama Banjar, is still ongoing even though the intensity is slightly reduced because some Bale Banjar experience expanding functions economically. Some Bale Banjar which have additional functions mainly occur in urban areas such as Denpasar and at tourism centers such as Kuta Badung, Sanur, and Ubud. Additional functions, which are the agreements of the Krama Banjar, are leased to the savings and loan cooperatives, doctor's practice, places to sell, parking, makeup, TK / PAUD courses to polling stations (TPS).

The expansion of functions and uses in several bale banjar still has an impact or implications for the lives of the people (krama) of the banjar. Implications caused by others: (1) Implicating the intensity of socio-religious activities; (2) Implicating the social interaction of manners; (3) Implications for the survival of Balinese culture; and (4) It implies strengthening economic capital of manners.

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HISTORIC PLACES IN PURI KARANGASEM

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Abstract

There have been not many studies on the Balinese puris in the present time. Most of the studies are focused on political ideologies rather than the discussion on the labelling of the physical Balinese architecture. One of this issue is about the Puri Agung Karangasem as one of the most popular palace in Bali in which the name of the puri buildings used the national and international or western name like the London building, the Amsterdam building, the Betawi building, the Madura buiding. Those buildings have different functions, however at this recent time, the functions of those buildings have changed particularly in the context of tourism and global development. There are certain questions that will be addressed on how and to what extent the changes in relation to the modern and post-modern Bali development at this present time.

Keywords: historical sites, Karangasem palace, western influences, Balinese history

Preliminary

Puri Agung Karangasem is a kingdom on the eastern end of Bali Island in its time as a large empire with power to Lombok Island. The kingdom of Karangasem began modernization in the early 20th century under the control of the Dutch Colonial Government.

Puri Agung Karangasem (formerly Puri Amlapura or Puri Kanginan) was built after the Raja Karangasem Anak Agung Gde Djelantik (I Gusti Gde Djelantik) as a stedehouder I was under Dutch colonial influence (1894-10908). Followed by his successor Anak Agung Agung Anglurah Ketut Karangasem (Gusti Bagus Djelantik) as Stedehouder II (1908-1941).

The construction of Puri Agung Karangasem took architects from the Dutch and Chinese people in Karangasem, but the ideas and control remained with the king as an architect. The workers were taken from the Balinese craftsmen in Karangasem themselves. He was interested in the matter of architectural innovation and was the first figure to adopt modern (European) structures and Chinese ornaments into Balinese architecture. From the construction of the Puri Agung Karangasem this modernization of the Kingdom of Karangasem began even with the development of a modern city in the early 20th century.

To understand the Puri Agung Karangasem, several problems can be presented as follows:

1. How is the architecture in Puri Agung Karangasem?
2. What is the meaning of the Puri Agung Karangasem architecture?

Puri Agung Karangasem Architecture

The palace is a place to reside the king, a figure who is led by the people in the whole kingdom, occupies a special building for himself and his family. Currently the word palace in Balinese can be paired with the word keraton used for the term palace in Java. Puri has many functions, one of which was formerly acted as a strategic fortress for royal defense so that the palace building was established firmly and strongly. Puri Agung Karangasem which is also called Puri Kanginan in ancient times

inhabited by kings and royal families (wives, sons, royal daughters, sons-in-law, grandchildren and great-grandchildren) pengukung, caretakers, several maids (men) men and women. They must follow the norms that apply in the palace.

Puri Agung Karangasem itself has a number of buildings with architectural combinations between Balinese and Europe that still look intact. The form of this mixed architect shows the application of acculturation applied by the king, more interestingly there are the names of cities in Europe, used as the names of several places in the palace, such as: the names of m"Maskerdam" and "London" referring to major cities in Europe, namely Amsterdam and London (England).

The unique and beautiful Puri Agung Karangasem architecture has its own attraction as a historical tourist destination. Puri Agung Karangasem Architecture has the potential to be relied upon as a pulling factor for tourist visits. This architectural potential is seen in almost all parts of the palace area, palebahan, which is simpler than the main building of Puri Agung Karangasem of other places. In terms of setting up the Puri Agung Karangasem courtyard, it does not follow the division of Sanga Mandala, but forms a page in three sections as found in Hindu sacred buildings (temples). The palace complex is divided into three coutyards, the first coutyards is in position outermost (west side), the second page is a narrow gap extending between the first and third coutyards, and the third coutyards is the palace's core coutyards. In the third coutyards Gedong Maskerdam stands as the king's residence.

The first coutyards (jaba) is divided into three sections, namely Bancingah, Roban Kawula, and Keramen. Bancingah is often called Ancak Saji and is the front yard of a palace, where guests prepare themselves to enter the deeper palace area. On the perimeter wall of the west side there is Kori Agung (gate) typical of Puri Agung Karangasem. at each level there are niches (inside and outside sides) which are filled with Ganesha statue. The arrow is equipped with a pair of Twin Bale which stands flanking the entrance from the first Pelengkung Agung. Next to Bancingah separated by a high barrier wall there is a palebahan Kawula roban. only the servants of the palace (abdi dalem) who assisted in various jobs inside the palace. The southern side of the Kawan Roban was a pedestal of Keramen which was not connected to the door. Therefore, if a person enters the Keramen he must first come out of the palace complex, then enter again through the angkul-angkul door on the west side of the Keramen wall. While Keramen with the second courtyard of the castle is connected by a door located on the Keramen wall on the east side.

The second coutyards (Jaba Tengah), is a narrow courtyard extending north-south. On the north side of the coutyards there is the second Kori Agung which connects the second to the first coutyards. While the southern part of the second coutyards is the front yard for the Gili building (Bale Kambang) located in the middle of the pond. Bridges to reach Gili are on the west side that connects them to the second courtyard. Gili is a building without walls that is only lined with low wood and at any time used as a meeting place for the entire family of the palace inhabitants. Gili can also function as an art venue and dining room if a party is held to welcome Dutch guests who come to Puri. At the southernmost border of the second page there is the Gedong Tua building which has an open front facing the Gili and used to watch art performances held on Gili.

The third page, is the core of the palace. On this coutyards there are several important buildings, including Gedong Maskerdam as the residence of the king. Gedong was originally established with the aim of receiving foreign guests, especially Dutch officials and as the place of the king to rule.

His name was originally Gedong Amsterdam, then because it was spoken by Balinese speakers, changed sound to Maskerdam. After the reign of the king ended and the palace was opened for tourism. Gedong Maskerdam and other places in Puri Agung Karangasem were opened to the public. Guest and community broad can watch and enjoy the beauty that is inside the palace.

Right in front of Gedong Maskerdam there is Bale Pemandesan. The building is used for the place of tooth cutting ceremony, ceremony before adulthood, marriage blessing, and even can also function as Sumanggen (temporary burial place). In the west side there is Bale Pawedan, a high-batur building as a place to read the holy books (mabasan). Behind the Maskerdam there is a large Gedong Londen, the building also covers another building called the Gedong Betawi. On the east side of the Maskerdam there are also Gedong Yogya and Ekalanga. All the hangings around the Maskerdam are inhabited by the royal family (the wives of the king and their children). On the east side of the Gili, a row with Gedong Yogya

and Ekalanga, there are also jero inhabited by families near other kings. In the southeast corner (kelod kangin) the castle complex is home to the castle family.

The meaning of architecture in Puri Agung Karangasem

The construction of Puri Agung Karangasem by Anak Agung Gde Djelantik and Anak Agung Agung Anglurah Ketut Karangasem, was used as a moment to create an integration monument that sought to integrate elements of Dutch, Chinese, and Balinese architecture. can last a long time so that it can be seen and inherited to future generations. The Chinese architectural elements chosen for the main buildings are more on the ornaments, and in some supporting buildings also lead to the shape of the structure.

Both elements of foreign (new) architecture are integrated to showcase the face of Balinese, which is arguably the earliest modern Balinese architecture.

In terms of building structure, almost all the main buildings use modern structures with Chinese and Balinese oenamen, especially the door and window parts, among others, Gedong Maskerdam, Bale Pelayonan / Sumanggen, and Bale Pawedan. While there are several buildings that use Chinese ornament structures, including Bale Bengong near Bale Kambang pond, entrance (angkul-angkul on the east wall Keramen that goes to central jaba in front of Bale bengong), angkul-angkul jaba side of the facing facing west, Gedong Tua (almost destroyed) in the south of the pond overlooking Bale Kambang (towards the back facing jaba amidst the ramp). While the form of integration whose inspiration is similar to Chinese pagoda architecture and the Indian or Javanese temple is the main gate building in Jaba on the side of Puri Agung Karangasem.

The interesting thing is the designation of a Western (European) pattern and Indonesian pattern on several castle buildings. This shows the existence of western influences, especially the Dutch, into Karangasem and the spread of nationalism and internationalism in the Karangasem leader. The award for the name of the Dutch city was given by Anak Agung Gde Djelantik, to remember and celebrate the bonds of friendship between the two countries, as a token of gratitude for the full trust given by the Dutch Government to him as Stedehouder I, as well as the impact of progress in various fields of development that have been successful carried out in Karangasem.

Similarly, the names of Indonesian cities were given as a spirit of nationalism that had grown and began to be seen since he advocated peace and cooperation with the King of Mataram against the Dutch during the Lombok War to avoid the futile lives of the nation's fighters against the forces of modern Dutch weapons. Despite the stakes, among hard-line Balinese, he was thought to favor the Dutch.

This architecture integration has important meaning, as follows: first, the realization of the integration of the nation or state in this case the Kerajaaan Karangasem; second, the realization of cultural integration among different cultural communities in Karangasem; third, the realization of group integration that is different from race and culture in Karangasem. The existence and splendor of Karangasem palace can be a sign of the establishment of good relations between the Dutch government and the Kingdom of Karangasem and has brought significant progress towards the development of the castle's economy or the people of Karangasem as a whole. .It also became a mirror of the king's ability to know exactly the role of Chinese traders and was able to utilize to accelerate the economic progress of the kingdom and the people of Karangasem.

Conclusion

Puri Agung Karangasem is part of the historical monument of the kingdom in Balinese. Its glory can be seen from the palace building which has a high artistic style. His art style is not only Balinese art but also Chinese and Dutch architecture in some of his buildings. However, even though there are buildings that are Chinese and Dutch, Puri Agung Karangasem does not lose its Balinese or maintain local wisdom. This can be seen from Balinese carvings and the layout of buildings in the Puri Agung Karangasem.

The building with Chinese and Dutch style shows that globalization and modernization have entered the castle environment. Not only is architecture influenced by globalization, but also the education and lifestyle of the king and his family. However, the cultural life in the palace was not changed. The large

family of the palace still preserved Balinese traditions and culture as a guide in life. Also included when the palace began to be opened to become a tourist and research object. The Puri Agung Karangasem remains consistent with its tradition. enter all places inside the palace because there is a sacred space that is very private to pray. Similarly, the idea that the palace is not opened for overnight to maintain the purity of the palace as a tradition.

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