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BALI HINDUISM, TRADITION, AND INTERRELIGIOUS STUDIES

PROCEEDING

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FOREWORD FROM COMMITTEE



Om swastyastu,

By the blessing and grace of Ida Sang Widhi Wasa Lord the Almighty, and the support of all parties, The International Seminar on Interreligious and Intercultural Studies "Bali Hinduism, Tradition and Interreligious Studies, could be held on 10 March 2018 at Universitas Hindu Indonesia Denpasar Bali, Indonesia. The Proceeding Book with ISBN 978-602-52255-0-5 has been published.

The implementation and the publication of the proceedings of the seminar can not be separated from the help and direction from various parties. On this occasion we would like to thank to The Chairman of the Widya Kerthi Foundation, and The Rector of Universitas Hindu Indonesia, who has been fully support the whole progress of the seminar. Special thanks to Dr. Martin Lukito Sinaga as the Keynote Speaker, and all the main speakers, and all participant.

Hopefully, the novelty from this seminar can be useful for scientific development, especially on interreligious and intercultural studies.

Om santih, santih, santiih, Om

Denpasar, April 2018

Dr. I Wayan Winaja, M.Si.
Committee

PREFACE FROM CHAIRMAN



Dear colleagues,

Om swastyastu, greeting to you all in Balinese way. Bali is one and last Hindu mosaic in Southeast Asia. For a very long time, Bali is famed for its unique local tradition, which has adopted and adapted many positive foreign influences. However, the negative impact due to the globalization cannot be ignored. Although Hinduism is considered a minority religion in Indonesia, it plays a significant role in creating a harmonious life and living in Indonesia. With all its cultural specifics, Bali Hinduism has been in collaboration with other religions in Indonesia such as Islam, Protestantism, Catholicism, Buddhism, local beliefs and other faith traditions. This is done within the context of existing socio-cultural dynamics in an ever-changing (post) modern Indonesia.

The International Seminar: Bali Hinduism, Tradition and Interreligious Studies were addressing issues on Bali Hinduism in globalized world, social and culture linkage in Indonesia, role of religions in heterogeneity and interreligious comparative studies in order to strengthen the unity in diversity. It is quite amazing to see a large number of papers from various fields of science joining together on subject ranging from science to senses. There are 61 papers to be presented on this proceeding book, those has been categorized in four specified topics: Bali Hinduism in Modern and Postmodern World, Tradition, Local Wisdom and Sustainability, Interreligious Studies in Globalized World, and Conflict, Tradition and Modernity. With the number more than 60 of papers on cultures, traditions and religions, I am sure the noble purpose of the forum, which is to maintain interreligious and cultural relations in Indonesia, will be achieved.

Finally, it has been your registration and submitted paper which allows this precious book. The kindest support of Rector of Hindu University of Indonesia, Prof. I Made Damriyasa, and marvelous job of committee team deserve a big applause for this proceeding book. Hopefully the book could usefull in developing interreligious and culture studies.

Denpasar, April 2018

Prof. Dr.phil. I Ketut Ardhana, M.A.
Chairman

REMARK FROM RECTOR OF UNHI



Om swastyastu,

Indonesia, especially Bali, has been a model of religious 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 are more than 60 papers are published as the results of The International Seminar on Bali Hinduism, Tradition, and Interreligious Studies which were held on March 10th, 2018 hosted by Hindu University of Indonesia. The greatest academic issues that discussed are about Bali Hinduism and its traditions in postmodern and interreligious studies in globalized era.

We sincerely hope, through this book, we could enriches and expands the accessible information on the interreligious studies. And I would like to thanks to all participant for their kind participation.

Om santih, santih, santih, Om

Denpasar, April 2018

Prof. Dr. I Made Damriyasa, M.S.
Rector

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THE TRADITION OF NGELAWAR: LEARNING PROCESS FOR BALINESE MEN PLUNGING INTO THE DOMESTIC DOMAIN

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Abstract

Ngelawar is an activity undertaken by Balinese men to complete the yadnya offering ceremony. It is a Hindu tradition in Bali that has been implemented since ancient times whereby Balinese men learn how to prepare, cook and serve foods that are especially required for yadnya ceremonies. In preparing yadnya there is a division of labor between men and women. Men usually do work related to preparing meat for bebanten for a caru purification; while women generally do work related to bebantenan. This paper discusses the tradition of ngelawar based on a literature review especially from the perspective of gender as well as behavioristic learning. Findings show that through the tradition of ngelawar, Balinese men directly learn to cook and thus become accustomed to pursue the domestic domain.

Key words: ngelawar tradition, behavioristic learning, Balinese men, domestic domain

1. Introduction

Bali is one of the most unique islands. It is called unique because it is very rich with various cultures that have been happening from generation to generation. However, many traditions seem to have diminished their activities due to the transformation of society, namely Bali, which was originally a majority of agrarian society, has now become a Bali society actively selling services, becoming a tourism agent. This change makes some traditions in Bali shift, can be reduced activity, or even eliminated. This means that the activity (tradition) is no longer an obligation that must be preserved, considering the heterogeneous Balinese people are preoccupied with jobs that lead to the service sector such as serving guests from foreign countries (tourist). The rapid flow of information and technological advances in industries around the world resulted in mutual assistance activities often abandoned by rural communities. They have turned into an individual society that can do everything through the help of the internet and any others digital technologies. Therefore, on this occasion, the writer would like to raise the focus of “bat” (Ngelawar) activity which is a Hindu tradition in Bali when it will be going to perform yadnya ceremony and why bat (ngelawar) tradition is done by Hindu men in Bali.

2. Research Methods

This study was conducted using a qualitative approach that used direct observation by researcher in the research arena, to determine the natural situation (Bogdan & Biklen, 1998; Denzin & Lincoln, 1994). Through direct observation, the researcher is expected to get a comprehensive picture of how the bat (ngelawar) tradition is implemented in various places / such as banjar which became the location of research. According to Lincoln and Guba (1985), through qualitative approaches can provide an understanding of the apparent substance, social events, and behavior of the subjects studied in relation to the execution of (ngelawar)

tradition, as also confirmed by Bogdan and Biklen (1998) that full observation or observation is indispensable to be done by a researcher. Therefore, the researcher's presence in the research location is very absolute considering the researcher as well as the key instrument, which set the focus of the research, selecting the informant as the data source, collecting the data, selecting the data quality, analyzing the data, and drawing conclusions from the findings in the field (Moleong, 2005). Furthermore it is said that the researcher is considered sensitive and reacts to the stimulus of the setting that is considered meaningful for the research, the researchers can adjust to the situation in the field.

Sources of data in this study, besides doing observations, also came from field informants by interviewing in depth by asking a few questions to the head of family, and some people (youths) who were doing "Ngelawar" activities in Banjar. Other sources of information are available documents, such as literature, text books that contain important reference theories.

The research was conducted in several banjar in Klungkung and Denpasar city. The locations were selected randomly, because at that time in banjar Besang Kawan, Klungkung, Banjar Jelantik Klungkung regency, and Banjar Bengkel in Denpasar City Denpasar were going on the activities of Ngelawar. Qualitative data analysis is done through data collection process (obtained through interview, observation / field notes, and document review) and arranged systematically so that it is easy to be understood so that can be informed to others (Bogdan & Biklen, 1998).

3. Results and Analysis

3.1. The Tradition of Gotong -Royong

In Bali the population who has married must be a member of a banjar or a member of the village. Each family consisting of the husband (male) and the wife (woman) obtain their rights and obligations respectively. One of the obligations is nguopin / ngayah (to help) in banjar or village residents if there is a "work" such as the implementation of ceremonies marriage, death and or other upacara yadnya in temple. In general, ngayah activities conducted to organize yadnya ceremonies at the temple of various activities and the separation or division of tasks between the work performed by men (father) or the work done by women (mother). Variations of the work include, there are wewangunan work that is making buildings made of bamboo, the work of making ceremonial tools of bamboo, and work bat. The work mentioned above is a task performed by men. Women work (mothers) usually do work related to making banten / bebantenan. The division of this task runs from the past until now without anyone questioning. If the person can not attend or is unable to attend the ngayah / nguopin activity, his / her obligation can be represented to his or her adult children. On this occasion members of the banjar or village interact with each other between neighbors, resulting in social contact between them. They can communicate, inquire about each other, or exchange information. Kinship ties become closer with the tradition of nguopin or ngayah. Work done jointly or known as gotong royong is a socio-cultural activity that became a tradition in Bali.

3.2 Tradition of Ngelawar

Bats (ngelawar) are often performed by the Balinese at times of carrying out yadnya. Whether it is during the ceremony of the god yadnya, pitra yadnya, rsi yadnya, manusa yadnya, or bhuta yadnya. Bats (ngelawar) can be grouped as done in banjar during ngayah or nguopin activities, or individually (in their own households). The activity of bats in banjar or in the village

is a community social activity that is required by the local people (banjar / desa) to the resident who has married with the intention to speed up the work, so that the planned yadnya can be done according to plan.

Similarly, ngelawar activities which are conducted by Balinese Hindus, a tradition that is implemented to create a kind of typical food in Bali. 'Ngelawar' is the process of making lawar, which is a typical processed bali food usually made of minced meat with a mixture of coconut and certain vegetables (Tantra, 2015: 24). 'Ngelawar' activity begins with: 1) preparing materials such as various kinds of spices are required. Kitchen spices are prepared first by cleaning, cutting or mashing, including estimating the amount of spices required. 2) prepare necessary materials such as meat (pork, chicken, duck), vegetables (jackfruit, long beans, and coconut). 3) prepare kitchen utensils for cooking, such as stoves, pans, fryers, cutting boards, knives, grate, baking tools and other kitchenware as needed. 4) The highlight of this ngelawar activity is when cooked meat and vegetables are chopped up on a cutting board by using a large knife or it is called a hammer so that it makes a loud and rhythmic sound; then, followed by cooking. 5) presents lawar by stirring the meat, vegetables and spices in such a way with the appropriate comparisons that produce a delicious flavor. When 'ngelawar' is being finished then followed by eating together among them. 'Ngelawar' activity has a very important social meaning in togetherness, communication, narrow the gap, mutual respect, ethics and estitica (Tantra, 2015: 26). Furthermore Lawar is said to have a religious function, because almost every yadnya ceremony makes ulam banten including lawar.

All these activities are carried out by the Balinese men when carrying out nguopin activities at home residents or ngayah in banjar to carry out 'ngelawar'. Done by the men because 'ngelawar' activity in banjar or ngayah at temple, usually starting at dawn (at 02.00 am or at 03.00 am) with slaughter of animals such as pigs, chickens, ducks by using sharp weapons, thus requiring strong power. There are some equipments deemed to be better suited to men such as chainsaws, large and sharp knives, rifles. (Tsalki, 2010). The Conditions like this (working early and using sharp weapons) are likely to make 'ngelawar' activity handed over to men who are assumed to be physically stronger than women. After the slaughter is done, followed by the activity of processing the meat until it becomes food that is ready to be used as a banten or to be eaten.

Observing 'ngelawar' activities starting from preparing, processing / cooking to serving, the Balinese man has performed a gender role in preparing food, cooking, which, in the opinion of certain people, can only be done by women. As according to Jones, et al (2016) that gender refers to socially constructed categories related to masculinity and femininity. Thus, gender differences can form and change over time, from one place to another according to certain conditions of society at any given time. Because of the formation of gender differences due to many things, among their formed, socialized, strengthened, even constructed socially or culturally through religious and state teachings (Mansour, 2015). That is why the division of duty to 'ngelawar' handed over to Balinese men without any protest or want to change because it is a social construction of the people of Bali. It is also not intended for liberation for women in the domestic realm, or the domestication of Balinese men, as Balinese are patriarchies, which means that Balinese men tend to dominate women. Boys are the heirs and successors of descendants who can preserve the responsibility of the ancestors.

The tradition of 'ngelawar' in Bali at least introduces to Balinese men that cooking, preparing food is not as easy as to eat. The good side of 'ngelawar' tradition performed by Balinese men is that they (the Balinese men) should more respect their wives for being able to take

a domestic role of cooking. Until now the activity of ngelawar is still an integral part of the activities of Hindu men in Bali. How can this be done from generation to generation?

3.3 Ngelawar Learning Process

The nguopin or ngayah activities required of the father and mother in the village where they reside can be represented to their grown sons. Thus bats skills are also passed on to the next generation. These ways are learning for the younger generation to continue the village tradition that has been done from the past until now. Not only inherited bat skill, but there are also others such as how to learn to socialize, interact, communicate in communities that start heterogeneous from the side of work, activity, and perspective. Through nguopin and / or ngayah activities that require local citizens to take part, (if the citizens are not involved, will be penalized in the form of fines of money) is a tradition that helps preserve the tradition of bats, because the community is obliged to come and take the job (bat). The obligation to take part in bat activities forces Hindu men in Bali to learn bats, which in turn are smart bats. Questions arise when long-standing traditions are faced with the progress and demands of contemporary globalization?

Progress of the times demands young people to continue their education to higher levels, even out of the region, so that the traditions of the village are often abandoned or even forgotten, including the tradition of bats. Hindu youths who have already done nguopin or ngayah, and good at bat can usually apply this bat skill outside Bali that is by utilizing holy days like Galungan and Kuningan and mobilize Balinese Hindu community. If there is a community in the overseas (the Balinese), then this bat tradition is also a place for gathering fellow. One thing that needs to be underlined is that the skill of bats needs to be transmitted both from the generation of the parents (parents) to the child and transmitted among the younger generation through the gatherings. Based on the theory of behavioristic learning that can shape a person's behavior to do the job repeatedly and continuously, then the work will be done automatically and make the habit.

Creating conditions that can attract young people to carry out the 'ngelawar' is to use the momentum of the feast, such as the feast of Galungan, Kuningan, and where there are events such as thanksgiving or even a grief event. At the feast and the days in which the Hindus perform their yadnya ceremony is a classical conditioning that becomes a stimulus to obtain a conditioned response (Robbins, 2002). This stimulus response that can make the tradition of 'ngelawar' will be continued by young man generation in Bali.

4. Conclusions

1. That the tradition of 'ngelawar' often associated with nguopin or ngayah tradition to prepare Balinese food when there yadnya ceremony
2. The tradition of 'ngelawar' is usually done by Hindu men in Bali from the past until now without being disputed and without conflict, so that the 'ngelawar' tradition directly enter Hindu men in Bali into the domestic realm.
3. The tradition of 'ngelawar' can be continued to the younger generation by taking advantage of the momentum of holidays such as Galungan, Kuningan, and other events days where nguopin and ngayah traditions still require men to take part.

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